

The GODDESS and the WILD MAN

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EDGES

NEW PLANETARY PATTERNS

JAMES HILLMAN

Private Men; Public Psyche

RIANE EISLER

Beyond the Threat
of Force

SAM KEEN

Fierce Gentlemen

BLY and WOODMAN

Theatre of the Goddess

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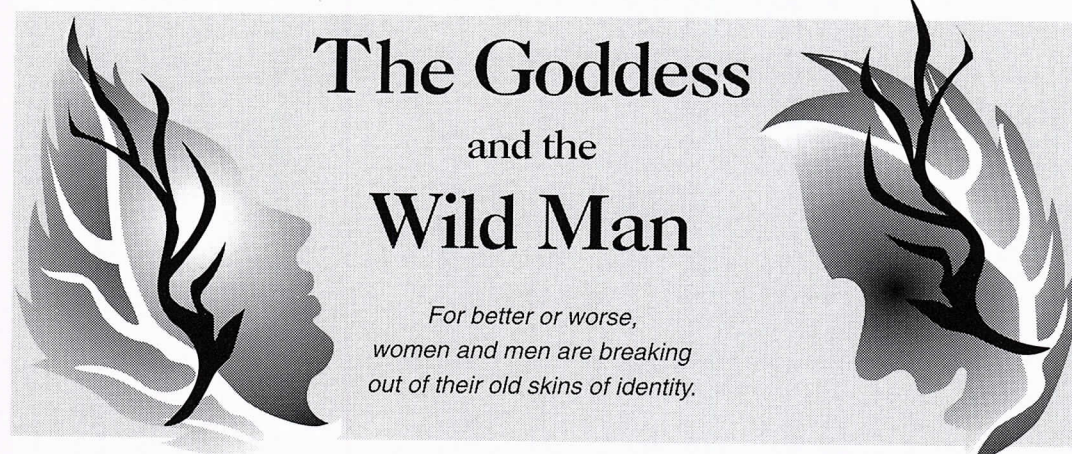
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Editorial

For the *Edges* team, "The Goddess and the Wild Man" presented us with a difficult topic. We set out to investigate dialogue between men's and women's movements. In our research we found mainly women talking to women, and men to men. The dialogue seemed mostly by implication, between two solitudes, as if sensitivity and distance between genders go together naturally.

To all outward appearances, any previous consensus on sexual roles is coming apart. Perhaps we are trying to understand ourselves more deeply before risking new kinds of relationships. In the diverse articles in this issue, women and men are quietly searching for a better basis for human relations. Several themes run through this issue. All the articles seek to link personal growth and social action. What it means to be a woman or a man is approached, not by prescribing "the" new story, but by sharing personal experience of remything or ways of dealing with myth.

As a woman, I found this issue problematic. I felt that while all the articles hold vital insights, some also carry real dangers. I am encouraged to find men like Sam Keen and James Hillman deeply rethinking the heritage of male identity. But I am disturbed at how directly their push for action can lead to coalitions for men's (hopefully enlightened) self-interest. I am heartened by Riane Eisler's challenge to social orders based on ranking and force. Yet I am concerned how easily "dominator" or "partnership" become labels for individuals, cultures or whole societies. I feel it is important for each of us to consider as wide a range of perspectives as possible.

We gave disproportionate space to articles by men, because men's movements are a more recent development. Our thanks to the many who have assisted with this issue, especially Forrest Craver of *Wingspan* for his help and interviews.

Ronnie Seagren

Edges magazine exercises environmental responsibility by using Resource Gloss, a special paper which is 40% waste straw, thereby reducing the need for trees and for harmful bleaching agents, and by printing with inks made from vegetable oils.

Igniting the Masculine Soul

A close look at men in Western culture reveals that many men, even highly educated men with successful careers and professions, have very little energy to devote to the care of the community's life. This fact is obvious to those who've worked on the front lines as community organizers. And yet psychic energy in abundant supply and readily accessed from within is the fuel required for sustained social engagement and community transformation.

Factually, women make up the main leadership core of the environmental movement, the global human rights movement, and women, more frequently than men, are providing the energy for initiating and sustaining local community action.

Dr. James Hillman, internationally recognized Jungian analyst, author and men's retreat leader, points out in his interview in this issue that psychotherapy has not equipped men for group life or for tackling issues of public responsibility. In fact, the very ethos and framework of therapy emphasizes the atomized, isolated self without strong connections to the community. The value structure of almost all therapy is individualistic and split off from issues of the broader communal life. Many religious systems, even progressive ones, reinforce this split from the community with an overemphasis on the individual's relationship to the divine, while poverty, disease and social injustice billow up just outside the doors of the sanctuary.

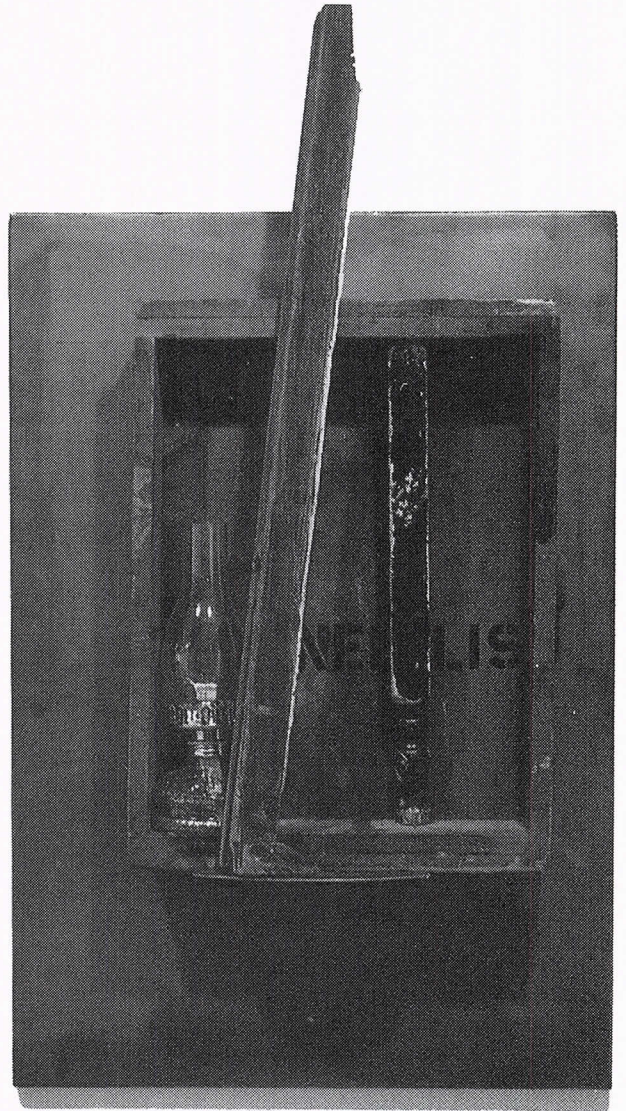
Pre-industrial cultures knew better than we that the private self is a fiction

and a danger to community welfare. Masculinity, like femininity, is always a relational or communal expression. The eruptive energy displayed by the mythopoeic men's movement, drawing on the wisdom of ancient and tribal cultures is rediscovering the essential corporate dimension of masculinity. The development of men to their full potential demands that they be exposed to the gaze and wisdom of older men, and that they bless and empower the visions and goals of younger men. Mentorship is a psychic necessity to maintain core values and historic lineage. And men can learn together, through group cooperation and conflict, how to balance power, love, compassion and accountability.

*Masculinity,
like femininity,
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or communal
expression.*

The interview with Dr. Tom Daly, another leader in men's work in North America, focusses on ritual process as a crucial, energetic tool for empowering men. The failure to understand the historical context for ritual process has led to much misguided sensationalism and distortion of the men's movement by the print and electronic media.

Both interviews are urgent and heartfelt calls for men to break out of their isolation and enter fully into human



Untitled. Jannis Kounellis, 1983.
Steel-mounted drawer with lantern, 38"x26".

community through the door of corporate masculine empowerment.

For the last 25 years I have been deeply engaged in national and global social movements as a volunteer, community organizer and consultant.

I have come to the conclusion that unless men experience personal healing and self-transformation, their woundings and unresolved emotional issues will keep them isolated from community engagement. Or if they do engage, they

will often sabotage or undermine the mission of the social change group they are working in. In an era when the total human community is confronting bottomline survival issues in economic and environmental sustainability, igniting and sustaining the masculine soul through inner work is not a nicety, but a crucial necessity for our planetary well-being.

I believe that inner work done by men can heal personal woundings and develop a far stronger inner-self structure, able to engage and meet the enormous social and economic issues confronting community well-being. Community life will not be empowered until issues of passivity, aggression and

addiction in men are healed.

However, I believe from my own experience that inner work—such as dreamwork, active imagination, journal keeping, meditation, contemplation, prayer and other practices—is insufficient unless it is closely related to and connected with group life. Men must affiliate with groups of men to gain emotional support, soul nourishment, psychic energy and be taught through modelling a wider range of problem-solving skills. Throughout human history, male bonding and affiliation has been a crucial dynamic for evoking, sustaining and enlarging masculine energy and directing it with focused and carefully calibrated power into the community.

Our matrix for inner work needs to be far more eclectic and comprehensive, and include the emotional, the soulful and the sociological dimensions of a man's life. The focus on soulwork is especially important. Bly and other leaders, especially James Hillman, have been extremely helpful to both men and women in highlighting the truth that most modern spirituality focuses on light, ascending, positive emotions and often leads to ungrounded, non-experientially based insights and actions.

Soul exploration, on the other hand, takes us into "the instinctual mud" of our lives and helps us confront our shame, our wounded inner boy, and hidden rage

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Getting a Hug from Balaram Chandanay

There are individuals who read the heart spirits of those they encounter and pass judgment on what they see.

Those who are the objects of intuitive evaluation of the human depths, if they be of merit, earn hearty hugs and the life-long bonding of human friendship.

Balaram Chandanay typifies many of those who read the heart spirits of those who pass their doorsteps. Balaram owns and operates the larger of two adjacent grocery stalls in the heart of Chikhale village, where 1,500 people live at the end of a bumpy road which wanders two kilometres east from the Bombay-Pune highway. From behind the counter of his store he sells all sorts of food, candies and household supplies to the men, women and children of his village. Day after day, he patiently measures out sugar in 100-gram packets, sells cigarettes one at a time and

carries the villagers' rice to market in his bullock cart. He also plays an influential role in the village decision-making and teaches the Hindu scriptures to interested learners in the local temple. Most importantly, he watches and listens.

Chikhale Village is not directly served by public transportation. Some visit the village in their chauffeur-driven autos; Balaram watches for those who walk. Business, industry and politics seem to be run by the men; Balaram notices those who heed, honour and include the women and children in their planning and counselling. Though he realizes the need to care for his own business, Balaram puts large amounts of energy into serving the community; he looks for others who likewise devote their energies to the life of service. Being a practical person, Balaram is interested in performance more than ideals, words and con-

cepts. He looks for people who produce. When he sees people like this, he remembers.

Balaram knows that his community can run its own affairs. While he watches and listens to those who come to help, he also knows that these people must go on their own way. Furthermore, he respects the long-term commitment, the life-long decision to care, which cannot be embodied in a one-month work camp or a six-month service visit. So these outsiders leave Chikhale, travel to other points of service and then return.

Upon returning to Balaram's store, no words are necessary; the eyes tell the whole story, the hearts report. Then you get a giant hug from Balaram Chandanay and two lives are profoundly affirmed. The emotional power lingers for days and nothing else really matters any more. ♦

—Nelson Stover

BLY and WOODMAN:

Releasing the Raven

One of the conditions of hearing a fairy story," said Robert Bly, pointing a finger at the crowd "is that everybody in the fairy story is you." Fairy stories contain a lot of information: "If you try to get through life without any of that information, you're crazy."

Some 500 people attended Applewood Centre's Third Annual Creativity Conference with Robert Bly and Marion Woodman over the long Victoria Day weekend.

My own agenda in being at the conference, like most of the 500 or so who attended, was to seek my "spiritual reality." I felt that I was a special case because I had just graduated myself from a spiritual allegiance whose path had grown cold, leaving me spiritually desensitized and emotionally laundered. I was searching for water after too many days in the desert.

I and other seekers of spiritual

water—an approximately equal number of women and men—found a very deep well on the crisp, green campus of Peterborough's Trent University. For three days we laughed, cried, listened, drummed and danced. We witnessed the vaudevillian interplay of Marion Woodman's Jungian passion and Robert Bly's funny and frightening view of our

wounded planet earth. It was pure alchemy.

The mirror held up for us to see ourselves, a fairy story about *Ivan the Pig Herder and Maria the Warrior Queen*, was a loaded metaphor for the hideous split that's been in the Christian psyche ever since the priests started burning women around the year 1000.

A central character in the tale is a black raven imprisoned in a secret room in Maria's castle. The raven is a huge, ominous, shamanic force, pre-Christian by hundreds of thousands of years. It is pinned to the wall by its wings and by its throat. When Ivan disobeys the Queen and opens the door to the secret room, the raven asks for water.

(Bly pauses here to find out how many would agree to give water to the raven.)

The vote is in favour of the raven having a drink. Ivan gives the raven water and the pins immediately fall from its wings and throat. The raven is transformed into an astonishingly powerful sorcerer who beds down with the Warrior Queen and imprisons her at his country estate.

As you can imagine, Ivan has his work



cut out for him in the rest of the story.

The pin through the throat symbolizes the closed larynx: all the pent-up anger and grief trapped in our bodies. It's not just our own grief and anger—it's that of our parents and their parents. It's the planet's grief. The throat chakra is connected to the sexual chakra. "If this is opened and you get in touch with how you feel, the rage pours out like bile," said Marion. And this brings the lower world and upper world into balance. "Spiritual energy and sexual energy are totally connected...and people with immense spiritual longings have equally immense passions."

Marion warned that we become enchanted by what we think is the light, but it's really an escape route. It could appear as anorexia (falsely nourishing the spirit and killing the body) or as an attraction to guru figures.

ON BEING BITTEN BY YOUR ANIMAL NATURE

WOODMAN: If you turn against your animal within you, you will be bitten. The animal will say, "Hear me, and if you can't hear me, I am going to bite you." But, you see, the bite is an effort to get you to hear before you've got a sickness that's going to kill you. The animal with its two sides is the body that is trying to contact psyche with love and relatedness.

We heard a lot about the “dark underside” of our attraction to guru figures. Robert Bly observed that Asian and Hindu gurus do their work for the West. “They think we want to be nice so they don’t let the raven out. Gurus say, ‘Forget your mother and father—this is the first day of the rest of your life. Don’t have any negative emotions.’ These are throat-pinners, man, on a professional level!”

“And vagina-pinners!” yelled Marion Woodman.

The spirit of adventure as embodied in Ivan’s quest to free his Queen evoked for Marion the importance of the “real hero—the hero who enters the unknown, for unknown reasons.” Robert said that a shining example for him was author and myth-teller Joseph Campbell who in his life and work “entered the darkest part of the forest where there is no path.” He told an anecdote about how Joseph Campbell asked a professor about going to Harvard Graduate School. The professor advised against it. “Here we throw artificial pearls before swine.”

Campbell spent the next five years reading on his own. “He entered where there was no path,” said Robert.

Bly spoke of our longing to be reunited with the spirit we were separated from at birth. There are powerful forces “almost outside the solar system. You can attune yourself to these forces. You can’t do that unless you’ve had some character development. But if you can get in touch with that energy, you stop being a victim.”

I left the long weekend in Peterborough feeling that in the verbal dance performed by Robert Bly and Marion Woodman I had witnessed an exercise in compassion for the planet. I had partaken of some healing realizations—these were directly relevant to my life and they helped me to understand certain

events in my life that I had started to question. I identified strongly with the acknowledgment of one member of the audience: “Marion Woodman’s work is in trying to lift the Iron John energies into the sphere of the Christian symbols and into the heart of that damaged psyche.” ♦

—Andrew Webster

LOOKING FOR A DISASTER MAN/WOMAN

BLY: If you’ve been repressing your feminine for a long time as a man, and you’re still involved with the negative side of that feminine, which may be connected with your mother—and it gets more negative the more you repress it—then you’ll walk into a room and walk right past the woman that’s right for you and head for the real disaster, and ask if she would like to go somewhere with you.

WOODMAN: And she will say “Yes,” because she’s looking for a disaster man.

BLY: Right. But it’s also the thing that will bring you to face your own problem. We all marry our own worst problem. The invisible forces want you to face your problem. And the ego says: “Forget it! It’s OK. I have a Ph.D. I’m fine.”

What’s in Iron John?

The Iron John story, popularized by Robert Bly, is now mainstream folklore. It is replacing Oedipus as the most used and abused Western parable about growing up. Naturally, with all the publicity, one part of the story is highlighted in the public mind, and the rest is forgotten. This selective forgetting transforms the meaning of myth.

Oedipus, a long drama about the tortuous road to wisdom, was shrunk down to a one-act play about infantile incestu-

ous feelings. Now, a similar reduction is happening to the Iron John story.

In Iron John, a medieval boy-prince anticipates Huckleberry Finn—he runs away from his parents with a “wild man.” In doing so, the boy loses his inheritance, and has to build his own life from scratch—starting as a kitchen helper and a gardener. Still, through various trials, and the integrity of his self-imposed independence, he grows to be his own man. He even wins the love of a goddess. And the wild man, now revealed as a lord

of the forest, blesses the wedding.

Interpreting this text, Bly calls on men to make a break—to give up their inherited roles, just as women have begun to break beyond the roles expected of them. He urges men to dare beginning again, to follow their own hearts and minds.

Increasingly, however, the Iron John story is interpreted in a totally different way. The parts about the boy’s losing his inheritance, his life as a common labour-

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Beyond the Threat of Force

A lot of what is happening in our time is in a partnership direction—with a great deal of dominator resistance.

RIANE EISLER

This year I have been overwhelmed by hope and crushed by disappointment at the same time. In the United States we have been waiting for “the Peace Dividend.” Instead we got the War in the Gulf. And, after all the hope and promise in the Soviet Union, we are witnessing again a regression to repression, to the threat of violence, to scapegoating and to the “enemy” mentality.

I want to put all that in the larger context of two ways of living on this earth that I call the partnership and the domi-

nator models. I also want to put it in the context of our cultural evolution and our extraordinary human adventure—an adventure that is threatened at a certain level of technological development in societies oriented primarily to the dominator model.

The dominator configuration has three basic characteristics: it uses a system of social ranking, beginning with the ranking of one half of humanity (men) over the other half (women); it is inherently authoritarian; its authority is ultimately backed up by force or the fear of force.

The Dysfunctional Global Family

There is a connection between the international violence which we call war and the violence which fortunately so many people today are beginning to focus on—violence in interpersonal relations, violence in the home. Not so long ago we used to hear the adage, “Spare the rod and spoil the child”—a terrific motto for a dominator society! Today as we are trying to break free of this dominator model of social organization, we are recognizing that for what it is—child abuse.





In the same way, millions of people around the world are saying, "Gee, we all seem to come from dysfunctional families based on control. That, of course, is a dominator family—an apt training ground for us to fit into a dominator model of society. These realizations are very important partnership trends.

The phenomenon of celebrating the victory in the Gulf War—celebrating that we killed so many people—this whole mentality that there are winners in wars—is really a dominator way of ex-

tending the child beating, the wife beating, the whole dysfunctional family pattern into a dysfunctional global family.

How we structure the relationship between the two halves of humanity—men and women—is not a peripheral, but a fundamental, question that affects not only every one of our life choices and roles but affects everything about a social system. It relates to whether a society is more violent or more non-violent, or more equitable or more authoritarian, and whether so-called feminine values, such as caring,

non-violence and compassion, gain in status and are structured into society.

Morality under the Dominators

If we look at human society through the templates of the partnership and dominator models, we begin to discern patterns in very different societies. Take, for example, Nazi Germany and Khomeini's Iran—a highly technologically developed Western society and a Middle Eastern theocracy. Underneath all the surface differences, both of them are rigidly male-dominant societies and

both are highly warlike. The violence of Hitler's Germany and Khomeini's Iran is well known. But the institutionalized violence of these two was not only in warfare, but many other areas such as wife-beating and the brutality directed at women not only in Iran but many other fundamentalist Muslim regimes. And both were highly authoritarian. There was strong-man rule. And it was absolute rule, be it in the family or in the state. So in Iran the *mullahs* will tell you that they have the only direct telephone line to God, and you had better listen to them—or else.

Fundamentalism has very little to do with the religion of Jesus, Mohammad or Moses. It has a great deal to do with a dominator model of social organization. And you can find the same configuration on the left, in Ceaucescu's Rumania or in Stalin's Russia.

This configuration is discernible in very different societies and groups. In the United States and in Canada you see the same pattern in the rightist fundamentalist alliance—"Get women back into their 'traditional' (code word for 'subservient') place,"—right? Again, holy war.

But it isn't only that war is holy in the



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religious sense. The Nazis thought war was holy—because war is holy in the dominator model. That's why I called my first book *The Chalice and the Blade*—the blade becomes the highest power. And authoritarian? Yes, the fundamentalists think they know what God wants, and if you are not going to do "what God wants" they are going to kill you or beat you or whatever.

As for Saddam Hussein's Iraq, *Le Monde* carried an interesting story last year that the Iraqi regime had introduced a new law allowing men to kill women in their families for any suspected sexual infraction without fear of punishment. So there it is: terror in the home, terror in the state, international terror. It's all of one cloth.

You can see how the world of the dominator model requires enemies. It requires in-group versus out-group thinking, and it requires violence. How otherwise can the rankings be maintained? Whether it's the ranking of man over woman (rape is a form of random terrorism against women), or man over man, or man over nation, that is the dominator model.

An Other Way of Life

However, as we begin to move to the other side of the spectrum toward the partnership configuration, we begin to see a different set of patterns. And again I want to give examples from societies that, on the surface, are completely different—Eastern and Western, highly technological and tribal. The Mbuti of the Congo and the Tirurai of the Philippines are both tribal societies. An anthropologist who had worked in the Philippines, Stuart Schlegel, called me and said, "You know, I did my field work with a tribe called the Tirurai, and I didn't know what to call them. I used to call them radically egalitarian, but, after reading *The Chalice and the Blade*, I now know that they conform to this partnership model."

I want to make it clear that these are not ideal societies; they are not even violence-free societies. But they are societies where violence is not institutionalized. The hero as killer is not idealized in the mythology.

In Canada you have developed a way in which the government can be more caring of its citizens. You Canadians are so fortunate: you have a national health plan; we in the United States do not, and the lack of it is proving to be a disaster.

But even in the U.S. there are enormous partnership trends. And if you look at the Scandinavian nations, you will find a strongly integrated partnership movement with an integrated partnership configuration beginning to come together.

In the first place, there is a more equal partnership between women and men. For example, in the Norwegian government, women constitute approximately 40 per cent of the parliament. Compare this to four per cent in the United States—talk about non-representation! And, of course, in fundamentalist Muslim states, there are very few

*In partnership societies
violence is not
institutionalized
and the hero as killer
is not idealized
in the mythology.*

women in politics at all. But the more oppressed people are, the less they complain.

So while Scandinavian women forcefully point out that there are still inequities, the Scandinavians have been light years ahead of most other nations in gender partnership. They are already offering paid parental leave for pregnancies for both women and men, but in the U.S. we are still talking about it. The same goes for work equity laws. Not coincidentally, in the Scandinavian nations, their more equitable distribution of wealth did not devolve into a dominator form of socialism as in the Soviet Union. There, in spite of *perestroika*, the old dominator structures in the family are everywhere in place.

If you look at the configuration in terms of violence, you notice that Scandinavia boasted the first peace academies, and some of the first groundbreaking work in human rights. The Scandinavian countries are not the only ones, but I do want to point out that they show an interesting configuration—a

more equal partnership between women and men, less institutionalized violence and a more democratic social and economic system. And, of course Scandinavian countries evidence more feminine values in the patterns of their social governance.

The Old, Old World Order

In *The Chalice and the Blade*, I described how the earlier Neolithic societies oriented more to what I have called a partnership model. These were not ideal societies, but it is important for us to know that we started off in a direction that did not punish us all the time—unlike the system we are trying to get out of. It is reassuring to know that we are not innately lunatic.

Reflecting the first element of the partnership model, the art of these societies shows a remarkable absence of the images we have become so used to. There are no images of heroic battles or hallowed conquerors dragging their prisoners in chains, or men raping women. However, if you go to European museums and look at later art, you see the walls plastered with images of Zeus raping everybody. Again, this is a normative message: rape is a godly sport.

One of the things about our iconography that strikes me as so bizarre is that we have an almost total absence of images of women giving birth; and when we do have any, as in Judy Chicago's work, it is considered obscene. But we have tons of images of men killing each other. In other words, the giving of life is obscene and the taking of life is heroic—great art and great entertainment. We need to do a lot of re-mything. In the earlier iconography there was a lot of birthing—the goddess of Catal Huyuk sits there giving birth and she is honoured for it, and it is not in the least bit obscene. It is very life affirming. This reflects a society where women are truly honoured and not subservient to men.

The second part of the configuration is a more equitable distribution of wealth. There were differences in status and in wealth, but they were not extreme. Even in Minoan civilization, which was already centralized and bureaucratic, the thing that scholars marvel about—even those who have no clue as to why this is happening—was the tremendous emphasis on public works. It was a society based on “feminine” values of health, education and welfare—rather than a society of war.

On Female Power and Male Dominance

Before the 1980s most social scientists accepted the reality of male dominance across our planet. Feminist scholars sought to critique the “universality of female subordination.” More recently, archeological evidence grew that sexual equality *has* existed—in certain *prehistoric* societies. Theories arose as to why these seemingly idyllic cultures succumbed to militarized patriarchal civilizations.

For some reason, few people before Peggy Reeves Sanday specialized in sifting the details of male-female relations across the world in recent history. She compared sex roles in over 150 societies on five continents, exploring their divisions of labour, their myths of origin, their environments, how they get their food. She contrasted how they responded to the colonial age, how they share power, what spiritual forces they see in each other's bodies. She found an obvious and, to most Westerners, surprising thing—female power is alive and well in a minority of modern “tribal” societies.

Sanday's book, *Female Power and Male Dominance: On the Origins of Sexual Inequality* (Cambridge University Press, 1981) explores an amazing range of sex role patterns. Any idea that male and female roles are biologically determined pretty much falls apart.

In Bali, Sanday reports, although sex-linked behaviour does exist, “...distinction between the sexes is irrelevant in much of everyday life, and the two sexes are often interchangeable. If a man has no son to carry on his line, a daughter will do. Priestly functions may be carried out by women as well as men. Child dancers may be boys or girls, or boys dressed as girls, or girls dressed as boys. Boys and girls wear almost identical clothing, as do men and women.” Perhaps pre-patriarchal culture never died.

On the other hand, there are situations where survival itself is seen to depend on sexual inequality: “...the Shavante in Brazil are migrants who avoided European contact by settling in inhospitable territory and by developing the art of aggression to the point that they were feared and largely left alone. ...Boys are trained in men's houses in the virtues of cooperation, manliness and bellicosity. The Shavante have ceremonies of aggression in which initiated men ritually attack uninitiated boys. In the most important ceremony of all, women are ritually raped in a demonstration of the twin powers of sexuality and aggression.”

Sanday tries to explain the variations in social roles. She sees patterns related to environment, migration, security, scarcity and stress. Her theories start discussion rather than conclude it. Never does she try to assign blame; her aim is to understand. She considers the conditions under which hard choices have been made and the freedom of choice which always remains.

—Ronnie Seagren

As already noted, central to the partnership configuration is that these were not societies where men dominated women. Women were priestesses and craftspeople. These societies did not deny that life comes from the body of woman. In fact, they seem to have been very impressed with the body of woman. So much so, that they imaged the creator, or rather creatrix, as a Great Mother from whose womb all of life ensues, to whose womb all of life returns at death, like the cycles of vegetation, once again to be reborn. If we really think about it, woman's body is rather remarkable. It bleeds in rhythm with the moon. Can you imagine how impressed the ancients were by that alone? Never mind the fact that life emerges from the body of woman or that

woman's breasts give nourishment, give milk.

In excavations going back 10,000 years to the Paleolithic period, (male) archeologists found oval figurines, sometimes pregnant, of large-hipped women. These were in the caves which were their sanctuaries. They decided they were Venuses and some of them said, “This is the weirdest erotica we've ever seen.” Well, it turns out that it wasn't erotica—it was a representation of the life-giving, pleasure-giving powers of the universe.

And with the Goddess as the symbol of the female creative power, the people in our more partnership-oriented prehistory also seem to have venerated a Bull God—the bull as the power of male po-



Sidestep #2. Sabri Lariani, 1990, Toronto. In uniting male and female limbs (see also female/male face, opposite page), the artist symbolizes the creative tension in partnership.

tency. Of course, in Christian iconography the Bull God becomes the horned and hoofed devil. It's always fascinating to observe how the earlier deities got demonized. It didn't just happen with the Christians.

The shift from a partnership to a dominator system began between 4000 and 3000 B.C. You begin to see signs of cultural disruption all over the ancient world. In Crete, a protected island, it didn't happen till about 1400 B.C. Incursion after incursion of armed pastoralists came from the arid fringes of

human settlement—the arid deserts of the south and the barren steppes of the north. Geographer James Dimeo describes how severe climatic changes turned fertile lands into marginal, then uninhabitable areas, forcing migration. Archaeologist Maria Gimbutas has traced these incursions.

These changes were also reflected in myths. In the Middle East, suddenly there is the story of the war god, Marduk, creating the world by literally dismembering the Mother Goddess, Tiamat. And you begin to see all the

other signs of a dominator system that I have described in *Chalice*. Then, somewhat later in Greece we find Zeus, with the sword, and in Palestine, Jehovah with the thunderbolt. Translate: the highest power is the power to dominate and to destroy. And so we find warfare being idealized, and the most cruel and brutal men rising to the top.

So, if You Don't Like Your Script...

What I have been describing is a non-linear model of cultural evolution—a picture that shows that our cultural evolution is very different, depending primarily on whether we orient to a partnership or a dominator model. And from this perspective we can see that a lot of what is happening in our time is in a partnership direction with a great deal of dominator resistance.

The good news is that so many people all over the world are saying, "I want to write myself a new life script." People are asking, What does it mean to be a leader? What kind of economics do we want? What does it mean to be a woman? What does it mean to be a man? When we start asking these basic questions, we are really saying, "I don't like the script that was handed to me."

Important as it is to rewrite our personal life script, trying to heal yourself in a dominator society is trying to go up a down escalator. So we also have to rewrite our social script—that's really what *The Partnership Way* is about. This is a book I wrote with my partner, David Loye. It is easy to use even for people who have never led a group. Sophisticated facilitators may find some of it simplistic, but we wanted to give tools to anybody who wants to do some in-depth re-mything. While it is also for individuals, it has a lot of material for groups, as group action is so important.

I want to conclude with three action strategies. I recently produced a paper that came out of talking to a lot of people during the Gulf War and after. Somewhat tongue-in-cheek I call it "Foundations for a New World Order." It's not my favourite term, especially as Hitler was also going to have a "new world order"—this gives me the chills—but I thought we might as well coopt it. What I propose in this paper is that we can try to muddle through without making basic changes, but we probably won't survive unless we do. We have a proliferation of dominator-oriented na-

tions with nuclear weapons. Saddam Hussein was only the tip of the iceberg. Let's be very real about that. These weapons are now proliferating. Unless we begin to address the foundations, the only peace we will have is the interval between wars. We cannot afford that any more. Neither can we afford the conquest-of-nature mentality any more.

In my opinion, the place where we learn our habits—whether partnering or dominating—is in our intimate relations; so I am suggesting that a top priority be given to addressing violence and abuse in intimate relations. Specifically I am proposing a global campaign against violence and abuse in the family. 1994 will be the United Nations Year of the Family. We have to start defining what kind of family we want for that Year of the Family. I am also suggesting that individuals and organizations network in a global campaign against violence and abuse in the family.

We desperately need a remything through education and the media. That's the second strategy.

We have a world addicted to violence—and to TV, electronic and film violence. You don't deal with this by telling people how bad the addiction is. You do it by finding more satisfying images. So I am proposing a campaign for global partnership in media. It involves getting media people together and having them work at alternative adventures.

*The place where we learn
our habits—whether
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—is in our intimate
relations.*

We are beginning to see some of that. ABC's *McGyver* is an example of an adventure series in which the hero never uses a gun, never uses a knife, and only fights in self-defence. Not coincidentally, in 1989 *McGyver* opened with a two-part program drawing from *The Chalice and the Blade*. *McGyver* was helping a woman archeologist to research information on earlier more peaceful and egalitarian societies.

We are beginning to see some new images, but it's too little. And it will be too late unless we really get behind a partnership media and education campaign.

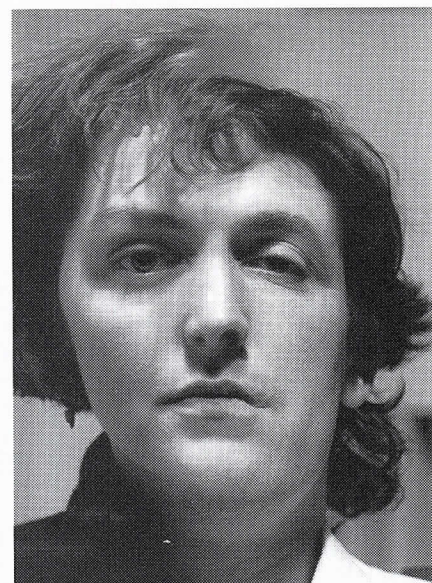
I am not suggesting that we protest. We do not want to call attention to dominator messages. We want to crowd them out with partnership images. In *The Partnership Way*, there is a section on dominator heroes and heroines. Interestingly enough, individuals, groups and corporations are discovering that people are more creative when they're not scared. And people are rediscovering the benefits of group creativity in teamwork. These are important trends and need to be nurtured.

The third strategy focusses on partnership economics. This is not only about the have and have-not nations, nor simply about the failure of development. How can you not have failure of development when in most of the world there is little or no value placed on the work of women in the family?—And the family is the place where we first learn our habits of economic thinking. Notice that caring and cleaning is not valued—women do that stuff and they do it mostly for free. So logically, why would you expect to have social policies that give priority to health, education and welfare (caring) and the environment (cleaning), funding the chalice rather than the blade? That's not logical.

So let's concentrate on issues like comparable worth. Why should we pay someone who makes weapons more than a woman or a man who teaches in elementary school? We pay plumbers more than we pay the teachers of our children. What's more important—our plumbing or our children? Some would say "our plumbing" but I would suggest they are somewhat in denial.

And why would male elites in both multinational corporations and in the developing world see anything wrong with exploiting their own people, when we live in a world where, according to UN statistics, women do two-thirds of the world's work for which they get to own one-hundredth of the world's property, and receive 10 per cent of the world's wages.

I sometimes joke that women would never have created nuclear waste with no notion of where to put it! And—this is a recording—it isn't that women are better than men; it is that men and women are taught that men can make a



Claula. Sabri Lariani, 1989 (see left).

mess, because there will be someone there, a woman, to come and clean up after the men. So I'm suggesting that the whole politics of household is a survival political issue, and that caring work, the work that has been relegated in a dominator society to women, should be given back its value. So I'm suggesting that we really focus on partnership economics, which includes the household and the environment and not just who makes more money off whom.

Both capitalism and communism in a dominator framework are economically crazy. The U.S. stock market keeps going up for no apparent reason, except that it's a game and no one wants to see it go down. And clearly communism has not worked out very well in the Soviet Union.

I am proposing that we start paying attention to fundamental gender and family issues, that these are key economic issues and should be economic priorities. Similarly we can pressure our governments so that their foreign aid programs incorporate guidelines ensuring adequate aid for women's health services, for family planning services, for women's literacy in the Third World. And let me guarantee you something. Within two generations you will have destabilized dominator regimes. Because the relations between women and men and between parents and children are the fundamental models for whether all human relations orient more to partnership or to domination. It's not going to be easy, but if we begin now to address these fundamentals, we have a chance. ❖

Theatre of the Goddess

How the play "Before Eve" was created

ELEANORE PROKOP

My one-woman play *Before Eve* was a project that challenged me, both as a performance artist and as a writer, as has no other. The play was inspired by the works of Merlyn Stone, Barbara Walker and Riane Eisler. What their works imparted was so important to me that I felt compelled to act on three levels: personally, socially and artistically.

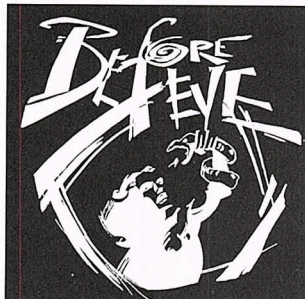
My medium was the stage, so I proceeded to create a play that put their messages into a dramatic context that would pass the word on to others and express the extreme injustice and consequent pain that women—and men—have endured as a result of the denial of that word. The project emotionally and physically overwhelmed my life for a year and proved to be a challenge that one rarely encounters as an artist.

Up to that point I had been struggling to make sense of this world and was already well steeped in the women's movement. I had written a play and several poems on the subject but I was still filled with a rage and loathing for a society that is rampantly, though often latently, misogynist. I knew the reasons for the various social, political and economic injustices against women, and I had done a lot of thinking and writing on the subject of what is deemed "feminine" in our society. *Mask Piece*, a play written in



It was a two-thousand-year-old Watergate of gargantuan proportions.

Women had been deliberately deprived of any female icons of power.



1987, focussed on how women are trained from childhood to be dependent on men and how society dictates that women's primary function in life is to please men. I was absorbed and deeply offended by the fetish object role that has been assigned to and adopted by women and by the attitude that both praised and condemned a

woman for her sexuality. Conversely, the de-sexed idolized version of womanhood epitomized by the Virgin Mary equally infuriated me.

But combatting sexism rationally and intellectually had

not quelled my anger. While all the evidence surely pointed to women's equality in this society, it could not destroy a feeling that I had experienced since childhood—that no matter how good I was at what I did, it ultimately would be better if I were male. There was an intrinsic superiority assigned to the male sex. As a child, though loved and encouraged in my aspirations, the examples were all around me indicating that the male sex was inherently superior. Even in woman's supposed domain, the world of cooking and fashion, it was pointed out to me that men excelled. Physically, I was told, we would always be weaker. And then there was the assumption that I would one day to relinquish my own name to adopt

that of my husband. While I don't believe I thought about it a great deal at the time, I am aware that I never accepted the information. However, it did disturb me.

That disturbance grew as I reached adulthood while living alone and pursuing my craft in the cultural mecca and site of chaotic creativity known as New York City. It was during my seven-year stay as I struggled in poverty, living amidst the poverty of others, that I became acutely aware of my assigned role as a woman. I wrestled with my own rage and sense of impotence as I walked the streets of the city harassed and threatened at each corner. I was potentially any male's victim as long as he could overpower or outrun me. In New York where everything

is amplified it became quite clear on the street level who had power over whom. It was there that I began working out on a regular basis. And it was there that I caught up with the women's movement and gratefully received the information these women provided.

However, there was still something missing in the area of spirituality and religion, the region of the spirit and the soul that determines our values. This was the core and it was here that I sensed that the male was valued over the female. Ultimately men had God, Jesus, Buddha, Mohammed and Jehovah on their side. Ultimately the idea that men were closer to God pervaded the entire fabric of our society. That man was created in a male God's image was imprinted on our psyches. In this area for me there lay a rage that could not be assuaged.

I had for a long time felt strong spiritual leanings but had no appropriate religion in which to apply them. So those feelings translated themselves into my work where there was room for them, and my work became my religion. I could not feel ashamed of female sexuality and I felt that the act of procreation held the sacred. I thus had a hard time identifying with the Virgin Mary and could not find solace or guidance in a role model who, as far as I could tell, had been sterilized. It seemed to me that there was a rejection of anything that was inherently female in the women of the church with their bodies hidden and with sex taboo.

I did not get this sense

from the (to my mind) more attractive monk image that was very affirming of masculinity. It made a man more of a man and thus holier. Whereas the objective of nunhood seemed to be to make these people less womanly and thus more holy. That was the root of the problem. The message I had been receiving was that it was unholy or at least less holy to be female and that it was something to be discouraged and hidden.

Female sexuality, the big taboo, was highly coveted, and yet as soon as a woman expressed it she lost her spiritual link. And so when I read Merlyn Stone's book, *When God Was a Woman*, about the decline and suppression of pre-patriarchal religions that

envisioned God as female and structured their societies on feminine values, I was profoundly affected. Her non-fictional account shatters the historical and theological notions that a male God and the male sex have always held supreme power.

Suddenly the world made sense for the first time and my feeling of rage was appeased. I wasn't crazy after all. It wasn't that I just didn't fit in. It became clear that the existing patriarchal system under which we lived had not always existed. Its values were relative to politics and opinion. It had been presented as absolute for two thousand years and people worked hard to keep it that way because it was in their interest to do so.

That, too, made sense.

I was free at last. My instincts had been correct. There had been a time when sexuality, the female body, and the creation of life were indeed regarded as sacred; when female sexuality, in fact sexuality in its entirety, was considered sacred and not merely something created to service men's desires. There was a time when women were strong. We too had a god.

With this new information came the realization of the enormity of the cover-up—a two-thousand-year-old Watergate of gargantuan proportions. We had been deliberately deprived of this vital information and, even more importantly, of any female icons of power. All existing portraits of femininity were of one mould, that of Everyman's helper and subordinate. In perpetuating this model of femininity, women's power, confidence and authority had been systematically broken down till there was almost no trace of it. They attacked our subconscious by destroying the Goddess.

Upon deciding to create a play based on the subject, the first obvious step was to do the research needed to arm myself with as much information as possible. I was well aware that to present a play based on this topic was to surely invite contention. While not at first clear on who my characters would actually be, I knew that the ancient priestess would be a focal character as she epitomized a broadened vision of femininity that I hoped to communicate. I wanted to create a character who was unde-

continued on page 42

Female sexuality was highly coveted, and yet as soon as a woman expressed it she lost her spiritual link.





FIERCE *Gentlemen*

from *Fire in the Belly*

SAM KEEN

*History is a Zen master.
It presents us with koans,
quandaries, questions, vocations.*

Virility has always been measured by a man's willingness to hear and respond to the calling of his age. So, what changes in our self-understanding and in our ways of acting are evolving now? What is a manly vocation in the 1990s and what will it be in the next century?

The challenges that face us are clear. Whether we will respond to them is not. For the foreseeable future, men's lives will be caught up in the turbulent confluence of two great mythic systems—one dying, one being born. The old myth perceives reality as constant discord and believes combat, warfare and economic competition are

inevitable; it hopes for clear-cut victories and progress. The new myth perceives life and reality as a unified network of mutually interdependent entities whose well-being is enhanced by cooperation and compassion; it looks forward to a world order not based on warfare, and to an economic system that is ecologically viable.

The tragedy of the old rites of manhood is that they made so many of us morally tone-deaf. We have become so tough-minded and tough-hearted, such experts in control and command, that we can hardly hear the crying needs of our time or the first faint strands of melody the future is sounding.

We hear with our hearts, or not at all, and not unless we are willing to be enchanted, inspired, encouraged and engaged.

What does history require of men today? What vocation invites our response?

Men in our time are called to deal with the darkness at noon, the failure of our success, the impotence of our power, the waste products of our creativity. The quandaries of our time are war (the shadow of power) and pollution (the shadow of progress). If we solve these koans that history has presented to us, everything will change—the nature of national sovereignty, the economic system, the psyches of men and women. If we do not solve them, the human species may well go the way of the dodo bird. As men, our challenge is to grow beyond the myth of war and the warrior psyche and to create a new form of ecological economics that will preserve the earth household.

On the Men's Movement and the Women's Movement

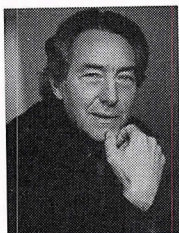
There is the beginning of a men's movement, but it hasn't gone very deep yet. For more than 25 years, the women's movement has fostered an enormous outpouring of creativity. Women have rethought language, reinterpreted history, reshaped literary criticism, reexamined politics. They've recreated the world in terms of a woman's perspective, restoring what had been left out. All that men have discovered so far is their grief.

In women, the most repressed emotion was aggression, so it was natural that the women's liberation movement would reclaim the angular emotions like anger. For men, what was repressed was the private world of feeling, especially feelings of sorrow and grief. That's precisely what the warrior is not allowed to feel.

—from an interview in *Yoga Journal*, May/June 1991

Beyond the Myth of War and the Warrior Psyche

The habit of organizing society around the warfare system, and the psyche of men around the necessity to become warriors, is rapidly becoming a historical anachronism, a puzzle we must solve in the near future. In the past, tribal skirmishes and limited war were occasionally necessary and provided a



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the Enemy, was also a PBS documentary that was nominated for an Emmy Award. His other books include *Apology for Wonder*, *To a Dancing God*, *The Passionate Life*, and *Loving Combat*. He was for many years a consulting editor of *Psychology Today*. This article is a reprint of chapter 9 of his book *Fire in the Belly: On Being a Man*. Copyright © 1991 by Sam Keen and printed with permission from Bantam Books, 666 Fifth Avenue, New York, NY 10103 USA.

way for men to practise heroic virtues. But with the introduction of total war and nuclear weapons there is no longer a theatre of war with civilian spectators where brave men can slay wicked enemies, rescue fair maidens, and protect their families. The warrior's nuclear shield doesn't protect us anymore. We are all huddled together on a worldwide battlefield, brothers and sisters in a nuclear family, one race, indivisible, with destruction and fallout for all.

The logic of history is leading us to the end of nationally organized violence, although there is no guarantee that we will heed our vocation to end war. It is possible that by default we may choose World Wars III, IV and numberless covert actions as unconscious means of solving our ecological problems by reducing the population by a billion or so each generation. But any way you play it, the curtain is falling on "the War Game" and the actors are taking off their ritual masks.

Certainly men and women in the future may remain warriors, in that they will still need to contend with power. But we face the dilemma that, for the first time in human history, we must learn to manage power without resorting to violence.

The best metaphor for a peaceful way of managing power would combine the images of a wrestling match, a dialogue, a democracy and a love affair. The Greeks' highest vision of peace was incarnate at the Olympic Games, a contest, or *agon*, between well-matched and respectful opponents in an arena of ritualized, limited battle. The model for the peaceful arena is the dialogue. By talking together, out of disagreement we create some synthesis beyond our individual views. Dialogue, or conversation, is democracy. In *We Hold These Truths*, John C. Murray writes: "A republic is made up of people locked in civil argument. And the point of the argument is neither to win nor to end the diversity of opinion and power. Peace means keeping the argument going in a civil manner, *ad infinitum*."

When I visualize peace, I think of fierce men, women and nations struggling together to define their bound-

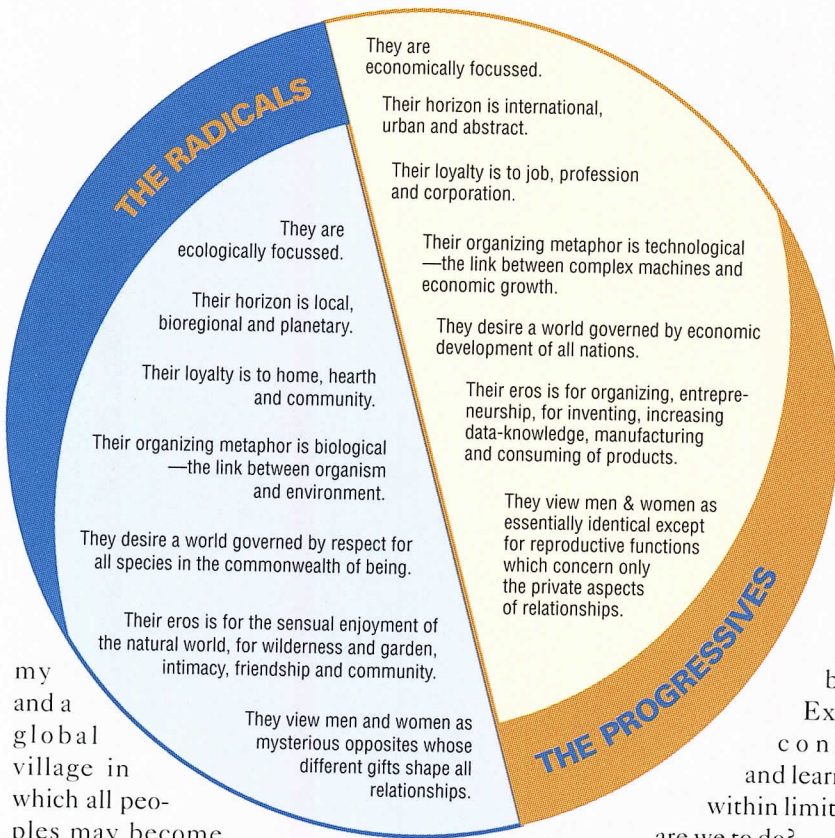
aries and enhance self-respect with love and politics as a playing field; I see rivals facing each other not as incarnations of evil, but as worthy opponents.

To solve the riddle of war we will have to change the definitions of gender, our deep inner feelings of what it means to be manly and womanly. As light is particle and wave, war is woven of the shadows of men and women, disowned power and repressed love. We need a new quantum politics: Waging nuclear peace requires both woman's liberation and man's liberation; a new understanding of the general web that binds us in a hostile system of blind violence.

Beyond Consumption Economics: Toward an Earth Advocacy

The struggle between the myth of progress and the ecological myth is already raging around us in every community, pitting real estate developers against conservationists, lumbermen against environmentalists, advocates of rapid growth against advocates of no growth. The great paradigm war that is shaping up involves two radically different visions of the future, two views of humanity's place in the surrounding world, and, consequently, two divergent ideals of manhood and womanhood. For the moment, let's name the conflicting worldviews the Progressives and the Radicals. Here, in summary fashion, is how they view the future and therefore the challenge of the present.

Progressives are still informed by the great myth of progress that has dominated the technologically developed nations since the "death of God" and the beginning of the industrial revolution. Within this mythology, humankind, through its rational capacity and its technological genius, is destined to control the future of evolution. Progress (which is never distinguished from "growth," "change" or "motion") and an ever-increasing gross world product is our destiny and moral imperative. The axioms of the Progressives are: More is better, the latest is the greatest, speed increases efficiency, yesterday's limit is today's challenge, technology will create a world econo-



my
and a
global
village in
which all peo-
ples may become
satisfied consumers.

Radicals are informed by the myth of the interdependence of all life forms that is emerging from quantum physics, systems analysis, and the science of ecology. Within this mythology, humankind must learn to limit its growth and its demands on the environment. The axioms that express the radical program for the future are: Less is more, small is beautiful, speed kills, zero population growth, don't consume the earth, appropriate technology, sustainable economics, sustainable agriculture.

In the 1990s and beyond, these competing worldviews will be the battleground and the context within which each of us must decide, once again, what it means to be an honourable man. At the moment it is the best and worst of times. Never have so many had so much; never have so many had so little. Never have we grown at such an exponential and cancerous rate, the gross world product increasing in direct proportion to shrinking forests, expanding deserts, eroding soil. We exist in a situation of cultural schizophrenia, caught between visions of boundless hope and exhausted resources: Full speed ahead—put on the

brakes.
Expand—
conserve
and learn to live
within limits. What
are we to do?

At what point is it conceivable that we might look at the damage we humankind inflict upon other forms of life, and be willing to give up our highly consumptive style of life? I wonder how many other species we will destroy before we might be willing to make the changes in the industrial economy that would be necessary to be more kindly to the earth.

And to make the problem even more difficult: If we were willing to become citizens of the earth, how would we undertake the magnitude of changes this would require? We can imagine making minor changes—recycling our beer bottles and manufacturing cars that get greater gas mileage. But to date we remain sequestered within a Pollyanna bubble of self-delusion in which our politicians and corporations assure us we can create an ever expand-

ing economy and still preserve our fragile ecology. The current Dow Jones index notwithstanding, our optimistic expectations for a future technological utopia undimmed by human tears are based on denial and repression of awareness.

The future that is beckoning us will demand a total reorientation, a paradigm shift, a new sense of who we are, a postindustrial, posteconomic identity.

The radical vision of the future rests on the belief that the logic that determines either our survival or our destruction is simple:

- (1) The new human vocation is to heal the earth.
- (2) We can only heal what we love.
- (3) We can only love what we know.
- (4) We can only know what we touch.

The ecological perspective is not about stopping dams to save a few snail darters, or preserving forests to protect spotted owls. It is not noblesse oblige, doing nice things for "brute" nature. It is not providing reservations for quaint creatures such as pandas. Ecology is a new code word for destiny-vocation-identity.

But why is this especially a men's issue? Why not a human issue? Or a women's issue? Women, no less than men, have enjoyed the comforts of the labour-saving and life-extending gifts of industrial civilization. Whenever possible they have been in the front ranks of consumers. Their dedication to the ethic of planned obsolescence and the worship of "style" has been as obsessive as men's.

Their love of disposable diapers and pre-packaged convenience foods has contributed a fair share to the mountains of garbage. Women must bear their share of guilt and responsibility for the profligate life. But until very recently, woman was identified with the natural rather than the economic order. No matter how she might participate in a consumer culture, her primal psychological identity was with the biological order. Her bottom

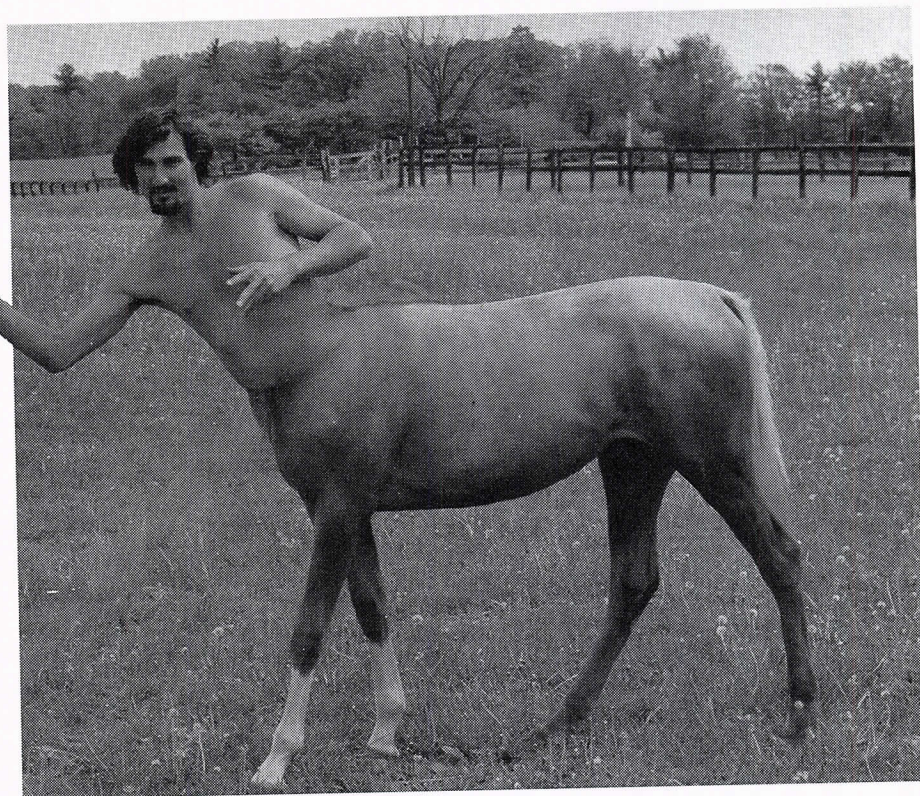
*War is woven
of the shadows of men
and women,
disowned power and
repressed love.*

line was not profit and loss, but birth and nurturance. Men's identity since the industrial revolution, on the other hand, has been so closely bound up with exploiting natural resources that creation of an earth-honouring ethic will require men to make a fundamental change in our self-understanding. Not just our actions must change. Our identity must also change.

The growing earth and not the economic pseudoworld is the horizon within which our virtue must be discovered anew. If the primal sense of belonging to the commonwealth of sentient beings doesn't sink down into our hearts, guts and balls, if it doesn't change our understanding of what it means to be a man, if it doesn't change whom we admire and what we aspire to become, we will certainly become the destroyers of our homeland.

Whether we are gay or straight, hard or soft, wild or vulnerable, feelingful or thoughtful, is all of secondary concern. When men centre their concerns about masculinity on their genitals, on making money, on accumulating power, or even on exploring their "feminine" side, they trivialize manhood.

First and foremost, the vocation of now and future men is to become gentle and earthy. We can have justifiable pride only if we face the monumental issues of changing the social and psychological systems that have brought us to the edge of degradation. How can we stand tall and rejoice in our strength if we do not become earth-honouring? How can we respect ourselves if we do not care enough to husband and pass on the heritage of earth's fulness to our children? If, in the words of the cynical bumper sticker often seen on the motor homes of the retired, "We are spending our children's inheritance," how can we rejoice in our virili-



Homo Equus Erectus. Sabri Lariani, 1989.

ty? If men fail to respond to the specific challenge of our age, we cannot gain any true sense of phallic power from any athleticism of the penis or any number of possessions.

The dispassionate, postmodern, cool man is the antithesis of the phallic male—no passion, no standing forth, no risk, no eros, no drive to survive and enrich history. Nor is the "new age" man who is self-absorbed in his own feelings and committed to "personal growth" a candidate for heroism. It is an illusion to believe that the virility men have lost can be recovered by anything except a new vocational passion.

The historical challenge for modern men is clear—to discover a peaceful form of virility and to create an ecological commonwealth, to become fierce gentlemen.

How we can accomplish these monumental changes is unclear. As modern men we have little experience to guide us in the task of becoming earth-stewards and husbandmen. We do not yet know

how to take the fierce warrior energies, the drive to conquest and control, that men have honed for centuries, and turn them toward the creation of a more hopeful and careful future. We do not yet know how to act purposively and rationally on the natural world in a kindly way. We do not yet know how to distinguish progress from growth, development from frantic activity.

The man who leads us out of this ignorance will be in our sons' Hall of Exemplars.

The exemplary man, the hero, is excited by the unknown. He hears the call and responds, not knowing where the journey will take him or what obstacles he will meet along the way. Cautious men will say that it is foolhardy to begin without a Triptik, a cost analysis, or a feasibility report from a committee of experts and the promise of cooperation from appropriate governmental agencies. But official sanction for radical departures is seldom given. Fortunately, heroes seldom ask permission from the authorities. In their foolishness they do not know the limits of the possible, so they screw up their courage, shoulder their doubts, and start down the path. ♦

*Ecology is not
doing nice things
for "brute" nature.
It is destiny-vocation-
identity.*

WHAT'S IN IRON JOHN

continued from page 7

er, his trials and wedding are forgotten. One thing is remembered—that when the boy stole a key to release the wild man, he took it from under his mother's pillow. This is held to symbolize the "main" point—that for a boy to grow up, he must rebel against his mother.

Perhaps there is a reason why many men fixate on this detail—just as men fixate on the part of Oedipus which concerns his mother. For thousands of years now, children in the West have been raised primarily by women. The boys, it has been assumed, must strongly differentiate themselves from their nurturing caregivers, because the nurturing caregivers are of the other sex. Men must rise above the caregivers and leave such nurturing behind in the world of children, which women rule.

All this is very traditional. But to all those who want a new-age justification for reemphasizing the social dichotomy of men and women, I would like to ask—what does this have to do with the story of Iron John?

In Iron John, the boy grows up influenced by both his parents. When he comes "of age" he leaves them both. He does not spurn his mother only, in order to follow his father's guidance. He does not embrace male social conventions to prove his distinction from women. The story, it seems to me, is about independence of spirit, not about separating the girls from the boys.

I thought the men's movement was about men reclaiming the parts of themselves formerly disowned as "feminine" to become more whole people. But now we see a new breed of men's movement, intent on something else—a reemphasis of the difference between male and female and a defense of men's boundaries. And how do these men propose to re-institutionalize the difference?❖

—Brian Griffith

We recently introduced in-house colour technology. Since adopting this technology we have been experiencing the usual start-up difficulties. We apologize to any artists whose colour work has not been faithfully reproduced.

IGNITING THE MASCULINE SOUL

continued from page 5

at the paradoxical and bewildering lure of the inner and outer feminine which threatens to engulf us and melt our identity and our carefully constructed, hard-won masculine boundaries.

As the Jungian analyst Robert Johnson points out in his excellent book, *Inner Work: Using Dreams & Active Imagination for Personal Growth* (Harper & Row, 1986), a man has not completed his inner work until he takes a new insight or commitment and ritualizes it in reality.

For a man with a new commitment to ecology, this could mean cleaning up an abandoned inner city lot and planting it with trees and flowers and then tending to the watering and weeding. A man with a new-found commitment to deal with racism could ritualize that commitment by empowering an inner city tutorial program, or by working for economic equity for minority men within his community through a job skills training program.

Igniting the masculine soul is a journey into process and outcome. Choosing processes of healing ourselves as men without also choosing the healing of the earth and all its people is naïve, misguided and dangerous.

Igniting the masculine soul is a journey into male brotherhood, male bonding, male conflict and reconciliation. It is a deep commitment to step into ritual

process, to allow the unconscious a valid place in our lives. What we find there will be unsettling and painful, but it has the promise of healing us into our human totality as earth men—stewards and husbands of not only our families and our workplaces but of our ultimate beloved—Planet Earth.

Dr. C.G. Jung, on whom the validity of much of the theoretical framework of men's mythopoetic work rests, was fond of saying: "In the last analysis psyche is world, and world is psyche."

The soul mirrors the world. And the world mirrors what is happening in the souls of men across the planet. We will come at last to see the beauty and glory of this earth and yearn to care for it in totality, with compassion and passion, when we arrive at seeing, perhaps for the first time in our lives, our own unbounded souls.❖

—Forrest Craver

Forrest Craver is convenor of the North American Masculine Mysteries School, a mobile training force of male elders drawn from many spiritual traditions to train younger men in strategies for gender, racial and earth-care reconciliation. He is co-producer, with Dr. Robert Moore, of Dancing the Four Quarters: Visions of Grassroots Masculine Leadership in the 1990s. He has been a servant leader in civil rights, women's rights, Native American and human rights for more than 20 years. He is also the Marketing Director of Wingspan: Journal of the Male Spirit.

Wingspan

Journal of the Male Spirit

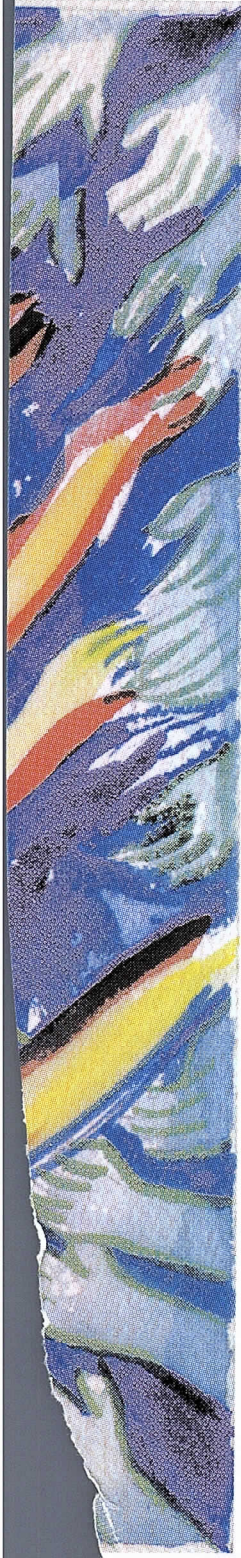


Since 1986, *Wingspan* has been representing the scope of men's work through provocative leadership interviews, workshop profiles, calendar of men's events, discussions of myth and poetry as well as timely reviews of men's books, films and tapes. An international quarterly, it has emerged as the movement's most comprehensive and widest circulation publication—currently printing 120,000 copies.

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An abstract painting on the left side of the page, featuring a hand reaching upwards from the bottom left corner. The hand is rendered in shades of blue, yellow, and red, with a textured, almost collage-like appearance. The background of the painting is a mix of blue and white, suggesting a sky or water.

PRIVATE MEN; Public Psyche

Men's therapy groups should look outward to the economic, political and social reasons their lives are unsatisfactory.

JAMES HILLMAN

an interview by Forrest Craver

James Hillman is recognized as one of the world's foremost psychologists. Trained as a Jungian analyst in Zurich, Switzerland, he remained there for many years as Director of the Jung Institute. He is the author of many books including Revisioning Psychology, Healing Fiction and Blue Fire. For the last six years, Hillman has been a leader at national men's conferences, co-teaching with Robert Bly, Dr. Robert Moore, Michael Meade and others. Award-winning poet and best-selling author Robert Bly has described Hillman as the most important psychologist in the world today. This interview is printed with permission from Wingspan: Journal of the Male Spirit, September 1991 issue, P.O. Box 1491, Manchester-by-the-Sea, Mass. 01944, USA.

Craver: When I interviewed Robert Bly, he talked about the Greek word, "idiot," meaning one who was solely a private person. The Greeks consid-

ered an idiot to be one who was disconnected from the polis and human community. What is blocking American men from using their public voice?

Hillman: Why this historical role of men is not being fulfilled goes right to the heart of the matter. I will answer from only one angle. Psychotherapy emphasizes the private self and the kind of men who are sensitive, intelligent, educated; these men for the last forty years have been developing their inner life. They have been engaged in inner work, a process of growth, of self-development, of cultivating their feelings and memories. In this process, the ideology of therapy has led them away from the questions of public relationships. So I see therapy as one of the reasons that men have not

been engaged in the public domain.

FC: A psychotherapist, Michael Lerner, has written a book, *Surplus Powerlessness*, (Institute of Labour and Mental Health, 1986). Lerner says that the true role of the therapist is not only to heal the individual wound but to help the individual see the structural issues that led to his or her wounding. Is there a perspective that can be put forward for therapists?

JH: Yes, I think so. Recovery groups are one of the major activities today, and are fulfilling a need for men to be together. Men in this context are together in recovery for over-eating, alcoholic addiction, going through a divorce. As these men meet every week in these 12-step programs, they get very bonded, and share a "polis feeling" as a group, a community feeling, a flow. The root of the Greek word, *polis*, means flow.

Unfortunately, the feeling is not on the polis or the world out there and the social and cultural factors that have brought about their wounding. It is on me curing my problem and you curing your problem. The recovery group, instead of turning only inward to look at the past and their childhood, their mothers and fathers, could also look outward at the economic, political and social reasons that make their work and life unsatisfactory.

FC: I went back and read the 12-step traditions, and saw that they reflect a privatization. The traditions are strictly against endorsing any other groups or products or services, seminars or books, and not about seeking promotion or media coverage.

JH: That's part of the trouble: the divine power is sanctioned and encouraged, but not society or social forces.

FC: In the 1960s, women really helped us with their call to arms: "The Personal is the Political." Their insight helped us see that how you spend your time, energy and money and who you affiliate with make enormous symbolic statements to your family, your children, and all the people in your community.

JH: The women's movement from the

*The kind of consciousness
you get in therapy
has nothing to do
with politics and action
in the world.*

1960s onward was much more aware that the personal and the political are the same and that we are the culture. The culture is not outside ourselves. And therefore we cannot correct ourselves only. Because we are still being bombarded by agro-business, food advertising, fast foods, school lunches, salty popcorn and all the rest of it. Of course, I will be overweight because of that—not only because of what happened at the family dinner table years ago.

FC: And now with television we have

"infomercials" which are a grey zone between a real program and a long running advertisement, so that a child or even an adult will watch it and not know what he is watching because it is done at such a level of subtlety and manipulation. Content and propaganda become interwoven so that you no longer know whether this is a long-running ad for agrobusiness or a science program.

JH: That's right. Let's look at just one more area—abuse. This is where I catch a lot of flack. Other kinds of abuse are going on in the culture daily. We are abused and intruded upon and invaded and mishandled not only by TV but by a hundred things in a single day. Our outrage against these abuses is stifled and turned totally and wholly on the child within ourselves. Our sense of being actual victims today is displaced to the victimization we experienced as children thirty or forty years ago.

FC: I've read some of the attacks against you for saying that the child is overemphasized in recovery. But from reading your books I get the sense that what you are really against is the emasculation of social responsibility that comes if you stay too closely wedded only to the child and do not have the adult self speaking.

JH: We should say here that traditional therapy says the self must first be reconstituted, that, ideally, the person must first have a strong ego to handle the problems of the past before entering the political world. Otherwise you are going to have half-baked, neurotic, disturbed and dysfunctional people



running around. And the world already has too much of that. That is the usual answer. Therefore, goes the argument, it is much better that everybody go into therapy, come out of it and then enter the political world. I'd like to question the prevailing notion that first we have to do this consciousness-raising job with the self.

For centuries men have entered the political world without having been in therapy. They entered with their sense of social justice, their sense of wrong, their sense of morality and outrage, their sense of idealism towards the future. These motives are deep in a man's soul. Even if you are neurotic, these motives are deep sensitivities in every man. That's one aspect. The other aspect is that political awareness and sophistication is something you do not learn at all in therapy. You learn that from being on committees and sitting in meetings, from the careful reading of propaganda.

It is a specialist kind of work to become politically aware. While the kind of consciousness you get in therapy is very valuable, it is a consciousness of relationship and of differentiating internal feelings, memories and projections. But it has nothing to do with politics and action in the world. So the fantasy that you can become conscious in therapy, do therapy first and then enter the world does not mean you are going to enter the world any more politically conscious. You may be the same political dope you were when you first entered therapy.

FC: Is there a relationship between the training of therapists and this kind of abrogation of the real life issues of the polis?

JH: I see individual therapists being active as citizens. But this has not entered the theoretical framework of training at all. In fact, when interviewing or supervising trainees, which I have done, or in reading case reports, I find that almost no questions are asked and that there is no focus at all on the person's political life. Were their fathers red-wing socialists? Blue republicans? Were their mothers politically active? Did they have arguments about politics at the dinner table?



Dag Hammarskjöld. Ben Shahn, 1962. Nationalmuseum, Statens Porträttsamling, Gripsholm Castle, Stockholm, Sweden.

What feelings did they have as teenagers about politics and political leaders? Did they vote? If so, for whom did they vote? None of that comes into the case report even though there is extreme detail about their sexual life and their relationships. Nothing indicates that the person is a citizen, a political entity. And there is nothing to indicate that the political culture is formative of his nature at all.

FC: I want to go on to political parties. We seem to have clearly in the United States what I call "a dance of enchantment" and a co-dependent lock-up where we get no significant ethical movement forward. Do you see a basis

for a third party populist movement?

JH: Well, I don't feel the Democrats have lost out, especially at the local and state level. Their problem is the presidential elections. I don't see the conditions right now for a third party to emerge. There has to be more sense of a crisis. What we are suffering from now is "psychic numbing" as Robert J. Lifton puts it—the incapacity to feel. We are anesthetized. We just as soon don't vote, just as soon don't care. The most frequent comment in America today is, "I don't want to hear about it. Don't tell me about it." Now that doesn't bide well for a third party. A third party would be more likely if a large part of the population felt terri-

bly strongly about key issues. Unless there is a beginning of peeling away this massive denial, I don't believe we shall see any strong emergence of a third party. You know, nothing really happened when the Mideast War started. The war did not produce a powerful reaction from the people. And Bush's heart and the threat of a Quayle presidency did not shake up the stock market.

Denial is the dominant feeling in the country. We simply don't want to know the bad news. That feeling has always been a key piece of America. The literature speaks of it as our addiction to innocence. We want to be innocent.

FC: Clearly we have a loss of the sense of polis. The League of Women Voters has documented the dramatic slide over the last 30 years. It's really quite alarming that fewer than 30 per cent of adult Americans voted for who would be the President of this nation in the last election.

JH: Whereas in India, voter participation is over 60 per cent. And yet we regard India as an "undeveloped" nation.

FC: What can be done at the local level to overcome the problem of polis apathy and numbness?

JH: I would suggest to men who are already doing men's work that each men's group or each man decide to sit down and make a list of the five most

critical areas that disturb their lives. And then discover groups or agencies active in those issue areas: for example, farm labour groups working on pesticide controls. If it's racism, then groups like the NAACP. I'm talking about major public issues of the nation. In the group, pledge a certain

*The culture is not
outside ourselves.*

*And therefore
we cannot correct
ourselves only.*

amount of time, money and activity to work on these issues. The men are then joined in political action. I see no other way for men in groups to move with their compassionate support of each other unless they face outward.

FC: This is a crucial point because we have various camps within men's work: the recovery groups of men, the mythopoetic groups of men, and still others who view the men's council as a seed bed for social change in which men take off from that support base to affiliate locally to work upon a social or community issue.

JH: I see no conflict at all between any of those three approaches. I think a man can be trapped in any one of them. But from this conversation today, I would agree that the third aspect of men in the polis ought to be moved forward.

FC: Is there a need for new structures to channel men's passion and compassion for social change?

JH: I think that the role of men in councils is to bring their feeling, their development in the group, their awareness and honesty into other structures to support the areas of social justice and political vitality already out there in the community. Political sophistication is an art of its own. Jung and Campbell are not political experts. You wouldn't go to Lyndon

Johnson for inner, emotional work. But he was a master of the political craft. We have to realize that there is a vast difference in the kind of consciousness that politics offers and the kind of consciousness that therapy and personal inner work offers. What Joseph Campbell knew about mythopoetic work does not mean he knew anything about inner cities.

FC: But clearly, there is an acute need to bring these two worlds together—the personal and the political.

JH: Certainly, and that's one of the things we began to see in the West Virginia Intercultural Men's Conference that Michael Meade organized. The variety and gifts of European, American and African men with their rich and varied backgrounds was astonishing. The bringing together of the Jung-Campbell mythopoetic work and the inner city work is a ritual of art, aesthetics and passion. As Michael Meade says so well, you cannot have compassion unless you start with passion. There is a role for meetings and revitalization. There is no question about that.

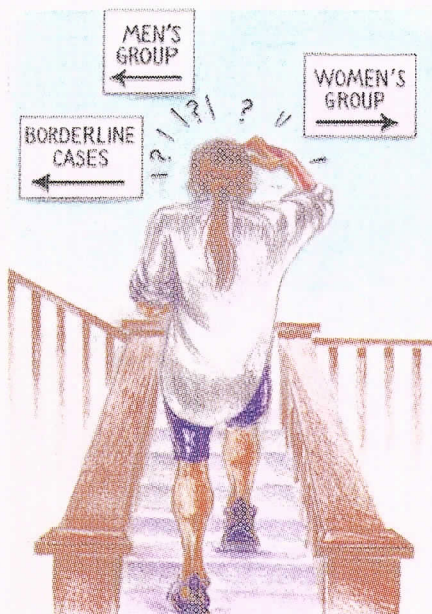
FC: We have had large events like Earth Day and Hands Across America which have engaged millions of citizens. Do you see these events as a way of overcoming our chronic isolation?

JH: Yes, but much more is needed. We need more rock stars and movie actors and people like Madonna to speak out and show as she does the importance of tolerance, liberty and freedom of imagination. Outrage against social injustice is very important for leaders in all sectors to show. But the leaders of consciousness, keep in mind, are not necessarily the political leaders.

FC: Yes, certainly many rock stars and movie actors have had enormous impact. Sting, for example, has taken on the rainforest issue. He has been credited by many mainline environmental groups with having enormous impact because of the strength of his public persona and the resources he can move into that battle quickly.

JH: The stars of the media are the capitalists of the information age. They are the ones who hold immense capital

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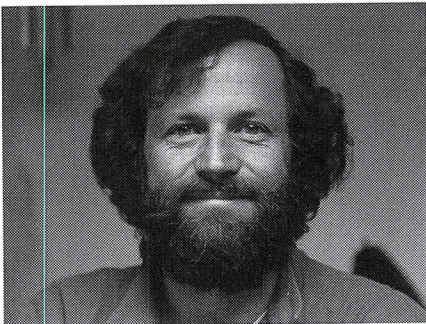


MEN and RITUAL PROCESS

Stepping into the Fiery Cauldron

TOM DALY

An interview by Forrest Craver



Dr. Tom Daly is founder and co-director of the Boulder-based Men's Council Project, which provides depth training for men in ritual process, the conduct of ceremonials and leadership training for conducting men's events. He has a Ph.D. from Union Graduate School in Cincinnati, Ohio. His doctoral thesis explored how ritual process and ceremonial could be used for the healing and empowerment of men. He has conducted retreats and workshops across the U.S. for more than ten years. Men interested in taking courses offered by Tom Daly or in corresponding with him about his work can contact him at Men's Council Project, P.O. Box 17341, Boulder, Colorado 80301, Tel. (303) 444-7797.

Tom Daly was interviewed in June 1991 at his Boulder home by Forrest Craver, convenor of the North American Masculine Mysteries School, a board member of the Men's Council of Washington, D.C. and 25 year colleague of the ICA. This interview is reprinted from Wingspan: Journal of the Male, September 1991, with permission.

CRAVER: One of the great developments in men's work has been the rediscovery of ritual process for men. Despite Joseph Campbell and other mythologists' declarations that ritual process has been done by men throughout most of history, this arena of our work appears strange and even bizarre to new people encountering men's work. How do you explain that?

DALY: Most of us grew up with ritual all around us but it just wasn't identified that way. We didn't see what was happening in our family, church or other group life as ritual and we certainly didn't call it ritual.

It was there all the time but we didn't see it?

Yes. Maintenance or status rituals happen every day, like going to school, how you start your day, etc. We have a tremendous amount of ritual enveloping us all the time. American politics is full of ritual and ceremony. But we are like fish unable to see the water. Many people I talk to have scary feelings about ritual—the feeling of being overpowered by something that absorbs us into a collective structure, taking over our individuality. But transformative ritual gives us the option of having choice and making the process conscious for ourselves.

Ritual process is new for many men.

How would you define it and how does it actually work?

Ritual is the pattern that connects—a pattern that makes meaning and true connection. It is soul food and I think it is in our hard-wiring as men. All animals display ritualized behaviour and, since we are part of the animal kingdom, we ritualize our life as well.

Ritual is all about metaphor, symbol and image. It is food for men's souls—just like meat and potatoes for the physical body. Certain images transfix us, energize us and set us into a certain state of being. Transcendent states of being usually arise around some form of symbolic display—watching a sunset or seeing an ocean tide come in. A poet takes that image, describes his own contact with it and shapes it into a magical blend for the rest of us. The depth of a specific experience is disclosed and transmitted through symbolic representation. Ritual operates at the concrete, psychological and mythic levels of reality simultaneously.

What is the best way for men just coming into men's work to introduce themselves to ritual process?

Get a sense that this is something you've been doing all your life and that it's not something bizarre or extraordi-

nary. Ritual, in fact, is the stuff of your ordinary life. There are rituals around the office coffee pot, reading the paper, watching the Olympic Games, seeing real people cross thresholds of experience. All the creative art forms are connected to ritual, so if you drum, dance, write poetry, tell stories, then all these things are connected to your ritual life.

What books are helpful to understand ritual?

Between and Between (Louise Carus Mahdi, Steven Foster & Meredith Little, eds.) talks a lot about the ritual process. *Rites of Initiation* by Mircea Eliade and the Joseph Campbell books are essential. Men could read James Frazier's *The Golden Bough* to see that ritual is available at all times in all cultures. Victor Turner's works, available through the Jung Institute of Chicago, are also important, but they are hard reading. There are immense riches in dance and Native American ritual that emerged out of sacred space—Turtle Island.

The books by Starhawk are excellent in showing how ritual empowers both men and women and *women of power: feminism, ecology and politics* is an excellent quarterly journal on ritual topics published in Cambridge, Mass.

What are the ingredients, the atmospherics and the choreography of potent ritual process?

There are no magic formulas. When you undertake ritual you are dealing with the sacred and the profane, the conscious and the unconscious, the personal and the collective. You have choices: will a ritual elder lead this or will the group itself manage it? Ritual needs to have all the elements of humanity woven in. You need to have the play and the shadow, the mystery, beauty, wonder and the surprise. And also the power. Sacred space and sacred time are the key elements here. Ritual is not something you can create. Instead it is something you remember and something you align your life with, or come back into awareness of.

One of the most important things in a good ritual is building a sacred container—a sacred vessel—for whatever will hold the work you are about to do. This means marking a certain time and a certain place. Then you say, "During this time and place we're going to open ourselves to the possibility of mystery and this is how we're going to do it. We're going to be drumming for a while, or we're going to dance all night."

Initiation Into What?

BRIAN GRIFFITH

We North Americans are mostly beginners in thinking about rites of passage. To learn about such things, we look to "older" societies with living traditions of male and female initiation. With varying degrees of comprehension, we look on traditional dances, masks, ordeals and mystery plays. From these ancient symbols, we seek to select what may be appropriate for our own families.

Sam Keen says there is "...an awful lot of historical sentimentality about the idea of initiation....In primitive societies men really knew who they were. That's the good news. The bad news is, they were mostly wrong about it. And the worst news of all is, they found out who they were because they had the individuality beaten out of them, and the myth of the tribe impressed upon them, so strongly that they never rebelled against it again." (*Yoga Journal*, May/June 1991)

Obviously, a lot of traditional rites of passage were "dominator programmes" imposed on the young. But not all. Joseph Campbell, in the opening chapter of *Creative Mythology*, shows us other roads taken:

"...in the history of our still youthful species, a profound respect for inherited forms has generally suppressed innovation. ...Not so, however, in our recent West, where, since the middle of the 12th century,...a great company of towering individuals has broken forth."

Campbell sees two distinct approaches to initiation:

"...In the context of a traditional

mythology, the symbols are presented in socially maintained rites, through which the individual is required to experience, or will pretend to experience, certain insights, sentiments and commitments. In what I am calling creative mythology, on the other hand, this order is reversed: the individual has an experience of his own—of order, horror, beauty...which he seeks to communicate through signs; and if his realization has been of a certain depth and import, his communication will have the value and force of living myth—for those, that is to say, who receive and respond to it of themselves, with recognition, uncoerced."

In what Campbell calls traditional rites of passage, the aim is to have young people conform to an established social order. Each youth internalizes a vision to live by. But the content of this vision is the same for all, as preordained by the elders. The role of young people in such initiation is passive. They are to receive the "insights, sentiments and commitments" of the ancients, preferably "by faith alone." If they do not, they will face the consequences—social ostracism, physical abuse, the diagnosis of insanity, or the threat of eternal damnation. Generally, they learn to obey, and not to think for themselves.

In Campbell's second approach to initiation, creative rites of passage, both the young and the old play active roles. Every young adult is, of course, to realize a dream to live by. But here, the content of each life-dream is open to personal

It is essential to have a clear beginning and a demarcated ending because that creates a very strong container. Within that container you have unknown space out in the middle where transformation can take place. Sometimes magic happens, and sometimes it doesn't. You can never predict.

Why is being on the physical ground itself, out in nature, so important?

The more we connect with nature the more we are able to connect with the sacred wildness in ourselves. The build-

ings we make all come out of our ego needs. But in nature, the land shapes you. Since the land determines so much of your existence, if men are going to find their own rituals, then they need to connect to the land they live on. That's why I feel a bio-regional approach to ritual is important in men's work. We need to get into the land that we belong to and find meaning and purpose in that watershed.

Dr. James Swann, who has written extensively on sacred space, talks about

can those kinds of experiences be claimed by men and used to propel us forward and heal the wounds of loss?

It is essential to be involved in a men's group because these experiences will come up over the years. One of the men in our men's council experienced the death of his brother in a car accident. He was able to recreate the event and create a ritual ceremony that had a spiritual, sacred component to it that helped him move through it fully.

What are the skills of a ritual elder?

One of the most important aspects is for the elder to have a lineage in ritual process. Ritual elders have the sense of having been through it. They know this experience at the cellular level and at the emotional level as well—not just intellectually. They can create powerful containers for ritual. Any good ritual elder honours the process that is already going on...the mortality and the essential humaneness of a situation. Ritual elders are the guardians of the process. They make sure that everyone is respected and that no one is shamed or abused in the process. They are there to stir the stewpot, fire things up and get things going if something is feeling off-target or inappropriate to the group. Ritual elders have gone through their own initiation, so they have very strong "bullshit indicators." They know when something is off track, when lying is happening, when denial is operative.

Another important aspect is noticing the shadow. A ritual elder knows there is a tremendous amount of paradox in life

and ritual. He knows there is always both light and shadow, always grief with joy, always anger with love. So he pays special attention to all of these elements.

What kind of commitment must he have to the liberation of the human soul?

Many ritual elders in positions of power oversee status or maintenance rituals rather than transformative rituals. Doctors, lawyers, judges, etc. have a key role in maintaining corporate order through enactment of status rituals.

But the kind of rituals we are talking about here in men's work are far more elusive, exploratory, magical and mysterious. Transformative ritual is far different in intent than status ritual.

As men's movements continue to grow rapidly across North America, how do we equip more men to be ritual elders?

First, we jump in and do it. There's a beauty in the very fact that we have so little experience. Dr. Robert Moore calls it "conscious incompetence." This means we know that we don't know much about this topic and so that puts us in a very good position because we ask a lot of good questions. We doubt. Like Michael Meade, the mythologist, said, "Are we going in the right direction?" What's going on here? How are we doing this? The vital point is to "live the questions." I have my own key questions for men doing this work:

What rituals nurture and empower men?

What rituals offer the greatest potentials for healing and transformation?

How can men's councils enact rituals

that truly connect us to other men in our community?

How can old rituals be revived or transformed?

How can ritual process foster an alternative to the military warrior culture we live in?

How can we create rituals as exciting, powerful and motivating as the rituals of warfare...without having to go to war?

We must tap into the same deep roots of myth and story that motivated combat in the Middle East if we are to avoid war in the future and replace it with something better.

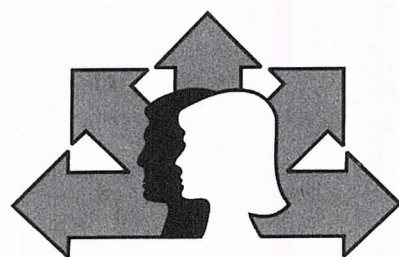
War archetypes evoke a very deep consciousness in all of us. But we have to find other ways to honour the deep needs of the soul on a weekly or frequent basis—ways that are not destructive or abusive to other cultures or to our own bodies.

Can co-dependent or addictive behaviours result from a lack of stimulation from other men?

Absolutely. Look at what's happening to adolescent males on this continent without really powerful challenges from ritual elders around them. They are going for the most concrete and literal kind of savage connection to prove their manhood. They join gangs and destroy things because they don't have appropriate ritual forms that absorb and contain the powerful masculine energy that comes on in the teen years.

We can, however, feed the male soul without feeding the concrete, destruc-

continued on page 41



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creation. Initiation is a time for deep brooding and naming one's aim in life. The results are not under strict control.

Perhaps we best know this second kind of initiation, as practised by many Native American cultures, in rites of passage by vision quest.

Native vision quest is commonly misunderstood as a solitary exercise. The solitary side of the ritual appeals to North American individualism. But this kind of initiation, as it is practised by Native communities, does not produce simply individualistic adults. The communal side of a vision quest is also important.

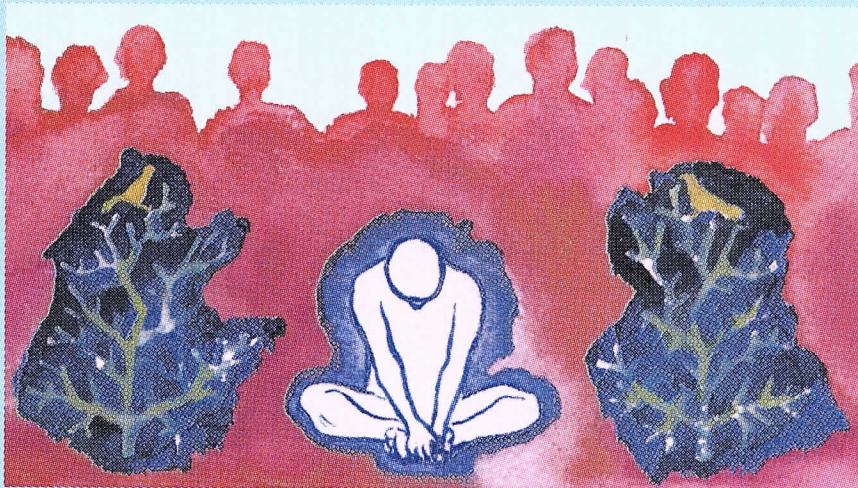
When young Native men or women return from "crying for a vision," the community gathers to hear what dreams they bring. Together, neighbours and relatives discuss what their young friends see for their lives. They talk about what the visions mean for the whole community, and for the individuals concerned. Where a young person's dream is taken as a unique gift, the question for the whole group is how to use it.

The vision quest and its surrounding rituals mark the end of childhood. After this quest and return,

the initiates live apart from their parents, as adult men and women.

Robert Bly, in his book *Iron John*, does not distinguish traditional from creative rites of passage. He sees that in his modern secular state, initiation is simply abandoned. The "openness" of his society means a general indifference as to whether young people have any vision to

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the question for the whole group
is how to use it.*



live by at all. In protest, Bly urges recovery of initiation—any kind of initiation. But Bly's readers must choose some particular process, which must carry particular values.

If Bly, or anyone, hopes to revive traditional rites of passage, several questions are in order: What gnosis would the elder men or women of North America teach? What societies or organizations would administer these rites? What values would be passed on, if "conservative" Western values seem to be leading toward the death of the planet?

In our situation, the old and young are both facing challenges they have never known. The whole social order needs a rite of passage. The teachers needed are not just our father and mother, but father and mother nature.

Perhaps if rites of passage are encouraged, but their results are not controlled, they will tend to produce initiation, not into a particular social clique, but into the wonder and mystery of all nature. That is, after all, what the whole world shares. And that would be the transformation which Bly also urges: "The wild man is the door to the wildness in nature, but we could also say the wild man is nature itself." ❖

the energy field in nature is so much stronger....

Absolutely. Some form of pure connection to the earth, fire, air and water is the basis of all ritual process. We all come from the earth and we all go back to the earth. We still need to find our place in this great mystery. And especially now, more than ever, because we've gotten so far away from the very rituals that connect us to the land.

We have become so irreverent, unrespectful and exploitative that going

out in nature feels like wrestling with the angels...but up against the giant forces of nature, we are small potatoes in this vast universe. The great sages of all time have stressed the importance of blending our lives in harmony with the great natural movements of the earth.

How does ritual process relate to masculine initiation?

We must re-member, put back together, reassemble or become conscious of our earlier initiations. I love to use the metaphor of the compost heap. We've

had some dark and very earthy things happen to us in our lives and we tend to trash those experiences. But actually, that compost is what we need to put back on the soil of our lives in order to bring us to life. It is a question of going back and recovering that stuff. A lot of what men's work is about is just looking at our life experiences and integrating them fully.

Tragedies do strike our lives. How can ritual enactment be used to deal with divorce, death of a father or other loss? How

Anne Wade Dosher



Guarding Community in America

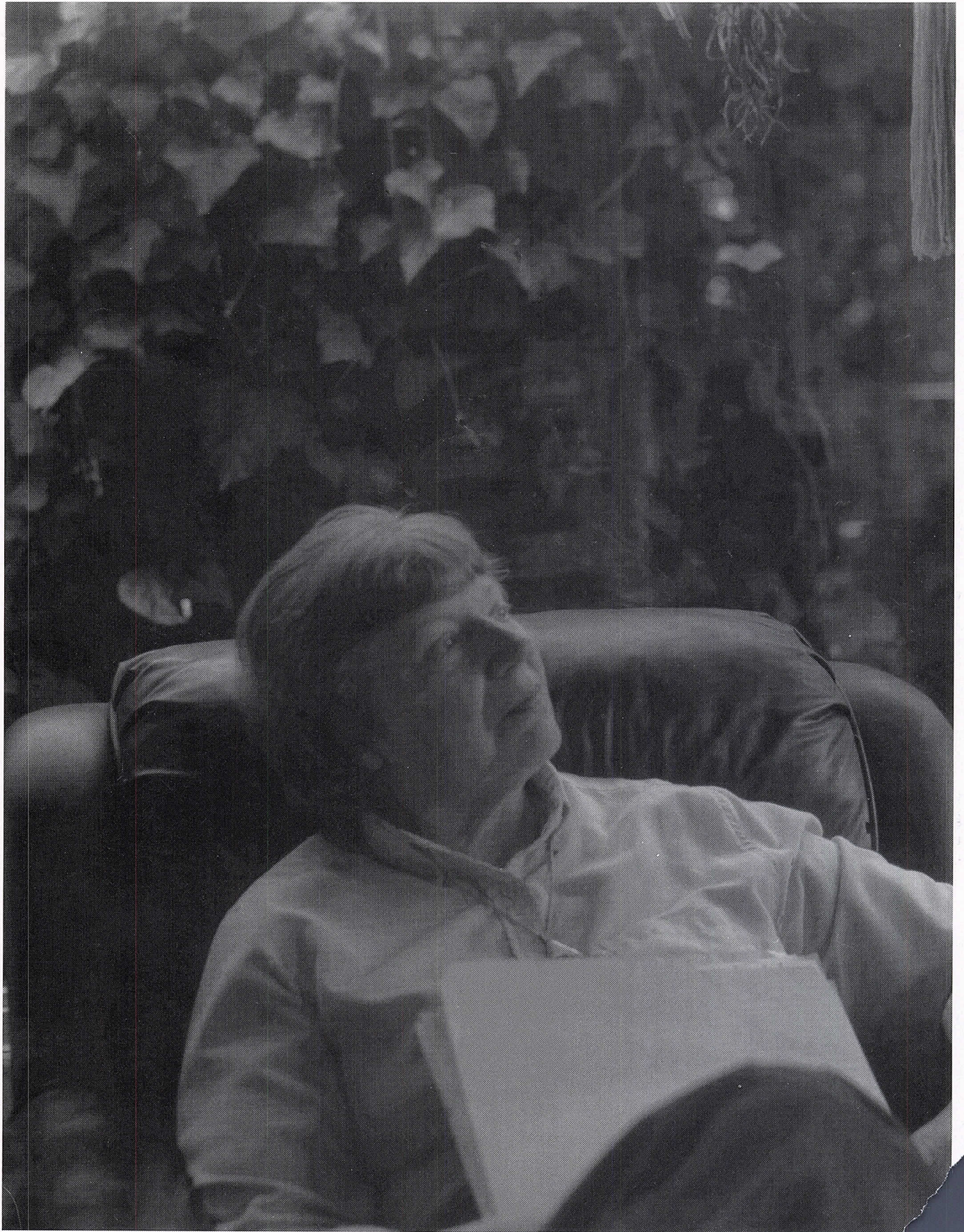
An interview by JOHN BURBIDGE

"My best description of Anne Dosher," reflected San Diego County Chief Administrative Officer Norman Hickey, "is Guardian of the Community. She has acted as the key architect, facilitator, conscience, coach and motivator to the County's Executive Team for the last five years. And she did it as a gift to us."

Anne Wade Dosher, 67, has played this role for many organizations and communities. Just before she received this year's California Women in Government Community Service Award, Anne returned

from a visit to Poland, where she was invited to advise on the development of voluntary sector institutions in that country. Anne is one of America's pioneers of care systems for runaway and homeless youth, drug abuse prevention systems and community development approaches to prevention.

In this interview, we are introduced to this remarkable woman, whose unique combination of spiritual depth, social concern, intellectual brilliance and political savvy has earned her the rare and distinguished title, "Guardian of the Community."



BURBIDGE: What first captured my imagination about you were stories of your World War II adventures with the Royal Air Force. What happened during that time and what impact did it have on your future life?

DOSHER: As a young north-country Englishwoman, I had a choice of being drafted into the forces or volunteering. I volunteered and spent four years, nine months and seventeen days in the Royal Air Force. One particular event from the war stands out for me. I was part of a team being flown into Eindhoven in the Netherlands to begin resettlement programs for RAF prisoners of war and Jews from concentration camps. As we came into land on a bombed-out runway, our plane hit something and flipped over backwards. I suffered shock from the whiplash and was put in a cervical collar. After two or three days, I was back on duty but in fact, I had cervical, thoracic and lumbar breaks of the vertebrae. I was nearly forty before the full extent of the damage was discovered.

In Eindhoven I experienced what the human community could do to the human community. It was the embodiment of why we were fighting the war. It smelled and it looked awful. There was pain everywhere. It was worse than dispensing first aid to bomb victims. It was another kind of cruelty altogether. Then and there I decided that somehow, I would become a community practitioner.

You came to the United States in 1947. What were your initial impressions and responses to your new situation?

The first thing I encountered was a lack of democracy. Everything was zoned against Jews or Blacks. I thought, "Good grief, we just fought a war over this!" I joined a diocesan "consumer group" in St. Louis who were trying to learn how to change these conditions. It was my first experience of going into a black community, which was considered rather unsafe at that time. I wanted to be part of that church's training program to prepare people for the civil rights movement. Shortly after, my husband and I moved to Little Rock, Arkansas. At that time, Arkansas was still a segregated state. The last attempted lynching of a black man occurred while I was there. It was shocking. One of the more amusing things that happened at that time was that the Arkansas state legislature outlawed the coon-dog howl as a voting sound. This was progress!

When you moved to San Diego in 1965, you walked into a classical confrontational situation, with the military-civic establishment on the one hand and the anti-war, drop-out generation on the other. What was this like and how did you deal with it?

Following an old Arnold Toynbee practice, I walked the whole length and breadth of San Diego. The press picked up on it and did a full-page coverage of this mad Englishwoman and her friend discovering her community. I found our beaches full of young people who were "killing themselves." They were totally separated from their families and were indignant about the Vietnam war. They need-

ed care, but we couldn't get them to any sort of treatment. The churches weren't willing to think about it and the clinics and emergency rooms were out of the question because they demanded that the young people go through law enforcement, which of course they wouldn't.

We opened a storefront and started running a street agency to find out what the problems were. I would go and work with the kids in my bell bottoms and beads. I learned that from Sol Alinsky. Sol said you never go into a Jewish neighborhood to organize eating ham sandwiches. We were discovering what the real problem was so we could describe it. We had help from the urban ministry agencies. We brought in some of Carl Rogers' staff and recruited social workers and probation officers from the state. Our intent was to provide a neutral space in which we tried to make help available. From there, we convened responsible groups in other parts of the region and developed a network of thirty or forty non-profit agencies.

Once you had established this network of agencies, where did you go from there?

We had to start changing the law and the attitude of the community, so the community could care for its own children. People were in such an inter-generational battle, especially in a military town where everyone seemed heavily pro-Vietnam. Children were dropping out of society at a time when their identity would have been forming—into drugs, living on the street and doing outlandish things.

Using my experience with the British system, I tried to connect the not-for-profit sector with the public sector. We moved up through the state and federal government. We received a demonstration grant to build a model for the situation. The Feds then picked states where the problem was acute and did some demonstration projects. This led to the establishment of the National Institute of Drug Abuse.

Because they were alienated from their families and hounded by police in public places, the young people had nowhere to go. So we set up a national hotline and the National Network of Runaway and Youth Services. We proposed legislation, manoeuvred it into Congress and it was budgeted. There are now over 500 runaway houses in the U.S.

Next we put in place a parallel not-for-profit system for learning and advocacy, to secure political commitments. If you don't do this, the commitments go away with each president. We had to teach people how to build multi-level networks and how to guard political commitments. The final part was instituting a university affiliate system, so that codified knowledge could be integrated with experiential knowledge.

What you have just described is a kind of "whole systems" approach to social change. Listening to you talk, it sounds as though many parts of the system fell into place. I'm sure it wasn't quite like that.

*There's no way
to protect a community
because a community
is not a
legal entity.*

No, indeed. There was a group of John Birchers in the area who had decided that *we* were the problem, not the kids we were working with. They demanded I be brought before a Grand Jury. I knew nothing about Grand Juries, except that they were fairly scary things, so I called up to find out what one was.

I violated the rules. I decided not to face this alone. I lined up every urban minister I could find. By this time, I was connected to three universities which were trying to understand the problems associated with this young generation. The Birchers didn't know all this. When the day came, I had an urban minister and a chief social worker with me. The Jury didn't like that but they didn't know what to do about it.

A Grand Jury is supposed to be a jury of your community peers. But it was more like the Spanish Inquisition. They ask you a whole lot of questions and tell you what you're being accused of. You're not allowed a lawyer, which I thought was very strange. Once we were through preliminaries, the jury foreman looked at me and said, "We understand that you are inciting our youth to use drugs and weapons and have sexual intercourse with dogs. Are you?"

The accusation was completely ludicrous because it was so far outside of my self-concept and my reality. But at the time it deeply offended me. I remember taking an enormous breath and looking out of the window. I saw a little bit of San Diego Bay. In a two-second flash, I relived a World War Two experience. When I was stationed at Reading, near London, I would sometimes see Luftwaffe pilots being transported by train to a POW camp close to where I worked. One day, two RAF pilot friends and I had alighted from the train and were standing still, when a German walked by and spat in my face. I was stunned. I wiped my face. I suddenly realized that rather than spitting at my face, he was spitting at the insignia on my hat. I was offended to the core.

In the courtroom, I took a deep breath. I had no idea what I was going to say. Out of my mouth came: "Gentlemen, if you visit the agency, you'll see a sign on the front door that says no weapons, pets, drugs or alcohol by order of the health department." I just sat there. It was a horrible, demeaning experience.

Shortly afterwards, the jury informed me they were not interested in moving my case along any further. I was curious about this and determined to find out why. It turned out that, in the program, we were recovering one of the children of the past Jury foreman, who was a general. He knew we were not the problem and persuaded the Jury to back off.

The Chairman of the Board of Supervisors was so incensed that he appointed me to be on the Law and Justice Board of San Diego, on which I became Vice-Chair. Soon after, I was awarded the first Law and Justice Award given by the Human Relations Commission of San Diego County.

The presentation was made by Mrs. Medgar Evers, whose husband had been killed in the civil rights movement. That healed some of the wounds.

Law and justice must have been a new challenge for you. What did you discover as you began to get inside of it?

I would often get calls from women in jail who thought I could help more than a lawyer. Sometimes I would go down to the jail. It became increasingly clear to me that these women had always been outside the community and had been unable to build relationships. It became very painful. Many of them were using drugs, had become alcoholics or had written bad checks because they were single mothers with children. I soon saw that if you put their "crimes" into a relational context and question where the guilt lies, then individual guilt begins to give way to the community's and the society's shared guilt.

No codifying body of law ensures social justice. You have to invent social justice and community justice. There's no

way to protect a community because a community is not a legal entity. That's where my question has always been: "How do we obtain the right to be a community?" The individualism, consumerism and materialism of our society are antagonistic to the creation of community. This is why we have to create community over and over again.

Individualism and property rights, the basis of our society, create a desouled, despirited reality by design. People are becoming more and more disenchanted with it. Community is the opposite of that. It's about connectedness, bondedness, wholeness and spirit. If community isn't an ensouled, spirited reality, then it becomes meaningless.

Those of us drawn to community work cannot perform our task unless we are conscious of and attend to a spiritually enchanted world that can bring back spirit and wholeness to the task.

What are the sources of your own sense of connectedness and spirit sustenance?

Growing up in the north of England I had an acute knowledge of the connectedness of everything around me. I would lie in the hedgerows and look up through the Queen Anne's lace and see the sun coming through the patterns of the branches. I knew that the universe was connected and I was a part of it. I also had experiences of the fairies talking to me. I remember discussing this with our vicar—a wonderful old, north-country mystic. He confirmed my conversations and my experiences of connectedness.

No doubt these experiences were reinforced for you years later when you began your association with Native American culture.

Absolutely. In the medicine wheel I had my childhood experiences of connectedness totally confirmed. You sit on the ground and call in the whole universe. Depending on where you are sitting, you call in the ancestors, the teachers,



Anne's personal symbol, the dragonfly

the great people, the place of the waters, and so on. By the time you have called in all the creatures of the earth and the place of introspection where you go into the darkness to listen to your own voice, there is a shift in your consciousness. You see yourself simply as a relational unit in the great collection of being.

I have now been involved in this particular practice for seven years, five times a year, three to four days at a time. I feel I'm aligned. When I know I'm out of balance, I sit there and try to get back into balance. It's a place of great compassion, where there is no right or wrong. A place of being. It's very much the way of my childhood when I became conscious of everything around me. I often think we are born knowing the patterns that connect but we are socialized away from them. This spiritual practice has given me great joy because I have sisters with whom I do this. We connect to hundreds of other groups involved in similar practices.

Human beings are meant to connect in order to co-create the universe. When we don't, we destroy life. We are now at a point in history where we are deciding to take the path of co-creation or the path of destruction. We don't have a lot of time. One only has to look at television to see what we are doing to our children. We're killing them. We're allowing them to die by the millions in Africa and on the hillsides in Iraq. Child abuse is escalating, and 25 per cent of children live in poverty. We've become a species that does not care about its children. If we measure the health of our society by what we're doing with our children, the results are very

frightening.

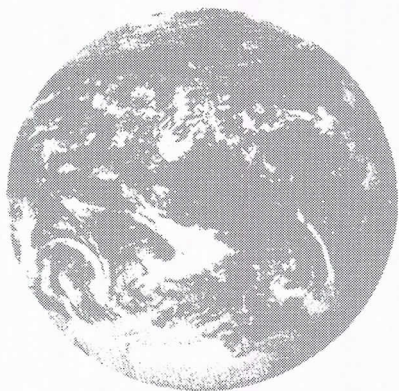
Doesn't the medicine wheel have a place for the child within it?

Yes, the medicine wheel always looks at things to the seventh generation. Everything I think about, I ask what it will do to the seventh generation—of our children, our species, the animals, the whole of creation. The position of the child in the medicine wheel is the south, the place where water dances, the place of emotion. It's the place of our inner child as well.

When we forget our inner child, we cease to be creative and we choose the path of destruction. Every person is making that choice everyday. When we create community, we start creating our inner child, bringing to bear that which is new in us with that which is old and hopefully wiser. The process begins with a person and moves to the community, the society, the geopolitical family, and it keeps spiralling.

If there is one thing I want to pass on to others, it is this: every morning, we should ponder how are we going to honour our inner child—as we meet people, in the way we relate to situations and the way we choose to work. In whatever we do, we need to ask ourselves, "How are we creating community, beginning with ourselves?" ♦

John Burbidge is a technical writer and Publications Coordinator with ICA West in Seattle. Australian born, he has lived and worked in Belgium, Canada, India, Malaysia and the United States. John is the editor of Approaches that Work in Rural Development and also of Initiatives, an ICA newsletter.



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PRIVATE MEN; PUBLIC PSYCHE

continued from page 26

power, because today capital has to do with influencing the media. It isn't all in the hands of Ted Turner and CBS. And the Japanese recognize that by their purchase of media groups. The media form public opinion. What broke down the Berlin Wall was the Walkman cassette player. These public figures have the potential for being leaders of the polis. That doesn't mean that they are politically sophisticated. It doesn't mean that they could actually run a bureaucratic institution. We have to focus leadership in another direction. Leadership is not only found in bureaucracies; the background and tradition of George Bush is in bureaucratic administration. But the true people with vision and imagination are not to be looked for there. We have to look elsewhere.

FC: Where, then, should we be looking?

JH: Well, so far it has been in the arts—the arts in the broadest sense. The academics in our universities with lots of knowledge need to get out in the streets and take part much more in their communities. It is a pity how they are locked up in the university mindset and space. We need intellectuals in the city.

FC: In your books you have a lot to say about architecture and beauty in the city—your time spent in Dallas with your description of anorexic buildings and the closed-front buildings with no entrance onto the street. You describe well the demonization of the soul and the psychic illness that flows from that kind of inhuman design of space. Do you see movement in architectural schools or in older architects?

JH: There are some architects doing visionary work, but I'm not qualified to speak in detail on that. But I will say that the problem with modern architecture is that it is a joke. It makes fun of buildings; it is a parody of architecture. It depotentiates the power of a building. It is not reconstructive. It is deconstructive. It leaves a person with a heartless, empty feeling even when it attempts to be vernacular. It cheap-

ens. So I don't think a new architecture has been really found yet. Over the last fifty years, we've lived through the worst period in the history of architecture.

FC: The North American Conference on Religion and Ecology is now working with denominational groups on new architectural plans for churches and synagogues—how to bring in open space, a lot more skylight glass over the altar, how even to use the altar as a symbol of interspecies bonding.

JH: There is a question, though, be-

*Beauty
is the great
repressed aspect
of our lives.*

fore we get to reconstitution of architecture. We would first have to be concerned with beauty again. And, as I've said several times, beauty is the great repressed aspect of our lives. It never enters the therapeutic discourse. Yet we all recognize that beauty is a transformative power and that the soul is dedicated to beauty. Without beauty, life is a life of despair. So soul and beauty must re-enter into

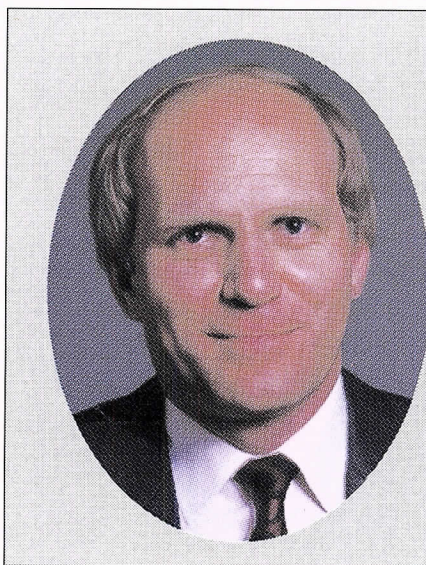
schools of architecture and painting and must be the daily conversation in therapy. We will not recover good architecture or full soul for ourselves until we allow beauty to re-enter.

FC: And, I would add, until beauty re-enters group activity. One of the gifts of men's work for me is seeing the beauty of men individually and in groups in their dance, chanting, drumming, vocal expressions.

JH: And recognizing other men for their beauty, right? That has been one of the strengths of the men's movement. The first event I went to was about six years ago. We started in the morning with Robert Bly reading Blake. Well, beauty entered straightway into the discussion. That is quite remarkable.

FC: You've been rightly characterized by those who know your prodigious work as a Renaissance man, with a vast and still growing interdisciplinary scope of knowledge. Where is our hope as we move through the turbulent 1990s?

JH: The rekindling of men's imaginations, individually and in groups—which is not only support for their woundings, but a rekindling of their fantasy, imagination and their eagerness to risk and make a difference. This has always been important for men through history—to carry the past with them, to carry knowledge with them and to be concerned with the future. ♦



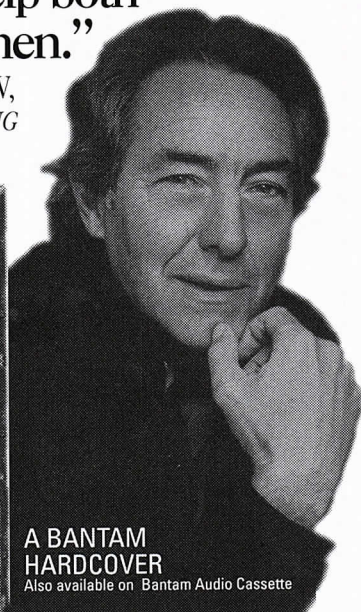
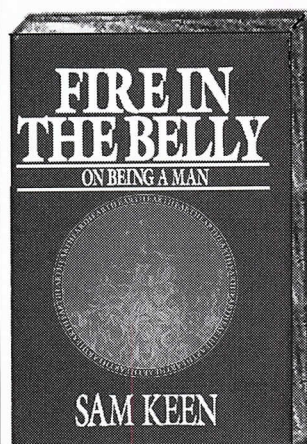
BRIAN A. WILLIAMS died in Toronto on June 22, 1991 at age 40, after being hospitalized for six months with cancer.

Brian was the Executive Director of ICA Canada from 1983 until 1986 and had served in leadership capacities with ICA in Brussels and Calcutta since 1972. At a memorial service, friends from three continents gave witness to his inspiring leadership and to his life long sense of humour.

The *New York Times* bestseller

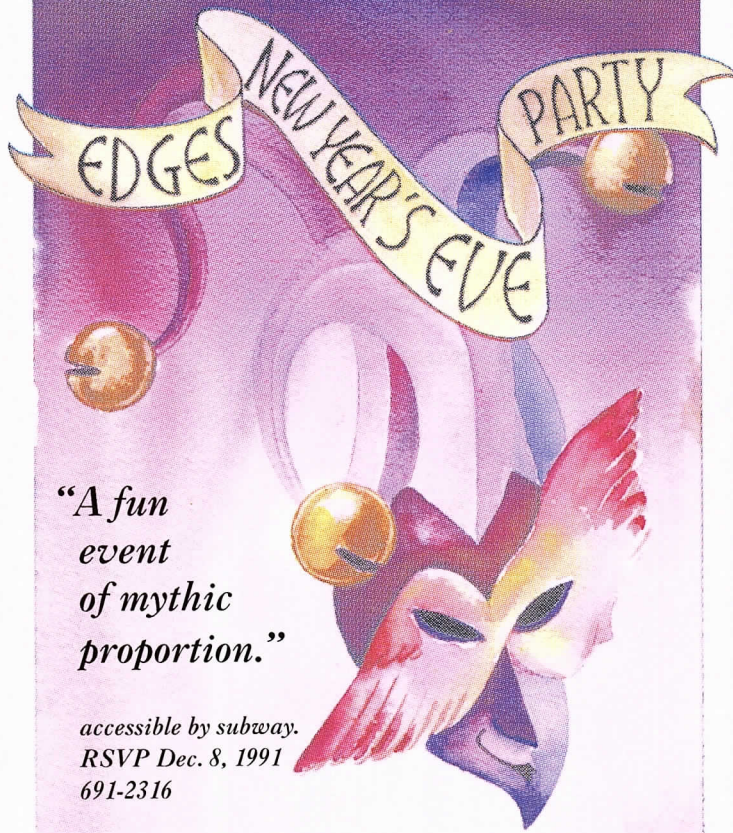
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Latin America: Leadership Falls to the Women

While financial analysts predict a debt-ridden future for Latin America and left-wing activists despair over bankrupt models of change, growing numbers of rebellious mothers and grandmothers across the continent are rolling up their sleeves and planting trees, building nursery schools and spearheading literacy campaigns. Their invisible revolution, some observers believe, may be the last great hope for the region.

Two years ago Mariel Sala turned in her reporter's notebook to take charge of 70 "rebellious mothers and grandmothers" and the chain of kitchens, clinics and classrooms they run throughout Peru. But as director of Centro Flora Tristan, Latin America's largest grassroots organization for women, this mother of two doesn't talk about "revolution." She hates to think about the future. She doesn't plan for more than two months at a time.

"In Lima people talk about a crazy man who runs around cutting out children's eyes," Sala says. "Listening to them, I think that a country that has no eyes has no hope. But then I realize, even if there is no hope there is life and there is work."

Women all over Latin America are coming to the same conclusion. Even as the region sinks deeper into debt



Villager Maria of Rosario de Asia in Peru found herself nominated chairperson of the "Greening of Rosario de Asia" project. Her tireless efforts, assisted by local forestry officials, inspired 17 villages in the Canete Valley to follow suit. 45 representatives from the villages were trained. At last count, 7,000 trees had been planted, with plans for 50,000 more. From Approaches that Work in Rural Development, Institute of Cultural Affairs International, ed., Brussels 1988.

and political parties of the left run out of steam, wives and mothers from the Rio Grande to Patagonia are forming their own "invisible revolution," according to writers, community organizers and professionals from the region. The group convened at a recent conference on "Women of the Americas," sponsored by the Center for Latin American Studies at the University of California, Berkeley.

"We are talking about child care centres and laundromats," says Guillermina Valdes, a mother of three and community organizer from Ciudad Juarez, Mexico, who works with women all along the U.S.-Mexico border. "Women take a practical approach to life. They may plant

25,000 trees in two days in their home town but they aren't talking 'environmental issues.' They're simply saying, 'I need to see green.'"

At the end of the 1980s women throughout the region watched their standard of living slide in the face of spiraling inflation. "You need two and a half times the income to buy what you could buy with your earnings in 1980," says Valdes. "Once we realized that no one was going to do anything about this, it was a whole new ball game. We documented the change through drawings we asked women to make about their lives. At first they drew trees with no leaves. Now you see pines reaching out, struggling."

Women also took to the

streets in the mid-1980s to protest the torture and disappearance of their husbands and children. "At the forefront of the human rights movement in Latin America you find women," says Rodolfo Stavenhagen, a leading human rights activist from Mexico. "At one point it was too dangerous, too obvious for men to take the lead. So women did and the experience mobilized them."

As the women tell it, they had little choice but to move into the public realm. They portray the region's leaders—mostly men—sitting around tables grappling with intractable problems like Mexico City's sewer system, the debt crisis, the collapse of socialism, while the continent crumbles around them. The women see themselves, in the words of Mexican journalist Marisa Belausteguigoitia, as "filling empty spaces" created by the decline of the left.

• In small towns along the U.S.-Mexico border, women organizers are literally taking over empty city lots to build community centres, parks and nursery schools.

• In Argentina, the women of the Plaza de Mayo who led the campaign against their country's "dirty war" have recently formed support groups for battered wives.

• In Bolivia, women textile workers who organized a series of strikes have stayed together when the strikes ended to work on neighbourhood improvement projects.

• In Peru, the Centro Flora Tristan now sponsors

union health clinics, rural literacy programs, a campaign to legalize abortion after rape, and a women's magazine, *Viva*.

"By sticking to the concrete details of daily life, women are helping us find new directions as we work our way through the greatest crisis since the Conquest," says Eduardo Gonzalez Viana, a popular Peruvian novelist. Adds Mexico's Stavenhagen, "The breakdown of the technocratic, bureaucratic, patriarchal models in the region typically associated with men is allowing women—but not

just women—to rethink society overall."

Women are the first to point out the dangers of the political transformation they are spearheading. They worry about how to handle their new power.

"There is a reluctance among the women we work with to take power if it causes friction," says Guillermina Valdes. "Women are getting involved in governing not for themselves, but for their families." Other women speak of colleagues who have risen in traditional government jobs or

political parties and who have become corrupted in the process. "Women who have become successful in Mexico's ruling party, the PRI, still speak with the voice of the PRI, not their own," says Josefina Vasquez, a history professor at the Colegio de Mexico. And if mothers have sacrificed their time and energy to improving their home towns they worry that their daughters will not continue their work.

Yet Mariel Sala is optimistic. She says, "The wives of Lima policemen went into

the streets to protest their husbands' low salaries. These are the same policemen who several years ago threw women in jail for publicly demanding that Peruvian children receive free milk." ♦

—Madeline Kiser

Madeline Kiser is associate editor for Pacific News Service. She lived and worked for several years in Central America and is an associate of the Centre for Latin American Studies at the University of California, Berkeley. Reprinted with permission of the Pacific News Service, 450 Mission Street, #506, San Francisco CA 94105, USA.

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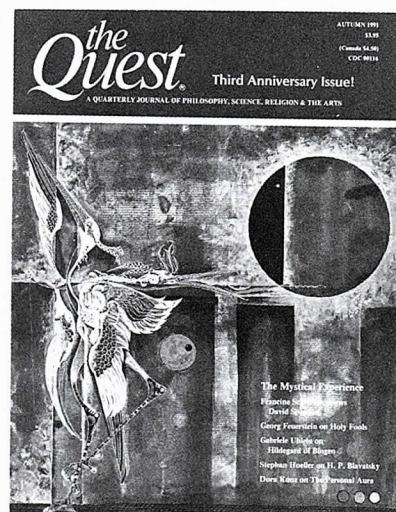
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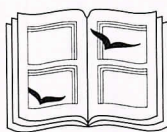
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Good Reading

IRON JOHN: A Book About Men

by Robert Bly

Addison-Wesley Publishing Co., New York, 1990.
\$18.95 USA, \$24.95 Canada.

Robert Bly has been busy growing a men's movement for some time. I have cast a reluctant eye on the effort because it seemed one-dimensional to me. Surely, what it means to be a man cannot be contained in a single story.

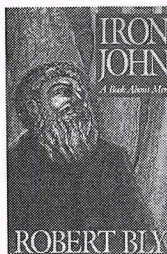
With this book, we have the "complete Bly." Here is the full exposition of the Iron John story, an original Grimm tale, and the Journey of Becoming a Man. Where once I was reluctant, now I am an enthusiast. Every man should read this book and talk about it with other men.

What happens if we don't? We might just miss out on the opportunity to understand who we are when, in Bly's words, our hair turns gold, when we are on the road of ashes, descent and grief, when the hunger for the king strikes hard, or when we strive to bring the inner warrior back to life. There is a richness to the story that is

not captured unless it is told in its entirety. The whole of a man's life is there in the tale, told with a simplicity that encourages us to connect with other men.

From this book, we can move beyond locker-room bravado, and share tales of humiliation, defeat, despair and grief and ask: Is this how it was for you, too? Is this the way you became a man? We can also share tales of glory, conquests, great hope and joy and ask, without a trace of cynicism: Is this how it was for you, too? Is this the way we became who we are as men? Imagine the conversation we might have! Imagine how differently we might be when we get together.

I recall fondly the way men in the poorest villages of the world have a way of being with each other. Most of them were born, raised, had families, had crops fail, weathered tragedies of all kinds, watched each other's children die: all in sight of one another. There were no masks. Onepmanship was useless. Why would I want to hurt those whose joys and sufferings I know as my own?



What then have we become, and what is our being now? Bly the poet and storyteller, suggests seven of the "community of beings" in "what is called a grown man." These beings are the King, the Warrior, the Lover, the Wild Man, the Trickster, the Magician and the Grief Man. As a community of possibility within each man, they communicate with and modulate each other, they goad and provoke each other into expression; they sit down with each other and deliberate a course of action. Ultimately, they inform the heart and give us courage.

What would be a great misfortune, if men don't read and are not moved by the book, is that women will read it. Believing that they understand it, they might tell us what it is about, and thus replay the story of a generation of men who see themselves only through the eyes of the feminine.

We owe it to ourselves to engage this book first. In the words of a mentor of mine, it may not be completely accurate, but it is entirely true. And if it isn't, then what story is? —Bruce Robertson

LONGING FOR DARKNESS: Tara and the Black Madonna

by China Galland

Viking Penguin, New York, 1990. Paperback \$12.99
Canada.

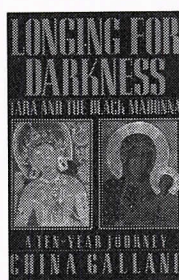
For ten years China Galland searches for the emerging Goddess—among Tibetan Buddhists in Nepal with their Goddess Black Tara, in the flowering political and religious movements of the Poles with their Black Madonna, among the Latino poor of south Texas with their Virgin of Guadalupe.

In the first instance, Galland is running from her past as an alcoholic and as an American Catholic. Her pilgrimage could be a simple rejection of her own identity. But everything she learns she turns around on herself, her tradition, her family, her friends and her country, in a re-

discovery of her own spiritual and political life.

In the lineages of great Buddhist teachers there have been some women saints, even women with children. Galland sets out to learn how they have combined such a life with motherhood. She wants to find what can happen if women's experience is seen, not as a block to attaining male modes of spirituality, but as the key to a spirituality of their own. She turns to explore the dark side in all of us, seeking out what is repressed in our mainstream religions, our political orders and in our minds. Why is the image of a black Goddess rising up in popular religion and in our dreams, across the world?

Galland follows a series of spiritual pathways. In one Tibetan Buddhist visualization exercise, the devotee does more



than picture an image of the divine. She pictures herself turning into the goddess Tara, till the very sense of identity alters. Is this more simplistic or is it vastly more powerful than trying to rethink our lives step by step?

In visiting India, Poland, Yugoslavia or the USA, Galland easily passes through social barriers, joining hands with people as a fellow pilgrim. On the side, she plays no mean role as an investigative journalist, linking up the common issues of oppression in Tibet, Eastern Europe and her own country. She shows a face of world popular religion few white Northern Americans get to see. It is the face of Black Tara and the Black Madonna in the visions of the poor—appearing not as an escapist diversion, but as a moral force. ♦

—Suzanne Jackson and Ronnie Seagren

MEN AND RITUAL PROCESS

continued from page 30

tive experience. If the metaphor is powerful enough, it will carry the day. When I use the Australian aboriginal bull roarer, it presents young men with power. If you literalize it, it is only a piece of wood flying around in the air and it means nothing. But because of the context of that ancient culture, it is an extremely powerful soul feeding mechanism.

In our Men's Council Project we invite men into the ritual process, but do not force anything on any them. Different processes work better for different people. Some men want a confrontational process so they can break down old armour. Others want to work more slowly and go deeper and deeper into ritual, but on a gradual basis. Some men's souls move slowly while others thrive on intensity and extremes.

What have you learned about inter-generational male bonding?

It's really important for young men to see older men struggling with basic life questions and issues like money, death, loss of relationship, power, fear, etc. What does it mean to be a mature man? No one has the answer to that. If younger men can see us older men struggling with these questions, they will be engaged with us as active participants. We can close the gap and avoid a lot of estrangement by being real with each other.

What are your feelings about a national men's movement?

I don't want to see centralization. I want to see individual men working together in their own locale, doing what is needed and appropriate in that place.

How about men and women coming together to do ritual process?

This is crucial and during all the years I've been doing men's council work I've also been doing ceremonial work in a community of men and women. It is the most important work I do. Women enrich me and give me a perspective I can't get just from working with men. We need to get into deep soul connection with women and experience their joy and pain. Women have tremendous insights for us about the body, the soul connections to the earth and their unique path of spiritual development. I want to underscore this working together and encourage men's councils to do ritual with women on a regular basis.

What challenge or call would you make



Have you heard?

Updating Sound Thoughts

What a feast for those who hunger for new ideas, paradigms and possibilities! Books on music, light, sound and medicine are beginning to make real sense to the left brain, the right brain and the intuition. Here's a list of some evocative books that could open your ears, widen your eyes and inspire your heart.

Sound of a Miracle by Annabel Stehli (Doubleday, 1991) describes the remarkable recovery of a child from autism through the use of sound. Mrs. Stehli's daughter Georgie was unable to learn, express or engage in any normal styles of communication. Loud sounds were creating hysterical reactions. After years of seeing the finest specialists, by chance she heard of a French doctor who specialized in treating dyslexia, autism and speech and language disorders with sound. This book is a unique miracle story, but holds possibilities for thousands who are exploring new treatments for learning disabilities. For specific information, call Ron Minson, M.D., a specialist in audio-psycho-phonology, at (303) 320-4411.

Light, Medicine of the Future by Jacob Liberman, O.D., Ph.D. (Bear & Company, 1990). Here's a book that expands the spectrum of possibilities with the energy of light. He discusses the use of light in cancer, stress, learning disabilities and the immune system. Not only does he meticulously give data for all his research, but he also blends his findings with some very ancient systems of healing. Liberman is light years ahead of the

to men?

Ask yourself, "What is the next step I need to take to come fully into myself as a mature man?" Then go do it! There is so much magic in *action*. Take the next step on your journey. For some men, it will mean attending a big men's conference. For others it may be attending a dance class, starting a men's council, or volunteering to work with the homeless shelter in your town.

Step into this fiery cauldron of ritual process. Show up and get as conscious as

New Age. He can be contacted at Box 4058, Aspen, Colorado 81612, USA.

Sounding the Inner Landscape: Music as Medicine by Kay Gardner (Caduceus Publications, 1990). At last a wonderful book by the flutist-composer who brought us that fine album, "A Rainbow Path" (Ladyslipper Records). If you are interested in how Western music relates to the East and some of the more metaphysical systems, Ms. Gardner's book is a good introduction. She takes time to explain very commonly used terms like "rhythm" and "melody." So if you are beginning your musical education, all the basic tools are presented here. Her personal story and genuine heart nature relates a gifted musician with the intention of using her craft for new dimensions in health. She can be reached at P.O. Box 27, Stonington, Maine 04681, USA.

Starseed, the Third Millennium: Living in the Posthistoric World by Ken Carey (HarperCollins, 1991). Here's a book that reveals the harmonies, energies and philosophical codes that give us that profound sense of soul. Truly, the music of the spheres is implied as a co-created possibility for all of us in the challenging century ahead. There is not much about music and light from a practical standpoint, but this book could easily serve as a handbook for that One sound, One Light and One Essence that lies at the root of all world thought.

In the next issue, we will review some of the finest sounds of the year. Keep listening with your eyes, ears and heart. ♦

—Don Campbell

you can about your life. Get together with two or three other men and muddle through your questions. Work them out together. Create a space with other men you want to come back to frequently because it has passion and excitement and juice for you. If your men's group doesn't excite you, don't leave. Challenge everyone else in the group to work with you and make a process that is filled with energy and life. Your efforts will reap benefits for yourself and for everyone in the group. ♦

THEATRE

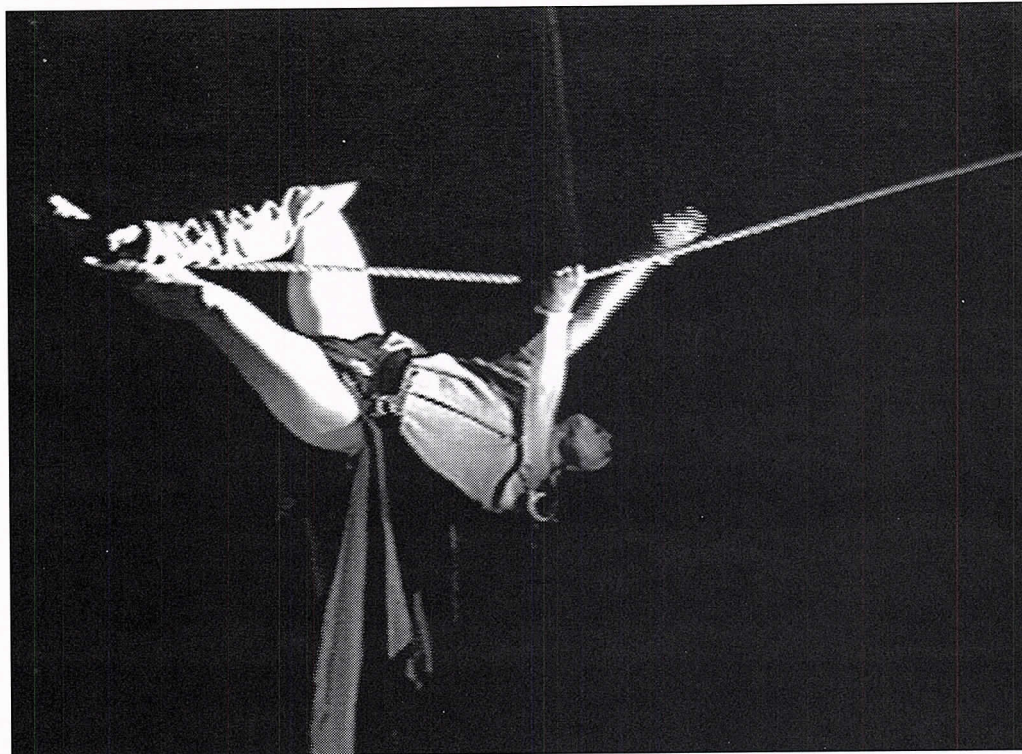
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niably female in instinct and temperament and to endow her with a physical strength and agility. In at least this production I would challenge the image of women as physically helpless, or even as "the weaker sex," and yet present an image that was undeniably feminine. I wanted to destroy the concept that these two elements are mutually exclusive in women.

I envisioned a time when women were able to climb trees and run for long distances. Images of female animals came to mind along with the revelation in my research that, more often than not, it is the female of the species that is the more fierce. To achieve believability in the character I wanted to create, I knew that there could be no faking it; so it became a personal challenge to accomplish this ideal. Though trained as a dancer and reasonably fit, I knew that to sustain a one-woman show for 70 to 90 minutes, incorporating deliberate physical challenges, I would have to train.

It took me a year of training to achieve the physical level required. I was coached by my partner, Michael Quinsey—a former member of the Canadian National Wrestling Team. After four months, I was running four miles, six days a week in addition to two hours of strength-building exercises, stretching, gymnastics and dance. There were also the playground workouts using the monkeybars to practise walking hand over hand and to build my upper body strength. It was only after eight months of training and research that I felt ready to begin writing.

I had used my runs to fantasize about the play as I envisioned it. I decided finally on two characters—one contemporary and one ancient. I felt it



I would challenge the image of women as physically helpless, or even as "the weaker sex," and yet present an image that was undeniably feminine.

necessary to tie the two worlds together. However, both characters were ultimately the same woman; one existed in an age when the feminine principle reigned, and the other—who, for obvious reasons, I chose to name Eve—lived in our world of spiritual and feminine oppression.

The more difficult of the two characters to create was that of Eve, the contemporary woman. I needed to find a perfect balance to the priestess in this character. I wanted to epitomize in Eve the contemporary woman's struggle, while maintaining a ghostly link to her female past. It was on the third draft that I came up with the character of a young minister's daughter struggling with the seeming contradictions of body and soul; between her awakening sexuality and her spiritual aspirations.

Another concern I had in creating the script was to make

it clear that I was not attacking Christianity *per se*, or the teachings of Christ, but rather the politics of religion. In the same way I did not want *Before Eve* to be interpreted as an attack on men who I felt were also the victims of the patriarchal system.

Stylistically I chose a highly visual and poetic form of theatre that I favour and had been exploring for years. It is a form that fuses movement, text, realism and stylized images. I wanted to get beyond language and intellectualization and inspire a response on a visceral level. I wanted to invoke a forgotten image of what it is to be female. I wished to inspire on stage that which has no need for words.

Before Eve turned out to be a "success." It ran for five weeks at Generic Theatre Studio, a theatre that my partner and I had collectively built, and it was highly praised at its opening and thereafter. The reviewer of *The Toronto*

Star, however, though giving it a glowing review, questioned the verity of the information upon which the play was based. But from the public, both female and male, I have received great rewards of gratitude and understanding. And I have recently received the thrill of performing the play at the ICA *Partnership Way* conference at which Riane Eisler was present.

For me personally, *Before Eve* remains a project unequalled in its importance, and I look forward to performing it wherever I may in the future. ❖

Eleanore Prokop is a performance artist and writer currently residing in Toronto. She has performed extensively in Canada and the U.S. and in 1990 received a DORA nomination for "outstanding performance" for her work in her own play Before Eve. Ms. Prokop is also co-director of Toronto's Generic Theatre Company.

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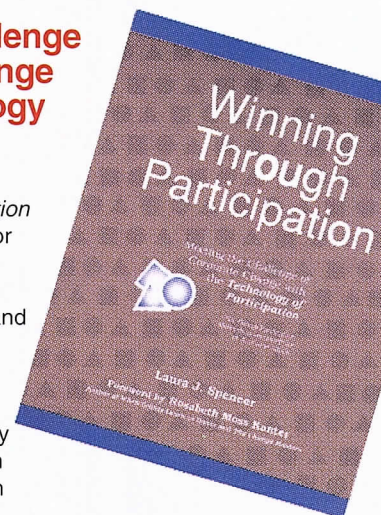
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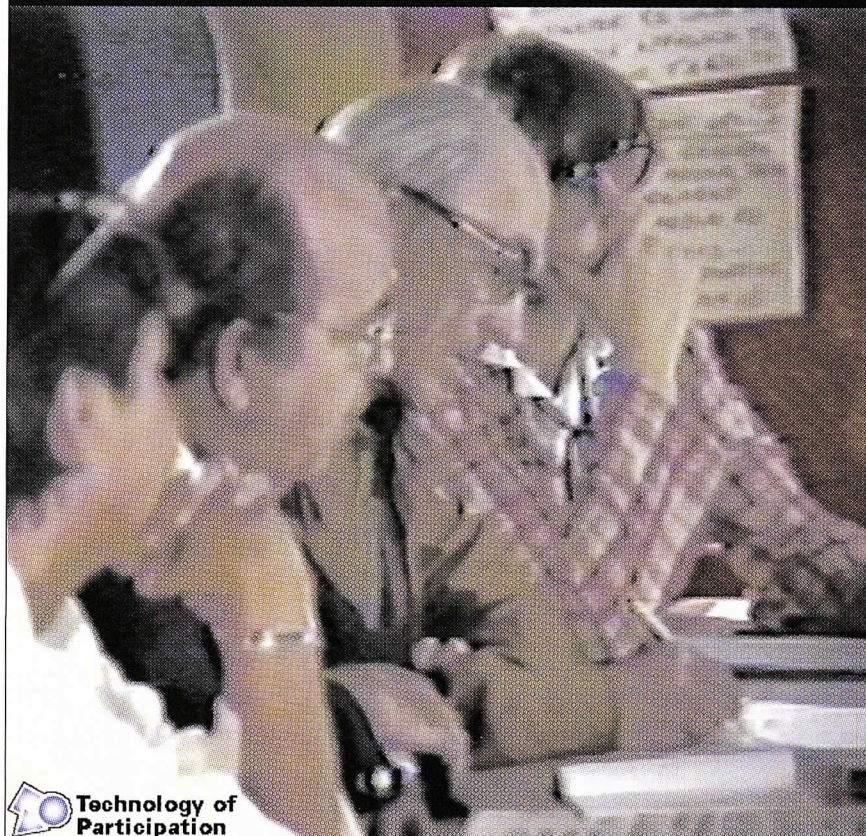
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FACILITATION SKILLS

HOW CAN I
help my group
think through
difficult issues
and reach a
considered
conclusion?

- a **participatory discussion method**
- "how people think when they think clearly"
- moves from the surface to the depth of a topic

HOW CAN I
enable my group
to reach consensus?

- a **participatory workshop method**
- encourages participation of each group member
- discovers and creates consensus
- builds basis for an effective team or partnership

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

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