

Volume 1, Number 3

EDGES

NEW PLANETARY PATTERNS

Jean Houston
Mark Starowicz
Michael Ventura

**BORDER-BUSTING
PLANETARY CULTURE**

The Mysteries of Sound, Vibration and Music

*Music is returning to
its elemental, primary
and natural states of
empowerment where
sound heals and
inspires the mind
and body.*

March 11-12, 1989

THE CENTRE

316 Dupont

(one block west of
Spadina)

Toronto, Ontario

*"Thank you, Don Campbell...a
magical musician."*

Jean Houston
Pomona, NY

*"Don Campbell taught us how to
free ourselves of our own
inhibitions, to let go and allow the
Creator to take control of us."*

Louise Woodwate, Music Director,
San Diego, CA

*"...a veritable waterfall of
provocative thoughts designed to
disorient and dislodge our minds
from their customary
complacencies."*

Maureen Morgan, writer and
musician, New York, NY

Before Feb. 1, 1989 Early
registration \$130
Regular Seminar Fee \$150
Students and seniors \$100
Phone in Visa, American Express,
or Mastercard
ICA Canada
577 Kingston Road
Toronto, Ontario M4E 1R3
Tel: (416) 691-2316



Don Campbell

Don G. Campbell is founder of the Institute for Music, Health and Education of Boulder, Colorado. He was the national director for education for the Choristers Guild, serving over 10,000 children's choirs in North America. He has researched the effects of hearing and music on reading, dyslexia and health, and has studied, performed or taught in Tokyo, Holland, Bali, Germany, France, the United States and Canada. He is the author of *Introduction to the Musical Brain* and *Master Teacher: Nadia Boulanger* and composer and recording artist of albums *Crystal Meditations*, *Rune*, *Lightning on the Moon*, *Crystal Rainbows*, *Angels*, *Symphony for the Inner Self* and *Birthing*. He currently resides in Boulder, Colorado.

19810

EDGES

NEW PLANETARY PATTERNS

FEATURES

6 **Membranes and Myth**

Dr. Jean Houston

The biology of the simple cell reveals a powerful metaphor of culture's enormous impact on global social change.

26 **Breaking Down the Walls with Music**

Michael Ventura

A section from his latest, unpublished manuscript shows how jazz, rock and their derivatives have taken hold of an entire generation.

15 **Border Busters**

Mark Starowicz

The concentration of ownership of the media in the hands of a few is forcing international integration, perhaps faster than is wise.

37 **Painfully Beyond East and West**

Sohail Inayatullah

An immigrant himself, Mr. Inayatullah exposes the deep personal trauma and exhilaration of living in a time of international mobility.

SPECIAL ARTICLES

9 **In Search of Cross-Cultural Archetypes**

David Lazear

33 **Rhythms of Meaning**

Nelson Stover

40 **Native Art, Native Life**

Ronnie Seagren

GOOD READING

43 **The Presence of the Past**

Rupert Sheldrake

43 **The Dreams of Reason**

Heinz R. Pagels

44 **Free: The End of the Human Condition**

Jeremy Griffith

REGULARS

2 Editorial

46 Planetary Crossword

47 EDGES/ICA Addresses

3 Musings

45 Good Viewing

This issue of *Edges* explores how artificial national boundaries are breaking down in the wake of a cultural integration caused by media, music, mobility and various evolutionary forces. Feature writers and special articles make strong cases in favour of compassion and patience during this wrenching planetary experience.

Cover

Computer graphic called a *fractal* which is an infinitely recurring pattern. Now being used to simulate economics and biological growth, fractals are examples of holographic art in two dimensions. Photograph compliments of Art Matrix, Ithaca, New York.

Publisher

Canadian Institute of Cultural Affairs

Editorial Team

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

Contributing Writers

Sharon Turner, Wayne Nelson, Robert Rafos, Toronto; John Epps, Kuala Lumpur; Joan Knutsen, Tokyo; Linda VerNooy, New Delhi; George Walters, New York; Bruce Robertson, Seattle; Lee Jeong Min, Seoul; David Lazear, Laura Spencer, Chicago; Barbara Alerding, Mexico City.

Copy

Brian Stanfield, Cathy Phillips

Circulation

Patrick Mbullu, Duncan Holmes

Layout

Ilona Staples, Ronnie Seagren

Administration

Jeanette Stanfield

Business Manager

William Staples

EDGES: New Planetary Patterns is published quarterly by the Canadian Institute of Cultural Affairs, 577 Kingston Road, Toronto, Ontario, Canada M4E 1R3, Tel. (416) 691-2316. Second Class Postage 7987. Paid at Toronto, Ontario. Copyright © 1988 by the Canadian Institute of Cultural Affairs. ISSN 0840-6502

Yearly subscriptions: In Canada annual subscription is Cdn\$25.00 or free with membership to ICA Canada. Elsewhere annual subscription is US\$25.00. Subscribe directly or through your local ICA office (see page 47).

Single copies: Cdn\$6.50. Outside of Canada US\$6.50. Libraries and other institutions US\$30 per year.

EDGES: New Planetary Patterns is designed and printed in Canada. The opinions expressed in **EDGES** articles do not represent policies or views of the various Boards of Directors of the Institute of Cultural Affairs in Canada or any other nation, but are purely those of the authors.

Date of Issue: January, 1989

EDITORIAL

While crossing the border recently I shoved my orange deep into my pocket to escape detection, and felt guilty about it. Meanwhile, pouring by the border unchecked are floods of information, values, styles and convictions. Closer to home, bank customers are served by tellers with origins in China, Brazil, Jamaica and the Philippines. In the news, a stone-throwing incident in Lebanon is as relevant as a fire in Montreal.

Events around the world cause some level of concern in most people and are immediately relevant to many others. Some events are tragic and some breathe fresh air. What is intriguing is that a planetary culture with values and priorities seems to be emerging to help people understand and act. This planetary culture does not respect political boundaries: thankfully so, because the issues are too big to be dealt with by any one country. Pollution, AIDS, radioactivity and natural calamities are simple examples.

Planetary culture is not the benign exchange of national icons and values across borders. Each international cultural encounter does require an examination of one's own set of life priorities. However, the mind reels at the prospect of reevaluating life weekly in the current churn of global affairs. Planetary culture *is* the churn.

This time in *Edges* we dig for the roots and seeds of planetary culture that are growing locally and regionally everywhere. Mark Starowicz of the Canadian Broadcasting Corporation tracks the ownership of international media and its effect on the macro level. Jean Houston analyzes microscopic movement across cell membranes and finds parallels in culture and civilization. The transformative power of music, rhythm and vibration is illustrated in Michael Ventura's article on jazz and rock 'n' roll. The open-ended possibilities and the internal confusion faced by immigrants are reported by Sohail Inayatullah. Many other contributions reveal the depth and breadth of the phenomenon. Cartoons about the planetary citizen will keep you light-hearted.

We look forward to your comments on this issue and invite you to watch for the spring issue on planetary partnerships and meeting places.

Healthy digging,

Bill Staples

Musings

Required Reading

Please include information on bulk rates for a single issue of the journal, as I may want to use *Edges* as required reading for a course on the "Philosophy of Learning" at Syracuse University during Spring 1989.

Elana Levy
Syracuse, New York, USA

Environmental Issue

Your publication *Edges* is first rate. Everyone I have showed it to, young and old, is interested. I particularly liked your position on the "environmental issue" – realistic and forward looking (July/September 1988). My subscription card is enclosed.

Bill Richards
Kirkwood, Missouri, USA

Henderson Interview

I just received *Edges* for September, 1988. It is very well done.

Hazel Henderson
Anastasia Island, Florida, USA

Editor's Note: In our interview with Hazel we should have clearly stated in the bio-box that the interview was conducted over a year and a half ago. The economic collapse she predicted at that time did in fact occur in October 1987.

Movies and Music

Edges is a wonderful forum and it is a pleasure to do movie reviews. I just saw *Clean and Sober*, an excellent modern day parable on the Hero's Journey in contemporary western society. Definitely worth seeing.

It would be great if someone else did something on music since that also seems to be a major culture carrier.

Robin Van Doren, Ed.D.
Ojai, California, USA

Office Fluidity

Many of the offices where I have worked in the past four years celebrate the life-marking events of birthdays, anniversaries, sickness, operations, baby showers, funerals, leave-takings and retirement, and holidays like Halloween and Christmas. This was not the standard practice 10 years ago. These marking

times are celebrated by the company or office, and sometimes by a small unit within the office. There isn't any one way that it is done. And more times than not the activity or response is either spontaneous or very minimally structured.

My observation is on the other side of a 10-year period of being in non-western countries away from offices, therefore the shifts were very noticeable to me. A similar pattern seems to be emerging relative to how "offices" do their task. Relative to operating mode – the shift is toward fluidity. This fluidity does not show up in the organizational charts of a company. It shows up in how the work gets done. Managers do their own photocopying and entry if secretaries are busy with something else. People cover each other's phones and vacations. You are only aware of someone's title when you type it in a letter. If someone is swamped with a crash proposal, others pitch in to cover phones, and service customers, or whatever.

Ellery Elizondo
Chicago, Illinois, USA

Pathways to the Future

I see five strategic processes or pathways that could enable planetary civilization to come into being. These processes break what Sheldrake has referred to as "the cultural trance of superficiality."

These five processes could lure us into becoming the planetary civilization we are destined to be, with a planetary psyche, style, and mythology. We would act from a posture of thinking globally and acting locally but with global connections.

A depth **planetary media process** would go beyond the impressionistic level of current journalism to storying the evolutionary journey of the planet. Then, the frontiers of media education would be extended through disseminating methods, images and myths that weave the person with the planet. If I had the money I'd buy a satellite tomorrow, gather a group of people and begin to develop this kind of programming and get it across the planet.

The second strategic process would be a **planetary university**; not a building necessarily, but a framework for lifelong learning with experimental curriculum, for individuals and institutions. The planetary university would be a wisdom source for institutions of power and influence like the UN and the World Bank, both of which really need wisdom sources. Preventive and

creative thinking could supplement the problem-solving that already goes on.

A **planetary spirit association** connecting the "people of the breakthrough" across the planet would dramatize the planetary covenant, empower multiple levels of planetary leadership, and provide practical global networking and support. This association could ensure that there is heaven present in the institutions, communities and professions.

A **planetary foundation**, a symbol of planetary compassion, would be concerned with providing **economic leverage for planetary projects**. It would make available a construct for charitable giving and socially responsible investing. It would be a structural financial way of interacting with other financial institutions on collaborative ventures.

The fifth process is **planetary wellness**. An **Asclepian Centre** – more than just a place – would re-source the depths of being and open windows to reconciliation of the self, others, and the larger whole. I can imagine a new mode of resort sprinkled round the planet that provides depth refreshment for those on the transformation journey. These **resorts** would have spaces for **conferencing, theatre, dance, drama, ritual, meditation, and psycho-physical methods**. It would have ways and means of introducing people to the ecology of cultures that grace this planet.

It's important to say that this is not a call to "fix" the planet. It is a call to embrace and embody the planetary spirit which is embryonic in the world today. In relation to its fulfilment, I know how I want to focus my life, spend my time and invest my resources. It will be guiding me in relation to organizations, groups, and individuals I want to work with, be a part of and interact with. This is my personal and planetary vision.

Larry Ward
Hong Kong

What if...

What if every peace group in the world understood the inter-connectedness of peace and justice, were committed to using reconciling styles and skills, and were equipped with special skills like Imaginal Education and used Sun Tzu's principles of strategy?

What if the individuals and families who are working as hard as they can for some cause important to the world, had access to a course about creating time designs, and the importance of study and

refreshment, of comprehensive context, corporate decision-making and celebration? What if a course on primal cultural or ur images could go on the road for churches, schools, community leadership and businesses? This would be for folks who would like to increase their understanding of the globality that they are starting to sense is very important to their life and work.

I was deeply stirred this year by the series on public television of conversations with Joseph Campbell called *The Power of Myth*. There is power here, to teach, to inspire, to heal. If myth were incorporated into public events, people might go for what they thought was a practical reason, but would be exposed to the deep.

Janice Ulangca
Binghamton, New York, USA

Autopoietic Economy

This is a letter about the Thompson article you selected for your August 88 issue. I believe that Thompson is misleading, unimaginative, and to top all, serves to justify the interests of hard-line militarists in the USA & USSR.

Thompson points out the beneficial results of our recent world wars and of the cold war. It may be well and clever to show there were beneficial side effects. But were these disasters remotely close to being more beneficial than destructive? Can war ever compare with peaceful trade, art, music, intermarriage and tourism as forces for global integration and development? Whose myth is it that war and survival of the fittest has been the key engine for the development of the species? The article says that the high-growth economy depends on enormous deficit spending which chronically centres around military investment. We have to ride this trend and modify it slightly from within. If we talk about a different focus for investment, that's unrealistic. Thompson doesn't (at least in this article) entertain other possibilities.

The fact that he doesn't seriously consider any possibility other than Reagan's Star Wars as the next major priority is the most disturbing thing. In this, Thompson comes off as more unimaginative than the Russian government bureaucrats. The Russians are thinking in roughly similar terms. They believe in stoking the fires of the high-growth economy with massive new joint investments. But they propose the superpowers get together on the exploration of the

solar system, with weapons banned in space.

The Japanese political and scientific leaders are more practical and imaginative yet. They want major investment in biotech and artificial intelligence. They have also proposed earth-sculpting engineering works like creating lakes in the Sahara, new canals such as through the Thai peninsula and a global electric grid harnessing power from the Himalayas.

Why don't such peaceful mutually beneficial efforts come to Thompson's mind? Why publish arguments for more trillions poured into spy systems?

It's this kind of thing which makes me

wonder if your magazine has any thought-through moral posture at all.

Brian Griffith
Toronto, Ontario, Canada

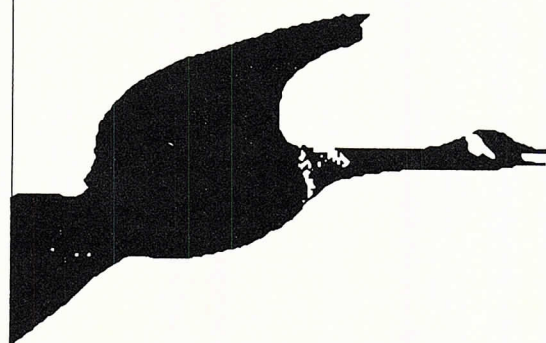
Editors reply:

Thanks for your note.

The key question raised in Thompson's article was stated by Thompson himself. "How do we create the autopoietic economy that we already have *without* the terrorizing structures of the warfare economy we've had since World War II?" Several places in his article Thompson pointed out the absurdity of continuing heavy military spending. This article was part of a

Prime performance through participation

BUILDING COMMITMENT FOR THE LONG HAUL



achieving consensus

team building

action planning

leadership development

group input



20 years of experience in:

Conference facilitation

Organizational planning

Human resource development



ICA program consultants:
Robert Rafos, Jo Nelson, Sandra Rafos

ICA Canada
577 Kingston Road
Toronto, Ontario M4E 1R3

Telephone (416) 691-2316

much longer speech given by Thompson in which he picked holes in the scientific "eggheads" attempts to either run the economy or provide security.

Correction

William Irwin Thompson served many years ago as a professor at York University in Toronto, not at the University of Toronto as reported in the September issue.



fractals

The most beautiful and complex computer art in existence

prints
negatives
postcards
slides

Colourful metaphors for biology, economics and evolution.

Art Matrix Corp.
P.O. Box 880
Ithaca, N.Y. 14851-0880

Volunteer/Job Offer

ICA Brazil needs someone interested in directing a three-year project in tropical rural Brazil. We would like to hear of your interest. The role is open to discussion. Ideal for a husband-wife team or couple: One person in charge of administrative duties related to the project. One in charge of the projects.

ICA

Avenida Treze de Maio 45

Apto. 1504

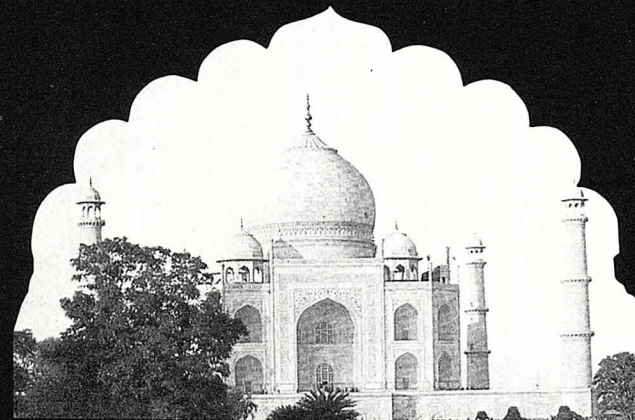
Rio de Janeiro 20031, Brazil

tel (55-21)262-2193

"The Space Between"

TRAVEL TO INDIA

Feb. 27-Mar. 11, 1989



- Pilgrimage to the Taj Mahal and Tirupati
- Walk in Gandhi's footsteps in a Gandhian project
- Work and celebrate in the villages
- Meet business, cultural and spiritual leaders
- Visit the home of many of the world's religions

*The space between our side and theirs
The space between the haves and have nots
The space between us and them
it is a journey!*

Come live in this "SPACE BETWEEN" the wondrous space where all is possible, in multi-faceted India.

US\$1000.00 includes expenses in India but not travel to and from India.

Contact: ICA India, P.O. BOX 57, 28 Janpath Lane, New Delhi-110001, India Tel: 3328934, 652871

Membranes and MYTH

by Jean Houston



Jean Houston is co-director of the Foundation for Mind Research, co-director of the three-year Human Capacities Training Program, director of an annual Mystery School, and the author of eleven books on the journey of consciousness, including *The Possible Human*, *Life Force*, *Godseed*, and *The Search For The Beloved*. "Membranes and Myth" is a condensed form of a much longer talk delivered by Dr. Houston to the June 1988 session of the Mystery School in Port Jervis, New York. Copyright © 1988 Jean Houston.

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

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

The genetic code was broken in the fifties by Crick and Watson and since that time biological scientists have been very fascinated, indeed obsessed, with the nucleus and the DNA structure; so much so that DNA has taken on a mythic importance in our time.

Genes are the regulators of cell behaviors. Many of you used to say, "Oh, it's my bad environment." Now you are say-

ing, "Oh, it's my genes." However, a great deal of cellular investigation shows that genes may not be where the action is, because DNA is one of the last of the molecular species to arise and, indeed, DNA's incredible instability would not make it a good candidate as the ruling dominant force. Instead of directing our attention to the nucleus and the genes as the direct seat of behaviour, we should rather direct our attention to the first and foremost biological structures to arise: the cell membrane. The dominant force is all — or a great deal of it — in the membrane.

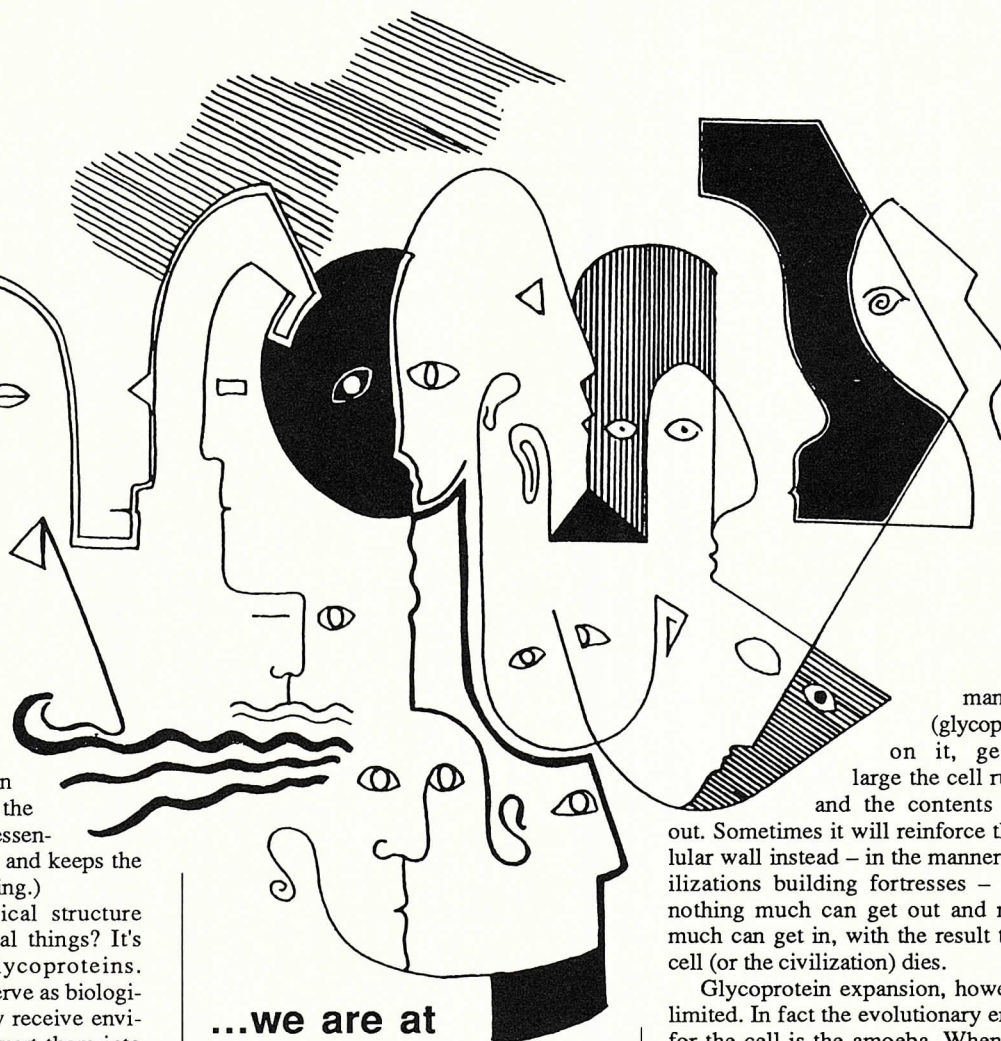
Now any membrane defines the boundaries between the self and the not-self. That membrane, defining me and not-me, became a basis of distinction between mind and nature, mind and body, self and other, and all the distinctions in the molecular structure of the body. I've been saying for many years now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

The membrane is very simple. It's composed of lipids, which means fats, and glycoproteins (sugar-based proteins). The regularity of the molecular organization and the resulting membrane constitutes, in the words of Lipton, a dynamic physical barrier that is flexible enough to accommodate the processes of cellular growth and mobility. At the same time, this membrane is an electrical non-conductor that allows an inherent negative voltage to build up within a cell. That negative volt-

age empowers biological functions within the cell. The problem is that it doesn't provide for communication between the external and the internal environment. (It's essentially an immune response and keeps the environmental structure going.)

Why does the biological structure communicate with external things? It's because of those glycoproteins. Membrane glycoproteins serve as biological transducers in that they receive environmental signals and convert them into biological functions. Upon receipt of a specific frequency pattern or electrical impulse that energy is transferred through the membrane. The surface of a cell, the glycoprotein, which is a tremendous communication agent, picks it up. The membrane is an incredible complex of little, attuned antennas. It actually looks like a series of tiny receiving stations. They're picking up all the information and translating it through the membrane, allowing the cell to regularize or transform itself. Membranes take messages from the surface and deliver them to the withinness of the cell.

You could consider, those of you who are computer experts, this glycoprotein cell membrane as a biological chip. It keeps the information coming in. When the cell membrane, which has a great



**...we are at
that point in which
our membrane is
getting so thinned
out that we are
about to join into
one collective
organism which is
called planetary
humankind.**

many chips (glycoproteins) on it, gets too large the cell ruptures and the contents stream out. Sometimes it will reinforce that cellular wall instead – in the manner of civilizations building fortresses – so that nothing much can get out and nothing much can get in, with the result that the cell (or the civilization) dies.

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

Further evolution occurs through the assembly and electrical integration of single cells into multicellular communities. The amoeba or single cell says, "All right, I'm not going to get much bigger; therefore I have to multicell. My glycoproteins have to join antennae with other glycoproteins." Then we get multiple cellular communities which can become even more complex. In a community of cells, the vision of each cell can be communicated to all other cells in the system. A successful cellular community with the

membranes interpenetrating and exchanging information creates the construction of plants, animals, dolphins, and humans, which are all community organisms. We humans like to think we are the most successful of these colonial organisms. Indeed we regard ourselves as that multicellular life form which is most successful in manipulating its environment – an event that is paralleled only by the amoeba.

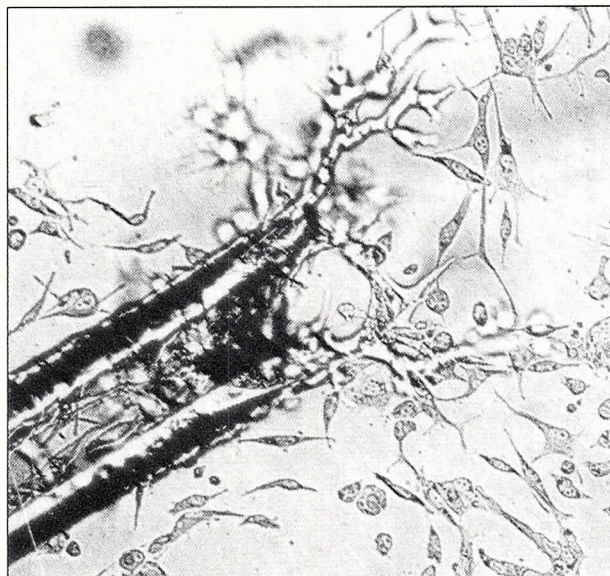
The product of this collective amoeba consciousness is a series of trillions of amoebas all joined – a vehicle that can orchestrate and sustain consciousness, because there is sufficient complexity to allow for consciousness. It is unfortunate that we individual human beings represent, in terms of our multicellular structure, an evolutionary endpoint because even if we grew new appendages they would only be redundant. We are endpoints – so now our cellular vision and our consciousness leap to the next stage. Our membrane thins out and we create families; then from families we make another leap to tribes; then comes another leap to nations. Now we are at that point in which our membrane is getting so thinned out that we are about to join into one collective organism which is called planetary humankind, or into what Teilhard de Chardin called "the noosphere." What has happened is that we have allowed our complexity to create another form called culture.

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

When an organism becomes complex enough, when its surface becomes strained enough, the membrane becomes very permeable, so that the field around that organism, the archetypal template of the great patterning, can enter in. We are living in a time of paradigm jump, a time of

extreme permeability. Today, two of the most overt aspects of this extreme permeability are pollution and electronic signalling, be it through television or information processing. There is also the rapid migration of population such as the world has never seen, not only through travel but through massive illegal immigration. In immigration, cultures lift their walls and the contents stream to form new multicultural units.

If we compare civilizations to cells, what is happening to the nucleus – the nucleus of civilization? Nucleate messages



– meaning the messages represented by the powers of the status quo, standard brand governments, institutions, education – are becoming atavistic and parched, because virtually all nucleate information tries to ensure the replication of the past and the state of homeostasis, whether it be in a cell or in a whole culture. To recognize this simply consider governments, the nucleus of many civilizations.

Marshall McLuhan said that politicians apply yesterday's solutions to today's problems. Why is this? Because the politician is usually the person who is brought up in upfront, standard-brand, kosher nucleate psychology. A great deal of knowledge of what we get in schools and educational institutions is virtually about how to organize the past – or to organize it with a little bump so that it looks like you're futurist.

The artist, however, is always picking up what is actually happening. Thus, what the artist says, the economist

ignores. Because the economist is virtually stuck in nucleate paradigms. He sees the modern world as based in territorially-defined, industrial nation-states and the rest of the world as the poor relations in the sticks. He has no vision of the reality of the living organism, where the internal organs in a living organism are actually bounded by permeable structures. The world is a living organism in which each bioregion has its internal organs which are bonded by permeable membranes to other cellular groups which are just as permeable. *The Lives of a Cell* can tell you a great deal more than any textbook about the way things work. Thus the economist often doesn't see what happens in the permeability of world structures and why what happens in Kenya or what happens in Ethiopia is going to affect the entire world.

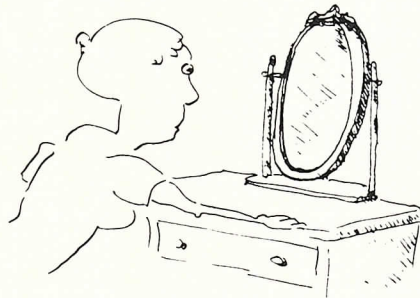
Culture generally structures around differences. Institutionalized civilization, however, structures around defence. This is a vital distinction between "culture" and "civilization." Culture organizes by energizing differences, generating organs and organizations and new forms. Civilization structures itself by building walls and fortresses. Thus civilizations are generally in a state of ossification because their cell boundaries are not permeable enough. They have killed off their glycoproteins. Materialistic walls are bounding and inhibiting and killing civilization.

Where I live, which is way out in the boondocks, all we've got is a mall. You go there to do almost everything and you listen to the deadening, chilling conversation of a mall and especially of the young people. It breaks your heart because it's all about mattering and matters. There isn't one ethical, value-filled statement that you can hear. This mall culture is tragic; it is a culture of mattering, of very hard membranes that are killing the internal life of the culture and are killing the inner literacy. There is no common language and no one is studying what is communal or cultural anymore. There is no cultural base. We're in the midst of the ebb and flow of this.

The important flow has to do with the differences which engender culture. Cultures tend to generalize around aliens and alien material, and are deepened by differences. Civilization, however, is threatened by differences, and that is why so

In Search of Cross-Cultural Archetypes

by David Lazear



*Mirror, mirror on the wall,
Who's the profoundest of them all?*

This is a report on the Discovery Group experiment conducted in Chicago from March to June which was an attempt to glimpse **six cultural archetypes or urs** which form part of the collective unconscious of humanity. The Discovery Group was also an experiment in partnering evolution's drive toward a planetary cultural reality.

The Discovery Group was a "cross-cultural mind lab" in which we voyaged deeply into the myth, ritual and symbol of other cultures and encountered new, often unexplored, levels of our own being. The key experimental methodology was to lead participants on multiple experiences of *passing over* into the depth wisdom and perspective of another culture, and *coming back* to our own culture having been changed – deepened, empowered, amplified beyond past parochial understandings, and oftentimes healed.

In the passing over we often encountered latent dimensions of our own being and potential. In the process of coming back the question was one of integration, and of harvesting the insights and gifts received from the "other" which seemed much less other at this point.

The Discovery Group used a master gestalt of **three typologies of the world's cultures:**

- the **Shamanic Traditions** of the south (the traditions of aboriginal peoples of the world including Africa, Australia, and the North and Latin American Indians);

- the **Unity Traditions** of the East (focusing on the meditative traditions of the Orient and yogic traditions of Southern Asia); and

- the **I-Thou Traditions** of the West and the Middle East.

In each case we strived for glimpses of new cultural archetypal patterns that are journeying us **into the next stages** of our development as a **planetary culture**. It was not an exhaustive or definitive analysis, however, it sought a glimpse of a **new socio-spirit base**.

It may be that **no culture can truly make it completely into the 21st century apart from a deep encounter with the other cultures** of our world. Further growth and maturity require interaction with the other. In our encounter each culture was deepened by the gifts and perspectives of the other: and each was evoked to higher levels of complexity and development. The experience was like heating a crucible, preparing the various cultures for a new synergistic relationship as full partners in the co-creation of the planet's next evolutionary stage.

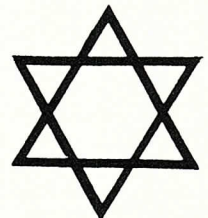
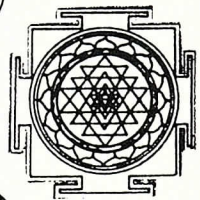
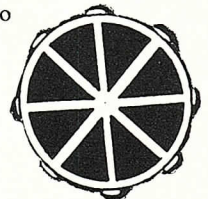
In their most simplified form the **six cultural archetypes** can be represented as the **black, red, yellow, tan, white and brown urs**. The ur model provided a way to analyze and understand some of the deeper dynamics and dimensions of culture.

It is easy to talk about the "new paradigm" or the "megatrends" of the future, but to move these happenings to the level of myth involves much deeper levels of the psyche. It involves seeding the collective unconscious with the archetypes that are emerging today, and transforming and growing the old archetypes for the future.

In many ways, every culture is a basket case in relation to the new that is trying to emerge. No culture is complex enough or grounded deeply enough in its own spirit reality to make it powerfully into the 21st century. Global strategies for cultural evolution and empowerment need to be devised.

Cultures must learn how to deeply receive wisdom from other cultures and allow themselves to be deepened and amplified in this interchange. In this process, everyone is changed. The ancient wisdom grows and is transformed as it intermingles with ancient wisdom from other parts of the world. This meeting of the world's cultures is one of evolution's ways of complexifying our collective psyche so that a leap to a planetary mind-field and nervous system is really possible.

Extended Mystery Schools are needed in each culture to give people a structured, disciplined way to begin the homework of deeply recovering the depths of their own culture, and thus their soul. These could be occasions not only for co-creating new exercises, ritual processes, therapeia, etc., but also for initiating plans to go beyond one's own culture to both give and receive from others.



When an organism becomes complex enough, when its surface becomes strained enough, the membrane becomes very permeable, so that the field around that organism, the archetypal template of the great patterning, can enter in. We are living in a time of paradigm jump, a time of extreme permeability.

much W.A.S.P. civilization, which tried to build up very thick membranes, is threatened by all those aliens coming in from the east and the south. It puts up legalistic defences which defeat itself and its own intention. Thus, culture is deepened by differences, is conscious and self-reflective. Civilization, on the other hand, is threatened by differences, and is often unconscious. Civilization structures around nucleate matter. Culture structures around permeous membranes, and is bonding to new and alien forms. Civilization gets caught in its nucleate matter.

When civilization gets too bounded, it starts to break down because it keeps out the very people who would deepen it. Then the culture is ready to leap, the membrane is ready to open to form a whole new organism: an ecology of planetary culture. Culture then uses the largely unconscious mind and structure of civilization as its vehicle.

A month and a half ago there was a magnificent article in *The New Yorker* on present Russian civilization showing that people spend an immense amount of time waiting for hours in line for a carrot, or for a roll of toilet paper. The Russian commentator was saying that this kind of waiting-in-line has sapped the psychology and spirituality of his people. There's

nothing like standing in line with nothing to do to ruin your depths. That is why Gorbachev's policy goes against so many of the traditional nucleate structures. People are yearning and desperate for something – anything! – to finally happen. They almost don't care what. Just stop those lines!

So there are two cultures, one in line and one wandering mindlessly through a mall, but both caught in the same complex: goods and services. Goods, not even services; one culture is stuck in line; the other is wandering mindlessly through a mall maze.

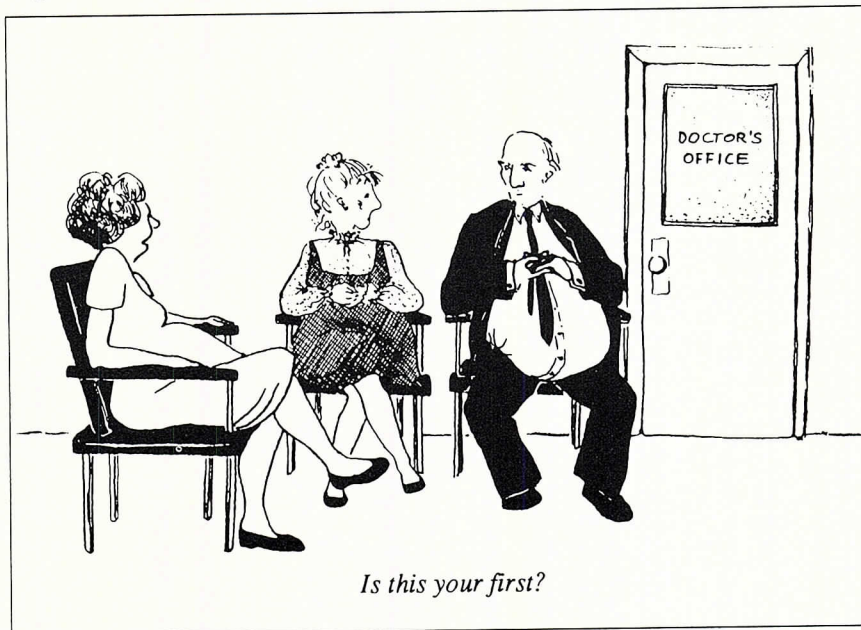
In this way, the deep issues of membrane society – society that is trying to solve its problems, to complexify and grow – are dropped in order to stay close to the nucleate solutions.

What is now happening is that a dialectical positive voltage between Soviets and Americans has planted an immense growth of economics throughout the world. This transcultural exchange of ideas, of monies, of bodies, minds, and people is virtually creating a new Earthmind. Because this reaching out to each other, the cultures are like organs seeking new dendritic connections. It may begin because of economics, but it has now become world culture.

To return to the topic of the cell, the microbiologist Lynn Margulis wrote a magnificent book with Dorian Sagan

called *Microcosmos*. She suggested that cooperation has much more to do with evolution than does competition. Evolution starts with challenge which can evoke either cooperation or competition. The end of competition does not mark the end of challenge. When you look at cellular structures, however, you see cooperation has much more to do with cellular structures and becoming permeable to each other than it does with competition. Darwin's "survival of the fittest" doesn't work on the cellular level.

Competition is dead as a form because in jump time – such as we're in right now – limited space no longer has much meaning because space now is jump space. What has meaning now is process and cooperative forms with the energy of challenge behind them. Now when people are seeing problems rather than possibilities they always nucleate the situation. You should never go into a problem-solving seminar because it will always nucleate the situation. It has to be a possibility-finding seminar, because problem-solvers always ask how before they know what. And they will not consider a what unless it is prefaced by a how. They ask, how do I get the hardware? How do I find the resources? How? How? How? This invariably drains energy, prevents ecology, inhibits the miraculous because it doesn't allow for enough permeability. Miraculousness is simply permeability being orchestrated beautifully on all



The Planetary Citizen awaits the birth of a new age.

People are just not the same

For many decades it was unfashionable to suggest that all people are not the same. It was equally unpopular to insist that we can learn more about a culture from its differences than from its similarities to other cultures and that the basis of human nature is probably more visible in human diversity than through the relatively few ways in which we are really and fundamentally the same. Liberals have striven for admirable but somewhat naive political goals: one nation, one world, one equation by which everything and everybody can be understood. In the process of trying to unify the world we must be exceedingly careful not to destroy the diversity of the many cultures of humankind that give our lives meaning, focus, vision and vitality.

For a long time the viewpoints of primal peoples such as the Indians of the Americas were considered naive and primitive, especially if the peoples kept their history alive through oral and pictorial traditions rather than by writing

history books. Today we are learning that people are not the same and that we cannot evaluate all experience in the same way. We are also learning that everybody doesn't have to be the same in order to be equal. It is no longer realistic for dominant cultures to send missionaries to convert everyone to their singular ideas of the "truth." Today we are beginning to look into the ideas of groups outside the dominant culture: we are finding different kinds of truth that make the world we live in far bigger than we dreamed it could be.

Psychological differences exist between all nations and races, Carl Jung insisted — though his concepts of human archetypes have been repeatedly used to claim the contrary. There are in fact differences between families and individuals. That is why I attack every leveling psychology when it raises a claim to universal validity. All leveling produces hatred and venom in the suppressed and it prevents any broad human understanding. All branches of mankind unite in one trunk, yes!...but what is a tree without its many separate branches?

Liberal people have been polarized by the atrocities and inequities of history, especially the incredible cruelties of our own times. They want to do away with human misery even if it means the destruction of the realities of other times. What they fail to take into account is the great variety of ways in which the members of a single culture respond to the same things, let alone the vaster differences that exist between cultures. There is no question that all people feel sorrow and happiness, but the things that evoke these responses and the manner in which such feelings can be expressed socially and privately can be highly dissimilar from culture to culture.

—Jamake Highwater

The Primal Mind: Vision and Reality in Indian America
Harper & Row, New York, 1981

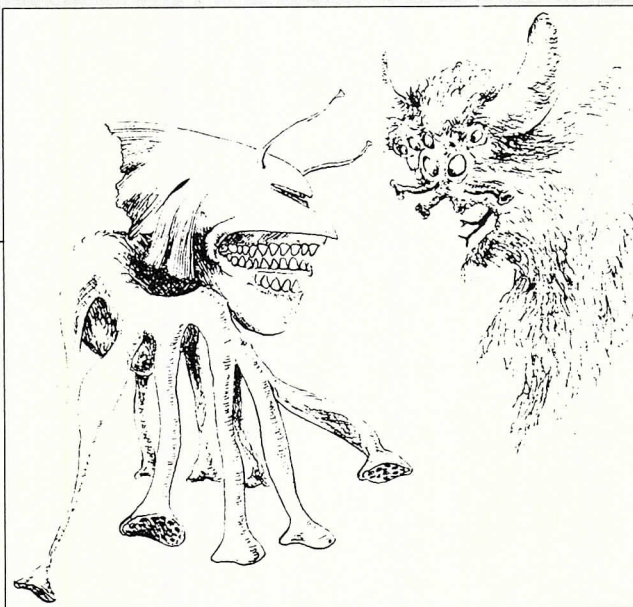
fronts. Unfortunately all of us have been well trained on the surface forms of the how. One says, "I must see the bottom line, I must see the practical form — I'm from Missouri; show me!" Thus your old mind rises up. Should deeper patterns be present, the cell nucleus stolidly says, "This isn't speaking to me; this isn't talking to my nucleus; this isn't addressing the way we do things."

Now the depth story is that it *is* a story. This whole world process is a story of a feedback system between the membrane and the nucleus. The nucleus is not the enemy. The nucleus is a holding pattern. It holds a certain information and sustains the ongoing process until the cell membrane can develop to the point, can get to the level of permeability, so it can jump. If you did not have the nucleus you would never have the process that would endow and empower the cell membrane. But the nucleus has to have feedback to understand that its principal job is powering and empowering the cell to the point where it can grow and jump. If the nucleus believes that it is all there is, or that it is the governor and the boundary, it

will kill itself, as has happened in whole cultures. This is as true in micro-organisms as it is in whole cultures and civilizations.

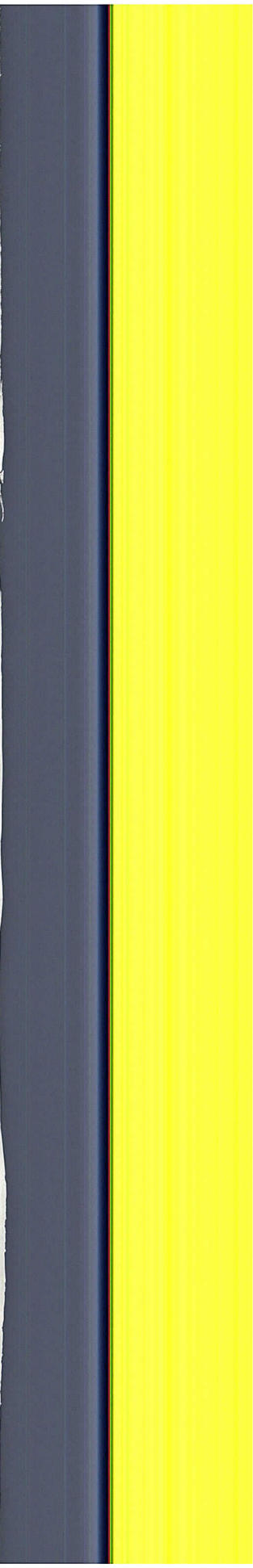
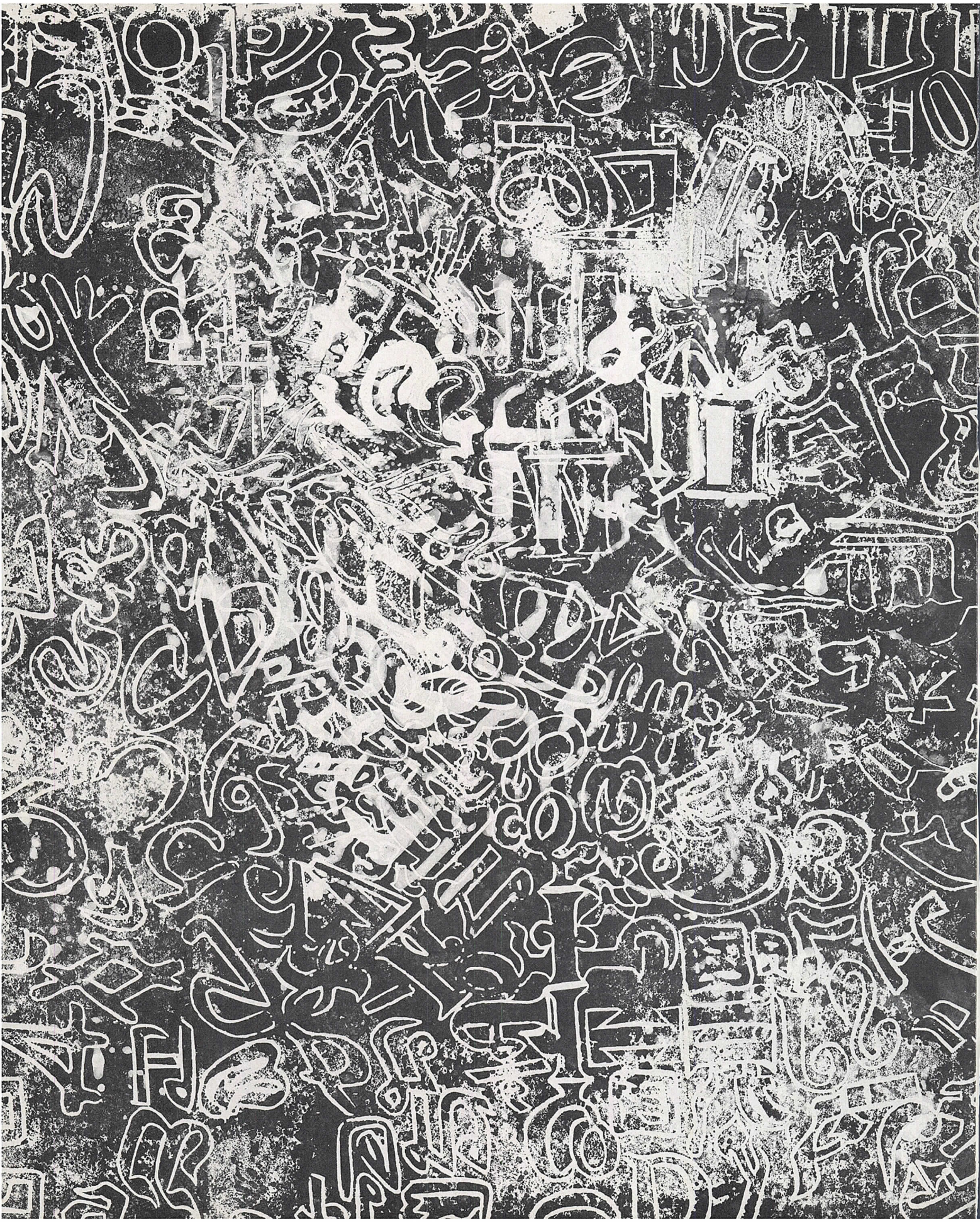
Now what happens with that tension between the nucleus and the membrane? (This is where it gets metaphoric, mythic, metaphysical.) In that tension another template is evoked of a deeper order. In most cultures this template is myth which can be in very ancient forms; the fact that the form is ancient doesn't mean it isn't appropriate; thus ancient forms are rising in our time. It can also be future forms.

We are now at a point of history in which most of society's stories are becoming permeable to other stories and are undergoing a jump phenomenon. While this new story is rising, the nucleus hardens up. Thus fundamentalism rises as a last



Oh yeah? Well at least I'm more tolerant than you!

stand by the nucleus to protect itself. So you build a fortress North America, a fortress Oral Roberts; the nucleus is getting harder and harder round itself. When a nucleus becomes ossified, entropy builds up, resulting in a diffusion of energies and gases within a structure. Entropy is the building-up of the running-down of energy. What that creates in any nucleate society is the release of erotic structures. Witness the recent scandals of the Protestant fundamentalists being caught with their pants down.



History is the Psyche Writ Large

Within any hour we can be enmeshed in a nineteenth-century idea of the family, a first-century belief in a divinity, a prehistoric instinct for danger, and a twenty-first-century technological skill. We are subject to, and expressive of, many histories at once because we are composed of many selves at once and are constantly trying to decide between various dominants among those histories and selves.

In the way that individuals organize their lives into projects – career, marriage, raising children, hobbies, what-all – the race as a whole takes on what could be called "historical projects" as if by mutual consent. So what are the historical projects we are embarking on now? The most obvious, the one that contains all the others, is the crystallization of a planetary culture. Not the *formation* of one. That's already happened. We have a planetary culture right now. Tehran, Los Angeles, Rio de Janeiro, Moscow, Sydney, Peking, Jerusalem are next-door neighbours, borrowing each other's tools, gossiping about each other, sleeping with each other's spouses, carpooling, and watching their kids play and fight together. But that image is far too peaceful, of course, because this planetary culture is in a state of anarchy. Order is not about to collapse; order has collapsed. No culture presently existing on earth is applicable on a planetary scale. Period. And that's what all the fuss is about.

Because we're not just going to be neighbours. *We're going to be each other.* The new technologies make separation ultimately impossible. Since we are already living on a planetary scale, this means that every existing culture has been rendered obsolete...and yet the struggle between Judeo-Christianist capitalism, Moslem nationalism, and socialism is what we call "politics" on a world scale. Which dismisses politics as the place to look for resolutions.

—Michael Ventura
Shadow Dancing in the USA
Jeremy P. Tarcher (St. Martins Press) Los Angeles, 1985.

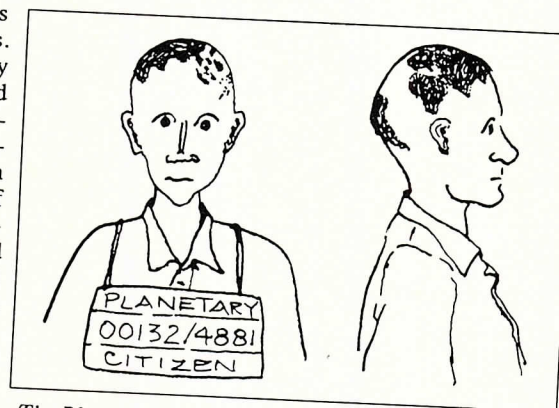
Whenever you have the rise of the dying – of thanatos and entropy – you're going to have an incredible sunset effect in the form of a burst of eros to try to keep the structures going. This is true in any ossifying society. For example, in the fall of the Roman republic there was an incredible eros released in Tiberius, in Nero, and Caligula. At the time people tend to say, "Oh, it's a lack of values." But often you have the greatest values rising in those societies at the same time. The action is at the membrane – over there in Israel – while the poor dying centres like Rome are trying to keep themselves going with feeble eros which has to be reinforced with pornography to keep its flagging libido up. It has nothing to do with lack of values.

The membranal story is the depth story that is rising in this culture. How does this relate to the deeper story? The energy that is being generated between the membrane and the nucleus at the time of the jump allows for a deeper template which is a deeper entelechy rising. For example, North America is the oldest modern civilization today. Why the oldest? Because it was the first to go through all the consequences of the industrial revolution, the urban revolution, the ethnic revolution, the technological revolution, the outer space revolution, and the inner space revolution. In the canon of lands North America is the oldest only because it has been living at its membrane the most. Certain cultures like the cultures of British Columbia, of Colorado and of California are considered to be essentially membrane-permeous cultures that are able to receive and exchange more glycoproteins – receive that information and exchange it.

Why is it that we in North America could have these revolutions; could have so much membranal activity? Because its mythic template was one of permeable membranes. North America was created not by a few hundred years of frustrated Europeans, it was a mythic structure coming out of a mythic template. North America had been looked upon for thousands of years by millions of people elsewhere as that holy land beyond their western borders, beyond their membrane, where people would find the democracy, the justice, the opportunity, the cell membrane ability, belonging only to mythic dimensions.

... most of society's stories are becoming permeable to other stories and are undergoing a jump phenomenon. While this new story is rising, the nucleus hardens up. Thus **fundamentalism rises as a last stand by the nucleus to protect itself.**

In all myths the gods can rise up, can cross time and space, can change their form: the whole point being that god is membrane permeability and flexibility. That's the point of being a god; shape-shifting in its ultimate form; an ability to access resources that are normally locked up for us poor, fortress-bound beings. The problem is that the fortress is not in the cellular structure; the fortress is in our minds. The gods are those whose minds and souls are essentially permeable. The West was looked on as a place of the gods where people would also become shape-shifters, take the opportunity, and become permeous to all kinds of new possibilities. That is part of the immense mythic structure of North America. It was constituted as a mythic fact before the mass immigration to it. During a violent storm at sea in 1640 Henry Winthrop wrote



The Planetary Citizen shaves his head in strange ways.

while coming to America, "We shall be a city upon a hill for all nations to look at." It's almost like a morphogenetic field was calling him on. Jean Talon and later Cornelius Van Horne in Canada, and Thomas Jefferson and Benjamin Franklin in the US and others had the skills to be the conduit for the mythic templates. It was the great time in North America in which horizontal opportunity and vertical depths were absolutely equal. That is why we burst through at that time. People were essentially visionaries who also had the skills to conduit, to guide, a greater vision.

It was an extraordinary time in human history such as has rarely been seen before, because they knew that they were sitting on the surface of a culture which had been seeded and coded and templated by the hopes and aspirations of millions of people over thousands of years. I go to all the mythic holy places and I can feel it, but then I come home it is suddenly all there, every hope and dream. My friends have to keep me from kissing the ground when I come through at JFK airport

because I am aware of this immense coding that is there.

For a good deal of the 19th and 20th centuries the geo-political membrane kept North America relatively protected. There have been no major internal tragedies since the Civil War in the US. We did not have the massive ruin of Europe, the massive despair of parts of Asia, the massive famines of Africa. Our nucleus has protected us. We have our shadows but we've been protected. Now, since the 1960s, the Vietnam War, our urban breakdown, our own decay and the shadow rise of addiction, drugs and criminality have left us vulnerable.

What I'm suggesting to you is that our membrane has become so permeable that we are the people who are talking about myth. You don't find myths described or discussed self-consciously in other countries as you do here. We are the people who are tapping into extraordinary depths whether we want to or not.

THE NODE

This informal newsletter intends to keep ICA staff and close colleagues informed on the research and transformation process.

We will endeavour to give you a picture of what life is like for us as we proceed together on this transformation journey.

Makes cheques payable in US dollars to "ICA: Research" and send to:

The ICA Research Node
577 Kingston Road
Toronto, Ontario, Canada
M4E 1R3

Published 6 times yearly
US\$18.00

an ICA Research Newsletter

MACHAKOS

VILLAGE DEVELOPMENT SIMULATION GAME

**Real life situations
of skill and chance in**

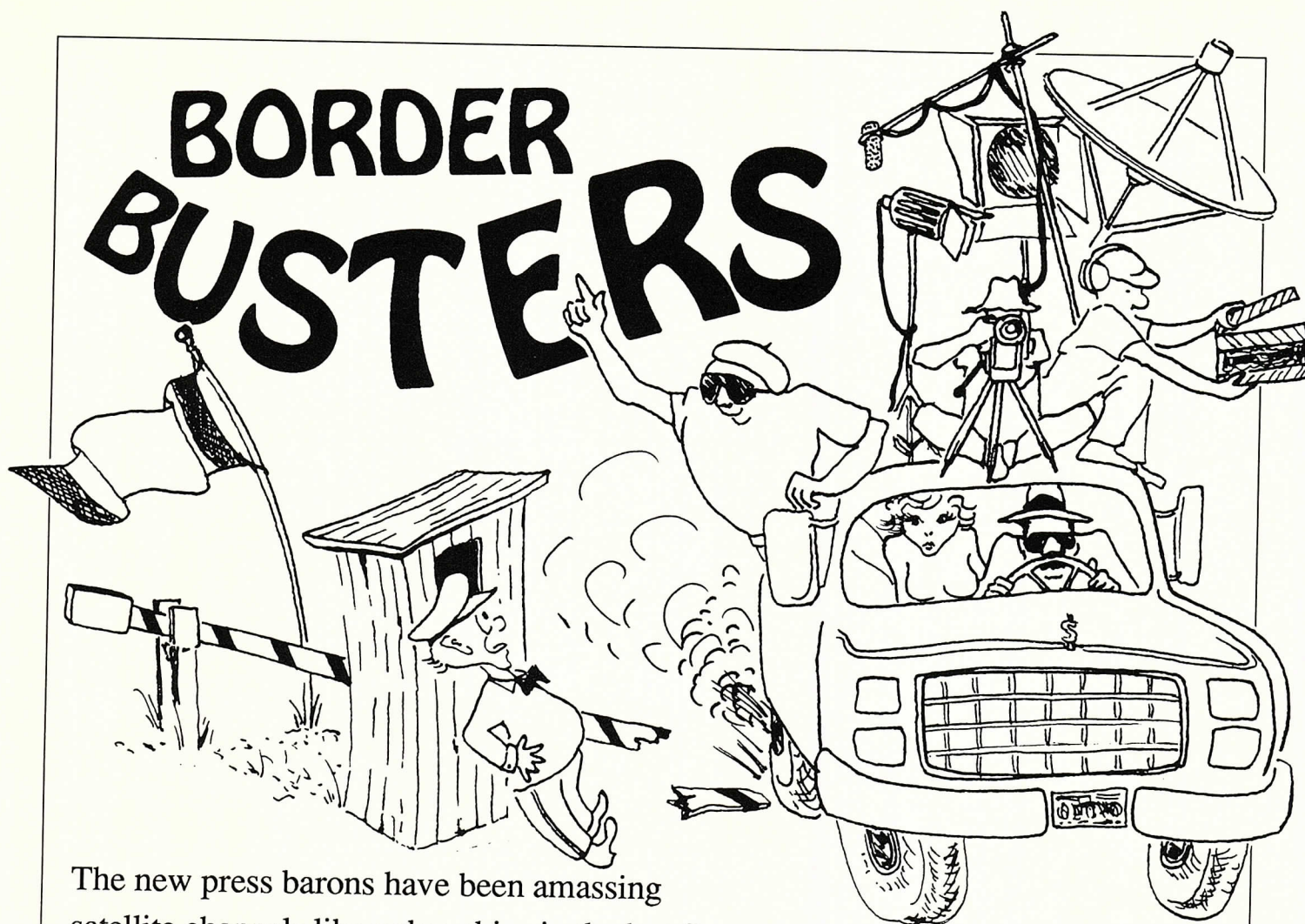
- teamwork
- nature
- finances
- politics

An Instructional Game For:

- Church groups
- University Classes
- Development Organizations
- Secondary Schools
- Village Developers
- Community Volunteers

Colourful Board Six Player Sets
US\$120.00
Accompanying slides \$35.00
To: Machakos Simulation Game
1955 Portsmouth St.
Houston, Tx 77098

BORDER BUSTERS



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

by Mark Starowicz

Westar, Galaxy, Aurora, Comstar: these are the names of geostationary satellites hovering over horizons, and if they are reminiscent of Yukon gold mines, the comparison is not unmerited. Because a handful of people are going to become

very, very rich by bartering the skies; and in the process, television as we know it will change forever.

Satellites themselves have become ho-hum. Any eight-year-old on a remote farm might browse through his *Satellite Digest* on a Saturday morning, trying to decide

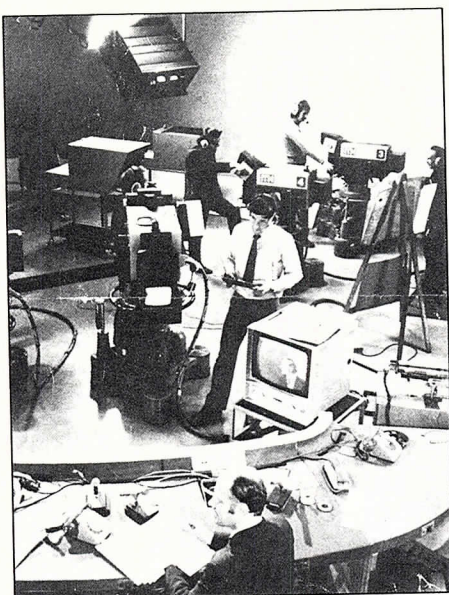
which heavenly body to patronize that hour or which transponder to access, and finally narrow it down to a choice between The Bugs Bunny-Road Runner Hour and the Italian soccer semifinals out of Milan. Almost every serious country has at least one "bird" parked in orbit, or shares in one; the French, Russians, Chinese and Brazilians, to name a few, will quote you a price to put yours up for you. Environmental groups are already complaining about congestion and space junk.

Corporations have them, brokerage houses float new bond issues by holding three-hour international satellite presentations, and politicians routinely give press conferences on them. Former U.S. presidential aspirant Jack Kemp sent out a thousand press releases last July, informing newsrooms that he would be available for interviews today on K2, transponder 8A, audio 5.8, downlink 11.924. Such is the language of modern politics.

As the technology becomes familiar, so a familiar phenomenon recurs: the



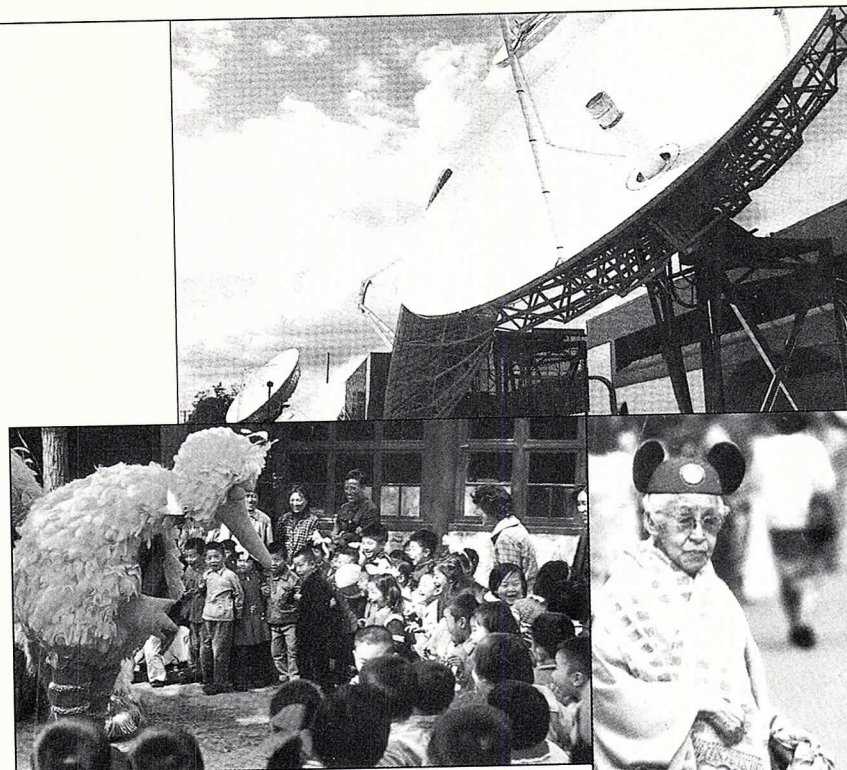
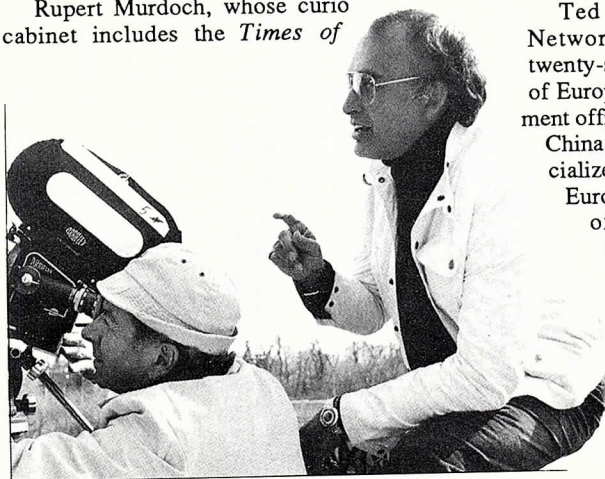
Copyright © Mark Starowicz. Printed with permission of the author. Mark Starowicz is Executive Producer of *The Journal* and *Midday*, news broadcasts of CBC (Canadian Broadcasting Corporation) Television. We first noticed "Border Busters" in *Compass: A Jesuit Journal*, November, 1987. *Compass* is published six times a year and is available for \$20/year outside Canada, \$15/year in Canada at 10 Mary St., Suite 300, Toronto, Canada M4Y 1P9.



emergence of the conglomerates and the megacorporations.

What is taking shape resembles the era of the Hearsts, Pulitzers, Beaverbrooks and Thomsons. Just as the century opened with the emergence of the newspaper press barons, so it will close with the coming to prominence of the new press barons who have been amassing satellite channels like poker chips in the last five years and whose empires already stretch over several continents. These players who are bartering the skies will have a profound effect on cultures and countries. We are now entering the age of the Border Busters, and from the European Parliament to the United Nations, resolutions have been flying to contain what amounts to the hemorrhage of a hitherto civilized international broadcasting order. Consider these developments:

Rupert Murdoch, whose curious cabinet includes the *Times* of



London and the *New York Post*, invaded European television in 1982 with Sky Channel, which now reaches twenty-two countries. His TV holdings include the Ten Network in Australia and six Metromedia stations in the U.S. (including major stations in Washington, New York, Chicago and Los Angeles). He plans to launch a fourth network in the U.S. this year.

London-based Robert Maxwell, who owns the *Daily Mirror*, followed his rival Murdoch into Europe in 1985, winning the rights to operate an English-language channel on France's TDF1 and 2 satellite systems.

Ted Turner's Cable News Network (CNN) now reaches twenty-six countries, including all of Europe, Japan and even government offices in the Soviet Union and China. It is available through specialized channels in most modern European hotels and government offices. Turner's failure to acquire CBS is probably only a temporary setback in his media acquisition plans.

Globo, the Brazilian television monopoly, dominates South and Central America through satellite services. Three

years ago, Globo purchased a major share of Tele Monte Carlo, giving it a beachhead to invade the Italian and French markets.

Italy's Silvio Berlusconi parlayed a real estate background into a television empire and is today one of Europe's dominant broadcasters. He owns three separate networks in Italy and 40 per cent of France's first nongovernmental channel, La Cinq. Thirty other holdings range from advertising firms to the largest production studio in Spain.

Mexico's Emilio Azcarraga, who inherited the country's monopoly network Televisa from his father, has built up the Spanish International Network (SIN), which is the largest Spanish network in the U.S. Azcarraga is a major programming force throughout Latin America, the U.S. and Asia, and has expanded to Europe through Univision, which will operate out of Spain and Portugal.

But high-rolling entrepreneurs are not the only players in the emerging era of international television.

Reuters, the British-based news agency, has acquired a majority share of Visnews, an international television news agency



Global television will significantly increase the influence of American news and its implicit perspectives, sometimes for the good, sometimes to the detriment of other perspectives on world affairs.



mitting a television equivalent of its famous radio shortwave World Service.

There's a lot riding on the emerging world of international television. Unlike short-wave radio, the only other international medium right now, this is a commercial world. The ramifications of international marketing of international brands are staggering. The money to be made, in the end, is not in showing I Love Lucy to Pakistan but in the worldwide marketing of products.

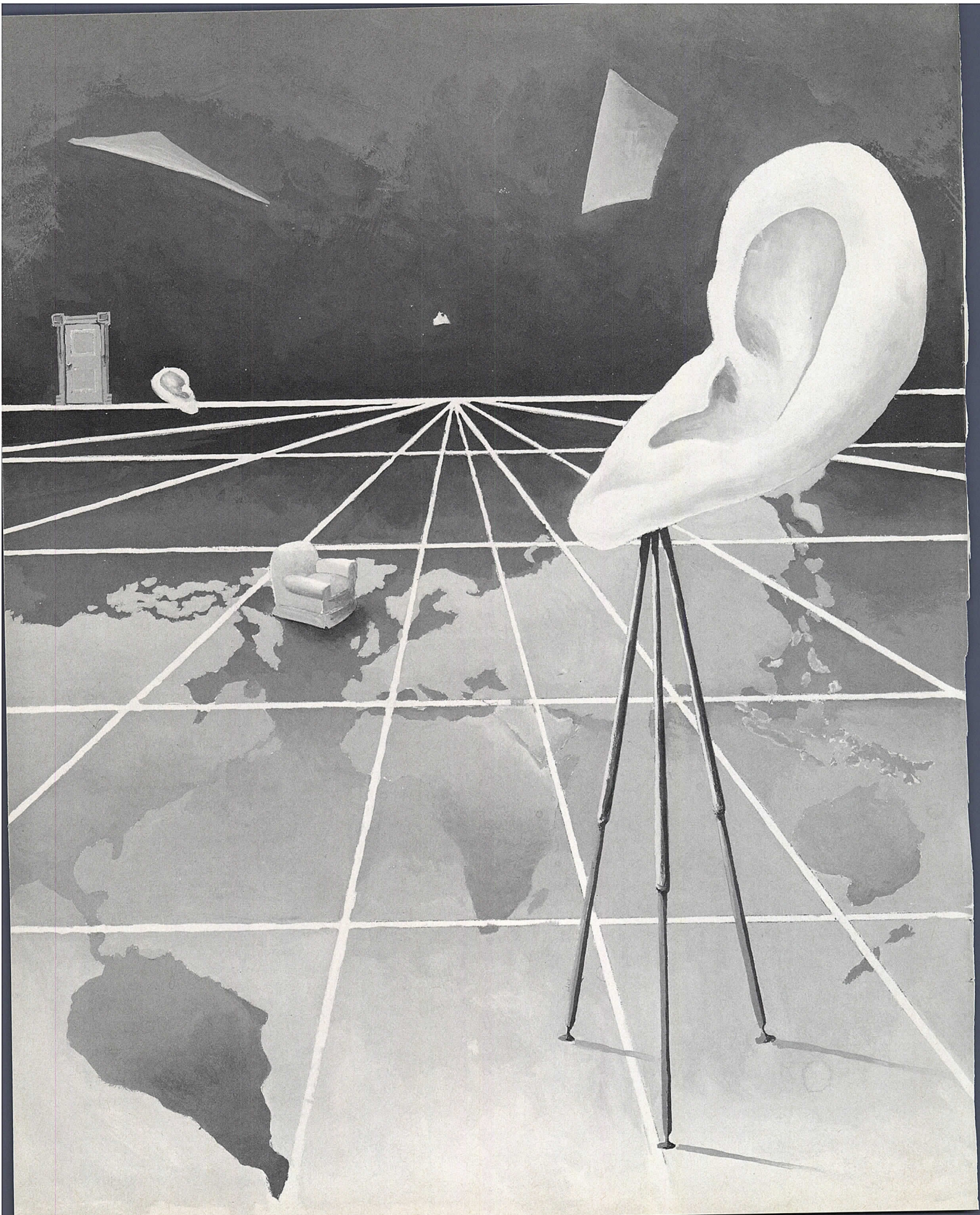
The Washington Post reported in August 1986: "Major consumer products companies such as Unilever and Coca-Cola are eagerly awaiting the day when they can efficiently reach Western European consumers through stations that will stretch across borders. Major New York and London-based advertising agencies are busy making acquisitions around the world as they gear up for the era of global television advertising."

All of these developments are barely five years old; this race is so new, the players are barely out of the starting gate. By the time the century ends, we will not recognize the electronic environment. We will be tuning in the various countries of the world, the various Turners and Berlusconi's, as we can now browse through the short-wave radio dial. Our domestic systems will be but a fraction of the available signals, as we will be able to watch New York, Rio, Rome or Paris. But this sort of browsing will have different ramifications from browsing through benign, non-commercial short-wave radio. The analogy to radio, and a different age, is worth pausing on. Broadcasting was a mistrusted child from the beginning. Governments feared a stampeding of the masses or domination by a political party (other than their own), and therefore made sure that radio would be a creature of the state. The BBC was the model, and its longtime director general,

that delivers much of the world news film we see each night in our homes. Visnews plans to launch a twenty-four-hour international satellite channel, World News Network. In addition to being the world's largest private communications network (with 115,000 screens in financial institutions, government departments and corporations) and one of its dominant print news agencies, Reuters would thereby become a dominant force in international television news.

The BBC, the only public broadcaster in the world to see the writing on the wall and prepare for this new environment, has wisely announced plans to set up an international channel, trans-

معرضنا تقدم
نجمه الماهر نادية الجندی
كمال الشناوى فاروق الفيشاوى أحمد بدیر
طولة عبد الله عیث
ملف ساعة شعراوى
قصة النور السخانی
وجه ابوزکری وعبید حامد سمیر فرج
انتاج
محمد مختار نادر جلال
مفردات یومنا
عزم ضحوة الصمیم الدخول بالأرعة العادية ولراحة المراهقین صباح الحزین مقبوع طوالت الیوم... تجنیز المسجون لیسوادی



The Worldwide Message of Sports

Much of media time the world around is taken up in sports broadcasting. The popularity of sports programmes is so universal that it seems to merit little thought. Obviously public games such as the soccer championships or the Olympics dramatize an understanding of life most people can identify with. But usually we assume the appeal lies in a longing for the simplistic. We seldom ask ourselves if there is some simple, socially significant wisdom involved.

In sports events, we come together to enact an alternative reality. We imagine a common goal and competition to reach it. But competition is only half the story. There is also absolute control – no unequal advantage is allowed at the starting line.

To cheat in sports means to make your opponents play with an unequal handicap. Obviously drug taking or sabotage is disallowed. But sports goes further: no unequal advantage save skill can enter in. Letting money influence the

outcome is considered bribery. All competitors must have similar equipment. Those who cheat against these rules are thrown out in disgrace for doing what is normal in the workaday world.

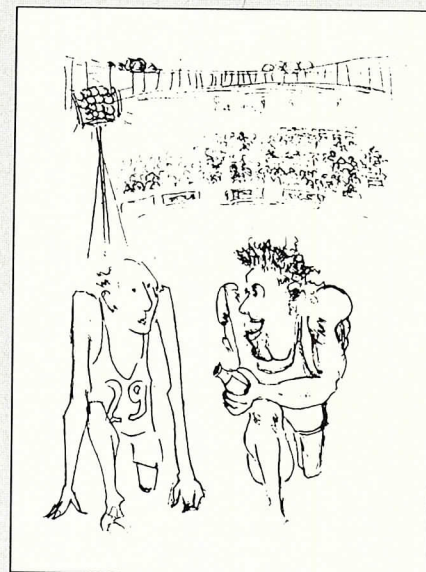
Sports events are acts of symbolic protest. In real life the access to skills, resources and opportunities is, generally speaking, rigged. The winners at rigged games point only to their own superior results, ignoring the fact that others were made to start much further from the goal, with enormous handicaps. Actually, these unequal conditions are most characteristic of the non-socialist "free world" where "free competition" is the rule.

In the socialistic world, there has been an almost opposite deviation from the spirit of sports. There is such distrust of competition itself that an equality is imposed – not just at the starting line, but also at the finish. Rewards, pay and results become standardized. Mediocrity becomes the required.

In a simple, symbolic way, sports holds both the great cold war values – competition and equality – each in their place. Sports events rehearse an ideal without spelling out any practical impli-

cations. Perhaps the vision they enact is not the best one. But it is the vision rehearsed most widely in the world today.

—Brian Griffith



"Care for a mint?"

Lord Reith, enunciated the notion of responsible "gatekeepers" such as the BBC's Board of Governors, who would give the people what was good for them, and not necessarily what they wanted. In the vast majority of the countries of the world, radio was born noncommercial, state-owned, and monopolistic. It is only in Canada and the United States that public ownership is regarded as something odd. Actually, private radio or TV is what is odd in most of the world. We are the exceptions.

This has continued until very recent times, and it meant that most of the countries of the world, and particularly the lucrative European market, did not have any commercials. To viewers this was a convenience, but to product manufacturers it was a Berlin Wall between them and tens of millions of viewers.

Over the past decade, the notion of broadcasting as a public trust to be governed by honest gatekeepers has been in decline, and the era of deregulation has hit Europe. The new technology of cable and satellites encouraged this development and made the Lord Reith concept of benevolent gatekeepers almost impossible to support. There were now too many holes in the gate.

European governments have found the vast spectrum of the airwaves (the British, after all, are used to only four channels) too tempting, and are opening them up like crown lands being opened to exploitation by commercial loggers. These governments see thousands of jobs and lucrative taxes in deregulation (read privatization). Europe developed the concept of the airwaves as a public trust, not to be sullied by commerce; Britain, West Germany, France, Italy, Belgium and the Netherlands are now divesting themselves of this idea. The profits in this are almost unimaginable. It is the equivalent, in another age, of lifting the stamp tax and legalizing the printing of commercial newspapers, although the results are likely to be less salutary.

The first problem with deregulation is product. It's a comment on the age we live in that we have more means of distribution than we have things to say or show on them. This concern explains some curious recent acquisitions by Turner and Murdoch.

Global news is not enough for Turner, who recently announced intentions to launch a global twenty-four-hour movie channel. His recent \$1.2 billion acquisition of MGM/UA Entertainment company makes sense when one realizes that there

simply isn't enough material in the world to broadcast on such massive scales. Buying MGM/UA gives Turner its gigantic vaults of movies – thousands of films ranging from Casablanca and Singing in the Rain to Gone with the Wind. It gives him the rights, and keeps them away from Murdoch and other competition. Similar motives governed Murdoch's purchase of 20th Century Fox studios (and vaults) in Hollywood and 50 per cent ownership of CBS/Fox Home Video, the world's largest distributor of videocassettes.

Thus the race for the skies is creating vertical intergration in the entertainment world, with the owners of multinational television empires buying up the archives and the production houses to feed the insatiable world networks. A 1985 report by the Commission of European Communities estimated that Europe will need about 250,000 hours of first-run programming annually, assuming the wide-spread availability of thirty-channel cable television in the near future. But the continent's movie and television industries produce only 1 per cent of that: 2,500 hours per year. The respected U.S. magazine *Channels* reported:

"Many observers believe that only the Americans have programming at the right

Europeans...regard Canada as something akin to the electronic equivalent of the Ethiopian famine: a country to be pitied for mishandling new technology and losing its identity.

price and in the right quantities to fill the gap. This has revived warnings about 'cultural imperialism,' particularly in Continental Europe, and has led to a postulation of a variant of Gresham's law: bad programming will drive out the good. State-run broadcast services fear they will have to descend to the lowest common denominator of programming to compete with the influx of American programs delivered by cable or Direct Broadcast Satellite.

Turner Broadcasting's senior vice president, Robert Wussler, said it more colourfully: "They know that the ground is slipping away from them. They know that the idea of one state-owned channel is gone. News has been one of the hallowed grounds, to be controlled by the state. All of a sudden here is some brash American from Atlanta, some wild man coming in with this thing that wasn't even in existence eight years ago. And to the sixty-year-old European director general, my God, you are blowing out his lights."

In Canada, our lights blew fifteen years ago, when the flood of U.S. programming that came in on cable hit us. Now 75 per cent of our television and 98 per cent of our drama are American. We have some experience of what Europe can expect. In fact, the Europeans have made a thorough study of Canada, and regard it as something akin to the electronic equivalent of the Ethiopian famine: a country to be pitied for mishandling new technology and losing its identity.

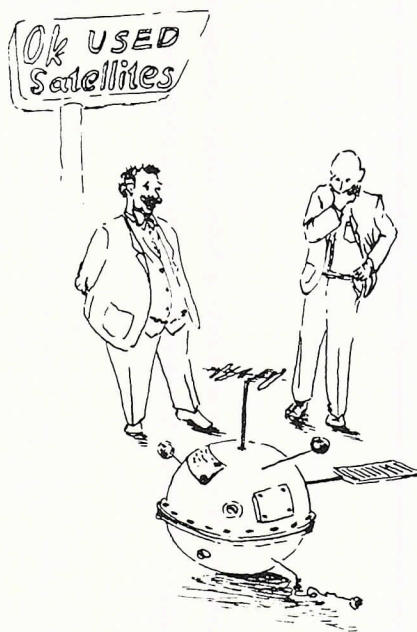
To protect Europe, the European Parliament has passed regulations and resolutions to delay the American flood, but few expect them to be effective in the long run.

You can retard the Turners and Murdochs for a while, because your average household does not own an earth station to receive its signals. In most urban settings, it is difficult to see the horizon, where most satellites are, and it is impractical to contemplate a three-metre dish hanging out the bathroom window of a Paris apartment pointing at the horizon. The modern TV moguls depend on cable stations to receive their satellite signal and

distribute it to households by wire, just as American signals are distributed to most Canadian households. European cities are being slowly wired, and in five to ten years the converter will be as common an appliance in Europe as in Canada, where 85 per cent of households have them.

But the European nightmare is enshrined in the initials DBS. They stand for Direct Broadcast Satellite, a satellite so powerful that its signal can be received by a small dish the size of a dinner plate. The technology exists and will be relatively cheap. Only legislation and governments are keeping the Turners and Murdochs from entering Europe through DBS, by withholding licenses to use certain frequencies.

The panic about DBS, which represents the final crumbling of all electronic borders, manifested itself in a remarkable session of the United Nations General Assembly on December 10, 1982. The New York Times report captures the flavour of the international nervousness in the face of the border-busters:



"Sure, take 'er out for a test spin!"

"UNITED NATIONS. The General Assembly, endorsing a curb on the free flow of information, declared, in effect, today that all nations had the right to veto any incoming television broadcast by satellite from abroad..."

"The vote was 108 to 13 with 13 abstentions... At issue is a new technique that relays satellite telecasts directly to residences without going through a ground receiving station."

The resolution was sponsored by eighteen African, Asian and Latin American nations. Canada supported it; the U.S. voted against it.

The source of the concern is understandable. The mass entry onto a country's screens of American culture, news and commercial advertising represents the equivalent of having half its national newspapers bought by a foreign company. Few countries can compete culturally by producing domestic films or popular series. In his book *The Geopolitics of News*, Anthony Smith describes the overwhelming power of London and New York-based wire and film news agencies to dominate the news of the world. The influence of these news organizations, and their national outlook, would increase a hundred-fold. If you are Nigeria or India, this dominance of U.S. perspective is worrisome. Never has the world dealt with journalistic power of the scale contemplated in global television. The commercial power implied in reaching 500 million people in one twenty-four hour period is equally unsettling, and many countries fear the sustained flood of product marketing the ad agencies are prepared to launch at them.

Global television will massively increase the power of many large corporations and damage more regional ones; it will unleash a flood of American entertainment product which, if the past is any guide, will swamp many national and regional film industries; it will, by its nature, lead to vertical integration (Murdoch and Turner literally buying Hollywood) and enormous entertainment corporations; it will significantly increase the influence of American news and its implicit perspectives, sometimes for the good, sometimes to the detriment of other perspectives on world affairs. By definition, audiences of this scale will change politics, as the ebb and flow of public opinion can be made to reach tidal proportions.

We know the history of the press barons of the early part of the century: the

power they amassed over public opinion and politics. And by a curious cycle of history, we will return to the era of the press barons, this time with conglomerates of extraordinary scale (Murdoch and Globo, for example) that include major newspapers, magazines, television stations and international channels reaching dozens of countries – all in the hands of one individual or one corporation.

Two footnotes illustrate this rapidly changing electronic world.

The Soviet Union is erecting a DBS system to create an Eastern European international channel. To be based in Poland, it's expected to produce news, drama and entertainment for the entire Eastern Bloc, and probably extend worldwide.

The People's Republic of China recently agreed with MCA and Paramount Pictures to run Marcus Welby, Star Trek and Columbo on its prime time TV, and has not rebuffed the advances of Ted Turner, who is negotiating to get his service into Beijing. The Washington Post reported that the American TV industry was heartened when Premier Zhao Ziyang's plane made an unexpected refuelling stop in Los Angeles in 1985. During the stop the Chinese officials wanted to visit a movie studio and meet actors Robert Wagner and Stefanie Powers. The meeting was hastily arranged and MCA executives presented Zhao with a director's chair as a souvenir. Lorimar Telepictures and CBS and NBC are now conducting negotiations with Beijing to distribute services to Chinese television.

Toto, I have a feeling we're not in Kansas any more...

Universities, Libraries

an *EDGES* special offer

Now you can order *Edges* Magazine in Bulk.

Past issues include:

Stories of Earth's Future*

Economics in an Ecological Age

Border Busting Planetary Culture

and still to come

Partnerships and Meeting Points - March 1

Frontiers of Learning - June 1

Wellness and Ecumenical Medicine - September 1

Bulk rates (over 10 copies) \$2.75 each plus postage.

*(available in photocopies only)

Order address for *EDGES* (p. 47)

Join the Institute of Cultural Affairs

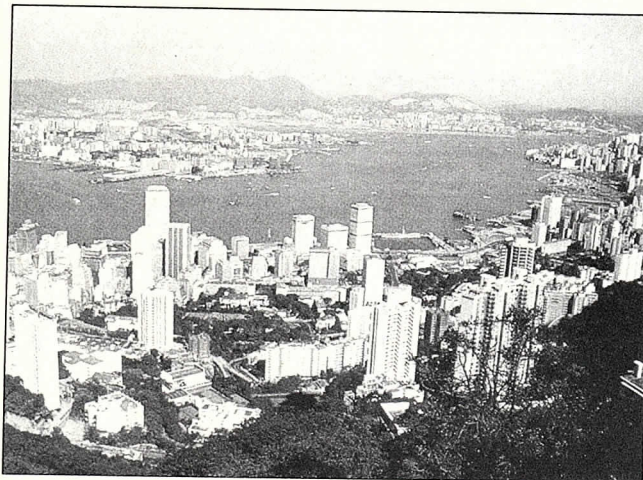
Recreating the art of service

Members of ICA Canada provide leadership and service to collaborative efforts involving women's groups, farmers and many people in the field of health and in the development of human potentials.

With membership in ICA Canada you get:
Discounts on ICA seminars, events, and tapes.
One-year subscription to *EDGES* magazine
Recognition in ICA offices worldwide
Special rates for conference facilitation

Annual Canadian member's fee – \$50.00

ICA Canada address (p. 47)



JOB OFFER IN HONG KONG

You love a challenge and you love to innovate. You have journalistic and/or promotion experience and/or ICA methods.

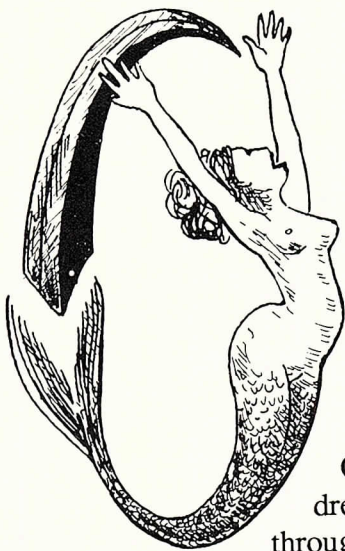
We need you to research and launch an Asian regional magazine/journal on creative management and human resource development. The journal's working title is *excellence*.

You will research the marketable concept and format meeting both perceived and real needs, develop a regional network of advisors and correspondents, develop sponsorship/funding for the publication and link with other complementary organizations and ventures.

Salary is negotiable and can begin early in 1989.

Contact Peter Fry, the monkey company, Woodside, Mount Parker Rd., Quarry Bay, Hong Kong

Telephone (852)-5-626-181; Telex 61714 CGSL HX; Fax (852)-5-658-624



The Mermaid
a parable by
Ike Powell

nce upon a
time there was
a mermaid who
lived in a beauti-
ful pool in the
middle of an
enchanted forest.

One day some chil-
dren were walking
through the forest and

came upon the pool. "Isn't she beautiful?"
said one of the children, as they looked deep
into the crystal waters and saw her resting at
the bottom of the pool. "She is the most
beautiful creature I have ever seen," said
another of the children.

Suddenly the sky turned gray and a dark cloud
descended upon the pool. A strong wind swooshed
down into the waters and lifted the mermaid high
into the air. She landed on the rough cobblestone
street in the nearby village. It was the middle of the
night. The streets were deserted. All the houses were
dark. The mermaid looked down at her body. It was
scratched and torn. Her elbows were bleeding. Her
cheeks were raw and chapped. She felt so alone...so
ugly...so full of pain.... She knew that she would
soon die if she did not get back to the water.

She began to crawl painfully on her elbows
toward the house in front of her. As she dragged her-
self across the cobblestones, she could feel the scales
being ripped from her body. How long could she live
like this? Certainly someone would come to help
her get back to the pool.

She finally reached the door of the house. It
looked so dark and deserted. As she knocked upon the
door, she hoped with all of her heart that someone
would answer her cry for help. Everything was quiet.
"Oh, please, someone be home," she cried to herself
as she knocked again.

Suddenly the door opened and an old man stood
looking down at her. "This is the most beautiful
creature I have ever seen," he said to himself. "What
are you doing here? How can I be of help?" he asked
as he tenderly reached out toward her.

Drawing back into herself, she screamed, "Why is
he shouting at me? Why does he want to hurt me?
Can't he see that I am already in so much pain? Why
won't he help me?" Tears began to stream down her
face as she lay bleeding and gasping for breath.

"Is there anything I can do for you? Would you
like something to drink? Why did you leave the
pool? Do you want me to help you return to the
pool?" He rushed to the kitchen to get the beautiful
mermaid something cool to drink and to awaken his
wife so she could help return her to the pool.

"Please, please, don't leave me. I need your help.
Don't run away and leave me alone." She turned and
crawled toward the village square. "Maybe someone
will be there that will help me. I hurt so much." The
more she crawled across the rough cobblestone, the
more her elbows bled...the more she gasped for air. "I
will die if someone doesn't help me soon."

She looked up and saw the children fighting in the
square. They threw stones at each other. They angrily
pushed each other into the fountain. "Why are they
trying to hurt each other? Why are they trying to
drown each other in the fountain? Is there no love in
this village? Can't they see me? Don't they know I
need their help? Oh, if they would just ease me into
the fountain, the cool waters would begin to heal my
wounds."

When the children saw the beautiful mermaid,
they stopped their playful games. They quit tossing
the ball. Never had they seen such a beautiful crea-
ture. "Why is she here? She will die out of the water.
We must help her." They ran toward the mermaid,
hoping to find some way to lift her and carry her to
the fountain.

"No!" She screamed, as she saw them charging
toward her. "Why do they want to hurt me? Can't
they see I am already in so much pain? I must get
away from them." She turned and crawled as fast as
she could toward the big white house at the top of
the stone steps. The sign said Mayor's Residence.
"Certainly the mayor will help me. There must be at
least one caring person in this village." She struggled

up the long stairway of rough stones. Bleeding, gasping, crying, she finally reached the top.

The mayor had seen her coming. "That is the most beautiful creature I have ever seen," he said to himself as her watched her move so gracefully up the steps. "Why is she coming to see me? Why has she left the water? I must help her return to the water. So he sent his maintenance crew to get a large truck and a big tank. "We will be able to return her to the pool," he thought, as he approached the beautiful mermaid. "I will use all of my resources to help her. She is so beautiful."

As the mermaid reached the top step, she saw the mayor approaching in anger – shouting at his assistants to kill the ugly mermaid. She had so much hoped that she would find help here. Finally, in desperation, she turned and plunged down the steps – half sliding, half pulling on her elbows. The more she descended, the more she bled, the more she ripped the scales from her body. Her face, her chest, her elbows were red with blood. She felt the pain from the tiny bits of stone that were embedded in her flesh. When she finally reached the bottom of the stairs, she slowly made her way toward a pile of stones. She saw the children gather around her and heard their

mocking cries. She crawled up onto the pile of stones, the sun now beating down on her. As the children stood around laughing and mocking her, she settled in upon the stones to die.

As the children looked down into the deep, crystal waters, they were amazed at the beauty and gracefulness of the mermaid. They watched her descend the side of the pool like a queen descending the royal stairway. As she reached the pile of stones at the bottom of the pool, she settled so gracefully down to rest.

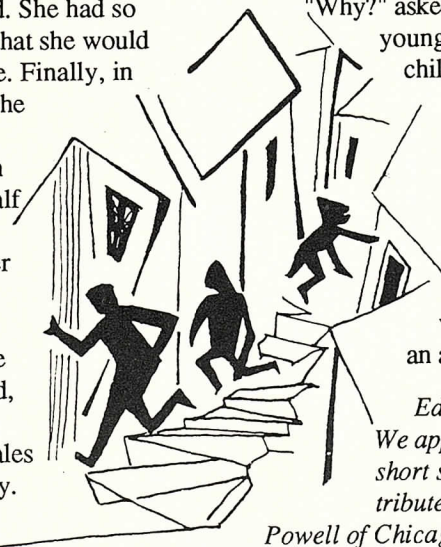
"I have never seen a more beautiful creature," said one of the little children. "Do you think she ever leaves the pool?" "We will never know the answer to that question," responded another child.

"Why?" asked the youngest of the children.

"Because mermaids don't exist," answered the oldest child. He was almost an adult now.

Editor's Note:
We appreciate this short story contributed by Ike

Powell of Chicago. In talking with Ike about the meaning of his story he did not answer us directly but said instead, "Some think this story is about not being able to see your own beauty. And some think it is about not being able to see other people's suffering." Either way, we liked its luminosity.

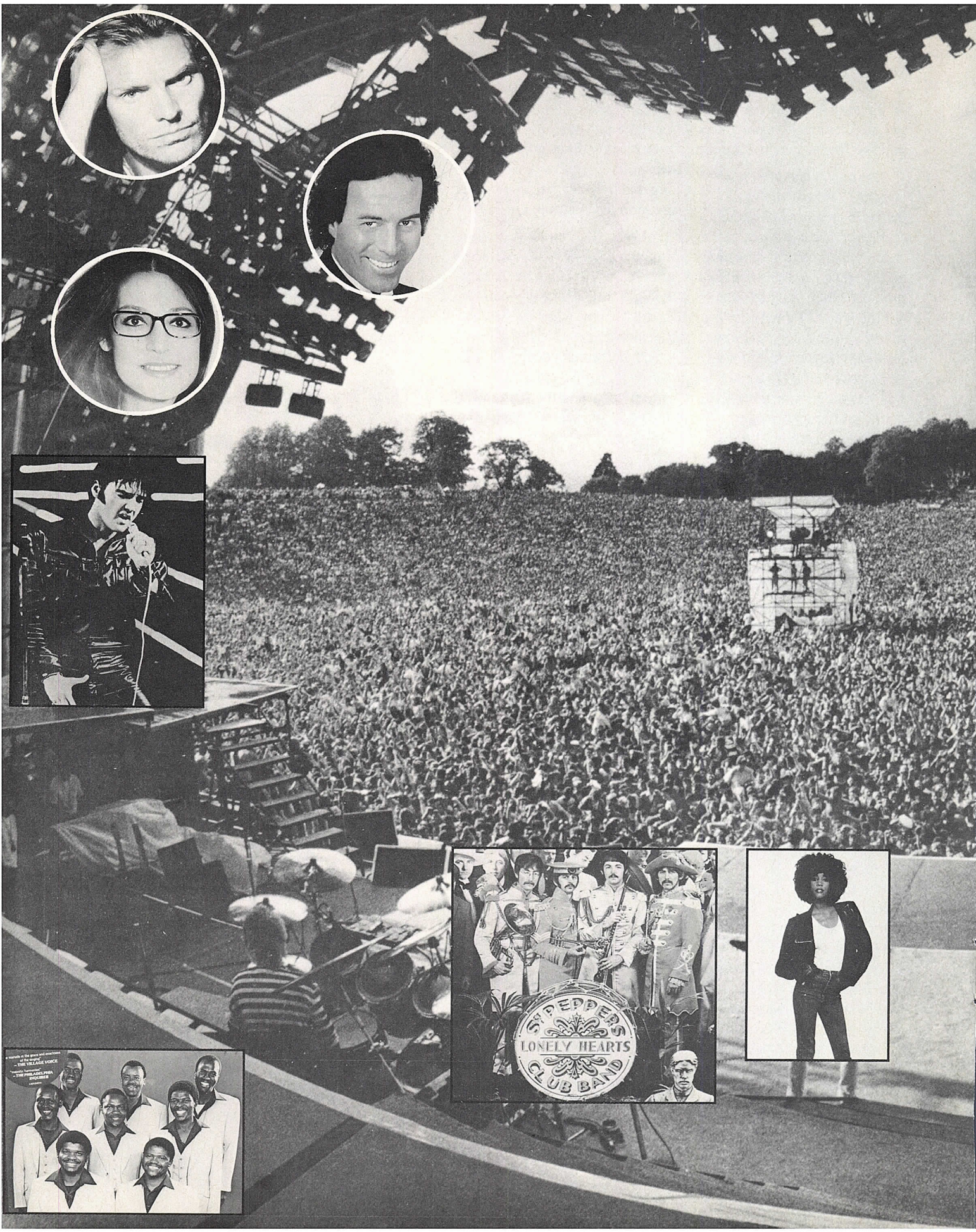
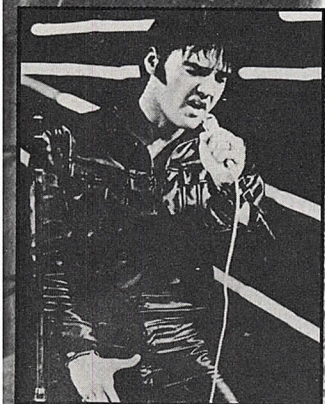


THE BRONZE DROMENON

The circular labyrinth that is the path of the magical Dromenon dance has been a spiritual symbol for five thousand years. In our own age the Dance of Transcendence has become a powerful symbol; ancient wisdom beckons us as the people we are to become the society that we can be. This Dromenon pattern still marks a holy place where the dance was performed, traced on the floor stones of the Chartres Cathedral.

Just as ancient is the lost wax process of casting in bronze. (Contrary to a popular misconception, it is not the process that is lost, but the wax.) The scribing of the pattern in beeswax, enveloping it in a wad of clay, slowly baking the clay mould in a charcoal fire until the wax runs out, pouring molten metal into the resulting hole and slinging the mould with its glowing contents around one's head on a rope is only slightly modified by modern technology.

Those whose feet are dancing the Dromenon path can also wear the cast metal medallion created by sculptor Helen Haug. \$60 in bronze, \$75 sterling silver, \$80 gold plate. Send check or M.O. to Helen Haug, 206 E. 4th St., New York, NY 10009 or visit The New York Open Center. □





Breaking down the walls with music



Music historians have usually treated jazz separately from the stream that combines blues, rhythm and blues, and rock 'n' roll, so they've failed to see the full scope of what happened musically in the years after the Second World War. In jazz, the big bands faded quickly after the war was over. There were no longer millions of lonely boys to be entertained everywhere, so the big bands became too costly to keep up. Only the most famous survived, and not in the manner to which they'd been accustomed. Radio and jukebox fare thinned as a result. It was mostly insipid show music now, not the full-bodied jazz people had danced to so furiously during the war. At the same time, the new jazz of Charlie Parker, Thelonious Monk, and their cohorts, was a complex, intense music that was listened to, not danced to – the first African or African-influenced

music ever that was primarily for listening. In this sense (and in this sense alone) it was as non-African as Mozart. Yet, unlike European music, rhythm was its core; melody and harmony were played almost as an aspect of rhythm. Any melodies, and virtually all the improvisation that made up the body of the music, were generated by the rhythm. It was as though the African metaphysic, in order to continue itself, now needed to meditate upon itself – to explore its own complexities in

a way that the religious music of Africa could not do (it hadn't developed forms with which to meditate upon *itself*, as Western music had, and this was what jazz was now doing). In modern jazz more than in any previous form, improvisation would take the role that possession by the god had once taken, solos would be longer, more intricate, and less and less dependent upon laws of harmony and melody – a true entering into, and remaining in, another state of being, and *thinking* musically within that state. By the early sixties artists like Cecil Taylor and John Coltrane would be openly insisting that such meditation was precisely the object of their music.

To play for dancing was to focus on the listener; in this new jazz, for the first time, the focus was entirely on the musician. Ideally, the listener listened intently enough to join the improviser's trance. That was understood as the listener's job, the listener's act of creation. This made possible a depth of thought – thought





expressed musically but thought nonetheless – fully the equal of European musical thought, but with the intensity, the rhythm and the constellation of meanings that had come out of Africa; and the "subject matter" was purely twentieth century. I submit that if you want a commentary on, say, James Hillman's book *The Dream and the Underworld*, listen to Cecil Taylor's *Live in the Black Forest*, Miles Davis's *In a Silent Way* or *Bitches Brew*, Charles Mingus's *The Black Saint and the Sinner Lady*. Conversely, if you want to delve into that music verbally, even interpretively, read Hillman's book. Ornette Coleman and R. D. Laing, Rahsaan Roland Kirk and Joseph Chilton Pearce, Charles Mingus and William Irwin Thompson, Thelonious Monk and Robert Bly are brothers, dealing with the same subject matter in different mediums.

But these musicians paid a price for the tremendous concentration they achieved. They had largely left the dance behind.

the rest of us, who, both knowingly and unconsciously, were still yearning for the dance to take us up and return our bodies to our hungering spirits. So it is no coincidence that the very same years – the mid-forties – that modern, mental jazz first got recorded were the years that rhythm and blues made its appearance. The dance *would be danced*. It would not be denied or stopped. It seemed to have a will of its own.

Through [Elvis], or through his Image, a whole culture started to pass from its most strictured, fearful years to our unpredictably fermentive age...

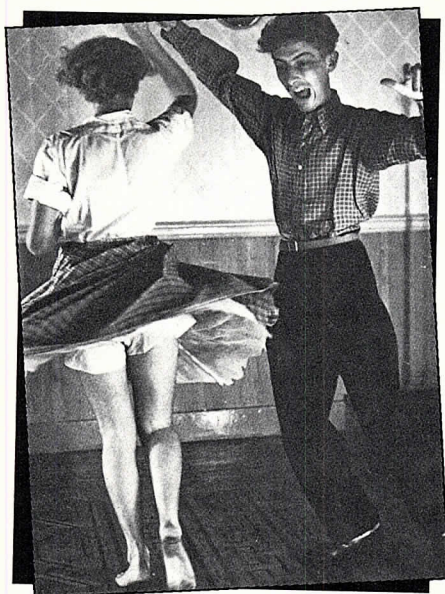
And, leaving the dance behind, they'd left the dancers. Not the dancing artists, who spent all their energies on their dances, but

People who complain that amplified music is show-biz hype overlook the fact that the first musicians to start playing electrically amplified instruments regularly were backwoods, rural-blues players. Arthur "Big Boy" Cruddup was the first to accompany his singing on electric guitar for a record, in 1942. Over the next several years he made very popular "race" records, doing electrically the rhythms and feels that Robert Johnson had recorded acoustically in 1936. (In 1954, Elvis Presley's first recordings would be Big Boy Cruddup numbers, often imitating Cruddup's delivery note-for-note.) Sonny Boy Williamson, Professor Longhair, Pete Johnson, Big Joe Turner, Muddy Waters, Willie Dixon, Little Walter, and Clifton Chenier, among others, would by the late forties have created the lineup that would

Michael Ventura wrote and directed a prize winning documentary about John Cassavettes, wrote the film Echo Park and was the co-writer of Roadie. His new novel Night Time Losing Time, will be published in April 1989 by Simon & Schuster. "Music has been important to me all my life – rock 'n' roll hit when I was eight, Elvis when I was ten. When I moved to the South in the early 1970s to write for the Austin Sun, I began to sense where the music was coming from. When Robert Bly challenged me to prove my theories, my research led to 'Hear That Long Snake Moan,'" the centrepiece chapter of Shadow Dancing in the USA, published by Jeremy P. Tarcher Inc. (St. Martin's Press), Los Angeles, 1985. This article is the final section of that essay. Copyright © by Michael Ventura.

be a rock 'n' roll band: electric guitar, drums, bass, harmonica and/or saxophone, and occasionally a piano. Those men made a wild, haunting music – the long snake moaning plain.

Theirs was the music, in those little sweaty juke joints, that Elvis Presley, Jerry Lee Lewis and Carl Perkins, among others, sneaked off to hear when they hit their teens in the late forties. These and the others who would first play what came to be known as rock 'n' roll were claimed by this music, this insistence by the dance itself that it survive. "Best music in the world," Lewis would say later. "Wilder than my music."



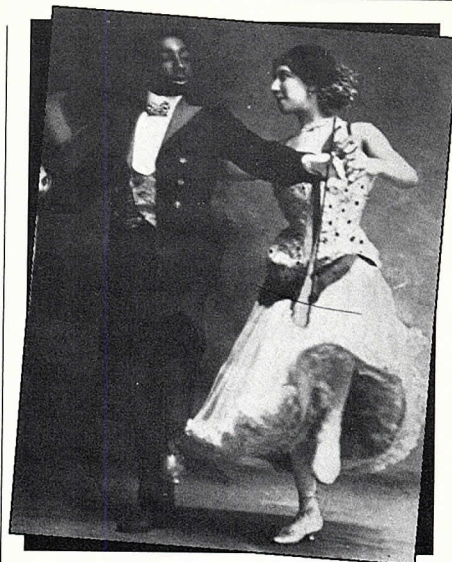
These young white men were living more primitively than most people can imagine now. The main street of Lewis's hometown of Ferriday, Louisiana, wasn't paved till 1951; and he didn't live in a house with electricity and running water till he began to sell records in 1957. These young men attached themselves to this music against redneck strictures that we tend to brush aside now, but which took no small courage to transgress then. They had all been raised to think this was the Devil's music, and they pretty much believed that. They had all been raised to be deeply bigoted, and they believed in that too. Yet they sat at the feet of blacks whom they wouldn't sit with at a lunch counter, because they couldn't get enough of black music. Most of them never reconciled these contradictions in their personal lives, yet that didn't stop them from transmitting the raw elements of the

music to white people with a force, and on a scale, that any sane person would have thought unimaginable before Elvis had his first number one record in 1956.

Stating it with no holds barred: the moment this black music attracted these white musicians was one of the most important moments in modern history.

How typical that the best writers on these men – see Greil Marcus's crucial chapters on Elvis Presley in his superb *Mystery Train*, and Nick Tosches's biography of Jerry Lee Lewis, *Hellfire* – virtually ignore the importance of how these men *moved*. Elvis's singing was so extraordinary because you could *hear* the moves, infer the moves, in his singing. No white man and few blacks had ever sung so completely with the whole body.

Elvis before the Army, before 1959, was something truly extraordinary: a white man who seemed, to the rest of us, to appear out of nowhere with moves that most white people had never imagined, let alone seen. His legs weren't solidly planted then, as they would be years later. They were always in motion. Often he'd rise on his toes, seem on the verge of some impossible groin-propelled leap, then twist, shimmy, dip, and shake in some direction you wouldn't have expected. You *never* expected it. Every inflection of voice was matched, accented, *harmonized* by an inflection of muscle. As though the voice couldn't sing unless the body moved. It was so palpably a unit that it came across on his recordings. Presley's moves were body-shouts, and the way our ears heard his voice our bodies heard his body. Girls instantly understood it and went nuts screaming for more. Boys instantly understood it and started dancing by themselves in front of their mirrors in imitation of him.



Nobody had ever seen a white boy move like that. He was a flesh-and-blood rent in white reality. A gash in the nature of Western things. Through him, or through his image, a whole culture started to pass from its most strictured, fearful years to our unpredictably fermentive age – a jangled, discordant feeling, at once ultramodern and primitive, modes which have blended to become the mood of our time.

It is not too much to say that, for a short time, Elvis was our "Teacher" in the most profound, Eastern sense of that word. This is especially so when one recalls this Sufi maxim: "People think that a Teacher should show miracles and manifest illumination. The requirement of a Teacher is, however, only that he should possess all that the disciple needs at that moment in time."

Blacks pretty much ignored him – they knew precisely where he was coming from (he was coming from them) and they

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



didn't need to be told what he was saying, it was all around them and always had been. As for white mainstream culture – nobody knew what to do. An official culture that had become an official culture through the act of separating one thing from another (instead of unifying them), couldn't then process Elvis or the rock 'n' roll, black and white, that he was forcing on them. Yet Elvis was the first product of African metaphysics in America which the *official* culture could not ignore. The various American establishments – political, intellectual, media – had successfully ignored American music since Buddy Bolden (who was only mentioned in a newspaper once in his life, when he was arrested during what we might now call his first nervous breakdown). But they couldn't ignore Elvis. And they weren't going to be able to ignore American music ever again. They could co-opt Elvis, as they finally did, but they couldn't rationalize him. And they couldn't stop him. Within months of his first hit, black artists as wild as Little Richard, Fats Domino, and Chuck Berry would be heard on white radio stations for the first time, due to the demand Elvis had created for their music.

It is important to recognize that when whites started playing rock 'n' roll, the

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

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

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

The Voodoo rite of possession by the god *became the standard of American performance in rock 'n' roll*. Elvis Presley, Little Richard, Jerry Lee Lewis, James Brown, Janis Joplin, Tina Turner, Jim Morrison, Johnny Rotten, Prince – they let themselves be possessed not by any god they could name but by the spirit they felt in the music. Their behaviour in this possession was something Western society had never before tolerated. And the way a possessed devotee in a Voodoo ceremony often will transmit his state of possession to someone else by merely touching the hand, they transmitted their possession through their voice and their dance to their audience, even through their records. We feel a charge of energy from within us, but it is felt as something infectious that we seek and catch and live. Anyone who has felt it knows it is a precious energy, and knows it has shaped them, changed them, given them moments they could not have had otherwise, moments of heightened clarity or frightening intensity or both; moments of love and bursts of release. And perhaps most importantly, we could experience this in a medium that met the twentieth century on its own terms. So we didn't have to isolate ourselves from our century (as the "higher" art forms often demanded) in order to experience these epiphanies.

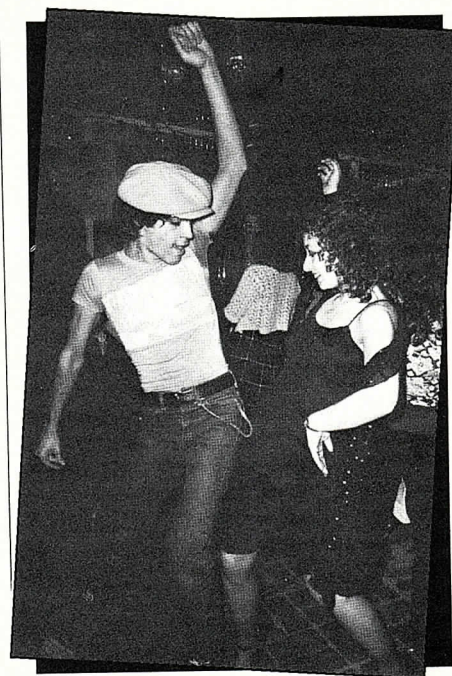
And for all this the body is the conduit. It is no coincidence that the first generation reared on rock 'n' roll is the generation to initiate the widespread aerobics movement. As distorted by image

consciousness as that movement is, it shows a new emphasis. We feel our bodies, have an awareness of our bodies, that is new in Western culture. In the light of the music we've saturated ourselves with, this should come as no surprise.

The steady stream of mixed black and white rock records played on the major radio outlets began with Elvis Presley's "Heartbreak Hotel" in 1956. Within only two years, dancing in some neighbourhoods was already going beyond the lindy, that patterned dance of our Western past. "Let your backbone slip," is how many lyrics put it. Or, as Jerry Lee Lewis instructed in the spoken riff of his classic "Whole Lotta Shakin' Goin' On":

Easy now...shake...ah, shake it baby...yeah...you can shake it one time for me...I said come on over, whole lotta shakin' goin' on...now let's get real low one time...all you gotta do is kinda stand...stand in one spot...wriggle around, just a little bit...that's what you got...whole lotta shakin' goin' on....

It is not only that he's describing exactly the dance that George W. Cable and others described in Congo Square [in New Orleans in 1886]; it's that, as Lewis says, "we ain't fakin'." The measure of how much we ain't fakin' is that you can see in Maya Deren's 1949 footage of Haitian Voodoo dancers exactly the same dancing that you've seen from 1958 to the



The thread that ran through all those movements of the sixties, and continues in their derivatives now, is a fundamental challenge to the old Western split between the mind and the body.

present wherever North Americans (and now Europeans) dance to rock 'n' roll.

Which is not to say that rock 'n' roll is Voodoo. Of course it's not. But it does preserve qualities of that African metaphysic intact so strongly that it unconsciously generates the same dances, acts as a major antidote to the mind-body split, and uses a derivative of Voodoo's techniques of possession as a source, for performers and audiences alike, of tremendous personal energy.

Texas singer and songwriter Butch Hancock comments on Presley's historic appearance on the "Ed Sullivan Show": "Yeah, that was the dance that everybody forgot. *It was that the dance was so strong it took an entire civilization to forget it.* And ten seconds on the 'Ed Sullivan Show' to remember. That's why I've got this whole optimism about the self-correction possibility of civilization. Kings, and principalities, and churches, all their effort to make us forget the dances – and they can be blown away in an instant. We see it and say, 'Yeah – that's true.'"

Greil Marcus speaks of "the energy in popular music that usually can be substituted for vision." His book *Mystery Train* lives on that insight, and it is the single most important insight of any of this music's commentators. The tremendous energy of rock 'n' roll has been so intense from its beginnings to this day that, while rarely articulating a vision for itself, it can't help but spark visions as it passes.

When Elvis Presley hit the charts in 1956 there was no such thing as a youth market. By 1957, almost solely through the demand for his recordings, there was. It was a fundamental, structural change in American society. In a few years we

would learn *how* fundamental, as that "market" revealed itself also to have qualities of a community, one that had the power to initiate far-reaching social changes that seemed unimaginable in 1955. The antiwar movement, the second wave of the civil rights movement, feminism, ecology, and the higher consciousness movement – and there was little distinction between them all when they were beginning at roughly the same time – got their impetus from the excitement of people who felt strong because they felt they were part of a national community of youth, a community that had been first defined, and then often inspired, by its affinity for this music. *That* was the public, historical result of those private epiphanies of personal energy we'd felt through the music's form of possession.

The thread that ran through all those movements of the sixties, and continues in their derivatives now, is a fundamental challenge to the old Western split between the mind and the body. More than any other single concern, this challenge defined the *mood*, if not always the issues, of the sixties. As William Irwin Thompson once put it, "The rock music of the sixties came close to being so powerful as to uproot a whole

generation from one culture and socialize it completely in the new [New Age] one." The socially furious music of the punks, the sexually explicit music of Prince and his contemporaries, carry that on. And all this was implied in the music's African roots from the beginning.

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

Rhythm came from Africa to America.
Do you know what it does to you?
Exactly what it's supposed to do.

I haven't meant to imply that either jazz or rock 'n' roll is a greater or more socially significant music than the other. They are both faces of the same music. Within each is the holy drum. Rock takes



the stand and recreates every night the terms of our survival, part ceremony, part cavalry charge.

Jazz also must take the stand every night, recreating and regenerating its forms, but contemporary jazz comes after what's lost has been discovered again. Jazz is the subtlety of feeling, the swiftness of thought, always implicit in the true freedom that we all say we seek. It's the suppleness of existence itself. It is change itself, flux itself, and the intelligence that seeks both to remain true to its source and to change. Even jazz at its wildest suggests a focused inner meditation that rock knows nothing about. Jazz mothered rock, and yet rock is earlier, more primitive. If rock is ceremony, jazz is knowledge. It is the initiate's knowledge that the ceremony exists both to celebrate and, in distilled form, to preserve. We must remember Coomaraswamy's thought, that "so long as the material of folklore is transmitted, so long is the ground available on which the superstructure of full initiatory understanding can be built."

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

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

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

Please Call Me By My True Names

Thich Nhat Hanh

Thich Nhat Hanh is a Vietnamese Buddhist monk who was actively engaged in helping war victims and publicly communicating their desire for peace. As a result of his outspoken frankness on a US tour in 1966, he was unable to return to Vietnam. After several post-war efforts to assist his people were thwarted, he went into a long retreat in his hermitage in France. Since 1982 he has taught annually at various North American retreat centres. This poem can be found in his volume *Being Peace*, available from Parallax Press, P.O. Box 7355, Berkeley, California 94707, tel. (415) 548-3721.

Do not say that I'll depart tomorrow
because even today I still arrive.

Look deeply: I arrive in every second
to be a bud on a spring branch,
to be a tiny bird, with wings still fragile,
learning to sing in my new nest,
to be a caterpillar in the heart of a flower,
to be a jewel hiding itself in a stone.

I still arrive, in order to laugh and to cry,
in order to fear and to hope,
the rhythm of my heart is the birth and
death of all that are alive.

I am the mayfly metamorphosing on the
surface of the river,
and I am the bird which, when spring comes,
arrives in time to eat the mayfly.

I am the frog swimming happily in the
clear water of a pond,
and I am also the grass-snake who,
approaching in silence,
feeds itself on the frog.

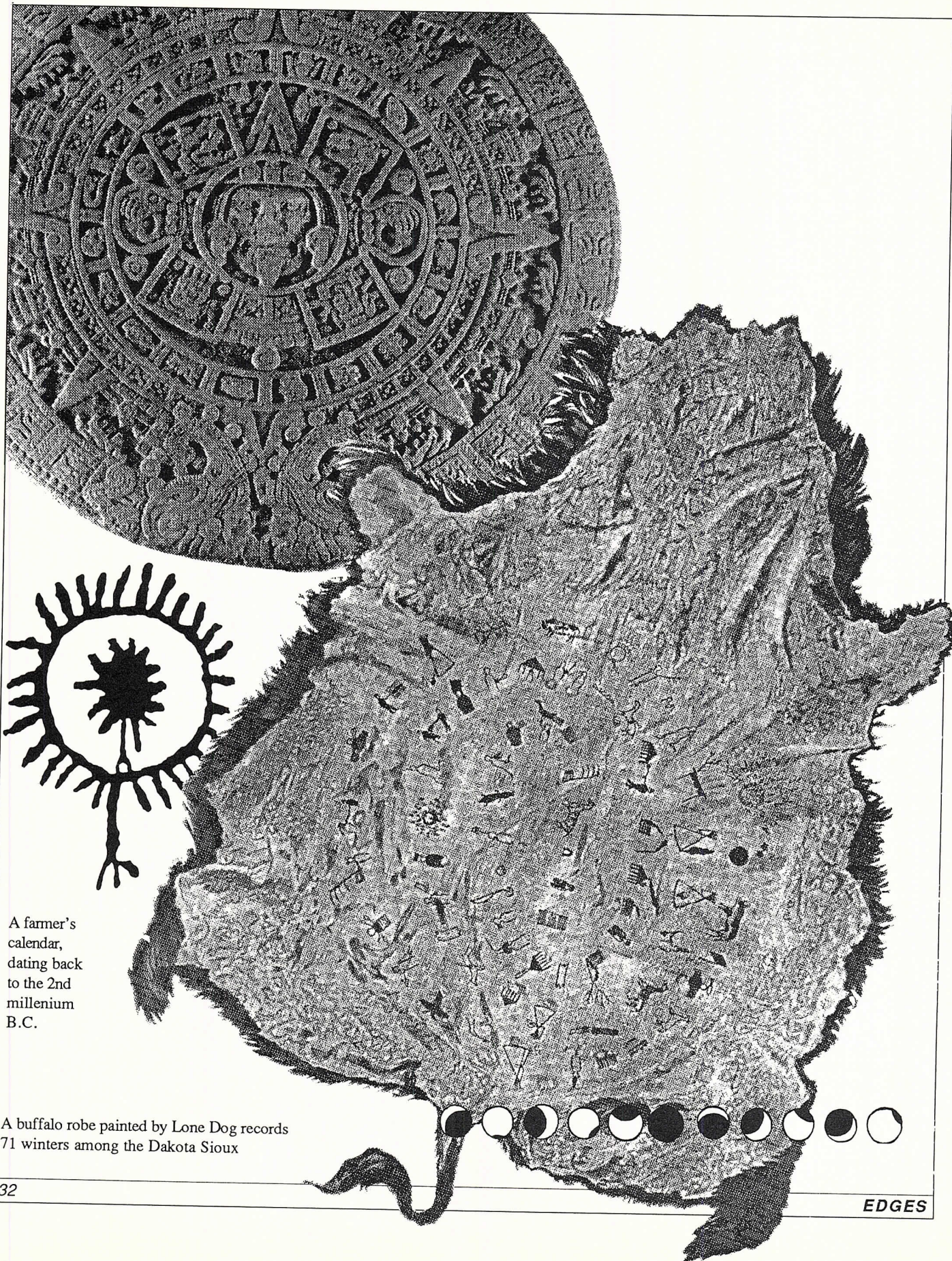
I am the child in Uganda, all skin and bones,
my legs as thin as bamboo sticks,
and I am the arms merchant, selling deadly
weapons to Uganda.

I am the 12-year-old girl, refugee
on a small boat,
who throws herself into the ocean after
being raped by a sea pirate,
and I am the pirate, my heart not yet
capable of seeing and loving.

I am a member of the politburo, with
plenty of power in my hands,
and I am the man who has to pay his
debt of blood to my people,
dying slowly in a forced labour camp.

My joy is like spring, so warm it makes
flowers bloom in all walks of life.
My pain is like a river of tears, so full it
fills up the four oceans.

Please call me by my true names,
so I can wake up,
and so the door of my heart can be left open,
the door of compassion.



A farmer's
calendar,
dating back
to the 2nd
millenium
B.C.

A buffalo robe painted by Lone Dog records
71 winters among the Dakota Sioux

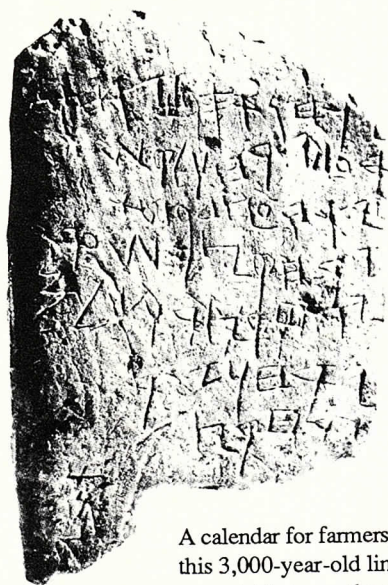
Rhythms of Meaning

Nelson Stover

THE
Shepherds Kalender :
Newly Augmented and Corrected.



"UNESCO has declared the period 1988-1998 as the "Decade of Culture," a time to emphasize and recover the diverse cultures of our global village. I would like to suggest a set of celebrations intended to bring unity among peoples..."



A calendar for farmers, this 3,000-year-old limestone tablet bears the most ancient Early Hebrew text yet found.

Nelson Stover has lived in Egypt, India, and the United States, and is now a resident of Brussels, Belgium. He outlines in these pages his scheme for a totally new, yet historically based, global calendar of celebrations. We found this article to be a thought-provoking contribution to the effort of families and communities to create meaningful life rhythms.

During my university studies, I took an advanced mathematics course from an instructor who did not believe in erasing the blackboard during his lecture presentations. He would begin each period with a clean board and then launch into long theoretical proofs. When he had covered the board with notations, he would go back to the upper left hand corner and begin writing over what he had written the first pass. Some hour-long discussions would

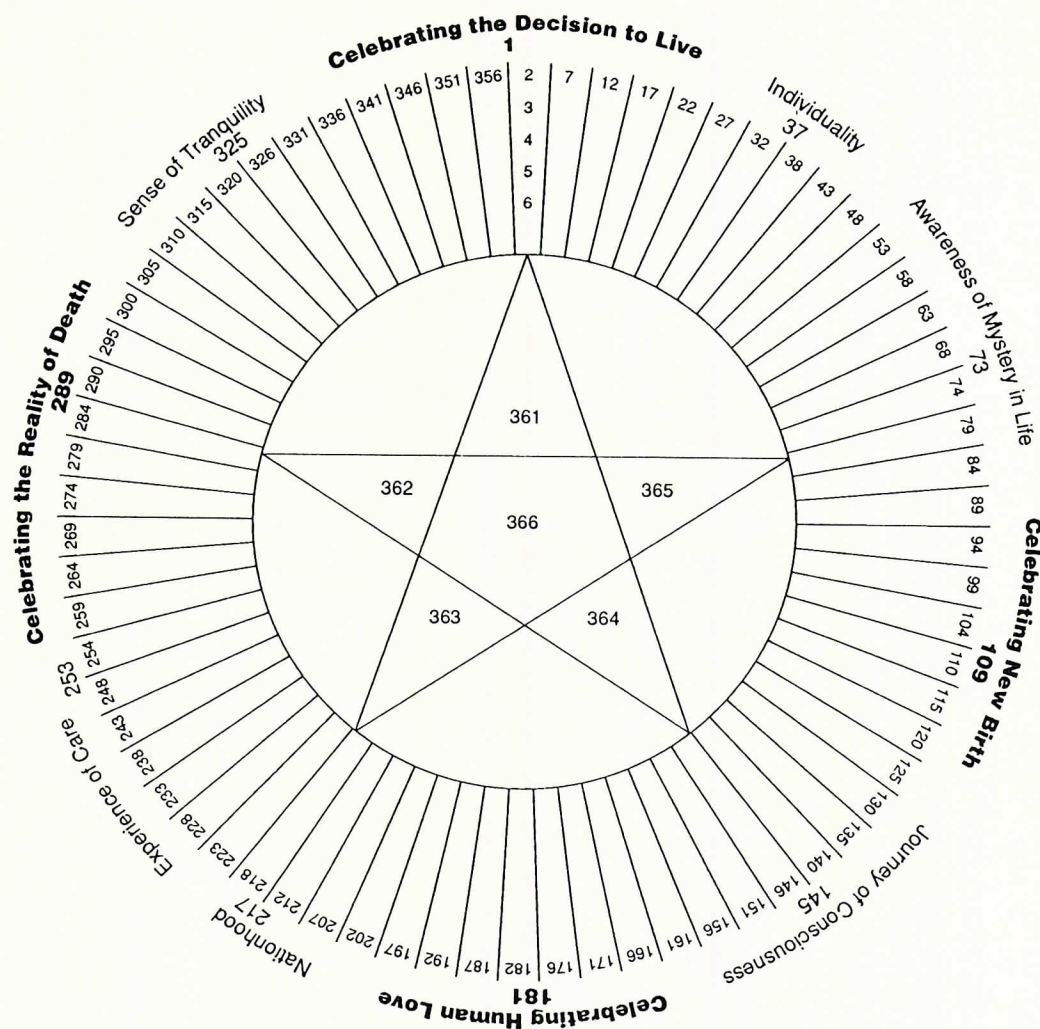
require three or four layers of writing on the same board.

In order to refer to earlier comments the professor would often point to a space and indicate that we were to "look at what I wrote the first time over." While this method had some advantages, many of the average students experienced more than normal confusion in following the presentations.

In some ways the global calendar is becoming like this professor's blackboard. As the various cultures intermix and the different religions and social traditions overlap, celebration gets layered on top of celebration. In countries like Egypt and India where two or three traditions exist in relatively equal strength, a plethora of holidays are celebrated side by side.

The peoples of Eritrea, in eastern Africa, have spent considerable energies in recent decades establishing a national identity among the nine language groups and various religious perspectives of their





homeland. One point of disunity arose as to what day of the week was to be considered "holy." The Muslims wanted Friday and the Christians wanted Sunday; neither wanted to increase the friction among the members of the two groups. Being ill able to afford a three-day weekend, the nation has decided that Wednesday will be the official "day off." Shops and offices close on Wednesday and people relax and celebrate. No one is offended and anybody who wants to worship is free to do so when they wish. Irrespective of cultural heritage, everybody is reminded of their unity on Wednesday.

UNESCO has declared the period 1988-1998 as the "Decade of Culture," a time to emphasize and recover the diverse cultures of our global village. I would like to suggest a set of celebrations intended to bring

unity among peoples; that would allow a newness to emerge which could express the wonder of our times and that would hold the ancient wisdom of many perspectives. Rather than attempt to pick and choose among the many existing celebrations and ways of organising time I propose a new calendar and a totally recreated yearly rhythm.

The current 52-week, 12 month calendar represents a composite of recommendations for marking time ranging from Julius Caesar's desire to have a month named after himself to Pope Gregory's encyclical detailing the handling of leap years. Other calendar schemes have been devised including those having 72 five-day weeks or 28-day months which follow the lunar pattern.

The above diagram depicts a solar year calendar with 70 five-day weeks. These are grouped into ten equal segments (thus producing a decimal calendar in line with the growing trend for "going metric"). A great Day of Celebration occurs at the end of each seven-week period. At the end of the entire cycle, located in the centre of the diagram, are five additional celebration days to mark the completion of the year.

Of the ten celebrations which would mark the end of the various segments, four could be dedicated to primary experiences of human existence, four to fundamental aspects of consciousness and two to basic sociological building blocks.

For instance, the four primary celebrations could be located near or on the solar equinoxes and solstices, the shortest and

longest days of the year, and the days of equal day and night. Practically, these might be commemorated as follows:

Celebrating Human Love

The celebration nearest the Summer Solstice might be dedicated to celebrating human love. Life, in all its forms, is related to life. Human beings experience this relatedness in terms of their feelings of love for one another. Within the communities in which they live, the natural bonds of family and the relationships which develop between individuals who care for each other create the framework which sustains and nurtures people in their everyday living. Yet these bonds also have all the fragility inherent in the human condition. The celebrations of human love would provide ways to rehearse and to strengthen these relationships.

Most societies have sought a variety of ways to reaffirm the individual relationships which hold people together. In some countries, St. Valentine's Day provides a



vehicle for people to say to others, "I love you." During the Hindu celebration of Raksha Bandan sisters acknowledge their brothers' care and support. Other celebrations like Mother's Day and Father's Day offer similar recognition.

Often these occasions involve exchanging stylised greetings to keep communication open even when the relationships become strained. Many such traditions might be included in the Celebration of Human Love.

Celebrating the Decision to Live

The celebration nearest the Winter Solstice might be dedicated to celebrating the Decision to Live. People have long understood that once life is given, a decision is required to continue living; furthermore, the freedom to make this decision

has been given along with the gift of life itself. Historically, the will to live has been most difficult to maintain during the darkest and coldest days of the yearly cycle. In northern climates the celebrations of the decision to live have often been held in winters and involve lights to chase away the evil spirits which threaten the spirit of life. Often, too, these celebrations lie close to, or get associated with, celebrations of the New Year.

These celebrations often include the exchanging of gifts to acknowledge an individual's uniqueness and to enable one's moving into one's own future. Within the Christian tradition,

Christmas has provided a way to rehearse the possibility of full life which has been given to each individual. Probably, the Hindu celebration of Diwali points to the same understandings of the human condition. While each of the celebrations relates to different historical events, the power of the continued observance is derived from the profoundly human experience on which attention is focused.

Celebrating New Birth

The celebration following the Spring Equinox might be dedicated to The Celebration of New Birth. We all stand in

awe of the ability of life to propagate life. In the world of nature new life emerges in a multitude of fashions but most overwhelmingly with the coming of the spring or monsoon rains. The journey through time brings new phases of existence which are experienced like the birthing of a new creature. When the new comes, the old forms must pass away; thus



birth and death become united in the Celebration of New Birth.

Virtually every cultural tradition carries within it the memories of the festivals which acknowledge the wonder of life returning to the barren lands. For Christians, the Easter season has played this function. While the reality of the crucifixion remains in the eventfulness, the coming of the Spirit provides the dominating theme of the festivities. Within the Hindu tradition in Maharashtra, India, the Ganesh celebrations mark the completion of the rice harvesting.

Celebrating the Reality of Death

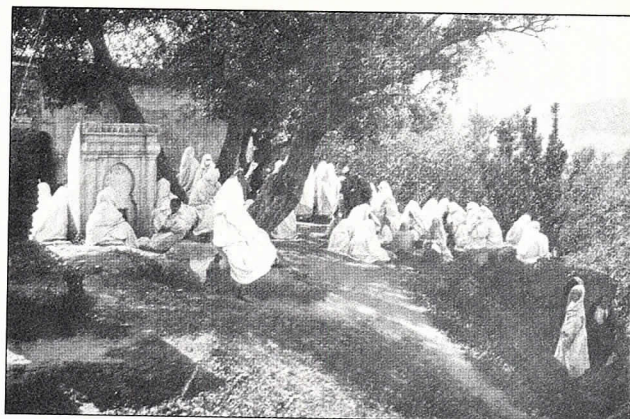
The celebration following the Autumnal Solstice could be dedicated to Celebrating the Reality of Death. No life is complete without the experience of death.



Each individual and community knows the feeling of the loss of a loved one or a relative and in so doing realises the coming of their own death. Societies have, each in their own ways, sought to commemorate the living and dying of all of those who have gone before, and in so doing give significance to the final act of each individual's life.

Often such celebrations have included festivities – for death, marking the end of a fulfilled life, comes as a joyous event. Within the Christian tradition, All Saints Day was instituted to honour all the saints of the church and each individual's ancestors. The Muslims set aside a day for visiting the tombs of their forebears. Whatever the form, the celebrations of the completed lives of those who have come before enable people to remember that they themselves are a part of the long sweep of history and that death, rather than being something to be feared, plays an important role in the process of life.

In my calendar, each segment would end with a celebration that would immediately precede one of the previous celebrations. These concluding celebrations could be used to bring to awareness four aspects of profound living: I would choose mys-



Friday is set aside in Morocco for women to visit the cemeteries. The women bring flowers and food for the graves and make a picnic holiday of the occasion.

tery in life, the journey of consciousness, the experience of care and the sense of tranquility. These may represent more recent developments within the global family or aspects that were not considered an occasion for holidays, and long historical precedents do not immediately arise. Considerable creativity might emerge as these celebrations take form.

The remaining two celebrations could be dedicated to commemorations of the great lives of those who have gone before and to the unique greatnesses of the nations in which people live.

Each community and nation now finds ways to commemorate particular significant events of its own history. These include birthdays of famous people, anniversaries of important battles and events marking the founding of the people. Often these events are marked with speech making in which community elders rehearse the stories which tell the people's story and which maintain their uniqueness.

The Celebration of Individual Creativity could concentrate attention on children, men and women from all heritages and generations who have contributed to creating the present social fabric. While globally recognised contributions

were lifted up, each particular location could stand present to persons of unique local importance.

The Celebration of National Identity could remember the heritages and understandings which shape the various social groupings into which the global village is currently divided. Set in the context of "One Great Place to Live," each local part could be strengthened to contribute its unique gift.

If implemented with care, my new calendar might foster common understanding and allow cultural diversity to flourish.

Detroit's soul stretchers

Evening programs to stretch the soul.

Available for your group in your location.

Affirmations: New Rituals for New Times

"I can trust. I can know. I am responsible. I am single-minded. I am not separate." Affirmations from Willis Harman's and Rheingold's book, *Higher Creativity* are used to demonstrate how you can creatively use imagination for personal growth. Discuss ways in which affirmations can be used individually and in the classroom.

The Institute of Cultural Affairs
1024 Parker, Detroit, Michigan 48214
tel (313) 822-8300

The Importance of Myth

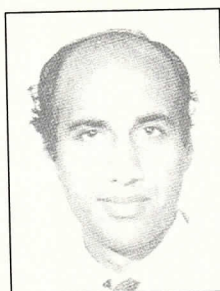
ICA Cincinnati has developed a two hour round table using a video from the public television series interviewing Joseph Campbell. His ideas stimulate the imagination and give a basis for lively discussion.

Effective Education

An enlivening, spirited workshop used in the private sector applied to the question of effective education. Conversations highlight successes in education and even the breaktimes are educational with Jean Houston's mind and body stretchers.

Painfully beyond East and West

Sohail Inayatullah



Sohail Inayatullah, a futurist currently working with the Hawaii Judiciary, offers these thoughts on the transnational person and the future of culture.

Culture is not static: it is dialectically fluid. Cultures are constantly transforming – expanding and contracting. Each one of us contains the past as well as possibilities for many futures. One of these possible futures is the emergence of a global culture beyond East and West, one that unites individuals but does not make commodities of them or oppress them – and that includes, yet dialectically transcends, the ancient past.

I, like many others, have spent my entire life traveling from city to city and nation to nation. Since leaving Peshawar when I was six, I, with my parents, have lived in Indiana, New York, Geneva, Islamabad, Bangkok, and Kuala Lumpur. Since the mid-1970s I have lived in Hawaii and travelled yearly back and forth to visit my family in Malaysia and recently in Pakistan. To me, these travels cannot be understood simply in aeronautical miles. They are journeys across linear and cyclical time; through economic, political and psychological space. They are journeys to the self. With each trip an old self dies, a new self emerges. Each death is one of fear yet relief; each birth one of loneliness and discovery.

New cultures are being developed through the transmission of cultural codes

from periphery to centre and centre to periphery, from Asian to American and American to Asian. These messages are of time and hierarchy; sexuality and power; daily life and etiquette; dreams and myths. They are also of conflicting visions of our purposes in life, and in the universe.

These messages are often painful. But the pain I am particularly concerned about is not so much the guilt that the American feels when he or she encounters the East, the poverty there, the hunger there; it is more the pain the Asian feels when he or she encounters the West.

The Asian's reaction is simple. He feels inferior or superior. He begins to believe that yes, he is from a deficient land. He forgets the intrinsic worth of

the West, he critiques technology and the western cosmology behind the industrial revolution, behind the present science and technology revolution. But when he returns to his homeland, the list of things the nation should have begins: fridges, dish-washers, dryers, washers, blenders, cash registers, electric toothbrushes, colour televisions, telephones, Cadillacs, personal computers, telecommunications systems, automatic cash machines, mass transit systems, and shopping centres.

The reaction is a feeling of lessness and an attempt to deal with this lessness through power, through superiority. This superiority is sometimes personal, sometimes structural, sometimes political and religious.

Some changes we must seek out, and others are thrust upon us by the globalization of culture.

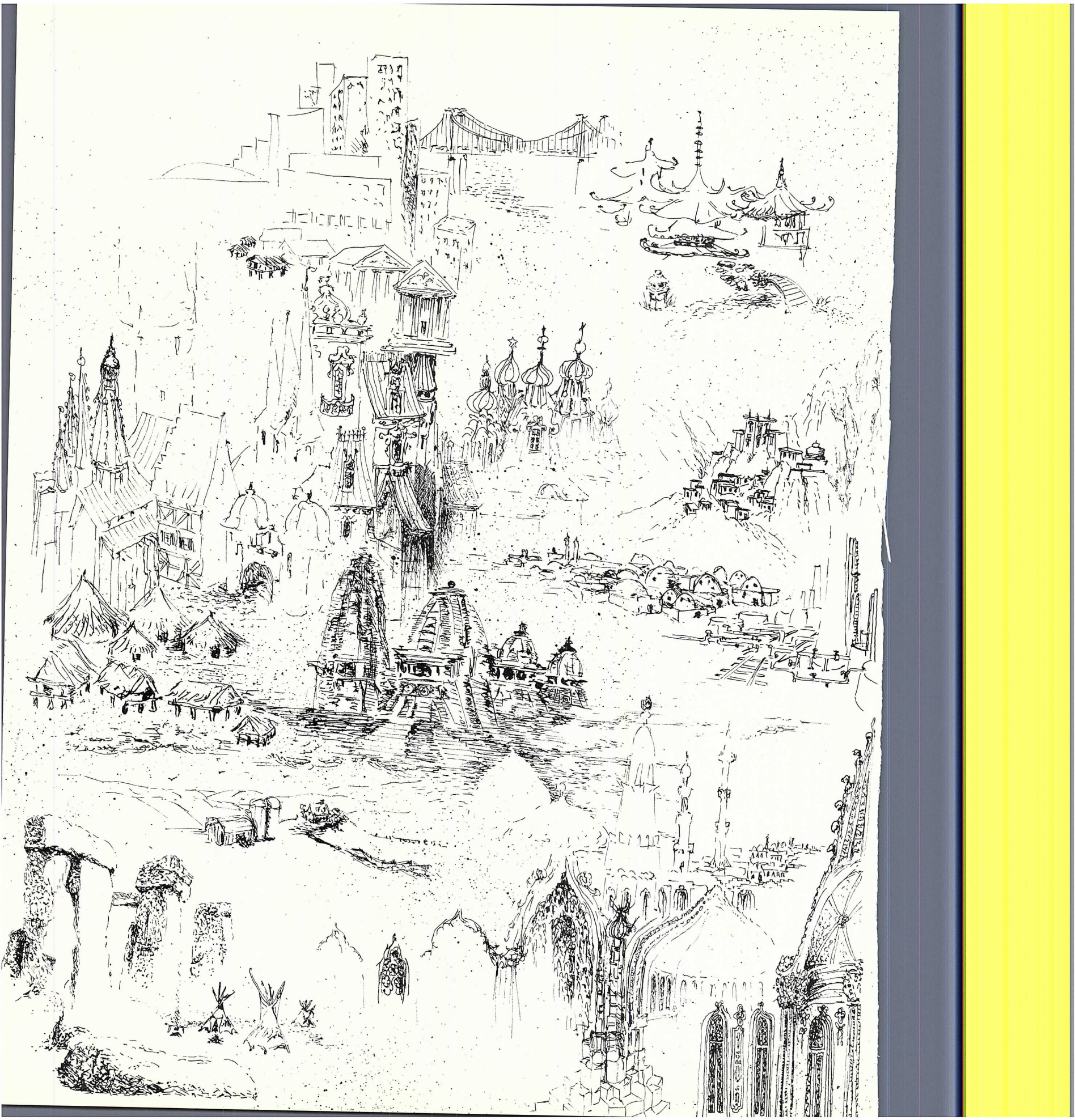
human-hood, of life. He forgets the empires, the golden ages of the Asian, African or South American past.

While in the North he looks at the impressive dust-free streets of Geneva, Bloomington, or Honolulu and smirks that if only his country could sell dust, could hire an American advertising agency to "market" dust, they, too, could join the wealthy.

And he examines technology: the clean, the quick, the efficient. While in

The Asian in this perspective does not make less of himself but makes less of the foreign culture. He believes that the West is decadent – the women "loose," the men "weak," the dollar above Allah, the culture devoted to the great Satan of technology. The critique is assailed upon every foreign culture, not only the West. For example, the Pakistani or Indian trying to come to terms with the wealth and technology and Islamic religious history of the Middle East believes that the Arabs

This article originally appeared in *In Context: a Quarterly of Humane, Sustainable Culture*, No.19. Subscriptions are available from *In Context*., North Olympic Living Lightly Association, PO Box 11470, Bainbridge Island, WA 98110, for \$18 US; Single copies, \$5.



We can hope for a newly-emerging, transcendental, global spiritual culture...that is neither here nor there, East nor West, religious nor secular.

have no culture, that they are simply a group of nomads with no real sense of cultural history – they are simply the newly rich.

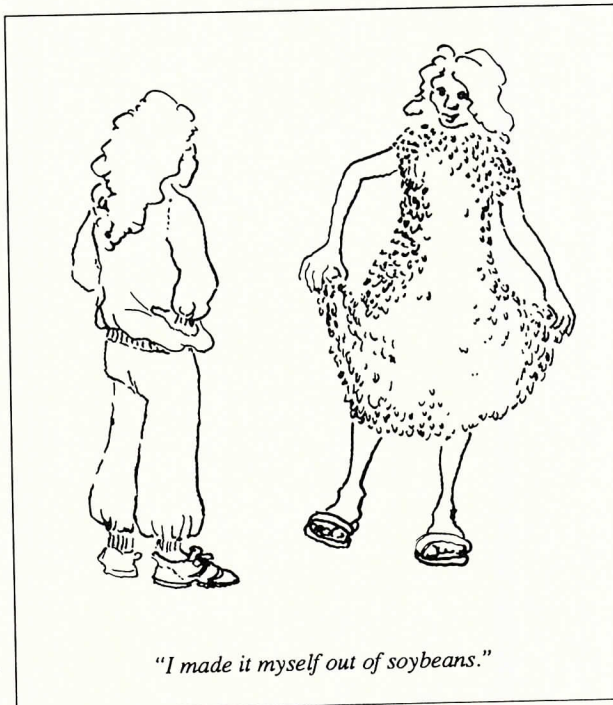
Yet the critique of the West is particularly brutal. At times it is framed in development theory language – that is, the West suffers from overdevelopment, or socio-cultural maldevelopment; that its future is not rooted in cultural history; and that it has no vision beyond that of technocracy. The critique, although couched in analytic language, is fundamentally emotional. They, the Westerners, are barbarians. True, they have weapons. True, they have fortunes. But they have no family. They have no unity. They have no God. And we do!

Iran is the clearest example among many of this inferiority-turned-superiority. The contradictions are clear enough. On one side is the Asian trying to be American: speaking white, looking white, while knowing he can never be anything more than a subhuman being in the West. On the other hand is the Asian, who *in toto* rejects Western culture as the dark side and glorifies his own culture as that of the pure, chosen few. For this Asian, the West's material accomplishments are denigrated, its technological superiority ridiculed, its imperialism forcefully attacked.

The Asian family now too, as industrialism expands, as export-led economies grow, must face the contradictions of modernity. Pakistani village families no longer find their closeness through the wisdom of evening storytellers; rather video cassette recorders bought while returning from Saudi Arabia and inexpensive cassettes from Bombay or Hong Kong provide family unity. I, a few years back, saw one Pakistani television show where the addition of a VCR wreaked havoc on the peace of the father's life. He saw how their previous closeness, their intimacies, were being destroyed. Village husbands complained that the wives no longer cooked: every night it was

the VCR. While asleep, the man saw thieves take his nemesis and the villagers' prized possession. The police quickly captured the thieves. But the man would not admit that the VCR was his. He was happy without it. His meals were prepared, his house was quieter, and neighbours visited for reasons besides Urdu-language films. But finally the Chief Police Officer begged the man to take it back – the Officer's wife had decided to make life hell for him until she could watch the VCR.

Thus the contradictions of video technology: it opens yet closes options. It destroys, yet creates culture. From the sublime to the ridiculous, from Woody Allen to Rambo, all are available in most Asian countries. Jet travel and personal computers, like other technologies, also drastically exhibit this dual nature. They bring us together and apart. They strengthen the world of materialism and they create the possibilities of a new global culture.



"I made it myself out of soybeans."

The Planetary Citizen lives a lifestyle of voluntary simplicity.

While VCRs come to the East, Yogis, Sufis and Buddhist Monks travel to the West to bring the messages of meditation and self-reliance and inspire Westerners to become monks. The new Western monks, as I've often seen, then travel in Asia bringing this message back to the East. Asians are often surprised to see a Westerner in saffron talking about their guru: they do not know what to make of it, for they are many times more interested not in meditation and self-reliance, but in pleasure and capital accumulation. In addition, those in the East believe they have a monopoly on wisdom. Yet often it is the Western monks who have the strongest spiritual presence, for they, like the ancient Buddha, have tired of accumulation, of individuality, of colonialism; they are ready to serve the planet. They, and other like-minded Westerners, may be an integral and driving part of an emerging future culture.

And in the West, there are many Asians who are part of a newly emerging culture – who have traversed the realms of technology and nature, sexuality and spirituality, inferiority and superiority, family and self, identity and transcendence.

They have found, within the diversity of the particular, a universal humanity and evil within each culture and individual.

But this process of transcendence and understanding is not a fast-food one; it traditionally has taken centuries. Ancient spiritual pasts are not renewed overnight; new cultures do not unfold in a day. Still, travel, electronics, and the inner exploration of the collective unconscious may reduce this process to a lifetime.

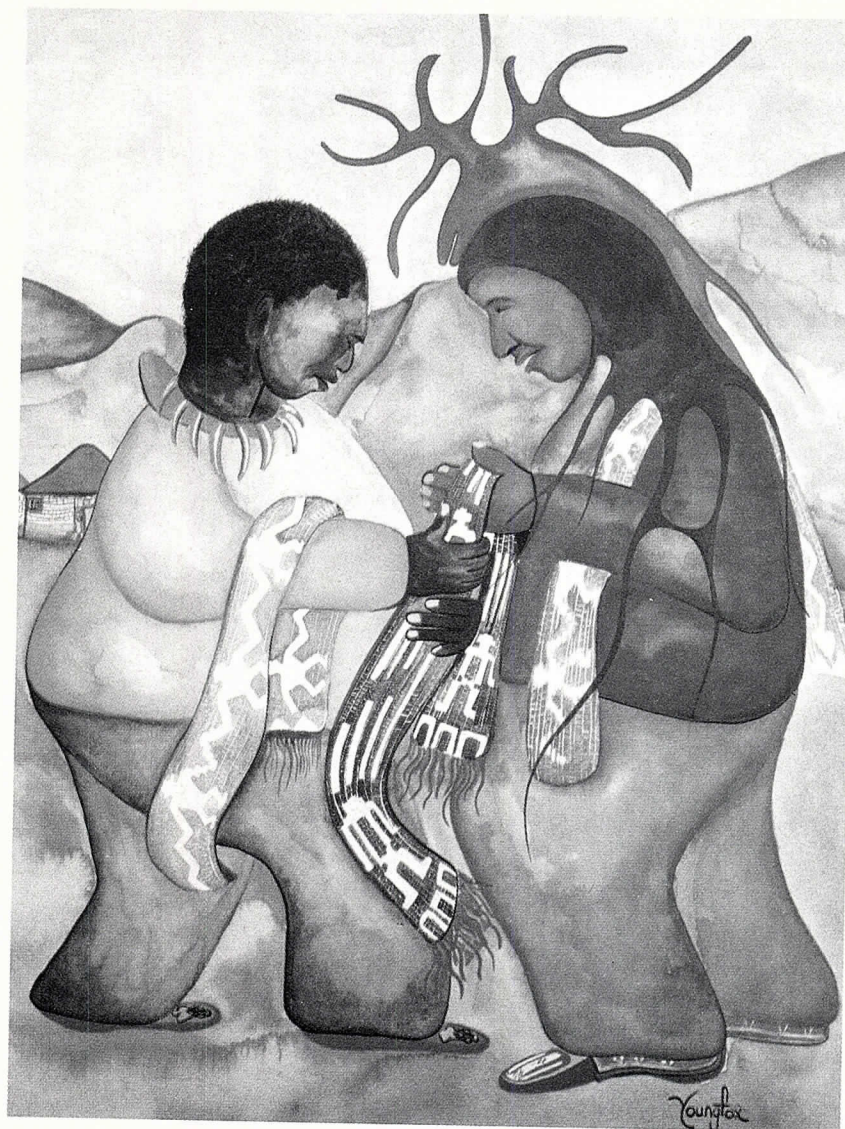
But there are numerous contradictions and difficulties to be faced while new futures emerge. In the U.S., for example, many of my Pakistani friends find themselves passionately hating the U.S. and secretly loving it. Others have no illusions and do their best to become immigrants. In Pakistan, my friend Zaheer was a student leader; now in the U.S. he is just another graduate student trying to make sense of a world of power, money, and sex. This is especially difficult as for his research he was allowed into Khomeini's Iran and he believes America is the great Satan. In the meantime, he has become a sort of travel agent, buying and selling tickets so he can

Native Art, Native Life: An Exhibition for the Global Village

"Dozens of artists from Canada's Native peoples, the Indians and the Inuit, have tried to reach out to Africans through their art," began Canada's High Commissioner to Kenya, Raynell Andreychuk, as she urged some four dozen African environmental ministers to consider the artwork in their midst. "Many Canadians have made efforts to stay involved with the African crisis. But this is different. These artists are trying to tune into you through the spirit and techniques of their own traditions. They are making all of us realize how much *we* have to lose when *your* lives are at risk." *Villagers*, a new Canadian magazine for the global village, has fostered this unusual partnership between Africa and some of Canada's Native people by commissioning Native artists to paint works on African village themes to commemorate twinned communities.

Two years earlier, Rick Beaver, a 36-year old Ojibway from Alderville Reserve, had offered to help a group in nearby Toronto with an image to promote their "twinned" village of Gode, Ethiopia. "From a Native village in Canada to an African village - that seemed very direct," said the wildlife biologist/environmentalist turned artist. A charismatic speaker, he encouraged other artists, who learned about their subjects from reading and from talks with people who had been in Africa, also reaching deep into their own traditions. To boost interest in twinning, the idea of a travelling exhibition was born, and he worked for two years with Dawn MacDonald, Toronto-based publisher of *Villagers*, to realize it.

The late Cecil Youngfox painted "Wampum Pledge" (right) for the project twinning the Ottawa Valley with Lesotho's Quthing Valley. Initiated by Plenty Canada and now being administered by its affiliate, Valley to Valley, the project aims to forge close personal connections between people of both areas. The painting shows a Native Canadian offering a wampum belt (with tribal history crafted in coloured shells) to his equal, a native



from Lesotho. Gifts of such belts were historically a valuable pledge of mutual assistance.

After learning he had cancer, Youngfox began this painting on his first day of chemotherapy. His legacy has helped the twinning group to maintain focus as well as to raise funds. Norval Morrisseau, the godfather of the Native art movement, performed a special ceremony for the people of Lesotho at the unveiling of the poster. Expressing the bonding theme, braided sweetgrass was held up to the four corners of the earth, drawing together those present in a ritual of purification and unification.

The exhibit continues to speak elo-

quently to its viewers as it travels; Inquiries are welcome. According to *Villagers* publisher McDonald, the village-to-village twinning phenomenon provides an excellent initial journalistic challenge for the magazine. "Eventually we believe *Villagers* will enable us to explore all links - aid, trade, multi-cultural and human rights - that Canadians have with the rest of the world."

Subscriptions are available from P.O. Box 1, 55 McCaul Street, Toronto, Ontario M5T 2W7 for C\$20 or US\$24 (\$10 provides tax-deductible support for twinning movement villages). For poster reproductions see page 42.

...cultural transcendence cannot be done without conflict, without trauma, without a recognition that to live in both worlds requires that ultimately one must be part of neither...

survive while eagerly awaiting the fall of Western civilization. My friend Malik, however, remains in Islamabad and dreams of the U.S. where he hopes to find his sexual desire fulfilled among the Western "whores." I have told him that American females also have feelings, but he, influenced by Clint Eastwood movies, does not really believe me yet.

But there are examples of individuals who have risen above their cultural and historical contradictions. I met one such woman in a Honolulu-bound flight over Malaysian air. Her mother was Chinese from Penang, Malaysia and her father was Saudi Arabian. She was raised as a devout Muslim and she spoke Cantonese, Arabic, English, Malay and French and divided her time between Saudi Arabia, Malaysia and Indiana. In Indiana, she was studying theoretical mathematics but her main project was to develop a new feminism that was grounded in the larger political-economic questions of the world, that intended to find a new discourse for woman beyond the slavery of the West and the repressions of the East.

Many Asians I have met are not so clear about their purpose. Some love the West and dread the thought of going back home. Others who have had their "white experience" rejoice on returning to their home country. Others, like my friend Kamala, feel trapped in a brown body. Although she is a mixture of Sri Lankan and Japanese parents, she has spent her life in Chicago, and thinks and acts as do other Americans from that region.

The Easterner then has many responses to the West: usually mimicry, sometimes revulsion, often confusion. Occasionally there is a resolution. There is an attempt to blend both cultures, too, in more than a simple trite mixing – to resolve the various conflicts of each culture and to dialectically synthesize a newer culture. But this jump, this cultural transcendence cannot be

done without conflict, without trauma, without a recognition that to live in both worlds requires that ultimately one must be part of neither, one must be alone, a foreigner on the planet, waiting for others like oneself to be born, to emerge.

This aloneness, abstract perhaps at first, finds concrete expression in a variety of seemingly banal instances. How does one who is no longer of any culture respond to the question, "Where are you from?" Can he say from Malaysia, although he has lived in ten different countries from the age of five? Can he say the U.S.A. if the questioner is American? The questioner, usually white, will know that he is not really "American," that he is a foreigner. And on returning to his foreign home, again he will not be comfortable with attempts to define his personality by his race. How does one respond?

How does one deal with the emptiness of aloneness? Of missing "home" wherever one is? In Pakistan, I often miss my home. In Hawaii I am nostalgic for

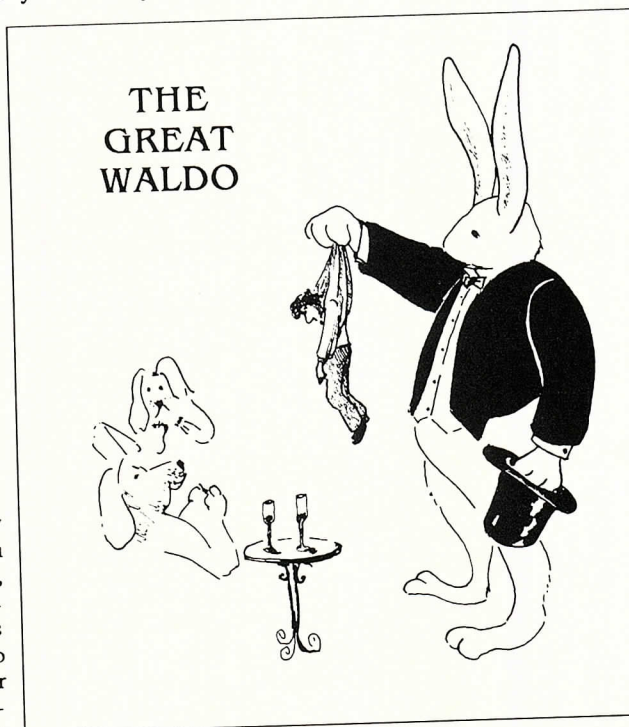
Pakistan. Although we may attempt to transcend the emotional need for a physical home by reconceptualizing "home" as the entire planet or the mystical self, still the realization of this expanded definition is a life's effort.

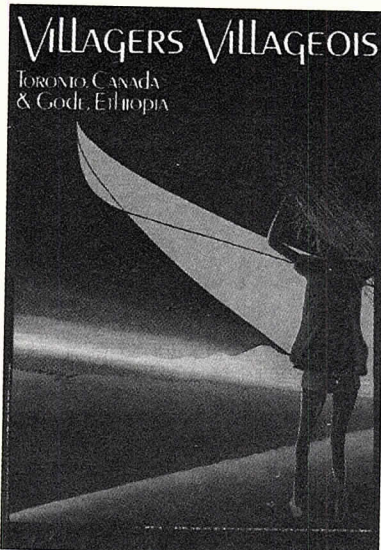
Or how does one celebrate holidays? The easy answer from one trying to blend into cultures, to mix them hoping for a new culture, is to simply celebrate all holidays. But to truly celebrate a holiday, one must be grounded in the history and mythos of the holiday, one must be archetypically entwined into the past. A Japanese from Tokyo having lived half of his life in the U.S.A. may celebrate Christmas and may appreciate it because he or she is part of the global culture of consumerism; but the deeper mystical roots of Christmas, those of family sharing and the birth of a great mystic in the Middle East, are not so easily transferable.

I do not pretend to understand the conflicts of different cultures such as South American or African who are also caught between past and future, nor do I pretend to understand the pain of the American overseas. But I know that Americans and Europeans too suffer a cultural confusion – not the confusion of coming from a land of poverty, but the confusion of coming from a land of economic plenty that is intellectually and emotionally segmented and isolated.

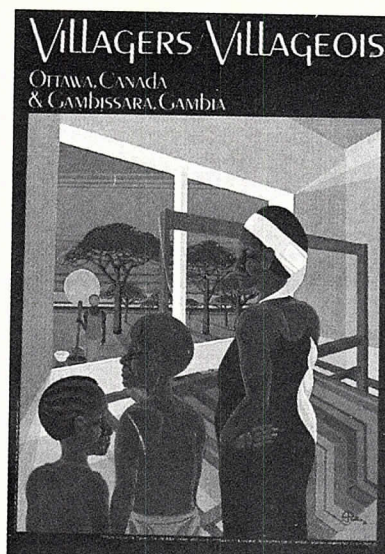
We can hope for a newly-emerging, transcendental, global spiritual culture. Yet, if this culture is born, if this culture does in fact create the best of East and West, North and South, it will be a culture born out of individual and collective suffering and turmoil, not of a sudden burst of good feelings. Understanding the universal in humanity, the transcendent nature of the inner self in each person, is a life task for the individual and a civilizational task for a culture. The decline of the empire of the Atlantic and of the nation-state may give the necessary psychological and political space for individuals to create a new culture that is neither here nor there, East nor West, religious nor secular.

In the meantime, I wait and watch both myself and those whom I've met respond and react to the destruction and renewal of cultures. I watch often in peace, sometimes in empty aloneness, but always in anticipation of the creation of new, authentic cultural futures.

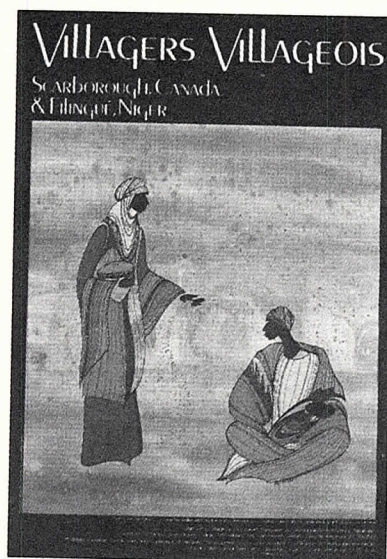




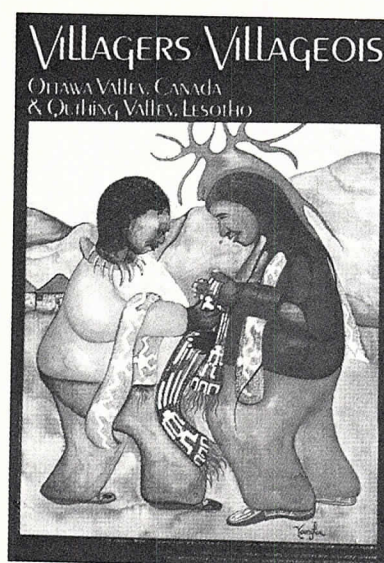
1 "Early Gathering" by Rick Beaver



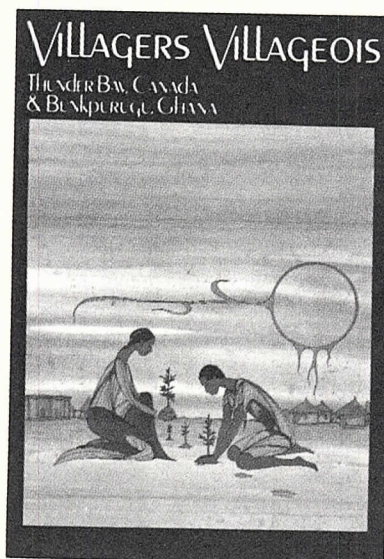
2 "Preparing for Tomorrow" by Erwin Printup



3 "Seeds for the Future" by Maxine Noel



4 "The Wampum Pledge" by Cecil Youngfox



5 "Seedlings of Africa" by Maxine Noel

Collect these extraordinary four-colour posters donated by Canada's top Native artists to commemorate the special twinning relationships between Canadian and African communities. Designed by graphic artist Theo Dimson and printed to art gallery standards by Batten Graphics Limited, each poster measures 45 × 65 cm (18" × 26"). These collector's items are available now and make excellent gifts. Purchase more than one and take advantage of Villagers' special sliding discount: one poster – \$15; two – \$28; three – \$39; four – \$44; five – \$50; additional copies – \$8 each. Please add \$4 for postage and handling. To order fill in the coupon below and mail it to:

VILLAGERS

P.O. Box 1
55 McCaul Street
Toronto, Ontario
M5T 2W7

AND
NOW
WE
ARE
FIVE!

VILLAGERS Posters		ICA
Share Villagers posters with friends		
Your Name _____		
Street _____		
Town _____		
Province _____		Postal Code _____
<input type="checkbox"/> payment to Villagers <input type="radio"/> Cheque <input type="radio"/> Money order <input type="radio"/> VISA		
VISA card Number _____		Expiry date _____
I would like _____ copies of poster no. 1, _____ copies of no. 2, _____ copies of no. 3, _____ copies of no. 4, _____ copies of no. 5		
Special Sliding Scale: \$15 (1 poster), \$28 (2), \$39 (3), \$44 (4), \$50 (5)		
Additional posters \$8 each		
Please enclose \$4 for postage and handling.		
<input type="radio"/> Send to me <input type="radio"/> Send to my friend or relative		
Gift name _____		
Street _____		
Town _____		
Province _____		Postal Code _____
U.S. orders require US\$6 handling charge. Orders outside North America should be in US\$ and require US\$8 handling charge.		

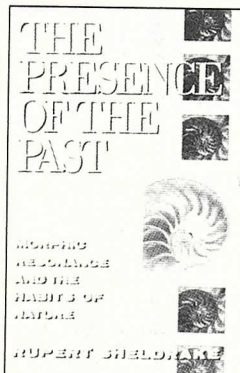
**The Presence of the Past:
Morphic Resonance and the
Habits of Nature**

by Rupert Sheldrake
Times Books (Random House), 1988.
Hardback. xxx pages.

In 1981, the eminent scientific journal *Nature*, in a violent reaction reminiscent of our friends who perpetrated the Spanish Inquisition, proclaimed that biologist Rupert Sheldrake's book, *A New Science of Life*, was fit for burning.

It's now seven years after the release of Sheldrake's book, with its hypothesis of morphogenetic resonance and formative causation, and he has come up with another bit of kindling to fuel the fires of the scientific inquisitors. In *The Presence of the Past* Sheldrake furthers his unorthodox ruminations.

In his new book, Sheldrake has used the seven years to synthesize, from a broad range of disciplines, an impressive expansion of his first thoughts. He begins with a discussion of the development of Western thought, comparing his hypothesis with orthodox thinking. For instance, he states, "The cosmos seems more like a growing and developing organism than an eternal



machine. In this context, habits may be more natural than immutable laws." Watch out, Newton!

Sheldrake draws on a wide array of scientific, psychological and social experiments to advance his theory. Perhaps one of the simplest and most telling experiments detailed is one he himself devised. He asked a Japanese poet to provide three short poems in Japanese, all with similar

sound structure. One was a meaningless series of syllables, the second a newly written verse, and the third a rhyme learned by Japanese children for centuries. Then, without telling them which was which, he asked English-speaking people who knew no Japanese to memorize the three. They found one of the rhymes far easier to remember than the other two. This was of course the traditional rhyme, its morphic field reinforced by centuries of

repetition.

Sheldrake's book is written as nontechnically as possible, and is a well-wrought and meticulously presented argument for a theory likely to hold its place in the heretic's world for some time. While reading it, and considering the reaction of many to it, I was forced to consider: If the morphic fields of human thought, as demonstrated by the Japanese poem, carry such a power-

ful influence on current patterns of thinking, could it be that we are bound to traditional forms of cognition that may have no relevance at all to the way things really are? Perhaps the strongest morphic field in human experience is the dogged persistence to hang on to dead ideas. It would seem that the appearance of a book like Sheldrake's gives evidence of a universal field in which all of the ideas of men are pitifully partial.

In many ways Sheldrake attempts, through the language of the intellect, to explain what is actually known best by intuition. When confronted by the all-encompassing harmony he saw and felt in the natural law, Albert Einstein commented: "It reveals an intelligence of such superiority that, compared with it, all the systematic thinking of human beings is an utterly insignificant reflection."

Perhaps if the reflections of men such as Sheldrake are to have any use at all, they must awaken us to a sense of humility in the face of a creation of which we have but the slightest awareness. I, for one, feel it imperative that the tuggings of that superior intelligence be given full attention, that the seeds of an entirely unheard-of, unthought-of way of functioning may take root in my consciousness, and, like a new, malleable living form, in the consciousness of mankind.

—Craig Sarbeck, a staff writer of
Integrity International, 100 Mile House,
British Columbia, Canada

**The Dreams of Reason:
The Computer and the Rise
of the Sciences of Complexity**

by Heinz R. Pagels
Simon & Schuster, New York, 1988.
Hardback. 352 pages.

The title of Pagels' book is taken from a line by Francisco Goya, who, having witnessed the "dreams of reason" of the Enlightenment transformed into the monstrosities of the Napoleonic Wars, exclaimed, "The dreams of reason bring forth monsters!" Stripped of its many complexities, *The Dreams of Reason* says:

1. "Aided and abetted by computer capacities, the sciences of complexity (SOC) are providing us with a new consensual framework of knowledge informed by the cosmic code." (*The Cosmic Code* is the title of a previous work by Pagels).

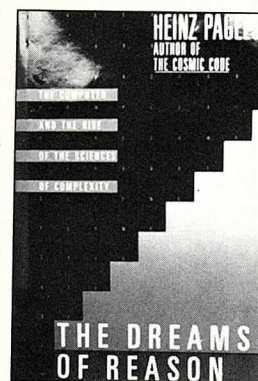
2. The simulated rationalities and realities of computers, however valuable, cannot replace the subtleties required in human intuition, emotion, decision, and spiritual perception.

3. Philosophically, neither evolution nor science are rigorous systems; both proceed in the same sloppy way. The rigorous scientific method is a myth.

4. The dualism of mind and nature, of materialistic reductionism and mental transcendentalism can and will never be solved or resolved. The dualism will simply disappear.

5. Reason shows us our capacity to create and destroy; but there are deeper capacities beyond the reach of rea-

son that must be developed if we are to use our powers wisely. The future belongs to the dreamers.



These emergent new sciences and the order of being they study help resolve the conflict between a reductionistic materialism and a mental transcendentalism. This duality provides the structure of the book which is divided evenly between the two sides of the polarity. The concluding chapter points to a way not to resolve the dualism, but simply allow it in time to disappear.

The jacket blurb one-lines *Dreams...* as "a report from the frontiers of the sciences of complexity," continuing into "where the conjunc-

tion of computer technology and the discovery of revolutionary scientific structures is changing once again our view of reality." Part I is a fairly straight description of what these SOCs are into: chaos dynamics, reality simulation, brain simulation, computational biology, something called "connectionism," and the global economy described as "the first global computer." Part II deals with philosophy and anti-philosophy as the current tension in the scientific method. Answering our unspoken question of "so what," the author answers: "Those who master the new sciences of complexity will become the economic, political, and cultural superpowers of the next century."

For many of us, perhaps, the last chapter, Concluding Reflections, is the real wonder of this book, when the

famous physicist suddenly becomes a spirit guide, as he shares with us his encounter with a no-limbs "spiderman" arising from a garbage dump with an exquisite song to Sita on his lips. The physicist confesses, as so many of us know from similar experiences, that the dreams of reason are easily "stumped" in these close encounters of the third kind.

"Reason is like the fragile, encompassing shell of an egg that holds the vital substance of our being together. When that shell cracks in a moment of intellectual or emotional crisis, we see what cannot normally be seen. We can see that the entirety of human life — our lives — are but so many complex motions within a vast game played with rules of which we are usually unaware."

The reader will appreciate the many real-life stories of encounters with the Dalai Lama, with the Nairobi markets, Calcutta bustees, California's Big Sur, as well as stories of Jung, Picasso, and Buddha; how jokes so rapidly become global, and much more. The author is more than either a materialistic or philosophical scientist.

The author's instincts are the "roll up your sleeves and don't be afraid to get your hands dirty" variety." The combination of this kind of empiricism allied with a refined spirit sensibility makes Heinz Pagels a scientist we can all identify with. The author is Executive Director of the New York Academy of Sciences, and, yes, his wife is Elaine Pagels, author of *The Gnostic Gospels*.

—Brian Stanfield

Free: The End of the Human Condition; The Biological Reason Why Humans Have Had to be Individual, Competitive, Egocentric and Aggressive

by Jeremy Griffith.

Sydney, Australia, 1988.

Paperback. 228 pages.

Jeremy Griffith, out in Terrey Hills, Australia, has had a vision. The Sydney Morning Herald called him "a man who went in search of the Tasmanian Tiger and found the meaning of life." It then asked, "Is this person a prophet, saint, or just a crackpot?"

Griffith is the man who spent six years trying to save the Tasmanian Tiger: "I heard about this animal under threat, and thought I'd go and save it," he explains. But it was too late. The species is now believed hounded into extinction. It blew Griffith's mind: "I found animals are not the problem, humans are. I saw suffering in people, unhappiness in people...there had to be a reason. Most people give up on the profound questions. I kept with them."

FREE: THE END OF THE HUMAN CONDITION

The Biological Reason Why Humans
Have Had To Be Individual,
Competitive, Egocentric & Aggressive

This book introduces the understanding that free humans have the capacity to transcend the selfishness of the physical world. It is the first time that the biological reason why humans have had to be individual, competitive, egocentric and aggressive has been explained. The author, Jeremy Griffith, explains that the selfishness of the physical world is the result of a biological process that has been going on since the beginning of time. The author explains that the selfishness of the physical world is the result of a biological process that has been going on since the beginning of time.

JEREMY GRIFFITH

For sixteen years, while establishing a furniture factory, Griffith worked toward his book, driven by a "desperate need to reconcile my extreme idealism with reality." The result is an instantly controversial blend of holistic science and messianic fervour. The author says of his own book, "As to the truth of the explanations to be given in this book it is worth noting that when Charles Darwin introduced the idea of natural selection, noted scientist Thomas Huxley said, 'How extremely stupid of me not to have thought of that.' The explanations make so much sense that after reading them you similarly will be left feeling how obvious they always were. In fact, you will probably feel as though you and all humanity have been brought out of a trance."

Therein follows the story of biological and spiritual evolution according to Griffith. His grasp of biology and physics places in the tradition of Teilhard de Chardin and Ilya Prigogine. But he goes beyond this seeking to act as a prophet of our spiritual transformation. He proclaims that all our past divisive behaviour was a necessary phase of "human adolescence" in which we had to learn self-mastery and indepen-

dence before we could come at authentic unity. For Jeremy Griffith, this understanding alone is enough to launch a new age: "Those who lived during humanity's two million years of defenceless adolescence where the whole world in effect disowned them for their unavoidable divisiveness are the truly great heroes. We and those before us have been the ones who had to overthrow ignorance.... Weary and in tatters, the victorious army of humanity has finally broken into the kingdom of heaven. We have still to realize it, but we are now standing inside the gates of paradise."

Perhaps one criticism is worth making. Griffith presumes himself free from cultural bias in generalizing about the journey of all people. He assumes that people of all cultures are seeking the same ultimate goal and must get there through the same series of developmental steps. But every now and then the reader catches sight of the particular Australian environment in which Griffith lives and seems to have his relevance: "We can now begin to talk about what is really going on inside ourselves instead of having to talk about our latest pair of attractive blue shoes or our latest business takeover, or just the weather...In truth we have each been terribly alone within ourselves. It is why we have often identified with such lonely places as the sea and the desert."

—Brian Griffith

CROSSWORD ANSWERS

ANSWERS ACROSS: 1 geostationary, 11 am, 12 kine, 13 nora, 14 lipid, 17 atomism, 20 hop, 23 sox, 24 her, 25 yb, 27 limper, 28 naps, 30 myth, 32 emu, 33 ac, 35 paw, 36 canus, 38 drama, 39 il, 40 ley, 41 feedback, 45 eta, 46 road, 48 me, 50 earns, 51 globe, 52 naps, 53 myth, 54 galax, 55 emu, 56 ac, 57 paw, 58 canus, 59 drama, 60 ley, 61 feedback, 62 eta, 63 road, 64 me, 65 earns, 66 globe, 67 naps, 68 myth, 69 galax, 70 emu, 71 ac, 72 paw, 73 canus, 74 drama, 75 ley, 76 feedback, 77 eta, 78 road, 79 me, 80 earns, 81 globe, 82 naps, 83 myth, 84 galax, 85 emu, 86 ac, 87 paw, 88 canus, 89 drama, 90 ley, 91 feedback, 92 eta, 93 road, 94 me, 95 earns, 96 globe, 97 naps, 98 myth, 99 galax, 100 emu, 101 ac, 102 paw, 103 canus, 104 drama, 105 ley, 106 feedback, 107 eta, 108 road, 109 me, 110 earns, 111 globe, 112 naps, 113 myth, 114 galax, 115 emu, 116 ac, 117 paw, 118 canus, 119 drama, 120 ley, 121 feedback, 122 eta, 123 road, 124 me, 125 earns, 126 globe, 127 naps, 128 myth, 129 galax, 130 emu, 131 ac, 132 paw, 133 canus, 134 drama, 135 ley, 136 feedback, 137 eta, 138 road, 139 me, 140 earns, 141 globe, 142 naps, 143 myth, 144 galax, 145 emu, 146 ac, 147 paw, 148 canus, 149 drama, 150 ley, 151 feedback, 152 eta, 153 road, 154 me, 155 earns, 156 globe, 157 naps, 158 myth, 159 galax, 160 emu, 161 ac, 162 paw, 163 canus, 164 drama, 165 ley, 166 feedback, 167 eta, 168 road, 169 me, 170 earns, 171 globe, 172 naps, 173 myth, 174 galax, 175 emu, 176 ac, 177 paw, 178 canus, 179 drama, 180 ley, 181 feedback, 182 eta, 183 road, 184 me, 185 earns, 186 globe, 187 naps, 188 myth, 189 galax, 190 emu, 191 ac, 192 paw, 193 canus, 194 drama, 195 ley, 196 feedback, 197 eta, 198 road, 199 me, 200 earns, 201 globe, 202 naps, 203 myth, 204 galax, 205 emu, 206 ac, 207 paw, 208 canus, 209 drama, 210 ley, 211 feedback, 212 eta, 213 road, 214 me, 215 earns, 216 globe, 217 naps, 218 myth, 219 galax, 220 emu, 221 ac, 222 paw, 223 canus, 224 drama, 225 ley, 226 feedback, 227 eta, 228 road, 229 me, 230 earns, 231 globe, 232 naps, 233 myth, 234 galax, 235 emu, 236 ac, 237 paw, 238 canus, 239 drama, 240 ley, 241 feedback, 242 eta, 243 road, 244 me, 245 earns, 246 globe, 247 naps, 248 myth, 249 galax, 250 emu, 251 ac, 252 paw, 253 canus, 254 drama, 255 ley, 256 feedback, 257 eta, 258 road, 259 me, 260 earns, 261 globe, 262 naps, 263 myth, 264 galax, 265 emu, 266 ac, 267 paw, 268 canus, 269 drama, 270 ley, 271 feedback, 272 eta, 273 road, 274 me, 275 earns, 276 globe, 277 naps, 278 myth, 279 galax, 280 emu, 281 ac, 282 paw, 283 canus, 284 drama, 285 ley, 286 feedback, 287 eta, 288 road, 289 me, 290 earns, 291 globe, 292 naps, 293 myth, 294 galax, 295 emu, 296 ac, 297 paw, 298 canus, 299 drama, 300 ley, 301 feedback, 302 eta, 303 road, 304 me, 305 earns, 306 globe, 307 naps, 308 myth, 309 galax, 310 emu, 311 ac, 312 paw, 313 canus, 314 drama, 315 ley, 316 feedback, 317 eta, 318 road, 319 me, 320 earns, 321 globe, 322 naps, 323 myth, 324 galax, 325 emu, 326 ac, 327 paw, 328 canus, 329 drama, 330 ley, 331 feedback, 332 eta, 333 road, 334 me, 335 earns, 336 globe, 337 naps, 338 myth, 339 galax, 340 emu, 341 ac, 342 paw, 343 canus, 344 drama, 345 ley, 346 feedback, 347 eta, 348 road, 349 me, 350 earns, 351 globe, 352 naps, 353 myth, 354 galax, 355 emu, 356 ac, 357 paw, 358 canus, 359 drama, 360 ley, 361 feedback, 362 eta, 363 road, 364 me, 365 earns, 366 globe, 367 naps, 368 myth, 369 galax, 370 emu, 371 ac, 372 paw, 373 canus, 374 drama, 375 ley, 376 feedback, 377 eta, 378 road, 379 me, 380 earns, 381 globe, 382 naps, 383 myth, 384 galax, 385 emu, 386 ac, 387 paw, 388 canus, 389 drama, 390 ley, 391 feedback, 392 eta, 393 road, 394 me, 395 earns, 396 globe, 397 naps, 398 myth, 399 galax, 400 emu, 401 ac, 402 paw, 403 canus, 404 drama, 405 ley, 406 feedback, 407 eta, 408 road, 409 me, 410 earns, 411 globe, 412 naps, 413 myth, 414 galax, 415 emu, 416 ac, 417 paw, 418 canus, 419 drama, 420 ley, 421 feedback, 422 eta, 423 road, 424 me, 425 earns, 426 globe, 427 naps, 428 myth, 429 galax, 430 emu, 431 ac, 432 paw, 433 canus, 434 drama, 435 ley, 436 feedback, 437 eta, 438 road, 439 me, 440 earns, 441 globe, 442 naps, 443 myth, 444 galax, 445 emu, 446 ac, 447 paw, 448 canus, 449 drama, 450 ley, 451 feedback, 452 eta, 453 road, 454 me, 455 earns, 456 globe, 457 naps, 458 myth, 459 galax, 460 emu, 461 ac, 462 paw, 463 canus, 464 drama, 465 ley, 466 feedback, 467 eta, 468 road, 469 me, 470 earns, 471 globe, 472 naps, 473 myth, 474 galax, 475 emu, 476 ac, 477 paw, 478 canus, 479 drama, 480 ley, 481 feedback, 482 eta, 483 road, 484 me, 485 earns, 486 globe, 487 naps, 488 myth, 489 galax, 490 emu, 491 ac, 492 paw, 493 canus, 494 drama, 495 ley, 496 feedback, 497 eta, 498 road, 499 me, 500 earns, 501 globe, 502 naps, 503 myth, 504 galax, 505 emu, 506 ac, 507 paw, 508 canus, 509 drama, 510 ley, 511 feedback, 512 eta, 513 road, 514 me, 515 earns, 516 globe, 517 naps, 518 myth, 519 galax, 520 emu, 521 ac, 522 paw, 523 canus, 524 drama, 525 ley, 526 feedback, 527 eta, 528 road, 529 me, 530 earns, 531 globe, 532 naps, 533 myth, 534 galax, 535 emu, 536 ac, 537 paw, 538 canus, 539 drama, 540 ley, 541 feedback, 542 eta, 543 road, 544 me, 545 earns, 546 globe, 547 naps, 548 myth, 549 galax, 550 emu, 551 ac, 552 paw, 553 canus, 554 drama, 555 ley, 556 feedback, 557 eta, 558 road, 559 me, 560 earns, 561 globe, 562 naps, 563 myth, 564 galax, 565 emu, 566 ac, 567 paw, 568 canus, 569 drama, 570 ley, 571 feedback, 572 eta, 573 road, 574 me, 575 earns, 576 globe, 577 naps, 578 myth, 579 galax, 580 emu, 581 ac, 582 paw, 583 canus, 584 drama, 585 ley, 586 feedback, 587 eta, 588 road, 589 me, 590 earns, 591 globe, 592 naps, 593 myth, 594 galax, 595 emu, 596 ac, 597 paw, 598 canus, 599 drama, 600 ley, 601 feedback, 602 eta, 603 road, 604 me, 605 earns, 606 globe, 607 naps, 608 myth, 609 galax, 610 emu, 611 ac, 612 paw, 613 canus, 614 drama, 615 ley, 616 feedback, 617 eta, 618 road, 619 me, 620 earns, 621 globe, 622 naps, 623 myth, 624 galax, 625 emu, 626 ac, 627 paw, 628 canus, 629 drama, 630 ley, 631 feedback, 632 eta, 633 road, 634 me, 635 earns, 636 globe, 637 naps, 638 myth, 639 galax, 640 emu, 641 ac, 642 paw, 643 canus, 644 drama, 645 ley, 646 feedback, 647 eta, 648 road, 649 me, 650 earns, 651 globe, 652 naps, 653 myth, 654 galax, 655 emu, 656 ac, 657 paw, 658 canus, 659 drama, 660 ley, 661 feedback, 662 eta, 663 road, 664 me, 665 earns, 666 globe, 667 naps, 668 myth, 669 galax, 670 emu, 671 ac, 672 paw, 673 canus, 674 drama, 675 ley, 676 feedback, 677 eta, 678 road, 679 me, 680 earns, 681 globe, 682 naps, 683 myth, 684 galax, 685 emu, 686 ac, 687 paw, 688 canus, 689 drama, 690 ley, 691 feedback, 692 eta, 693 road, 694 me, 695 earns, 696 globe, 697 naps, 698 myth, 699 galax, 700 emu, 701 ac, 702 paw, 703 canus, 704 drama, 705 ley, 706 feedback, 707 eta, 708 road, 709 me, 710 earns, 711 globe, 712 naps, 713 myth, 714 galax, 715 emu, 716 ac, 717 paw, 718 canus, 719 drama, 720 ley, 721 feedback, 722 eta, 723 road, 724 me, 725 earns, 726 globe, 727 naps, 728 myth, 729 galax, 730 emu, 731 ac, 732 paw, 733 canus, 734 drama, 735 ley, 736 feedback, 737 eta, 738 road, 739 me, 740 earns, 741 globe, 742 naps, 743 myth, 744 galax, 745 emu, 746 ac, 747 paw, 748 canus, 749 drama, 750 ley, 751 feedback, 752 eta, 753 road, 754 me, 755 earns, 756 globe, 757 naps, 758 myth, 759 galax, 760 emu, 761 ac, 762 paw, 763 canus, 764 drama, 765 ley, 766 feedback, 767 eta, 768 road, 769 me, 770 earns, 771 globe, 772 naps, 773 myth, 774 galax, 775 emu, 776 ac, 777 paw, 778 canus, 779 drama, 780 ley, 781 feedback, 782 eta, 783 road, 784 me, 785 earns, 786 globe, 787 naps, 788 myth, 789 galax, 790 emu, 791 ac, 792 paw, 793 canus, 794 drama, 795 ley, 796 feedback, 797 eta, 798 road, 799 me, 800 earns, 801 globe, 802 naps, 803 myth, 804 galax, 805 emu, 806 ac, 807 paw, 808 canus, 809 drama, 810 ley, 811 feedback, 812 eta, 813 road, 814 me, 815 earns, 816 globe, 817 naps, 818 myth, 819 galax, 820 emu, 821 ac, 822 paw, 823 canus, 824 drama, 825 ley, 826 feedback, 827 eta, 828 road, 829 me, 830 earns, 831 globe, 832 naps, 833 myth, 834 galax, 835 emu, 836 ac, 837 paw, 838 canus, 839 drama, 840 ley, 841 feedback, 842 eta, 843 road, 844 me, 845 earns, 846 globe, 847 naps, 848 myth, 849 galax, 850 emu, 851 ac, 852 paw, 853 canus, 854 drama, 855 ley, 856 feedback, 857 eta, 858 road, 859 me, 860 earns, 861 globe, 862 naps, 863 myth, 864 galax, 865 emu, 866 ac, 867 paw, 868 canus, 869 drama, 870 ley, 871 feedback, 872 eta, 873 road, 874 me, 875 earns, 876 globe, 877 naps, 878 myth, 879 galax, 880 emu, 881 ac, 882 paw, 883 canus, 884 drama, 885 ley, 886 feedback, 887 eta, 888 road, 889 me, 890 earns, 891 globe, 892 naps, 893 myth, 894 galax, 895 emu, 896 ac, 897 paw, 898 canus, 899 drama, 900 ley, 901 feedback, 902 eta, 903 road, 904 me, 905 earns, 906 globe, 907 naps, 908 myth, 909 galax, 910 emu, 911 ac, 912 paw, 913 canus, 914 drama, 915 ley, 916 feedback, 917 eta, 918 road, 919 me, 920 earns, 921 globe, 922 naps, 923 myth, 924 galax, 925 emu, 926 ac, 927 paw, 928 canus, 929 drama, 930 ley, 931 feedback, 932 eta, 933 road, 934 me, 935 earns, 936 globe, 937 naps, 938 myth, 939 galax, 940 emu, 941 ac, 942 paw, 943 canus, 944 drama, 945 ley, 946 feedback, 947 eta, 948 road, 949 me, 950 earns, 951 globe, 952 naps, 953 myth, 954 galax, 955 emu, 956 ac, 957 paw, 958 canus, 959 drama, 960 ley, 961 feedback, 962 eta, 963 road, 964 me, 965 earns, 966 globe, 967 naps, 968 myth, 969 galax, 970 emu, 971 ac, 972 paw, 973 canus, 974 drama, 975 ley, 976 feedback, 977 eta, 978 road, 979 me, 980 earns, 981 globe, 982 naps, 983 myth, 984 galax, 985 emu, 986 ac, 987 paw, 988 canus, 989 drama, 990 ley, 991 feedback, 992 eta, 993 road, 994 me, 995 earns, 996 globe, 997 naps, 998 myth, 999 galax, 1000 emu, 1001 ac, 1002 paw, 1003 canus, 1004 drama, 1005 ley, 1006 feedback, 1007 eta, 1008 road, 1009 me, 1010 earns, 1011 globe, 1012 naps, 1013 myth, 1014 galax, 1015 emu, 1016 ac, 1017 paw, 1018 canus, 1019 drama, 1020 ley, 1021 feedback, 1022 eta, 1023 road, 1024 me, 1025 earns, 1026 globe, 1027 naps, 1028 myth, 1029 galax, 1030 emu, 1031 ac, 1032 paw, 1033 canus, 1034 drama, 1035 ley, 1036 feedback, 1037 eta, 1038 road, 1039 me, 1040 earns, 1041 globe, 1042 naps, 1043 myth, 1044 galax, 1045 emu, 1046 ac, 1047 paw, 1048 canus, 1049 drama, 1050 ley, 1051 feedback, 1052 eta, 1053 road, 1054 me, 1055 earns, 1056 globe, 1057 naps, 1058 myth, 1059 galax, 1060 emu, 1061 ac, 1062 paw, 1063 canus, 1064 drama, 1065 ley, 1066 feedback, 1067 eta, 1068 road, 1069 me, 1070 earns, 1071 globe, 1072 naps, 1073 myth, 1074 galax, 1075 emu, 1076 ac, 1077 paw, 1078 canus, 1079 drama, 1080 ley, 1081 feedback, 1082 eta, 1083 road, 1084 me, 1085 earns, 1086 globe, 1087 naps, 1088 myth, 1089 galax, 1090 emu, 1091 ac, 1092 paw, 1093 canus, 1094 drama, 1095 ley, 1096 feedback, 1097 eta, 1098 road, 1099 me, 1100 earns, 1101 globe, 1102 naps, 1103 myth, 1104 galax, 1105 emu, 1106 ac, 1107 paw, 1108 canus, 1109 drama, 1110 ley, 1111 feedback, 1112 eta, 1113 road, 1114 me, 1115 earns, 1116 globe, 1117 naps, 1118 myth, 1119 galax, 1120 emu, 1121 ac, 1122 paw, 1123 canus, 1124 drama, 1125 ley, 1126 feedback, 1127 eta, 1128 road, 1129 me, 1130 earns, 1131 globe, 1132 naps, 1133 myth, 1134 galax, 1135 emu, 1136 ac, 1137 paw, 1138 canus, 1139 drama, 1140 ley, 1141 feedback, 1142 eta, 1143 road, 1144 me, 1145 earns, 1146 globe, 1147 naps, 1148 myth, 1149 galax, 1150 emu, 1151 ac, 1152 paw, 1153 canus, 1154 drama, 1155 ley, 1156 feedback, 1157 eta, 1158 road, 1159 me, 1160 earns, 1161 globe, 1162 naps, 1163 myth, 1164 galax, 1165 emu, 1166 ac, 1167 paw, 1168 canus, 1169 drama, 1170 ley, 1171 feedback, 1172 eta, 1173 road, 1174 me, 1175 earns, 1176 globe, 1177 naps, 1178 myth, 1179 galax, 1180 emu, 1181 ac, 1182 paw, 1183 canus, 1184 drama, 1185 ley, 1186 feedback, 1187 eta, 1188 road, 1189 me, 1190 earns, 1191 globe, 1192 naps, 1193 myth, 1194 galax, 1195 emu, 1196 ac, 1197 paw, 1198 canus, 1199 drama, 1200 ley, 1201 feedback, 1202 eta, 1203 road, 1204 me, 1205 earns, 1206 globe, 1207 naps, 1208 myth, 1209 galax, 1210 emu, 1211 ac, 1212 paw, 1213 canus, 1214 drama, 1215 ley, 1216 feedback, 1217 eta, 1218 road, 1219 me, 1220 earns, 1221 globe, 1222 naps, 1223 myth, 1224 galax, 1225 emu, 1226 ac, 1227 paw, 1228 canus, 1229 drama, 1230 ley, 1231 feedback, 1232 eta, 1233 road, 1234 me, 1235 earns, 1236 globe, 1237 naps, 1238 myth, 1239 galax, 1240 emu, 1241 ac, 1242 paw, 1243 canus, 1244 drama, 1245 ley, 1246 feedback, 1247 eta, 1248 road, 1249 me, 1250 earns, 1251 globe, 1252 naps, 1253 myth, 1254 galax, 1255 emu, 1256 ac, 1257 paw, 1258 canus, 1259 drama, 1260 ley, 1261 feedback, 1262 eta, 1263 road, 1264 me, 1265 earns, 1266 globe, 1267 naps, 1268 myth, 1269 galax, 1270 emu, 1271 ac, 1272 paw, 1273 canus, 1274 drama, 1275 ley, 1276 feedback, 1277 eta, 1278 road, 1279 me, 1280 earns, 1281 globe, 1282 naps, 1283 myth, 1284 galax, 1285 emu, 1286 ac, 1287 paw, 1288 canus, 1289 drama, 1290 ley, 1291 feedback, 1292 eta, 1293 road, 1294 me, 1295 earns, 1296 globe, 1297 naps, 1298 myth, 1299 galax, 1300 emu, 1301 ac, 1302 paw, 1303 canus, 1304 drama, 1305 ley, 1306 feedback, 1307 eta, 1308 road, 1309 me, 1310 earns, 1311 globe, 1312 naps, 1313 myth, 1314 galax, 1315 emu, 1316 ac, 1317 paw, 1318 canus, 1319 drama, 1320 ley, 1321 feedback, 1322 eta, 1323 road, 1324 me, 1325 earns, 1326 globe, 1327 naps, 1328 myth, 1329 galax, 1330 emu, 1331 ac, 1332 paw, 1333 canus, 1334 drama, 1335 ley, 1336 feedback, 1337 eta, 1338 road, 1339 me, 1340 earns, 1341 globe, 1342 naps, 1343 myth, 1344 galax, 1345 emu, 1346 ac, 1347 paw, 1348 canus, 1349 drama, 1350 ley, 1351 feedback, 1352 eta, 1353 road, 1354 me, 1355 earns, 1356 globe, 1357 naps, 1358 myth, 1359 galax, 1360 emu, 1361 ac, 1362 paw, 1363 canus, 1364 drama, 1365 ley, 1366 feedback, 1367 eta, 1368 road, 1369 me, 1370 earns, 1371 globe, 1372 naps, 1373 myth, 1374 galax, 1375 emu, 1376 ac, 1377 paw, 1378 canus, 1379 drama, 1380 ley, 1381 feedback, 1382 eta, 1383 road, 1384 me, 1385 earns, 1386 globe, 1387 naps, 1388 myth, 1389 galax, 1390 emu, 1391 ac, 1392 paw, 1393 canus, 1394 drama, 1395 ley, 1396 feedback, 1397 eta, 1398 road, 1399 me, 1400 earns, 1401 globe, 1402 naps, 1403 myth, 1404 galax, 1405 emu, 1406 ac, 1407 paw, 1408 canus, 1409 drama, 1410 ley, 1411 feedback, 1412 eta, 1413 road, 1414 me, 1415 earns, 1416 globe, 1417 naps, 1418 myth, 1419 galax, 1420 emu, 1421 ac, 1422 paw, 1423 canus, 1424 drama, 1425 ley, 1426 feedback, 1427 eta, 1428 road, 1429 me, 1430 earns, 1431 globe, 1432 naps, 1433 myth, 1434 galax, 1435 emu, 1436 ac, 1437 paw, 1438 canus, 1439 drama, 1440 ley, 1441 feedback, 1442 eta, 1443 road, 1444 me, 1445 earns, 1446 globe, 1447 naps, 1448 myth, 1449 galax, 1450 emu, 1451 ac, 1452 paw, 1453 canus, 1454 drama, 1455 ley, 1456 feedback, 1457 eta, 1458 road, 1459 me, 1460 earns, 1461 globe, 1462 naps, 1463 myth, 1464 galax, 1465 emu, 1466 ac, 1467 paw, 1468 canus, 1469 drama, 1470 ley, 1471 feedback, 1472 eta, 1473 road, 1474 me, 1475 earns, 1476 globe, 1477 naps, 1478 myth, 1479 galax, 1480 emu, 1481 ac, 1482 paw, 1483 canus, 1484 drama, 1485 ley, 1486 feedback, 1487 eta, 1488 road, 1489 me, 1490 earns, 1491 globe, 1492 naps, 1493 myth, 1494 galax, 1495 emu, 1496 ac, 1497 paw, 1498 canus, 1499 drama, 1500 ley, 1501 feedback, 1502 eta, 1503 road, 1504 me, 1505 earns, 1506 globe, 1507 naps, 1508 myth, 1509 galax, 1510 emu, 1511 ac, 1512 paw, 1513 canus, 1514 drama, 1515 ley, 1516 feedback, 1517 eta, 1518 road, 1519 me, 1520 earns, 1521 globe, 1522 naps, 1523 myth, 1524 galax, 1525 emu, 1526 ac, 1527 paw, 1528 canus, 1529 drama, 1530 ley, 1531 feedback, 1532 eta, 1533 road, 1534 me, 1535 earns, 1536 globe, 1537 naps, 1538 myth, 1539 galax, 1540 emu, 1541 ac, 1542 paw, 1543 canus, 1544 drama, 1545 ley, 1546 feedback, 1547 eta, 1548 road, 1549 me, 1550 earns, 1551 globe, 1552 naps, 1553 myth, 1554 galax, 1555 emu,

There is an age-old reverence for the written word, particularly among those for whom this is a natural communication mode. For much of the world, access to books is limited by cost, education, and the daily demands of very busy lives. Bypassing these barriers, the movie, and its ubiquitous step-child, the video, is showing the world to itself. Movies reflect back to us who we are. And never have they been more accessible. A few years ago I was travelling on a local bus on one of the out islands of Cochin in Kerala. As we went down the one-lane road past waving palm trees and small houses, we had to stop because an elephant was blocking our way. Out the window of the bus, a video store was doing a thriving business at seven in the morning! Images of America, of Europe, of Asia, and of India were walking out the door.

People everywhere are flocking to see themselves and discover the human family. And our reflections ask us to go deeper, to see beyond our old self-images and create the new.

In this occasional column, I want to report on some movies that may slip by unnoticed or on older movies that are now available in video. They offer portraits of the emerging story, raise fundamental questions, and could serve as a focussing point for group discussions. In this age of the video camera they may even inspire you to make your own.

Powaqqatsi

(Life in Transformation)

Produced by Menahem Golan

and Yoram Globus

Directed by Geoffrey Reggio

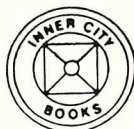
Music composed by Philip Glass

Powaqqatsi is a film poem, a montage of vivid images and music, without words, that documents two ways of life: that of small scale indigenous cultures and that of technology and the mega-city. Worlds collide. The word "*Powaqqatsi*" is a Hopi conjunctive of two words — *powaq*,

sorcerer, plus *qatsi*, life — referring to a way of life that consumes the life force of other beings to further its own life. The message is deeply disturbing, and memorable. We "know" we are living in a time of enormous transition. The makers of the film *Koyaanisqatsi* (life out of balance) portray this transition ruthlessly, and beautifully. Their concern and commitment is more than evident.

The film invites deep searching. Is consumption, as Joseph Campbell has so often suggested ("Consume and be consumed. That's life!") inevitable and inherent in the nature of the evolutionary process? Since most of the images in the film are of men, what is happening to the women? How can we empower that which is life-enhancing in the rural village *and* in our technologically-oriented cities? The need for making conscious choices about this *now* could not be clearer.

—Robin Van Doren



Studies in Jungian Psychology by Jungian Analysts

Marie-Louise von Franz, Honorary Patron

Limited Edition Paperbacks

The Survival Papers: Anatomy of a Midlife Crisis

by Daryl Sharp (Toronto)

Takes the reader into the therapist's consulting room. The major concepts of Jungian psychology—persona, shadow, anima and animus, complexes, projection, typology and individuation—are dramatically presented and applied with humor, compassion and ruthless clarity. The introduction lays down the theory behind Jung's view that a midlife crisis is the psyche's way of reaching for a new psychological and spiritual balance. Then the story tells itself. ISBN 0-919123-34-1. 160 pp. \$15

The Creation of Consciousness: Jung's Myth for Modern Man

by Edward F. Edinger, M.D. (Los Angeles)

An important book by the renowned author of *Ego and Archetype*, proposing a new world-view based on the creative collaboration between the scientific pursuit of knowledge and the religious search for meaning. Illustrates the pressing need for man to become more conscious of his dark, destructive side as well as his creative potential. ISBN 0-919123-13-9. 128 pp. Illustrated. \$13

Cultural Attitudes in Psychological Perspective

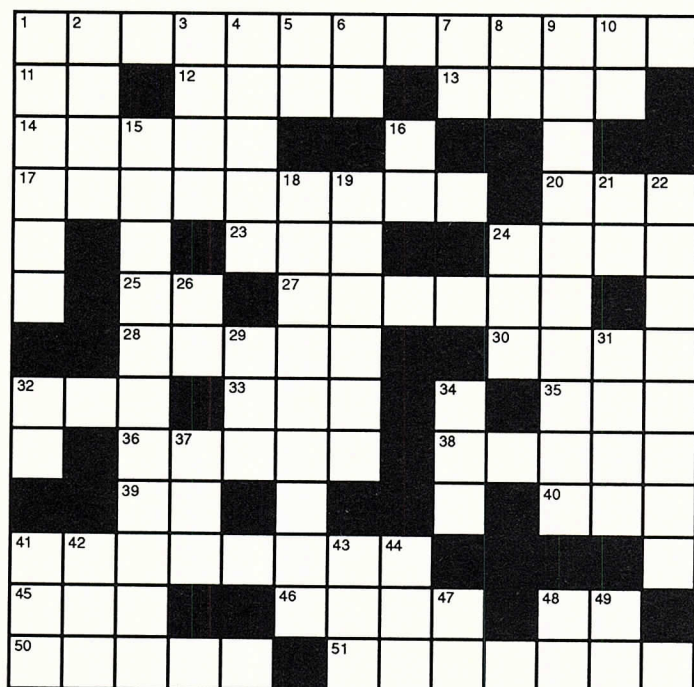
by Joseph L. Henderson, M.D. (San Francisco)

A thoughtful work by the author of *Thresholds of Initiation* and co-author (with Jung) of *Man and His Symbols*. Examines the nature and value of social, religious, aesthetic and philosophic attitudes, showing how the concepts of Jung's analytical psychology can give depth and substance to an individual Weltanschauung. ISBN 0-919123-18-X. 128 pp. Illustrated. \$13

Prices and payment in \$US (except for Cdn. orders). Please add \$1 per book (bookpost) or \$3 per book (airmail). Write for free Catalogue listing the 36 titles currently available in the Series. Generous discounts.

INNER CITY BOOKS (E)
Box 1271, Station Q, Toronto, Canada M4T 2P4

PLANETARY CROSSWORD



EASY

ASSOCIATIONS ACROSS

- 1 earth at rest
- 11 present indicative of be
- 12 archaic for cattle
- 13 Irish contraction for honora (honour)
- 14 organic compound consisting of fats
- 17 to make amends for wrongdoing
- 20 to move by leaping or springing
- 23 kind of short stockings
- 24 sister and wife of Zeus
- 25 ytterbium
- 27 shellfish with fleshy foot
- 28 backs of necks (plural)
- 30 exploits of gods and goddesses
- 32 like an ostrich but smaller
- 33 thing done
- 35 to touch, dig or stike with feet
- 36 won Nobel prize for literature 1957
- 38 composition that tells a story
- 39 symbol for lightest known metal
- 40 silver coin of Romania
- 41 return of output
- 45 untouchables of Japan
- 46 a way between places
- 48 who is doing this puzzle
- 50 to receive wage for one's labour
- 51 drop of fat

ASSOCIATIONS DOWN:

- 1 millions of stars
- 2 to utter sounds
- 3 snake sheds it
- 4 rise and fall of oceans
- 5 indefinite article
- 6 from tellurite
- 7 position above
- 8 not ever, not in any degree
- 9 concerning original patterns or models
- 10 ancient Egyptian god
- 15 having many nuclei
- 16 chemical symbol of protective coating
- 18 smallest particle of compound
- 19 has reality or actual being
- 21 conjunction introducing alternative
- 22 routes through a forest
- 24 border, edge or margin
- 26 chemical symbol of heavy metal
- 29 beloved of all (Pamphilos)
- 31 try to do it to a lion
- 32 a square of one size of type
- 34 a poem written to be sung
- 37 help
- 41 payment for services
- 42 45A
- 43 teeth on the rim of a wheel
- 44 abbr. first day of ancient Roman month
- 47 to act
- 48 12th letter of Greek alphabet
- 49 elevated railway

DIFFICULT

ASSOCIATIONS ACROSS

- 1 description of satellite
- 11 existent
- 12 double plural for cow
- 13 Ibsen's unliberated woman
- 14 insoluble in water
- 17 at one with
- 20 dried ripe flower cone
- 23 hose
- 24 Greek goddess
- 25 rare earth metallic element
- 27 of lamprey
- 28 fibulas
- 30 old story of unknown author
- 32 flightless bird
- 33 simulate
- 35 2 of them make papaya
- 36 French writer born Algeria
- 38 a deed conspicuously done
- 39 quarter tone in music
- 40 Romanian: lion
- 41 amplifies or decreases signal
- 45 13th letter of Greek alphabet
- 46 path
- 48 who made this puzzle
- 50 to bring to harvest
- 51 tiny ball

ASSOCIATIONS DOWN:

- 1 name of a satellite
- 2 discharge
- 3 animal's outer integument
- 4 moon's effect
- 5 one sort of
- 6 chemical symbol wt. 127.61
- 7 Egyptian biblical name
- 8 suitor's dread
- 9 about the first type
- 10 Madame Curie's big find
- 15 having several atom centres
- 16 protection from rust
- 18 chemical description
- 19 he/she is
- 21 contraction of other, author, either
- 22 courses
- 24 to pause in speech
- 26 Egyptian myth: the soul
- 29 Napoleonic card game
- 31 without spirit or force
- 32 colloquial for them
- 34 pindaric - - -
- 37 an exchequer loan
- 41 feudal benefice
- 42 Japanese low castes of old
- 43 manipulate fraudulently
- 44 to announce solemnly
- 47 carry out
- 48 mathematical variable
- 49 right angled wing of building

For Enquiries about **EDGES**

EDGES: New Planetary Patterns

ICA Canada
577 Kingston Road
Toronto, Ontario
CANADA
M4E 1R3 Tel. (416) 691-2316

EDGES SUBSCRIPTIONS AND CORRESPONDENCE MAY BE SENT TO:

Australia
Institute of Cultural Affairs
G.P.O. Box 1792
Sydney, NSW 2881
(61-2) 558-8508

Mr. and Mrs. John Miesen
23 Appel St.,
Highgate Hill
Queensland 4101

Austria
ICA
Lilienbrunngrasse, 15/8
A-1020 Wien

Belgium
Institut des Affaires
Culturelles
Rue Amedée Lynen, 8
B-1030 Brussels
(32-2) 219-0086

Brazil
ICA
Avenida Treze de Maio 45
Apto. 1504
Rio de Janeiro 20031
(55-21) 262-2193

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

Chile
Instituto de Asuntos Culturales
Casilla 14522
Coneo 21
Santiago

Denmark
Marianne Baasch
Mozartsvej 5 2 TV.
2300 Copenhagen SV 2450

Egypt
Institute of Cultural Affairs
c/o IBA 2nd Floor
1079 Corniche el Nil
Garden City, Cairo
(20-2) 350-3009

Guatemala
Instituto de Asuntos Culturales
13 Calle 15-68, Zona 1
Guatemala City, Guatemala
(C.A.)
(502) 29-7-92

Hong Kong
Institute of Cultural Affairs
Woodside
Mount Parker Road
Quarry Bay
Hong Kong
(852-5) 626-181

India
ICA
P.O. Box 660
Bombay
Maharashtra 400 001
(91-22) 39-77-51

ICA
3B Ahiripukur 1st Lane
Calcutta
West Bengal, 700 019
(91-33) 44-1252

ICA
Post Chikhale
Taluka Panvel
Raigad District
Maharashtra 410 206

ICA
PO Box 57
New Delhi 110 001
(91-11) 332-8934

ICA
P.O. Box 244
Pune
Maharashtra 411 001
(91-212) 26906

Ivory Coast
ICA
01 BP 3970, Abidjan 01
Côte d'Ivoire
(22-5) 44-34-74

Jamaica
ICA
1B, Goodwood Terrace
Kingston 10
(809) 925-4089

Kenya
ICA
P.O. Box 21679
Nairobi
(254-2) 724314

Korea
ICA
P.O. Box 60
Cheong Ju City 310
Republic of Korea

Malaysia
ICA
No. 3 Jalan Awang Kuning
5 1/4 Mile, Old Klang Rd.,
Taman Yarl
Kuala Lumpur

Japan
ICA
4-5-8 Akatsutsumi
Setagaya-ku
Tokyo 156
(81-3) 324-0333

Mexico
Instituto de Asuntos Culturales
Oriente 158 No. 232
Colonia Moctezuma, 15500
Mexico D.F.
(52-5) 571-4135

Netherlands
ICA
P.O. Box 11143
1001 GC
Amsterdam

Nigeria
NICA
P.O. Box 2524
Lagos

Peru
Instituto de Asuntos Culturales
Apartado 11-0630
Jesus Maria
Lima 11
(51-14) 72-9380

Philippines
Institute of Cultural Affairs
No. 603 Boni Avenue
Mandaluyong
Metro Manila
(632) 780074 local 5 or 6

Portugal
Instituto de Assuntos Culturais
Rua Central, 28
Mezio
P-3600 Castro Daire

Spain
Institución de Asuntos
Culturales
Quesada 11, 3 IZQ.
Madrid 28010
(34-1) 446-2681/3607

Taiwan

ICA
53-3 Chung Shan N. Road,
Sec. 7
Tien Mou, Taipei 11136
Republic of China
(886-2) 871-3150

United Kingdom

ICA
41 Miranda Road
London N19 3RA
(44-1) 263-5897

USA

ICA
Institute of Cultural Affairs
4750 North Sheridan Road
Chicago, IL 60640
(312) 769-6363

Judy and Nora Lindblad
10749 Springfield Pike
Cincinnati, OH 45246

ICA

1741 Gaylord Avenue
Denver, CO 80206
(303) 333-1984

ICA

1024 Parker
Detroit, MI 48214
(313) 822-8300

ICA

1955 Portsmouth St.
Houston, TX 77098
(713) 522-7933

ICA

3038 Fall Creek Pkwy. N.
Indianapolis, IN 46205
(317) 925-9297

Priscilla & Rodney Wilson
P.O. Box 22696
Kansas City, MO 64113

Dominic Canavarro
4601 Marmion Way
Los Angeles, CA 90065

Barbara Schwartz
121 North Clifton
Louisville, KY 40206

Don & Marilee Johnson
1403 South Third Street
Marshalltown, IA 50158

ICA

2302 Blaisdell Avenue
Minneapolis, MN 55404
(612) 871-8382

ICA

206 East 4th Street
New York, NY 10009
(212) 475-5020

ICA

721 N.E. 14th
Oklahoma City, OK 73104
(405) 236-5409

ICA West

4220 N. 25th Street, Apt.4
Phoenix, AZ 85016
(602) 956-8465

ICA West

1504 25th Ave.
Seattle, WA 98122

ICA

126 Fourth Street No. 2
Troy, NY 12180
(518) 273-6797

Abe & Jan Ulangca
3413 Stratford Drive
Vestal, NY 13850

Joseph & Marilyn Crocker
2724 Lionhart Road
Winter Park, FL 32792

Venezuela

Instituto de Asuntos Culturales
Apartado 5842
Caracas 1010
(58-2) 261-5819

West Germany

ICA
Darmstadter Landstrasse, 109
D-6000
Frankfurt-am-Main 70
(49-69) 61 87 53

Zambia

ICA
P.O. Box 31454
Lusaka

Zimbabwe

ICA
P.O. Box 2729
Harare

Rite of Passage Journey

A 33 day journey in summer 1989 filled with camping, hiking and travelling adventures. 11 and 12 year old boys and girls experience this journey as a symbol of their "passage" from childhood to youth.

This year, the Rite of Passage Journey begins and ends in Seattle, Washington. We travel by van between 5 base camps, establishing a rhythm of "roughing it" and then "seeing the sights".

We will camp on a rugged beach, in a glacier park, on a volcano, in a rain forest and on an island in the San Juans.

Write or call now for brochure and rates.

Dominic Canavarro / ICA West

4601 Marmion Way

Los Angeles, CA 90065 Tel (213) 223-4019

Special Acknowledgement

The Canadian Institute of Cultural
Affairs gratefully acknowledges
the support of

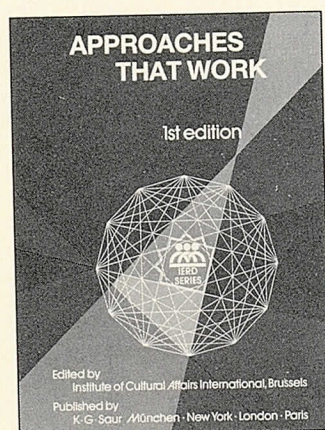
The Molson Family Foundation
and

The Canadian Job Strategy of the
Government of Canada

for their financial assistance toward the
publication of Edges Magazine

APPROACHES THAT WORK

A new book on collaborative innovations in rural development featuring a large variety of rural development projects underway in 50 countries, and the approaches that make them effective. The book focuses on the "how to's" that enable long-term sustainable rural development to happen, from the perspective of practitioner, researcher and policy-maker.



Sections:

- **Dialogue with Local Initiatives**
- **Emerging Development Trends**
- **Implications for Development Practitioners**

Contributors:

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

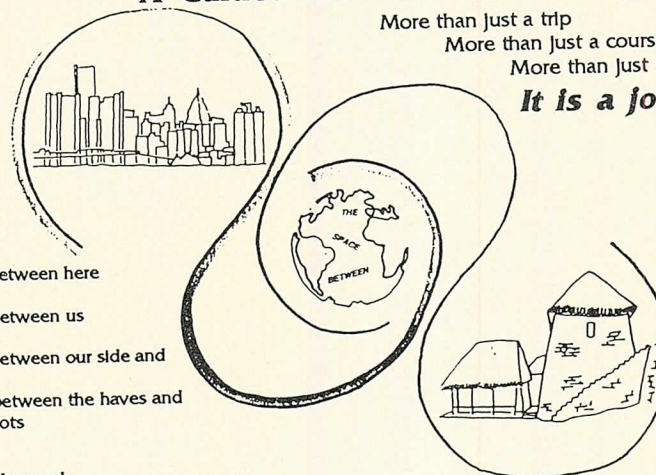
Published by K.G. Saur
München · New York · London · Paris · 1988 · Ca. 340 pages
Softcover · DM 49.00
ISBN 3-598-21046-9

Available from ICA Brussels
(address on p.47)

PERU: THE SPACE BETWEEN A Guided Intercultural Life Experience

More than just a trip
More than just a course
More than just a tour

It is a journey!



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

Have you longed

to experience the grandeur of past civilizations

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

Have you longed to walk thru sacred valleys and temples

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

Have you longed to encounter the simplicity

of existence in an isolated Peruvian community

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

When one encounters the disparities between nations and cultures

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

We know this space — we live in it

How will we explore this space?

We will make friends with villagers

We will visit with people in self-sufficient urban barrios

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

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

We will face the realities, examine our feelings,

interpret them and find an appropriate response.

We will culminate with a mythical experience of

Wiracocha, the bountiful God-Creator of the Incas.

Program - CHECK SELECTION	DURATION	FULL PRICE	DISCOUNT	DISC. DEADLINE
#3 Jan. 27 - Feb. 17, 1989	3 weeks	\$1600	\$200	Nov. 1, '88
#4 April 7 - 21, 1989	2 weeks	\$1300	\$100	Dec. 1, '88

Send your full name, age and passport number.
Minimum of \$600.00 USD to be paid with registration. Send REGISTERED MAIL only.
Check or Money Order payable to Institute of Cultural Affairs - Lima. Fully paid
registrations postmarked by deadline entitled to discount. Indicate amount paid.
Maximum number of persons per program is 14.

