

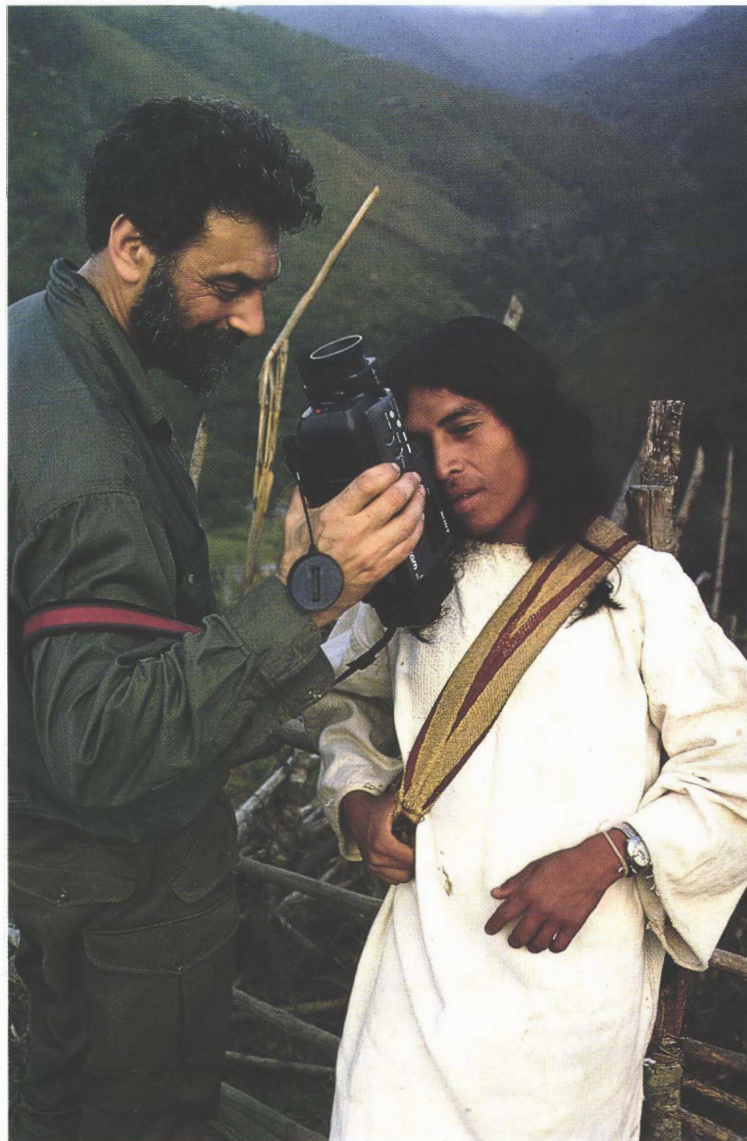
Issue 13

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BESHARA

M A G A Z I N E



BESHARA
A UNIFIED PERSPECTIVE IN
THE CONTEMPORARY
WORLD

A Meeting Between Brothers

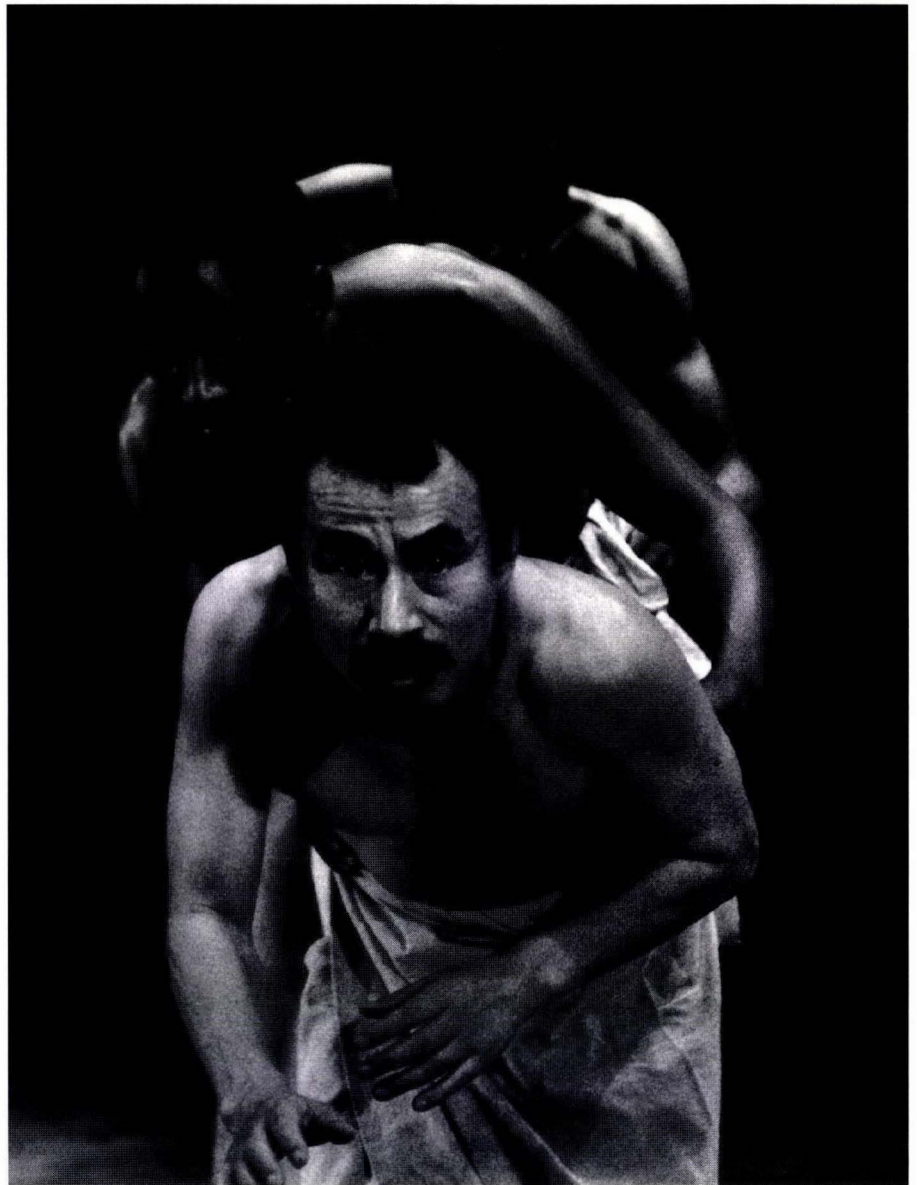
Dr Pamela Colorado and Alan Ereira *on the knowledge of the indigenous peoples*

Gary Davies *on the changing ways of business*

Yoshi Oida *on his work as an actor and director*

Sister Wendy Beckett *on the paintings of Margaret Neve*

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BESHARA

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BESHARA Magazine

was founded in 1987 as a forum where the ideas of unity which are now emerging in many different fields – in science, economics, ecology, the arts and in the spiritual traditions – can be expressed. 'Beshara' means 'Good News' or 'Omen of Joy'. In its Arabic form it is found in the Quran, in its Aramaic form it is translated as the 'Glad Tidings' of the Bible, and it is also found in its Hebrew form in the Torah.

Front Cover: Alan Ereira with Arreguce, one of the Kogi people. See 'Message From the Heart of the World', page 28. Photograph courtesy of Alan Ereira.

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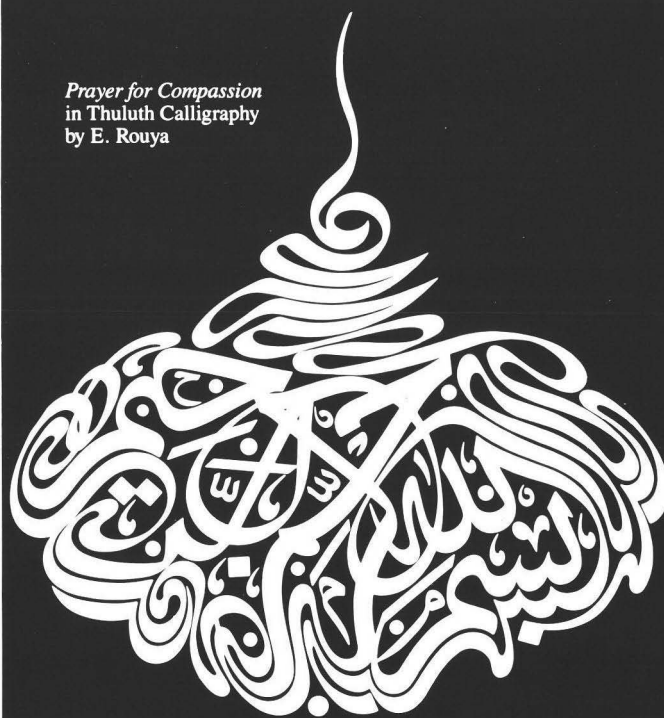
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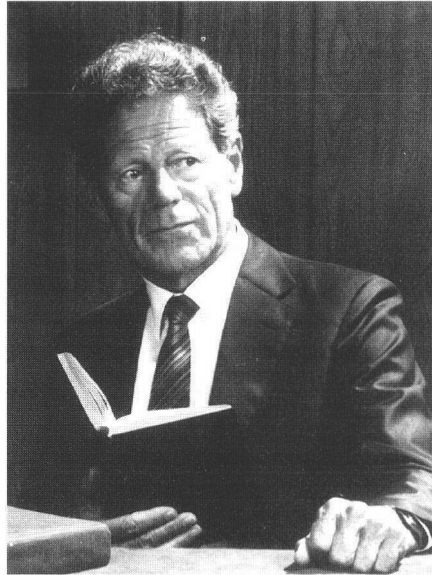
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Editorial

IN THE EDITORIAL of the last issue, we announced the launch of 'Friends of BESHARA Magazine' as a way of inviting readers to greater participation in the magazine. Now, as Issue 13 goes to press, we are looking forward to our first Friends Event on June 30th, when friends, contributors and staff will meet at Frilford Grange to spend a day together. Margaret Neve, whose paintings are introduced by Sister Wendy Beckett in this issue, will talk about her work, and Christopher Ryan will give a preview of a piece on the Turkish poet, Yunus Emre, which is scheduled to appear in Issue 14.

We would very much like this event to be the beginning of a greater level of dialogue with all our readers, including those who, because of geographical or other constraints, cannot attend such a gathering. This is very much in accord with the aims of the magazine, for we have often described BESHARA as kind of 'extended conversation' between people who may not have met, but whose ideas and insights come together within its pages. 'Conversation' is a good metaphor, because it is not the intention of the magazine to lay down the law on the issues it covers or to take sides with a view to achieving a particular result. In fact, adherence to the principle of unity tends to dictate against such things; for unity is necessarily that which encompasses opposing points of view and discovers them to be essentially one. It cannot appear where there are entrenched positions, prejudices or an over-riding desire to prove a point.

THAT THERE IS a strong relationship between a unified perspective and communication based upon dialogue has been pointed out by the physicist, David Bohm (an interview with whom we shall be publishing in Issue 14). Bohm maintains that where unity is the underlying intention, even in science,



*Hans Küng, see 'Religion and Peace', page 7.
Courtesy SCM Press Ltd.*

the type of discourse which is currently standard in our society – the 'debate' – is not sufficient. For debate is an adversarial system which relies upon polarisation and the assumption that someone is going to win; it is intrinsically dualistic. In dialogue, by contrast, different points of views are expressed with the aim of increasing understanding on all sides, and finding a real place of meeting. Perhaps even more than this: Bohm has described the aim as finding a point where "meanings flow through the group" – that is, it is a dynamic and creative process where a level of insight is achieved communally which might not otherwise have emerged.

These ideas are especially pertinent to BESHARA 13, in which our major double feature, 'A Meeting Between Brothers', concerns the beginnings of a dialogue between the indigenous peoples and the people of the developed world. The reconciliation of apparent opposites is a motif which equally appears in many other articles. James Robertson describes the economic debate between the rich and the poor

countries about the future of development, and Hans Küng and Lord Jakobovitz emphasise the importance for world peace of dialogue between the religions. Gary Davies, in our new regular feature on business, describes the emergence of a new balance between the needs of the company and the needs of the individual, whilst Yoshi Oida, the actor and director who features in our 'Means of Expression', talks about his own way of synthesising the arts of the east and the west. In all these situations, it is not a question of choosing one side over the other, but of working towards a point of more unified vision and action.

CONVERSATION UNDERTAKEN in such a spirit is open-ended. Its success depends upon participants being aware that they do not have all the answers and being prepared to change. This is another reason why it is appropriate to talk of BESHARA in these terms, because the articles within its pages are very much 'work in progress' – not final statements but points for further discussion and questioning about the nature of reality and the times in which we live.

Therefore, in future issues, we would like to have a page or so of 'Open Forum' which is more than a letters page – a place where a conversation can develop between readers and contributors, readers and readers, etc. This editorial is an invitation to participate in this forum – by sending in comments on articles, questions for authors or by raising related issues which we have not yet covered. Obviously we cannot promise to publish everything we receive, but we can promise to reply to everyone who writes in. Contributions should reach us before September 1st for the next issue.

In the meantime, I hope that you enjoy Issue 13.

Jane Clark

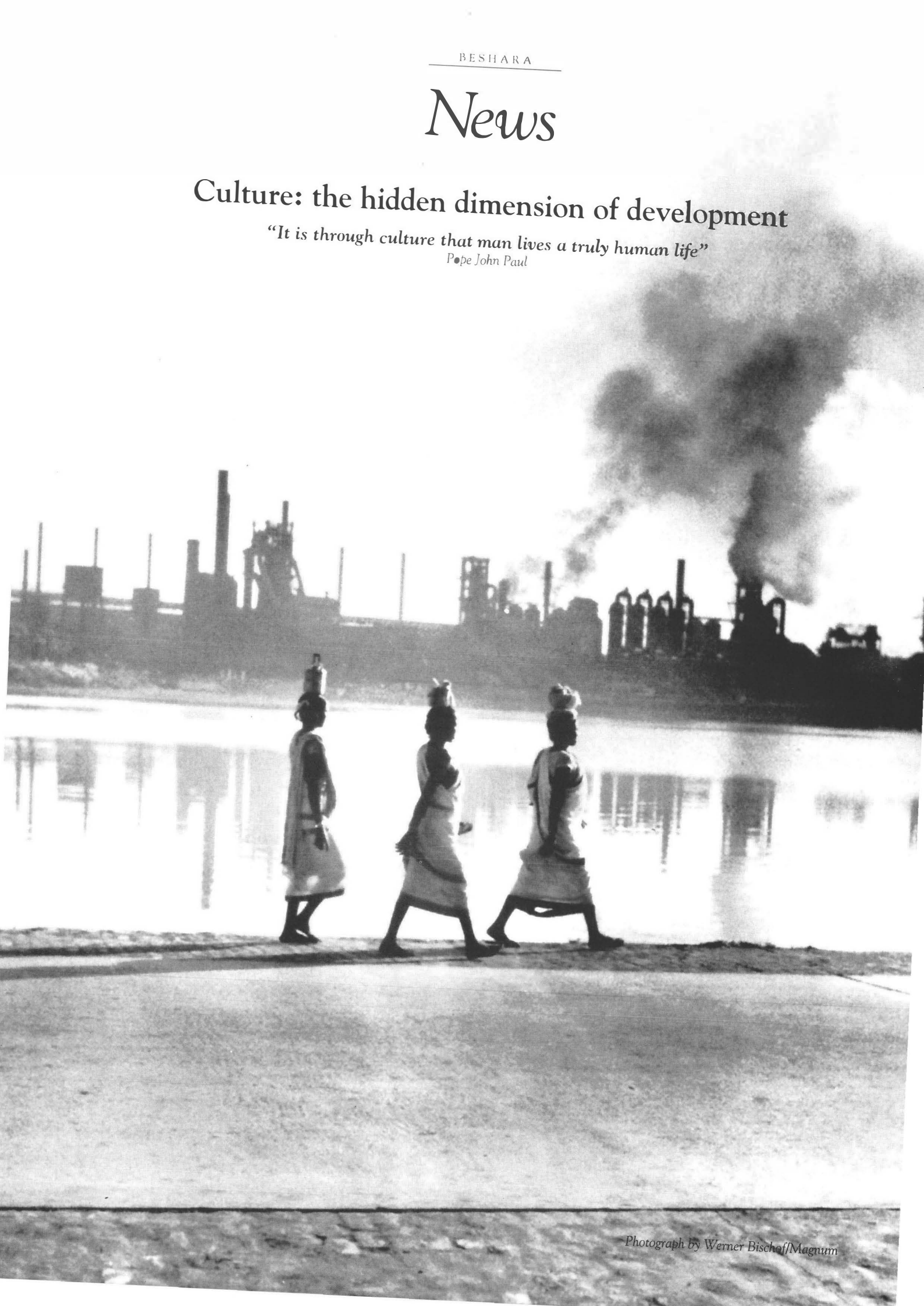
BESHARA

News

Culture: the hidden dimension of development

"It is through culture that man lives a truly human life"

Pope John Paul



Photograph by Werner Bischof/Magnum

TO WRITE A lead article on culture may seem at first sight to be frivolous at the present time. It is all very well, and very worthy, one might say, but surely rather marginal in the face of the huge problems which currently confront us – the aftermath of the Gulf War, massive famine in Africa and Bangladesh, the break-up of the Soviet Union, the ecological crisis.

Closer examination, however, reveals that many of the problems which are dominating the headlines have a very large cultural dimension. If it were not for the cultural cohesion of the Kurdish people, who have retained a sense of common identity despite the breaking up of their homeland, then their present plight would not have occurred. Similarly, the desire of the peoples of the Soviet Union to govern their own nation-states is founded as much upon their feeling for their cultural heritage as economic considerations, etc.

Even the famine in Africa can be shown to have cultural roots. For the history of the last forty years, as aid money has been poured into the 'Third World', is one of failure to achieve the economic and social improvements which were intended. As the global agencies – particularly those under the umbrella of the United Nations – assess the reasons for this failure, the role of culture has taken centre stage. Federico Mayor, director of UNESCO, has said:

"The experience of the last two decades has shown that culture cannot be dissociated from development in any society, whatever its level of economic growth or its political and economic orientation..."

"Wherever a country has set itself the target of economic growth without reference to its cultural environment, grave economic and cultural imbalances have resulted and its creative potential has been seriously weakened. Genuine development must be based on the best possible use of the human resources and material wealth of a community. Thus in the final analysis, the priorities, motivations and objectives of development must be found in culture."

A Cultural Decade

This new awareness has led the United Nations to launch a Decade of Cultural Development, which began in 1988 and still has seven years to run. Coordinated by a secretariat in Paris, the Decade is not intended to be the initiator of large scale economic projects, but is dedicated more to changing attitudes and re-directing the whole focus of thinking so that development projects become 'people centred' – rooted in the existing culture, and not

imposed according to a pre-conceived plan or pattern.

Over and above this is a growing dissatisfaction with the definition of development in purely economic terms, and the recognition that imposed 'western-style' growth, even where it has brought financial prosperity, has often resulted in great impoverishment in other areas of life – social, intellectual or spiritual. This is a problem which faces the rich and successful countries as well as the poor. Culture, in the widest meaning of the word, takes into account the total quality of life of a country or a society, and may be a much more important factor in the overall fulfilment and happiness of an individual than monetary wealth – as Francis Childe, one of the Decade's Programme Officers, has expressed:

"The word culture comes from Latin, 'colere' and 'culturare', meaning to till or cultivate the land. It is, then, something which is 'elaborated' by humankind; our artistic creativity, including our language, architecture, literature, music and art. But past this, it is also the way we live, the way we think, and the way we see the world; our beliefs, values, attitudes, customs and social relations. Culture transmits to us its own intrinsic understanding of the way the world works, as well as to lead us to see what is important within that world (ie. values)..."

The importance of this transmission of meaning has been independently highlighted by the controversial Israeli educationalist Reuven Feuerstein, whose work was brought to the attention of British audiences through the television series 'The Transformers' (BBC 2) earlier this year. Feuerstein has been working for many years with so-called 'backward' children in Israel. Noticing that a disproportionate number of these children were coming from immigrant families, he came up with the notion that there are cultural components in the development of cognition and conceptual thought. Whereas the standard western model, following Piaget, assumes that a child interacts directly with the environment in forming his or her model of the world, Feuerstein maintains that early patterns are established by 'mediators' who filter the experience, and give meaning and value to what is perceived. Where the culture is disrupted, this mediation – which in traditional societies is more often done by the grandparents than the mother – is also affected, leading to what Feuerstein has labelled 'cultural deprivation', and a life-long curtailment of potential.

Revivification

This radical perception comes at the end of a century which has seen an unprecedented break-up of societies and traditions – largely through massive urbanisation, but also through migrations caused by political or climatic changes. Just one evidence of this is the loss of diversity of language; according to Raimondo Panikkar, speaking at a conference in Munich last year, of 6000 living languages which were used at the turn of this century, only about 100 will remain by the year 2000 – and with language goes a whole way of looking at the world, of intellectual and spiritual knowledge accumulated through centuries or millennia.

One of the aims of the Decade of Cultural Development is to strengthen those cultures which do survive, and increase participation and respect for them. For example, amongst the 400 projects which the Decade is currently supporting, there are attempts to revivify and catalogue knowledge which is on the brink of being forgotten – the music of Mali, the dances of South-West Asia, the oral traditions of music, poetry, customs and beliefs in Jamaica. In Mongolia, there is a major project, in co-operation with the government, to revive the traditional Ougargen script, which was banned in 1941 by the Communist government in favour of the official Russian Cyrillic script. Ougargen goes back to the 13th century and the reign of Ghengis Khan. It is now being taught to children in school, and will unlock for them a rich heritage of literature – epics, legends, poetry, and historical, philosophical and religious texts.

This project typifies the new spirit of liberalism which is sweeping the communist world, and makes it clear that behind the focus on 'cultural development' is a demand for the social and political conditions which allow the flourishing of the individual in all his aspects. Such flowering is incompatible, recent experience vividly shows, with totalitarianism and colonisation. So it is that the considerations of democracy, justice and human rights form an intrinsic part of the work of the Decade. One of the major events this year, which took place in early June, was an international conference in Prague on 'Culture and Democracy'. This brought together an impressive international mix of politicians, artists and journalists under the chairmanship of Vaclav Havel – himself a living example of the way in which culture and politics can come together when a people demand to express their unique heritage and live according to their own sense of identity.

Global Culture

However, the problems that countries like Czechoslovakia and Yugoslavia are currently facing draw attention to the downside of such strong identities. As neighbouring communities resort to violence, and anti-semitism raises its ugly head, the question of how cultural differences can be contained without breaking up the nation occupies many emerging democracies of Eastern Europe. And not only there; similar problems of tribalism have dogged the emergence of nation states in Africa since their founding. Even established democracies like Britain are feeling the strain as they begin to recognise the multi-cultural nature of their own societies. More widely, as instant communications and economic systems foster a view of the world which transcends national boundaries, many people have hailed the emergence of a 'global culture' – or a 'global village' as Marshall MacLuhan put it – in which local identities are subsumed within a world-wide set of values and tastes.

This is one of the most important areas which the Decade has undertaken to address. A 'global culture' does not have to mean uniformity and conformity to some international standard, asserts Federico Mayor. On the contrary, he sees such uniformity as "dangerous", and possibly leading to "...the inequality of opportunities for progress at world level. As a consequence, human creative diversity may be impoverished and the domination of those who define it may increase."

The vision that UNESCO presents of our future is one in which local cultures flourish in a context of tolerance and free exchange with other traditions – leading to mutual enrichment and growth. Some of the most interesting of the Decade's projects are concerned to emphasise and nurture the virtues of such dialogue and interaction. The ambitious 'Silk Roads' project, for instance, is bringing together an international body of scholars to re-create, by research and re-enacting journeys, the great trade routes between China and the Occident. There is also the re-building of a great library in Alexandria, intended as a focus for the knowledge of the whole of the Middle East and Africa. The library is to be a modern equivalent of the ancient Library of Alexandria which, founded in

300BC and standing for 700 years, became the repository of the knowledge of the ancient world – the first 'universal' library and university. Yet another project has been initiated jointly by the eight countries which border on the Danube, to look at their common inter-cultural relations.

WHAT IS EMPHASISED here is the power of culture to bring people and nations together. As Peter Ustinov said recently (in the first anniversary issue of 'The European' newspaper): "It is culture which is the cornerstone of amity, the prerequisite of concord". Further, through confidence in our own culture, and through the extension of understanding to others, we can also come to comprehend our own essential humanity better. Says Francis Childe:

"Like the different spokes of a wheel emanating from some central hub of shared truth, cultures are most different from one another in their outward manifestations, yet appear to grow more and more alike as we penetrate into their inner significance and meaning. So let us put our cards on the table: when we speak of 'cultural' development', we are perforce also implying spiritual development".

It would be a remarkable thing if such a perception were to become the cornerstone of all our development projects – educational, social and economic – in the future.

The Great Goose Pagoda at Xian, China. Xian is widely considered to be the easternmost point of the Great Silk Road.

With a history extending back to the time of Alexander the Great, the silk roads carried other things besides the highly-prized silk: new breeds of horses, the grape vine, and techniques for dyeing cloth were taken to the East, whilst sugar cane, coffee, the stirrup, and the knowledge of how to make gunpowder and clocks, were carried West. Even more important, along with the merchants went ideas, philosophies and sciences; concepts of harmony and beauty from the Mediterranean which penetrated into the Buddhist art of Central Asia; Buddhism itself which travelled along the silk roads from India to China and Japan; and later, Islam, whose influence travelled from West to East.

The inter-disciplinary UNESCO project to research these routes is reviving this multi-faceted exchange of ideas and knowledge. The second of the re-enacted journeys, carrying 90 academics and scientists, finished this March. Disembarking after travelling 15,000 nautical miles from Venice to the Chinese port of Quanzhou and to Nara in Japan, project co-ordinator Doumou Diene declared that: "Since our departure from Venice we have witnessed... (the) unfolding of a network of contacts... which have been hidden by national ideologies or a narrow approach to history and culture".

Photograph by A. Bailey, courtesy UNESCO.



Religion and Peace

THE 1991 TEMPLETON Prize for Progress in Religion has been awarded to the Rt. Hon. Lord Jakobovits, Chief Rabbi of Great Britain and the Commonwealth. Announcing the award at the United Nations Church Centre, the Templeton Foundation cited in particular his advocacy of moderation and compassion on Arab/Israeli issues, his approach to interfaith relations and his originality in interpreting traditional values of Judaism.

The Templeton Prize was established in 1973 by financier Sir John Templeton to bring to public attention the life and work of people whose insights into spiritual truth are fresh, creative and in keeping with the times. It is the first time that this prestigious prize, now worth £410,000, has been awarded to a Jewish recipient. For Lord Jakobovits, this is another 'first' to add to an already impressive list: he was the first to write upon and define the study of Jewish medical ethics, the first Chief Rabbi from the west officially invited to visit Jewish communities in the Soviet Union (1975), and the first rabbi to sit in the House of Lords (1988).

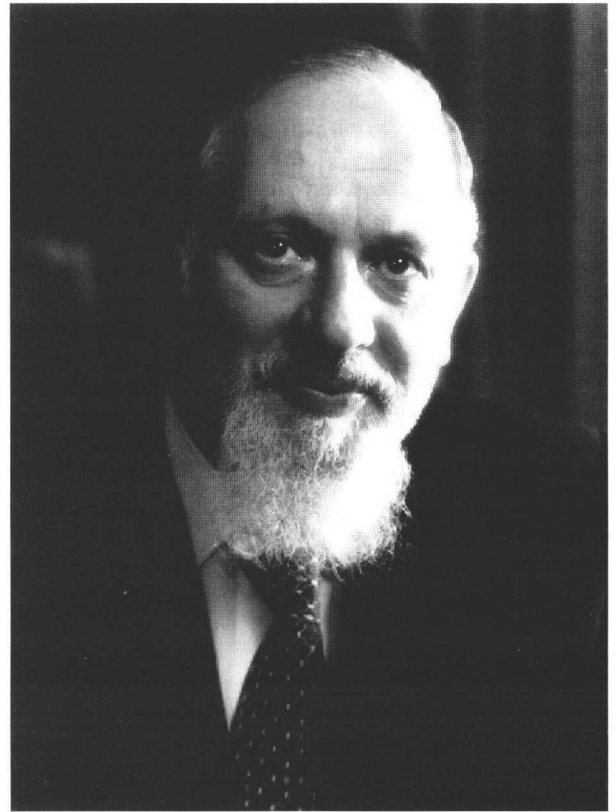
The award was announced when world attention was focussed on the Gulf War and its aftermath; a fact which led Lord Jakobovits to reflect that the Prize had "assumed an altogether new meaning and new urgency, with both the present plight of religion and the challenge to religion". The real challenge, as he sees it, is to forge a role in bringing about world peace – and this can be done only by proper dialogue and communication between faiths, nations and races.

Throughout his life Lord Jakobovits has stressed the importance of religion, believing that it is the only means through which the real value of human life can be appreciated, and be elevated above the demands of territorialism or profit. Equally he has stressed the need for religious tolerance. After the Six Day War in 1967, for example, he stirred controversy by declaring that there were no religious impediments to territorial concessions for the sake of peace, and urged Jewish understanding of the plight of Arab refugees. To those who maintain that Jews and Arabs will never live peacefully together, he replies with a reminder that the intimate partnership of Jews and Arabs in Moslem Spain and North Africa in the Middle Ages not only existed, but resulted in an unprecedented

flowering of creativity and scholarship.

LORD JAKOBOVITS IS not the only religious leader to be expressing his concern – and hope – for peace in this way. The prominent Catholic priest and theologian Hans Küng, in various newspaper articles and a new book, 'Global Responsibility' (SCM), also holds that dialogue between religions is a necessary prerequisite for peace between nations. In the case of the problems in the Middle East, he believes that real ecumenism between Judaism, Christianity and Islam is intrinsically possible by virtue of their origin. For these three great monotheistic religions all trace back to one source, Abraham, and consequently have much in common: all are prophetic in character; all believe in One God, Lord not just of a people but of the world; and all have a similar ethical basis. "If they were to reflect on this origin", says Küng, "they could make an extremely important contribution to world peace." He calls for the establishment of an ecumenical movement which respects this origin by being named an Abrahamic movement, and which has as its symbol of peace the Temple Mount in Jerusalem, a place sacred to all three religions.

Although both Lord Jakobovits and Hans Küng speak from within their own religious traditions, and affirm the role of religion as a basis for peace, their search for



The Rt. Hon. the Lord Jakobovits

mutual understanding will, they hope, have an effect upon the religions themselves. And it is interesting to note that one of the main agents now responsible for bringing about peace, the United Nations, has inscribed on its building the vision of peace of the prophet Isaiah, loved also by both Lord Jakobovits and Hans Küng:

"And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Siva Stands up in Court

A CASE BROUGHT before the British courts has resulted in a decision to return a bronze statue of the Hindu deity Siva, to its temple in the Indian State of Tamil Nadu. The judgement may have far-reaching effects upon the international trade in works of art having religious significance or function; according to Lawrence Graham, solicitors for the plaintiffs in the case, it may be applicable to other such objects in this country that can be traced back to active communities of worship. Crucial to the decision has been the consideration by

the judges that Siva, as represented by another consecrated sculpture in the temple grounds, may be considered a 'person in law' and as such may sue for the return of stolen property.

Discovered Theft

The story behind the decision is a curious one. In the autumn of 1976, a landless labourer who lived near the site of the ruined temple in Pathur was digging when his spade struck a metal object. His find turned out to be one of a 'family' of bronzes and was of a type called 'Siva



*The Siva Nataraja Statue in question.
Courtesy Lawrence Graham Solicitors.*

Nataraja'. The group seemed almost without question to have been part of the temple's original endowment, dating from the late 13th century – the temple itself having lain in ruins and without benefit of worshippers' attentions for hundreds of years.

The labourer, a man called Ramamoorthi, realised that he had discovered objects of value. Through several dealers, of varying repute, the Nataraja was quickly sold and eventually turned up in the British Museum some years later, having been sent there for restoration by a Canadian company called the Bumper Development Corporation. There it was discovered during an unrelated investigation by the Metropolitan police who, maintaining a policy of returning religious artefacts to their appropriate owners, impounded it.

The Bumper Corporation filed a claim against the impoundment and legal proceedings were set in motion. Four claimants to the Nataraja were originally established – The Union of India, The State of Tamil Nadu, a 'fit person' of the

temple acting on his own behalf and the same 'fit person' acting on behalf of the

temple itself. At a late stage in the trial, a fifth claimant was added – a sculpture of the type known as a 'Sivalingam'. This is a carefully fashioned stone object representing a phallus which had survived among the ruins of the temple at Pathur. Court documents read: "In a normal Hindu temple of this period, the stone would have been positioned in the sanctum and would have been a focus of worship... Since the beginnings of these proceedings it has been reinstated as an object of worship in the temple". This reinstatement proved to be crucial to the debate over the Nataraja, as we shall see.

A Legal Deterrent

After a trial lasting some 34 days, the judge decided that the temple, suing by its 'fit person', had proved a title superior to that of the Bumper Corporation. He also held, as an alternative, that the 'pious' intention of the 12th century notable who endowed

the temple "remained in being" and was personified by the Sivalingam, which as "consequential idol and main presiding deity" could sue for the return of the Nataraja. It too was ruled to have a title superior to that of Bumper.

During the course of the trial, the judge reached some interesting conclusions with regard to Hindu Law. Amongst them was the ruling that:

"... neither God nor any supernatural being can be a person in law. A practical illustration of the truth of this statement is that, if the endowments were to

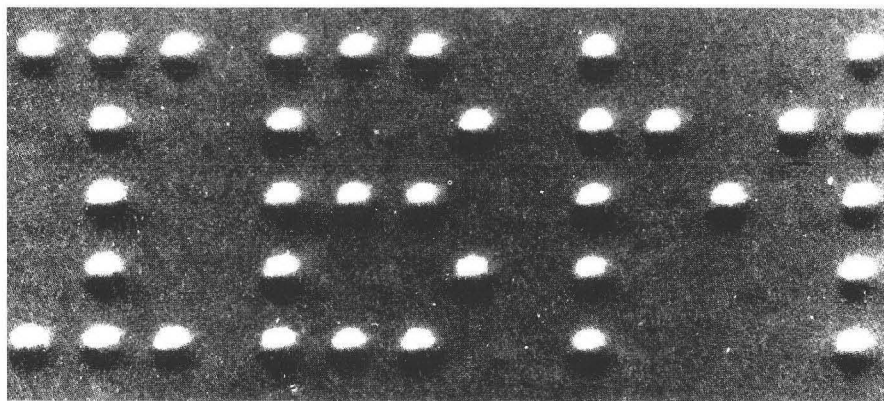
vest in God as a supernatural being, litigation between different temples over their respective rights would be impossible. In that event, the same 'person' would be both plaintiff and defendant since... all Hindus always worship the one Supreme Being".

That the judge has decided in favour of the claim of the temple and the Sivalingam may represent the first opportunity for governments in whose territory such objects are seized to obtain a legal deterrent against theft, smuggling and the like. If the judgement is upheld, it may also bring about the return of stolen artefacts presently in the UK, where sufficient proof of their provenance is adduced. The Bumper Corporation have not accepted that Siva has a better claim to a statue of himself than they do, and they have lodged a petition with the House of Lords for leave to appeal. One hopes, however, that a deterrent will be achieved in the end to keep religious objects where they belong, and that is with the people who know and care about their provenance, their metaphysic and their sacred status.

Molecular Messages

THE PICTURE ON the right may look just like a bad representation of a well-known company logo, but in fact it is a picture of a remarkable scientific advance. For this logo is made out of individual atoms which have been moved into position one at a time by scientists at IBM's Almaden Centre in California. The picture is magnified several million times to make it readable by us; the actual measurement of the whole 'IBM', written in xenon atoms, is only 660 billionths of an inch.

Drawing with atoms was first achieved at Almaden in 1989 by scientists working on the scanning tunnelling microscope. These microscopes have the ability to show the structure of surfaces down to the atomic level, using a technique which involves bringing a very fine tip – preferably only one atom wide at the point – very close to the material under scrutiny. A voltage is thus set up between the tip and the material which causes an electric current to flow. By moving the tip around the surface, a topological map can be generated which is reinterpreted visually as a picture of atoms. What physicists Don Eigler and Erhard Schweizer discovered was that by increasing the current, they could also 'pin an atom down' and then drag it to a new



Courtesy IBM

position – "Like pushing a beach ball across a ploughed field".¹

Apart from its novelty value, the technique could have some far-reaching implications. For instance, it could allow new types of molecules, which are now generated chemically by the drug research laboratories with immense investment of resources, to be built manually; or it could be the start of ultra-small data storage systems which could hold information at densities more than a million times greater than at present.

A disadvantage of the IBM technique is that the manipulation can only be done at very low temperatures, around -263°C. But in January this year, the Japanese electronics company Hitachi announced that they too had managed to write a message – this

time with sulphur atoms. Their process, which involves electronically 'blasting' the atoms into position, can take place at room temperature. And, perhaps running counter to the stereotype, their message would seem to reveal more awareness of life outside the company walls than their American counterparts. For the researchers chose 'Peace 1991' as their communication to the world. "We should hope for peace in 1991 because of the Gulf situation", explained Shojiro Asai, deputy general manager of the laboratory where the tiny message was generated.

1. New Scientist 26/1/91

News reporters: Jane Clark, Alison Yiangou, Martha Cass

Conferences...

WHAT ON EARTH IS TO BE DONE

London, March 19th 1991

PUBLICISED AS AN event at which 'leading decision makers will be challenged by representatives of the younger generation from all over the world', this stimulating conference on the environment was jointly organised by the 'Observer' and by the International Institute for Environment and Development (IIED) – organisations celebrating in 1991 their 200th and 20th anniversaries respectively.

Of the 'Observer' little needs to be said, but IIED has a less public profile. Its role is not to campaign, confront or seek publicity, but rather to research issues and policies with unbiased accuracy. Over time its reputation has increased to the point where it now influences and advises politicians, envi-

ronmentalists, the media and multinational businesses alike. IIED was amongst the first to recognise the link between environment and development; and the call for sustainable development – which meets the needs of the present without compromising the ability of future generations to meet their own needs – was the main focus of the conference.

The range from which the leading speakers were drawn was impressive. The World Bank was represented by its President Barber Conable; the United Nations by Nafis Sadik, Executive Director of UN Fund for Population activities and by Maurice Strong, Director of the 1992 'Earth Summit'. Politicians included Sir Shridath ('Sonny') Ramphal, Michael Heseltine and the Prime Minister of the small Pacific island of Tuvalu; and also speaking was the individual most famous for his concern over environ-

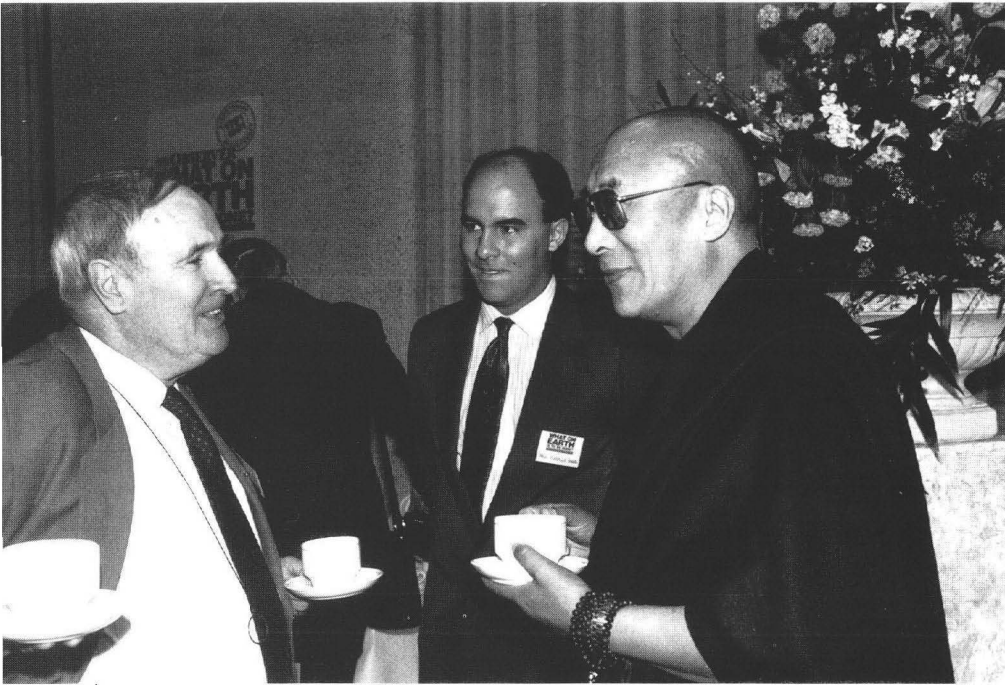
mental matters, HRH the Prince of Wales.

To create and conserve

In his welcoming address Donald Treford, editor of the Observer, proudly described the conference as "bringing together a Prince, a Prime Minister and a Living God" – the last reference being to His Holiness the Dalai Lama, who was in the audience. Although the Buddhist approach to the environment is seen to be of increasing relevance, the Dalai Lama could not be invited to take the platform due to Foreign Office pressure. However, during the refreshment breaks a warm, private meeting took place between the Dalai Lama and the Prince of Wales.

On the whole, the leading speakers offered few surprises: each contributed in the manner that one has come to expect, be that with passion or pragmatism, commitment or compromise.

In contrast, the youth contributions swept through the auditorium like a revivifying breeze. The speakers were in their early twenties, from each of the five continents, and whilst many qualifications could rightly be applied to how and what they said – pas-



The Dalai Lama, Pablo Irujo and David Chipp.

Courtesy The Observer

sionate, uncompromising, fresh, vigorous – what communicated itself most strongly to the whole audience was the way they faced their subject. Here there were no gaps between speaker and subject. They spoke of the crisis of environment and development not as a matter of political or economic theory, or as in some way abstracted from

their present situation, but as something of immediate and direct concern to them personally – to their own lives, to the lives of their people, to the lives of future generations.

Ritu Sharma, policy associate to the Vice President at Friends of the Earth US, recalled that at one international develop-

ment conference she had asked how women in the developed North might assist women in the developing South. She was given the reply: "Sister, the best way you can help us is to help yourselves. Look at your own country". And so she did. She took as her theme the use (that is, the abuse) of water in Arizona, and examined what changes would be needed, from the level of multilateral institutions to that of private values, to make usage of water in a desert state sustainable. Penchuro Lefale of Greenpeace, New Zealand, spoke emotively of life in a coastal village of Samoa; of how that is being affected by cyclones and flooding, by deforestation, and by commercial fishing; and of what each individual must do in their lives to face the challenge. He left us with the message of an old saying: "A wise man will make more opportunities than he finds; a fool will die complaining about what he missed".

SIR SHRIDATH RAMPHAL ended his speech with a quotation from Jorge Luis Borges: "The Universe requires an eternity... thus they say that the conservation of this world is perpetual creation and that the verbs ... 'conserve' and 'create', so much at odds here, are synonymous in heaven". We have to ensure, he said, before it is too late, that they become synonymous on earth as well.

Alison Yiangou

MIND AND BRAIN 2

London, October 20th 1990

THIS WAS THE second in a series of conferences organised by the Scientific and Medical Network, setting out to explore in particular the relationship between quantum mechanics and our current understanding of the mind and brain. The chairman, neurophysiologist Dr Peter Fenwick, threw down a gauntlet – or rather two gauntlets – in his introduction; firstly, by showing a video of a man who described how, during two successive heart-attacks, he had left his body and observed himself and other people in great detail from the ceiling; and secondly by asking how contemporary physics can account for 'qualia' – the perception of qualities such as red, blue and green – which classical physics discarded as 'secondary' with Galileo.

The speakers were almost without exception physicists or mathematicians. Addressing an audience heavily laden with psychologists, they generally agreed that there are very great parallels between the way the mind works and quantum phenomena. They did not agree, however, on what

these parallels mean. For some, they indicate that mental phenomena are actually generated by quantum mechanical effects in the brain, and the day introduced some fascinating and coherent attempts, notably by Ian Marshall (a psychiatrist and physicist whose theories have been popularised in 'The Quantum Self' by Danah Zohar) and Chris Clarke, Professor of Applied Mathematics at the University of Southampton, to develop models along these lines.

However, Professor Alastair Rae of Birmingham University pointed out just how speculative these theories are: there is no evidence, he maintained, of quantum mechanical activity predominating in the brain, which is too "large, wet and hot". Discussion in the morning largely revolved around this issue, and produced at least one firm conclusion: viz, that if quantum mechanical effects do occur in the brain, then it will be impossible for the human mind to be simulated on a digital computer.

The afternoon session introduced us, however, to another sort of computer – the universal quantum computer, at present only a mathematical model. This has the

all-important property of accounting for the 'fact' of subjective experience, and so holds out the promise of being a true model of consciousness. Dr Peter Marcer of Birmingham University described a holographic model of the brain as a quantum 'super-computer' in which mind resides in a place outside of space and time. He and Ian Thompson of Surrey University, who had



'The inability of mind to perceive mind'



Russell Stannard, Professor of Physics at the Open University.

spoken in the morning, were the only speakers to explicitly hold out for a 'ghost in the machine', and to speculate that the mind and the brain can be seen in certain aspects to be independent – with mind, in Thompson's view, being actually prior to physical reality.

The ontological status of this physical reality and the 'external world' – whether it is really there, independent of us, or whether it is dependent upon observation – was one of the major themes of the final session. Physicist and Nobel Prizewinner Brian Josephson, whose talk outlined his work at Cambridge on 'psi' phenomena such as telepathy, mentioned the degree of emotional stress this question can cause: for it is one of the principle conundrums being thrown up at the moment, he revealed, as the scientific community struggles to come to terms with 'non-locality'. Professor Russell Stannard of the Open University, in the closing talk, maintained that neither cognitive perceptions such as the psychiatrists deal in, nor the physical perceptions that the scientists deal in, tell us anything about 'reality-as-it-is'. All our knowledge is knowledge of interactions, of dynamic processes; it says nothing about that which underlies them. Do we conclude, then, that no such reality exists, or that a single reality underlies all our cognition? If the latter, he suggested that we may be faced with three incommensurate ways – the mental, the physical and the spiritual – of interacting with that reality, and attempts to explain any one in terms of the others are misguided.

Two overwhelming impressions remained from this very full and stimulating day. The first was a sense of astonish-

ment that, regardless of the actual correctness of any particular theory, contemporary mathematics is showing such ability to express the subtle, immaterial states of our minds. The second was that as the scientists grapple with the problem of consciousness, they are inevitably going to face profound problems of an existential nature, and he led, as Professors Stannard and Josephson have perhaps already glimpsed, into an encounter with one of the great paradoxes of existence – described in the Buddhist tradition as 'the inability of mind to observe mind.'

Jane Clark

DEMOCRACY, POPULAR PARTICIPATION AND DEVELOPMENT IN AFRICA

London, January 26th 1991

SWALLOWS ARRIVE IN Africa", said Mr Abdoulaye Ndiaga Sylla, Secretary General of the Union of West African Journalists, describing the arrival at last of a spirit of optimism and change in a continent besieged for decades by famine, dictatorship and war. "There is no doubt that after a depressing decade in the 1980s, Africa today is on the move" added Jon Tinker, President of the Panos Institute which, in cooperation with the London Africa Centre, organised this international conference. Tinker continued: "Thirty years ago, MacMillan spoke of a 'wind of change' in Africa: the wind of independence. There is a new wind of change today; the wind of pluralism... Rarely in my life-time have I seen such dramatic evidence of the power of ideas as Africa has shown over the past eighteen months. And in many ways this wind started not in Africa itself but in Eastern Europe".

Tinker went on to compare Eastern European governments pre-1989 to "great blundering dinosaurs, animals which had lost the capacity to feel pain". Because of the restrictions they themselves had

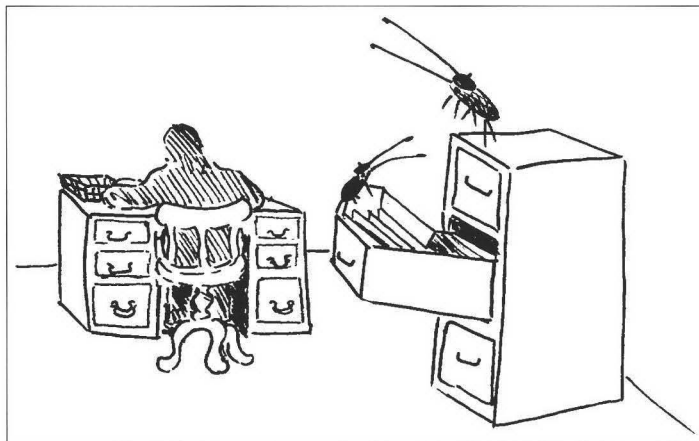
imposed upon the press, they had no idea what was going on in their countries and no way to find out. Africa is suffering from the same syndrome in 1991.

One of the main topics of discussion which followed his introduction was the press, and the possibilities for an independent and pluralistic system of news gathering and reporting on the continent. The birth of a new newspaper in Senegal was announced: continuing the tradition begun by the French political weekly 'Le Canard Enchaîné', its African cousin is called 'La Cafard Libéré', the unchained cockroach which "symbolises the new press in Franco-phone Africa: fast-moving, annoying, nosing into every corner of government incompetence and official corruption – and like all cockroaches, he is extremely hard to stamp on!".

The African journalists present complained that Europeans on the whole are very badly informed about African affairs, either because the African governments do not consider communication worth their time, or because the European presses are 'managed' in such a way that they all carry the same headlines describing drought, helplessness and corruption. Europe is almost never told about the many experiments with free press in Africa, including, for instance, papers printed in native African languages and projects in audio-visual media which can reach more people than papers and journals and which promulgate a respectful attitude towards tribal culture. Kwesi Gyan-Apenteng, a news editor from West Africa, also pointed out that the 'freedom' under discussion here is still only a relative freedom – the freedom to write a letter to an editor without getting a 'visit in the night'.

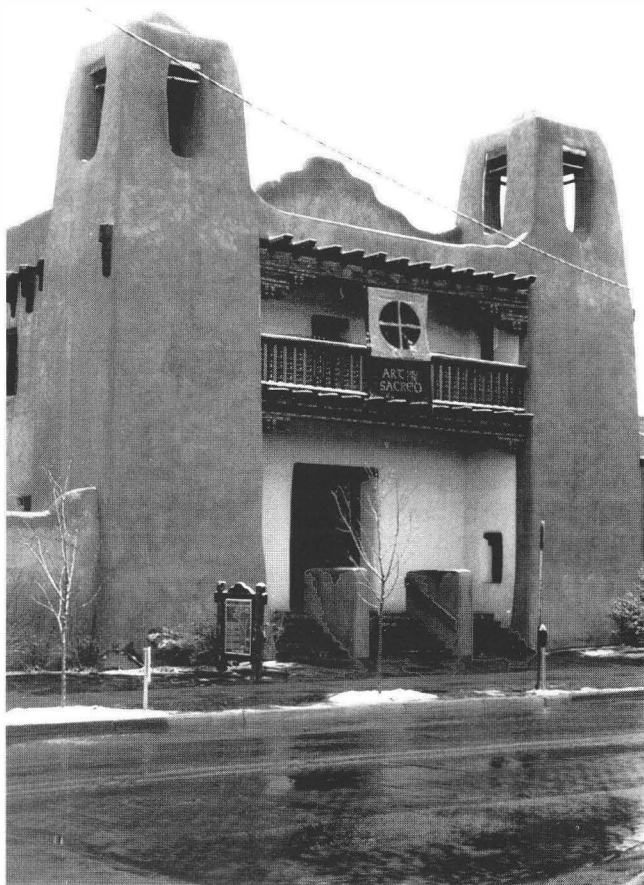
Freedom of information is, as ever, serious business. Of course pluralism, in governing systems and in the press, does not guarantee progress, but without a doubt the lack of it guarantees the failure of any programme of sustainable development.

Martha Cass



Cartoons by Julia Dry.

'...nosing into every corner of governmental incompetence'



St Francis Auditorium, Santa Fe.

Courtesy David Yarbrough

ART AND THE SACRED

Santa Fe, New Mexico, March 1991

ORGANISED BY Kairos in England and the Dallas Institute for the Humanities and Culture in the USA, this conference brought together a wide variety of speakers, performers and artists, and attracted an audience of several hundred people. Santa Fe, with its Pueblo Indian and Spanish heritage and including the site of the oldest church in America, made a beautiful and appropriate setting. In addition to the lectures in the Museum of Fine Arts, there was an exhibition of works by the presenters and others in the historic Santuario de Guadalupe.

The speakers and performers came from within and outside specific sacred traditions. There were presentations of Navajo pottery, Tai Chi, Hindu Temple dancing, Gregorian chanting, amongst others – and a fascinating talk on Coptic Iconography given

by Stefan René, an iconographer trained in that tradition.

Amongst the speakers giving an overview of the subject was Kathleen Raine (who could not appear in person but spoke via videotape) on the 'vertical' dimension of poetry, which she explained as that special vision through which the natural and imaginal worlds are seen as one and which, when utilised, makes all art sacred. The conference closed with a public lecture given by Keith Critchlow on Chartres Cathedral. This was a *tour de force* representing twenty years of study and original perception on a great extant example of sacred art.

One of the most interesting themes to emerge was the problems involved in creating or presenting sacred art when that art has become decontextualised from its tradition. The orders which govern most sacred art have traditionally been hidden, protected by the religion in which it existed. In the late twentieth century, however, many sacred art forms have become available to a far wider constituency, and not only to those governed by their parent tradition. How to respect the real integrity of these forms, whilst allowing them to transcend the confines of the orders from which they originate, becomes a real test of the tact of any artist aspiring to the sacred.

Jane Carroll

SCIENCE REVISITED

London, March 21st–22nd 1991

SINCE 1981, IBM have been sponsoring high level scientific conferences in order to demonstrate – to an invited audience of academics, industrialists and government officials – that it is a serious and active member of the scientific community. To this end, past events have included an impressive, and international, line-up of contributors under titles such as 'Science and Intelligence', 'Science and Paradox' and 'Science and the Unexpected'.

'Science Revisited' marked a departure from previous years. Whether because their aim has been achieved, or whether economic winds are blowing cold, IBM withdrew their sponsorship this year. Consequently this conference was open to anyone who wished to attend (and could afford the not inconsiderable fee!). Fortunately for us, one must add. The brochure promised that "We have selected speakers of international stature, at the leading edge of human knowledge, enthusiastic and able to communicate their topics with

style. It should be enjoyable". Indeed, they were, and it was.

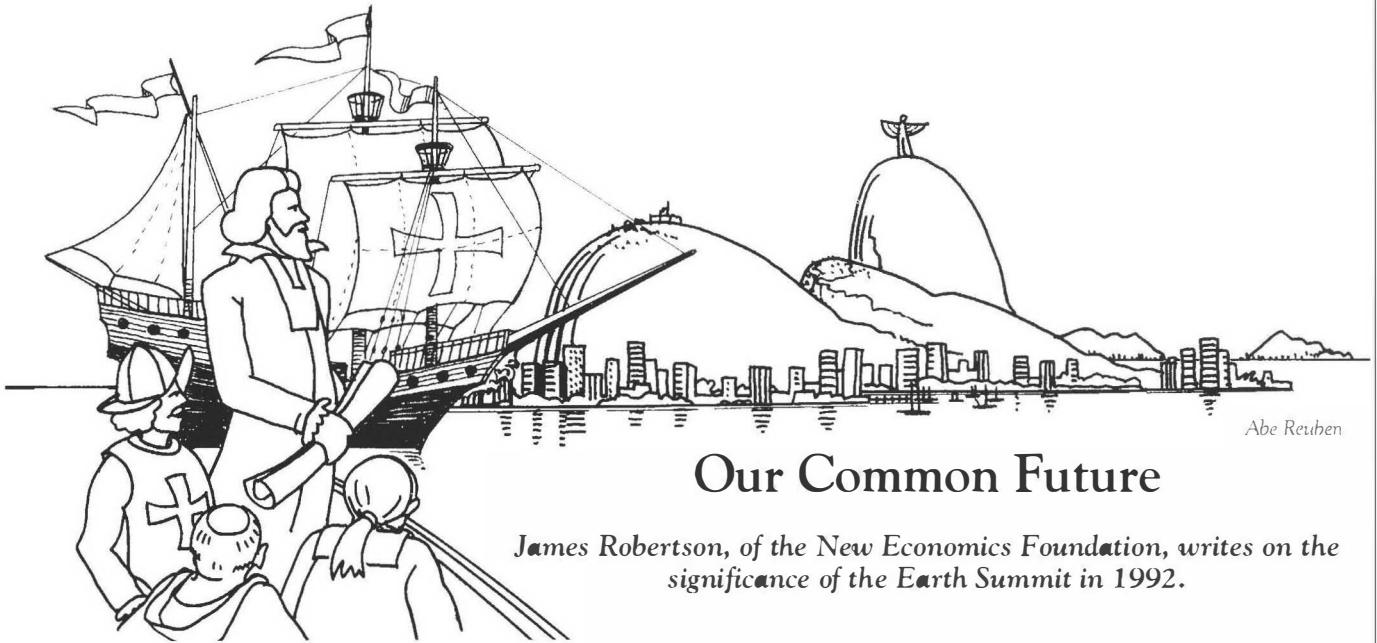
Much of the excitement of the event must be attributed to Leslie Banks, the organiser, for bringing about such a mixing of minds. To juxtapose a talk by His Holiness the Dalai Lama on 'Time and physical existence according to Buddhist philosophy' with one by Professor Paul Davies from Australia on 'Time and physical existence in modern science' requires vision and planning. Add to these Professor Robert May from Oxford speaking on chaos theory, Professor Sir Herman Bondi on the role of courage in scientific investigation, Professor Thomas Gold of Cornell on a new theory of carbon-based fuels, Richard Dawkins on evolution and Professor Sergei Kapitza, President of the Physical Society of the USSR, on the relationship between science and the military, and one can begin to form an idea of the kind of gathering this was. In this constellation of fourteen stars, most were of first magnitude brightness, and space unfortunately does not permit a mention of them all.

During breaks, participants rubbed shoulders with speakers, and even invited further discussion – a refreshing change from the usual conference format which sees speakers whisked away as if by security police. One of the aims of this conference, in the mind of Leslie Banks, has been that people who feel "hungry and interested" in science should have their vision expanded by being given a "broad overview... of the essential knowledge which powers our cultural revolution". In the presentation and the conference literature, he continually invited correlation with the traditions of wisdom; as demonstrated by this quotation from the publicity brochure:

"Be not arrogant because of your knowledge, and have not confidence because you are learned. Take counsel with the ignorant as well as the wise, for the limits of knowledge cannot be reached, and no-one really knows the end".

Wisdom text from the Old Kingdom –
'The Instructions of Ptah – hotep'

Alison Yiangou



Our Common Future

James Robertson, of the New Economics Foundation, writes on the significance of the Earth Summit in 1992.

THE YEAR 1992 will be an important milestone in the run-up to the year 2000. For the first time in history, representatives of all the peoples of the world will gather together to discuss our common future. They will meet in Brazil at the United Nations Conference on Environment and Development – officially called ‘The Earth Summit’ – in the first week of June, coinciding with World Environment Day and the 20th anniversary of the 1972 Stockholm Conference on the Environment.

The conference will mark the culmination of a process of worldwide study, consultation and debate that began in 1983 when the United Nations General Assembly set up the World Commission on Environment and Development with Mrs Brundtland, now Prime Minister of Norway, as chairman.

The Brundtland Commission's report, ‘Our Common Future’, was published in 1987. It called for a “new development path that will sustain human progress not just in a few places for a few years, but for the entire planet into the distant future”. Thus ‘sustainable development’ became the goal not just for the developing nations, but for the industrial ones as well.

The Brundtland report has been criticised – rightly, in my view – on a number of points, including its support for a “new era of economic growth” and its acceptance of conventional western development as a desirable goal of human progress. But, nonetheless, it is generally agreed that Brundtland has been outstandingly successful in attracting attention to the global crisis of environment and development. The idea of sustainable development is now almost universally accepted, even if there are still

wide differences of opinion about what it actually means!

The 1992 Process

A worldwide ‘1992 Process’ is now well under way, following up the Brundtland report and preparing for the Summit. The following are some of its features:

Firstly, there are a number of international Working Groups which are looking at the protection of the atmosphere, protection and management of land resources, conservation of biological diversity, and environmentally sound biotechnology; at the protection of the seas, coasts and freshwater supply and quantity, the management of waste etc.; and considering how “to deal with legal, institutional and related matters”. Although there are some important differences among scientists about the first two groups of topics, it is the third which raises the most controversial issues, as we shall see.

Secondly, all countries have been asked to prepare national reports on their own responses to the challenge of sustainable development. The scientific community, industry, trade-unions and non-governmental organisations (NGOs) are to be involved, as well as the governments themselves. Some countries, such as Australia and Canada, have been taking this national aspect of the preparatory process very seriously; others, such as Britain, unfortunately rather less so.

Thirdly, there have been a number of regional preparatory conferences. That for Europe and North America, organised by the UN Economic Commission of Europe, was held in the beautiful, sunlit, Norwegian city of Bergen in May 1990. The inter-gov-

ernmental conference was accompanied by official international conferences of industrialists, trade unions, scientists, youth organisations and environmental NGOs. But, although so broadly based, it was clear beforehand that these official arrangements were going to fall short of what was needed; they were not participative enough, lacked commitment to action and failed to recognise that conventional economic imperatives and structures are inherently and systematically disabling for people and destructive of the environment. So a Popular Forum on Solidarity, Equality, Environment and Development (SEED) was arranged as a counter-meeting. This turned out to be by far the largest and most active of all the Bergen gatherings, with over 500 people from 40 countries, including a number of us from Britain.

Different Visions

The opposition between the official and the SEED approaches at Bergen brought out very clearly the controversial side of the ‘1992 process’. It reflected the two opposing visions of the future that in ‘The Sane Alternative’ I called hyper-expansionist (HE) and sane, humane and ecological (SHE). The divergence of approach will have become even more evident by the time The Earth Summit itself takes place. And other events in 1992 will help to sharpen it.

In particular, 1992 will be the 500th anniversary of Columbus’ landing in the Western hemisphere. The actual date is 12th October, but the year 1992 itself is the anniversary year and preparations are already well in hand to mark it as such.

Many people of conventional European, or Western, outlook, will be eager to cele-

brate Columbus' 'discovery' of America – as if the indigenous peoples of the continent did not exist when he arrived! From the Eurocentric point of view, 12th October 1492 is still seen as an unqualified 'good thing', as in Sellar's and Yeatman's '1066 and All That'; an historic milestone in the upward progress of the human race from savagery to civilisation.

To the indigenous peoples of North and South America, however, it is another story. They are preparing to mourn 1992 as the anniversary of a terrible historic disaster – a disaster which led to the loss of their traditional freedoms and livelihoods, the devastation of their lands and the destruction of their culture. The same story continues today for people like the Yanomani and other forest dwellers in the Amazon basin. And the same is true for other non-European peoples all over the world. For them, Columbus in 1492, and Vasco da Gama sailing to India round the Cape in 1498, signify the beginning of half a millenium of European world domination. For them, 1992 seems more like an occasion for European repentance than celebration.

Questions

So the Columbus anniversary will highlight the question of how progress and development are to be defined, and who is to define them. A generation or two ago, this question might have been more easily brushed off. It might have then seemed to make sense to interpret the competitive worldwide supremacy of European and Western culture, and the type of worldwide development it has brought, simply as an example of social Darwinism – the survival of the fittest. As things are now, though, 'survival of the fittest' risks turning into a sick joke. For, as many Europeans as well as non-Europeans are now beginning to fear, the kind of progress European culture has brought to the world, and the direction of further development it entails, may itself be the gravest threat to human survival.

1992 is also the year laid down by the European Community for its 'single market' to be completed. The aim of this, supported by European businessmen, bureaucrats and politicians, has been to accelerate conventional economic growth. But, as the date comes nearer, the other side of the picture is capturing increasing attention. The claims of the European environment, the claims of third-world countries to receive fair and open treatment from European Community countries in international trade, and the claims of Eastern Europeans to be allowed to take part in the economic future of Europe, are all growing stronger. While the Earth Summit is arguing in Brazil whether the

Aims of the Earth Summit

- An 'Earth Charter' that will embody basic principles which must govern the economics and environmental behaviour of peoples and nations to ensure 'our common future'.
- Agenda 21: a blueprint for action in all major areas affecting the relationship between the environment and the economy. It will focus on the period up to the year 2000 and extend into the 21st century.
- The means to carry out the agenda. This includes making available to developing countries the additional financial resources and technologies they require to integrate environmental considerations into development policies.
- Agreement on strengthening institutions in order to implement policies and practices.
- The signing and/or agreement of various international conventions on climate change, biological diversity and forestry which have been negotiated beforehand.

conventional European approach to economic development is still appropriate for the world, Europeans will be arguing in Europe whether that approach is still appropriate for Europe itself.

So, underlying the strictly environmental issues – global warming, pollution, conservation – the Summit will be about two conflicting approaches to the future development of the world's economic structures, and about the interests, institutions and ideas that dominate them today. Should the patterns of world development and trade and finance continue to reflect the interests of rich, high-consumption countries like the USA, Britain, Germany, Japan, France, Canada and Italy – the 'Group of Seven'?



Should the governments of those countries continue to have so much control and influence over the policies of the world's main economic institutions such as the World Bank, the International Monetary Fund and the General Agreement on Tariffs and Trade – especially now that the activities of these bodies can be shown to have gravely damaged the interests of many Third World peoples and their environments? Or, in 'The Decade of Democracy' as the Group of Seven themselves hailed the 1990s in Houston last year, is it time for the peoples of the world to begin to develop more democratic economic institutions for managing our common future?

New Economics

In London in July this year these arguments will be rehearsed. In 1984, when the Group of Seven met in London for their Economic Summit, the first counter-summit was held alongside it. TOES (The Other Economic Summit) has now become an annual event in the calendar of the rapidly growing international 'new economics' movement. A thousand people took part in TOES at Houston last year, and two thousand in Paris the year before. This year, the seven-year cycle will come round to Britain again, and TOES '91 will be held alongside the main Summit in London on 15th and 16th July.

Many of those who take part in TOES '91 will see it as part of the '1992 process'. They will be helping to prepare the ground for the twenty thousand activists from people's movements who are expected to gather in Rio de Janeiro in June next year from every part of the world. They will be helping those twenty thousand to insist that The Earth Summit initiates an historic change of direction – to a new, enabling and conserving path of development for people and the earth in the 21st century.

James Robertson is the author of 'The Sane Alternative' (revised edition 1983), 'Future Work' (1985) and 'Future Wealth: A New Economics for the 21st Century' (1990).

Maurice Strong, Director of the Earth Summit. He has said of it: "The Earth Summit will address the linkages between the various sectoral issues to an extent not yet attempted. Whether we are dealing with climate change, land resource management or biodiversity, there will be an unrelentingly integrated approach..."

"What is of the utmost importance is that the Earth Summit and Agenda 21 be seen as agents of profound change. We are, if successful, looking forward to a whole new vision whose dimensions may surprise us. The behaviour not only of governments but of individuals everywhere will be altered."

Photograph courtesy of UNCED.



Business MATTERS

New ideas are entering the business arena which may radically affect not only the way businesses operate, but also society at large. Many businesses are giving increasing priority to service and to quality, whilst a growing number of consultants emphasise that, in order to remain competitive, a business must concentrate upon the personal development of its employees. In the food trade top executives meet to discuss their response to the 'ethical consumer', and Sainsburys appoints Jonathon Porritt to its Board. Reports of such developments are no longer confined to the business pages of the press, but appear in the main sections, showing how public interest and awareness of these matters is changing.

An indication of the scope of change is given by Rosabeth Moss Kanter, Professor of Business Administration at the Harvard Business School and editor of the highly influential Harvard Business Review. Business leadership of the future must be through vision and values, she says, not through systems and structures as in the past.

'Business Matters' is a new, regular feature concentrating upon those 'visions and values' which are consistent with a unified perspective. It will include interviews, reports, reviews and profiles of companies and people.

Doing the Truth

Alison Yiangou talks to Gary Davies, Business Consultant

WHEN AT THE age of 46, Gary Davies left 20 years of work as a parish priest to enter the world of business consultancy, most of his acquaintances took it to be some kind of denial. For Davies himself, however, it was quite the opposite. Fond of quoting a line from the poet Sydney Carter: "By Christ or by any other name / The shape of Truth remains the same", he saw the move as an opportunity to "deal with the same

truth in myriad forms", and to apply principles learned in an explicitly theological context to perfectly normal issues about people and business.

He helped to set up a successful London-based management consultancy called Results Partnership, which works with senior executives – chief executives or main board directors from a wide variety of industry sectors – in one-to-one counselling, helping them to achieve a new level of personal, team and corporate performance. Through this close contact with large companies, he has become keenly aware of the wider changes that are currently taking place within the international world of business. He sees business as a primary focus of inter-

action: it is necessarily affected by developments within society as a whole, whilst at the same time, it is "perhaps the single most potent agent for change in our world at this moment".

Personal Responsibility

Davies is particularly interested in the way that a company's attitudes towards its employees, and the employees' expectations of the company, are changing: "There is a dawning recognition," he says, "that in an instantaneously communicating world, where another company can replicate your goods, services and products with frightening speed, the only real way of remaining on the leading edge is to develop your 'people resource', and to unlock hitherto untapped potential. In any organisation there are skills and experience which are never utilised, and in order to unlock them, people have to be developed in a holistic way. That in turn will create a sense of well-being which will considerably enhance their contribution to the business".

One aspect of this process is to give employees the opportunity to be involved with the business as a whole, not just with their particular jobs. Even a young girl filling shelves and moving boxes in a retail store will contribute much more effectively if she is taught how a six million pound store works, and what the overall thrust and intention of the business is. According to Gary Davies even a simple step like this is considered revolutionary at the moment, and only a tiny handful of people are conscious of it. And he

Photograph by John Farnham



a challenge to their world view, will fight to defend it. At the moment many companies are doing the right things such as environmental audits to avoid bad publicity, gain market share or not fall foul of legislation, but what I see as the critical turning point is when there are enough people in business who do it not for those reasons, but because they believe in it."

He believes that people like himself can help this turning point to come about in two ways. One is for them to work with the individual: starting from where he or she is, and

emphasises that at this stage, such emergent changes are driven by good, bottom-line business sense. By the end of the 90s, however, he expects the approach to be much more developed, and work will be seen as a place where the enrichment of the whole person should take place.

A major effect of this is that, as we enter what many have called the 'age of personal responsibility', people will seek to integrate their work with the rest of their lives. Gone will be the day when deeply held personal values and motivations are shelved or subsumed for that portion of the day which constitutes work. Individuals will increasingly develop their own views about the business: its products and services, its contribution to society, and the values that underpin it. "If you think about the changes that have taken place over the last few years in people's ideas about their own health, their children's education, or even religion, one sees that they no longer look to a remote figure of authority, but instead have their view about what they want and they expect to take an active part in achieving it. And it is perfectly clear that business is looming up fast for the same treatment."

Turning Point

The problem is, of course, that until values held at work do become integrated with those of home, family, community or whatever, there will remain a yawning chasm between private belief and public action. Gary Davies has examples of people ranging from American bankers to chief executive officers who have agreed with ideas of this sort, but have felt that if they tried to do anything about it they would be out of a job in a very short time. "A lot of people would genuinely like to see some of these new ways of being and doing in business starting to happen" he observes, "but they believe it would mean the end of the system as they know it. Of course in some ways they are right, and most people, if faced with

helping to give them that next insight, until eventually some sort of 'critical mass' is reached which enables them to shift their whole paradigm. This can be a slow, lengthy process, but it is the way that change often happens. The other way is to nurture the recognition that there is a historical process at work. "At some point there will be a need to openly challenge some of the axiomatic ways of thinking about business, and some of the basic financial structures by which our society is organised. Examples might be to emphasise co-operation rather than competition; or to challenge whether making a profit is the only reason for being in business together; or to try to erode the division between the money-making focus of the business community and the wider

"At some point there will be a need to openly challenge some of the axiomatic ways of thinking about business, and some of the basic financial structures by which our society is organised."

concerns of society as a whole. At the moment that would be rather like trying to kill the sacred cow, but sooner or later these questions will have to be addressed – and with extreme insight, courtesy, and gentleness.”

At present Davies, as a consultant, concentrates on the first method, working mainly with individuals on a one-to-one basis. The focus of the consultancy is on achieving objective, specified results, but the approach he takes to achieving those results is holistic. “Although the work is about helping people to go back to business fundamentals and to optimise their own effectiveness, on another level what really informs that process – what affects the way in which we focus upon issues – is the underlying value systems that people bring to that exchange; the things that we as people care about. For example, a lot of people just focus on the externals – the things they want to do – and never really consciously take account of the internal programmes that are part of what they want to achieve. We encourage clients to explore the kinds of things they tell themselves, the self-limiting beliefs that we are all deeply affected by. I help them to understand that the best preparation for effective action in the world is to change the way you think and the way your internal reality is organised. ‘As inside, so outside.’”

Does this begin to sound rather like preaching spiritual values? “No, because although in parts of the programme I am talking about things I **learned** in an exclusively spiritual context, there is no need to limit them to that. You can actually talk about anything, really, in very simple and homely terms. Not that this should be a matter of surprise, because whether it is in orthodox doctrinal terms, or esoteric terms, or homely terms, what we are talking about is distilled human experience.”

Leadership

Perhaps as an indication of the historical process that Gary Davies refers to, the ever-increasing globalisation, inter-

dependence and instant communication of today are bringing about what Professor Charles Handy of the London Business School has called a period of discontinuous change – a time when there is no obvious pattern of cause and effect, and therefore previous guidelines may no longer be useful. One thing of which Gary Davies is absolutely certain is that these challenges will demand a completely new kind of business leadership. He feels that business leaders are likely to be “the single most potent agent for economic, cultural and social transformation in the next 20 years, and will become as – if not more – important than political figures in cre-

“My grandmother used to teach me that virtue is its own reward, and the longer I work in the business community, the more I see that this is profoundly true.”

ating and shaping society”. They must therefore recognise that their responsibility extends beyond their particular business to encompass the national and international issues which affect society as a whole. Where that would leave the democratic process is uncharted territory: at the moment Davies would be content if business leaders just began to seriously examine their responsibility towards such issues as stewardship of the earth’s resources, or the problems of Third World poverty.

So passionately does Gary Davies believe that the ‘quality’ of business leadership is of paramount importance, that he is currently working to create a global resource for leaders, the Foundation and Centre for Leadership, which will draw together the experience and expertise from many disciplines worldwide. He explains that “business leaders are going to need a lot of support to go through this kind of transition, because there will be terrifying periods of doubt as to whether they

will become *persona non grata* in the business community, or be laughed out of court. One of the reasons for establishing the Foundation and Centre is to create a safe support environment where very influential leaders can start to examine **openly** together some of the implications of starting to view things in different ways – things many of them are already grappling with at an unconscious level.”

ALTHOUGH HE HAS unwavering conviction that many of these changes will come about, Davies is the first to admit that the form they might take remains a matter of speculation. “In a sense we can create the future we want, but we have to remember that it is an interactive process, because there are aspects to life you cannot control. Jung called it the unknown third of life, and the wise person will always be ready to acknowledge and ride with it.”

Equally he admits that some of the principles involved in ‘creating the future’ are beyond morality, and can work for good or ill. They can be used by a person to become more selfish, or by a business to become more graspingly competitive – what is needed is to put the heart back into them. “What we are talking about, really, is how does transformation take place? How do I change? How does my company change? Throughout his gospels St John seems to emphasise ‘**doing** the truth’, rather than simply believing in truth, and that seems so right for today. We have had centuries of theological schisms arguing about the truth, but now is the time to do it. And I think that what we will discover is that although people may start to humanise business and allow a new moral and ethical basis initially because it makes good business sense, they will discover that, by doing things for proper reasons and values, the whole thing works best that way. My grandmother used to teach me that virtue is its own reward, and the longer I work in the business community, the more I see that this is profoundly true.”

Angelic Presences

Sister Wendy Beckett introduces the work of Margaret Neve

IN THE POPULAR mind, the mystic and the misty seem to have more than a casual connection. Speak of the mystical, and one apparently conjures up images of the vague and indistinct, the ethereal and even, perhaps, (unkindly) the pretentious. Yet a spirituality that is not solidly earthed is as unconvincing as an art that rejects, in whatever form, the Real.

Margaret Neve does neither. Her works astound by their perfection of technique, *pointilliste* in the most rigorous of manners, where a countless host of infinitesimal dots are applied with infinite subtlety to wood panels with the most delicate watercolour brushes. Watercolour brushes used so skilfully for oil paint is an experiential pointer to the strange rightness of Neve's unique art. She paints what on one level are huge machines, intensely massive, somehow, even when the actual size is not large. Every detail coheres, presenting a vision that imposes its own truth with compelling power. Yet that

truth is overwhelmingly one of vulnerability, of longing, of search for the innocence we have lost somewhere in our distant past.

NEVE WAS brought up amidst the Welsh hills, and sheep are her most usual surrogate for that tranquil innocence we no longer have as our common heritage. There are animals in all her works, stylised animals, complete within themselves and acceptant of a bliss that we may not even know is potentially available. In 'Trees of Gold' she shows her file of stately sheep moving steadily forward between giant symbolic trees, trees of gold, in which every leaf is contained within the swell of the high crown, and every inch of bark glimmers with light-catching golden dots. But above the gently-rounded plaits of the distant trees, soars an angel, a being as frequent in Neve's world as are sheep. (Angels belong as by right to these tender visionary landscapes.) The angel raises on high the

praying arms of a Roman ornate, those images of the human need of God that mark the burial stones in the early Christian catacombs. This angel does not yearn so much as bless. From the praying arms there rains down a golden shower, delicately repeating the shower of the starry sky behind, and both the trees and the sheep are visibly, before our very eyes, made blessed. But – and the secret force of Neve's vision consists in this sad realisation – they do not know they are blessed. They are wholly enveloped by the divine goodness, in the sense of "Truly God was in this place and I knew it not". No artist has less of an admonitory finger than Neve: it is obviously herself she questions and warns. We share in her unexpressed grief, her longing.

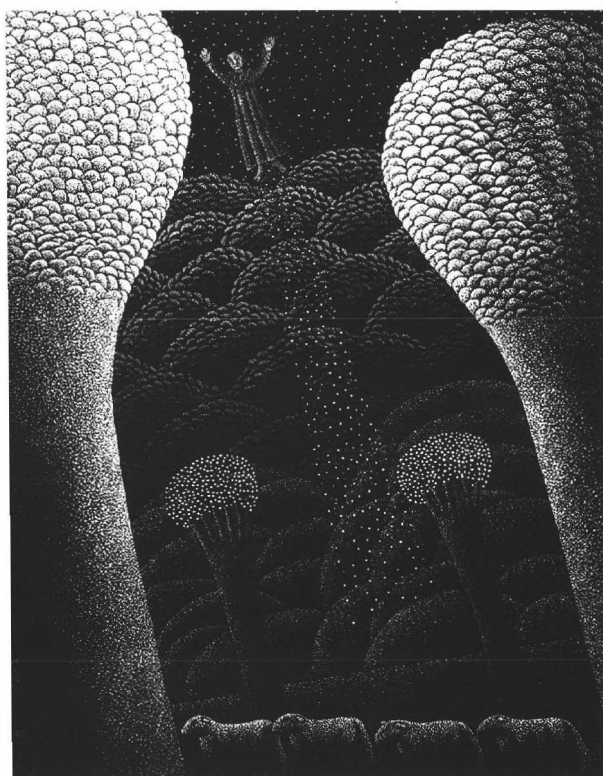
Yet she can, simultaneously

and paradoxically, suggest that we are already there where we long to be. 'The Garden of Eden', which is the title of one of her most moving works, shows a world rising in steps from the bliss of the grazing sheep at the bottom, up to the setting sun and the bare bleak hills at the top. In the centre, a tiny scarlet angel drives out of the sacred space a tiny mourning Adam and Eve. But when we look more closely, (Neve demands very attentive looking), we notice that they are not being driven, in fact, up towards the bleakness but down towards the radiance. The angel is herding them *into* Eden, though this is not what they seem to understand. Have we ever truly left our Paradise, says Neve's art, or would we still be living there, are still living there, with the happy sheep, if we only understood our condition? Her world is immensely organised (I used the word 'machine'). Everything in it coheres, makes sense, obeys a rational and yet poetic order. There is always 'A Path through the Wood', as in another work, in which an unseen angelic presence leads the sheep at sunset: unseen by the sheep, and may it not be so too for us?

Making us ponder these mystical questions, in the bright clear light of her uncertainties, and see that certainty and uncertainty are two complementary qualities, is perhaps Neve's greatest achievement. Kafka thought of Paradise that "possibly, we are continuously there in actual fact, no matter whether we know it here or not". Margaret Neve makes visible that same astonishing possibility.

Wendy Beckett is a Sister at the Carmelite Monastery at Quidenham, Norfolk. She is a well-known critic of modern art, having written regularly for national newspapers and for the magazine 'Modern Painters'.

Margaret Neve's last exhibition was in November 1990 at the Montpelier Studio, 4 Montpelier Street, London SW7 1EZ



'Trees of Gold': oil on wood panel, 23.5" x 20"



'The Garden of Eden': oil on wood panel, 36" x 36"

*"Have we ever truly left our Paradise, says Neve's art,
or would we still be living there, are still living there,
if only we understood our condition"*

A Meeting Between Brothers

The last few years have seen a re-assessment of the knowledge held by the indigenous peoples of the world, and a desire to understand traditional ways of life and the wisdom they contain. One of the most exciting possibilities to emerge from this revival is of a synthesis, and a real dialogue, between ancient and contemporary modes of knowledge. In the following articles, we introduce two ways in which this possibility is currently being presented to us.



*Pamela Colorado
Photograph by Frank Hermann*

Indigenous Science

Dr Pamela Colorado talks to Jane Carroll

DR PAMELA COLORADO was born an Oneida Indian, meaning 'people of reality' (called by white settlers the 'Iroquois') of the tribe of Ongwehahwe ('the people of the long-standing rocks'), and was brought up on a reservation in the state of Wisconsin. She was one of the first Indian women to attend an American university, taking a degree in Social Sciences at the University of Wisconsin in Milwaukee, where she was the only native person in a student body of over 20,000. She went on to do doctoral work at Harvard, studying alcoholism in the native communities. It was during her doctorate that she began to take an interest in her indigenous culture, and to attempt to integrate within herself native and Western systems of knowledge.

She has since made a special study of the ancient American rock carvings and their meanings, and in 1989 founded The Worldwide Indigenous Science Network. With a membership which includes tribal elders, scientists, artists, academics and other professionals, the Network aims to forge links between indigenous and non-indigenous peoples throughout the world, researching and reviving the ancient forms of knowledge which the tribal peoples still hold. Amongst the many schemes scheduled for the next few years is a research project into the great migrations which the Indian peoples undertook in pre-history, trying to correlate the accounts given in the oral histories of the tribes with modern archaeological discoveries.

Dr Colorado now teaches at the University of Calgary in Canada. Jane Carroll spoke to her during a recent visit to the Institute of Noetic Sciences in California.

How did the Network for Indigenous Science start?

The idea had first come to me whilst I was doing my doctoral dissertation in 1977. At that time, I was having great difficulty communicating with my doctoral committee. I had excellent instruction, and it was a really demanding curriculum, but I could not communicate in the way that was expected. One day I was sitting in my apartment in Cambridge, and it came to me that it was not just that, as native people, we look at life differently. Even the way we present the knowledge and come to the knowledge is totally different from the Western way. Then I heard myself say out loud: "It's almost as if we have a science of our own!" And as soon as I thought it, or heard myself say it, I realised that that is what needs to be said, because up until that time it was only the West which could have science. The rest of the world's cultures could have culture or philosophy, but it wasn't considered that anyone else could have science.

Of course, a lot of what is in the native American world-view, or indigenous world-view, falls beyond what we would normally think of as science in a western sense – although there are some things that could be considered directly parallel; for example, the knowledge that native people have about the environment. But it was because I felt that our view is so much broader that I felt it was a good thing to call it 'science'. Knowing something about the history of science, I knew that western science is in the process of struggling for its third revolution – revolution in the sense of Thomas Kuhn's definition¹ – so I thought that maybe by calling indigenous knowledge 'science', there was a possibility of making a bridge between it and western knowledge.

Another consideration was that one can still see, everywhere, the destruction of native lands and tribal people. The people have never been able to find a voice to stop this destruction. This is perhaps because of the language that we use; not only because of actual linguistic differences, but also the way we have been educated and learnt to communicate with western people. For instance, we have had available to us the language of anthropology, because in the past anthropologists were the only educated people that ever spent time with us. But these people were clearly not doing the job of preventing the annihilation, for even in the 70s it was becoming clear that things were getting very dangerous; there was worry about the survival of tribal people globally and about the survival of the planet.

So my feeling was, that if I could find a way to talk about the native sciences, and about how much fuller and richer they are in many ways than western science, perhaps the western scientists would see something that they could learn from. Then maybe they would get involved with us, and then maybe they wouldn't kill us anymore. I thought of it that simply, as a protection – not only for indigenous people but also, perhaps, for all people.

Can you say in what way indigenous knowledge is 'science'?

When I looked around at what I had learnt through my education, I asked myself what, in western society, carries the weight that our indigenous knowledge does in ours? What is



Pyramid of the Sun, Teotihuacan, Mexico.

Courtesy Peter Newark's Western Americana.

equivalent in terms of the value that we put on our knowledge systems, including the ritual and all that's in it? I concluded that it had to be science, not religion or philosophy, for it seemed to me that science is held in such high esteem in the west. Since we hold our knowledge system to be spiritually based and, in a sense, spiritually driven, I wanted to find an equivalent knowledge system in the west that would be capable of 'carrying the weight of God'. And again it looked like science to me.

If you want definitions of what indigenous science is: some people have called it natural science, others have called it life science, some have called it woman science, but for my own purposes, I go back to *sciens/scientia*, which means 'to know' in its largest sense. Native science is a way of bringing people to a higher knowledge, and one of its goals is to bring us to the *Gü Lai* – 'the still quiet place'. In other words, our religion and our spirituality are built into it. Another thing that can be said is that native scientists, through their rituals and songs, etc. are working all the time with energies – the energies of the earth – in a way which is just as precise as the way western scientists work.

How have people responded to the idea of indigenous science?

In 1977, it seemed as if I had a tremendous nerve to think that tribal people would have anything at all to contribute to western knowledge, and I was considered quite radical.

People said they were interested, but they did not want to know more. Although even then there were a few who said, this is really good stuff, have you written about it? Of course I hadn't, because I had not worked out any way of talking about it properly. So nothing much happened until two or three years ago. By that time, the environmental crisis had deepened, threats to the survival of tribal people had sharpened, and the attention given to certain environmental issues like the rainforests and the problems in Brazil had focussed the world's attention a little on tribal people. Then, in 1987, along came the Brundtland report. It is rather weakened as far as tribal people are concerned, but at least the commission's report says: go and learn from indigenous people, because they are the last reservoirs of the knowledge of how to live sustainably with the environment. Of course, they did not do anything about seeing that it would happen or make any suggestions about how it could come about. But it was from there that the inspiration came for the Network.

One thing that is important to add is that if I had tried to do this work before now, it would not have happened, because in tribal peoples' view, especially in the Americas, it wasn't appropriate to talk about certain kinds of knowledge. They were considered secret; we just didn't share them, not among tribes and definitely not with the western world.

Is there is a specific reason for this?

Yes, at least in the Americas. I haven't checked it out in the other parts of the globe. In our oral tradition, it is said that there was a very definite decision made, at some point, not to talk, not to share our knowledge. I did some research recently into where that policy originated, and found that it was in Mexico at Tenochtitlan in 1521.

You see, people knew then, through our scientific practices, that we were entering a time they called the Dark Sun, which would go on for 468 years. During this time, consciousness would go through darkness. In fact, around that time it is recorded that there was a flare-up of solar activity with enormous sunspots. These sunspots, which were visible to the naked eye, made the sun look black.

Prior to the arrival of the Dark Sun, the spiritual and scientific community prepared the people. These preparations were four or five fold. The first was that the sites of knowledge – such as the pyramids and the petroglyph sites that dot the Americas – those traditional universities would be closed, and the knowledge would no longer be recorded; neither written down in the case of the Aztecs or Mayans, nor enacted in the big centres of ritual, like the pyramids. This is why, when the white people came, they found so many of the ancient sites apparently abandoned. Secondly, the people were told that the ancient teachings would have to be pre-

served within family structures, and move to the personal domain of our own hearts. Thirdly, native tribes would stop the cycle of international gatherings and as a result, the knowledge would become scattered to all the directions.

It was said, at that time, that only two things would stay open – we would keep our languages alive, because so much knowledge of our ancestors is in that; and secondarily we would keep our spiritual contact with the Great Spirit, and that would stay open always. It was understood that this layering of activity would encode teachings on our consciousness, just as the ancients carved their knowledge into rocks. And like the rocks, the knowledge or consciousness can be entered into, now, only with the correct 'key'.

I have a document which records this prophecy, which I found in Mexico City just last February. In it are the words of Cuauemec, one of the last Aztec chiefs. Cuauemec had the job of standing in front of the thousands of people and deliv-

ering the horrific prophecy of the Dark Sun, telling them that this is how they were to live, how they were going to survive for the next 400 years. The reason that such a document exists is that the Spanish had already arrived in Mexico City, and there was a Catholic priest present at the gathering, who recorded it. It is written in Spanish and Nahuak, which is an Aztec language; after I found it last year, I brought it back to North America and had it translated. It is a very powerful and moving speech.

Many people still assume that the native peoples of the Americas always lived just as the new wave of Europeans in the 1500s/1600s found them. But that is not true. What they found were people who were under attack, and who were implementing the instructions they had been given for survival through the Dark Sun. For instance, at the time of contact, many of the native communities had become pallisaded, stockaded villages, and people weren't mixing with each other anymore. When they did mix, the contact was often hostile.

It had been different before this time?

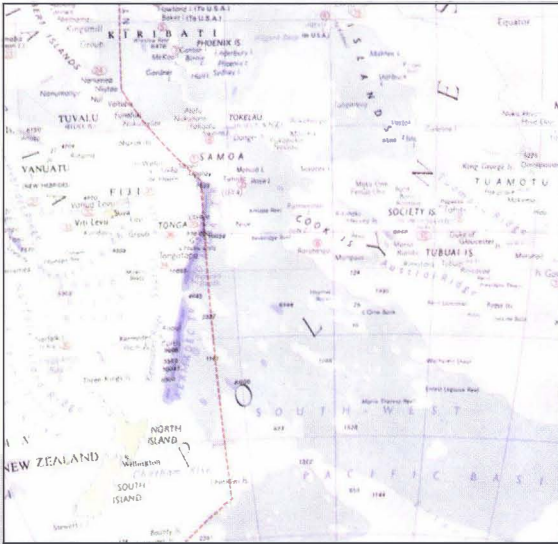
Oh yes. According to our oral history there had been many, many contacts, not only between the different peoples of North and South America, but also across the Pacific Ocean and across the Atlantic Ocean. There were established trade-routes, and ways of exchanging knowledge. The contacts began to be different in the 1500s. For instance, I come from a tribe up in the north-east, by the Great Lakes, and my people used to come down to Mexico City for what we might today call 'conferences' – policy-making sessions – about every six years. These were attended by peoples from all over the Americas, and also by tribes which came over the Pacific

**Our sun has hidden.
Our sun has disappeared from sight.
And in complete darkness
it has left us.
But we know that it will return again.
That once again it will emerge
and will shed its light on us anew.**

**But while it is there in the place of Silence
let us quickly reunite, let us embrace one another.
And in the center of our being let us hide
all that our heart loves
and which we know to be a great treasure.**

*Extract from the translation of the original prophecy,
given 12th August 1521, in Tenochtitlan, Mexico.*

A MEETING BETWEEN BROTHERS



Hokule'a, the traditional double-hulled sailing canoe built by the Polynesian Voyaging Society, on its great 'Voyage of Re-discovery' between 1985 to 1987. This journey was accomplished without the aid of modern navigational instruments, using the sun, the stars and the moon, the waves, the winds and the movements of the wild-life of the ocean, as guides. Starting in Tahiti, the canoe sailed to Samoa, Rarotonga and New Zealand and returned via the same route. Photograph by Mike Tongg, who was one of the crew members.



Ocean by boat. They stopped after 1521.

All this is in our oral history. But I know, being a western-trained scientist, that if I tell someone it is in our oral history, they'll say, prove it. Well, one of the evidences of all this – in addition to the written document – is that amongst our surviving traditions, is the reading of *wampum* belts. These are beaded belts made out of shells, and they are a couple of thousand years old. They are mnemonic devices, used to trigger your mind, and they're memorised; people who read those belts are trained from early on to be able to do it. After I heard about this prophecy in Mexico, I visited one of my chiefs and asked whether it was true, and whether there was the degree of migration and contact which I have described to you. And he said: Yes, it fits. I was really happy, because I had validated it in a traditional way.

Do you have any explanation for why the choice was to keep that knowledge underground?

Oh yes, they're really clear about that. It was for protection. They didn't want it to fall into the wrong hands: it was too sacred and too powerful.

Was Mexico in some way a centre in that period for the native peoples in the North of America, so that a statement made there could have effect throughout the continent?

Yes, but this is another thing that's tricky to understand. Because some parts of our knowledge system can be said to be very intuitive, people that weren't there knew it anyway, and felt it, and they were preparing themselves.

Then they said that after the 468 years there would be a new sun, which started in approximately 1987. This is in the Aztec calendar. You see my people from the Great Lakes come from the Aztec people, from that migration. Other native people have a similar prophecy: they may not have put it in mathematical form, but they'll tell you in another, maybe symbolic, fashion.

What is prophesied at the end of the Dark Sun is that the condor (ie the land of the South Americas) and the eagle (the land of the North Americas) will be re-united, and the knowledge of the earth – and you must understand that when we say 'the earth' in our language, we don't just mean the physical earth, we refer to something which you might call 'energy' – the knowledge of the earth will come out again and the knowledge that we have will become whole. The ancient knowledge will rise again, only this time the key to it is integration, and we have to do it with 'all the directions'.

One way of understanding 'all the directions' is that these are the colours of the races of man. As the fragments of knowledge start to come out, we will meet people, and each will have a certain piece, and as we put them together they will start to become whole again. You see, during this Dark

Sun, the knowledge has become fragmented. Many people don't realise that the different tribes do not even understand each other any more. I can understand most of the Iriquois peoples, because they speak dialects of my language, but I cannot understand our neighbours, the Sioux, except for a few words. This is important because all of our languages (there are more than 1000 in North America) contain both 'universal' words and unique local words. Indians love to hear each other's language, because it gives us the chance to discover how, by what kinds of words, we are united and how we are different.

When you talk about the knowledge coming out now, I take you to mean not the formal knowledge that was repressed or hidden four hundred years ago, but the spirit of the knowledge?

Yes – although I would call that 'formal' knowledge. What's more formal than that?

I mean that rather than being known through a formal ritual, now it might take other forms. For example, the video you show to introduce the Network mentions that modern technology has taken us to the moon and given us a view of the earth as a single whole. The indigenous people have always had this kind of knowledge of the earth, but it has taken highly analytical technology to bring it back to us. This view of the earth is becoming a kind of icon for our times, and it seems to be a combining between the two knowledges.

Except, a man named Frank White, who is a space scholar and a writer, wrote a book called 'The Overview Effect'² in which he talks about what happened to the astronauts when they went into space. Some of them had what I suppose would be called profound spiritual conversions. White calls the experience of looking down on that which we know as separate things, and seeing that it is all one, 'the universal insight'. Then he goes on to talk about 'the overview effect'; which is that it isn't just that you are standing back from what you see, but at the same time you recognise that you are a part of it. He wonders if we could find some way of creating the possibility for human consciousness to be transformed to this state without blasting everybody into outer space. It is very destructive of the environment to create those ships, we don't have the resources, and not everybody wants to be an astronaut.

Combining this with things that I have read from Thomas Berry and other environmentalists, I have come to feel that the biggest problems that we face in terms of the earth, and the whole of humanity, cannot be tackled by technology. We have the technology now to do the job – to heal the earth – but what matters is the attitudes that we carry in our minds and in our hearts. A transformation in world-view needs to occur.

So, how to provide opportunities for large numbers of people to achieve 'the overview effect' and 'the universal insight'? That is the question if the earth is to survive. And it is here that I feel that native science has something to really contribute.

Could you give an example of the sort of scientific projects the Network is undertaking?

Yes, but first let me provide some background. In our oral history, which we would estimate goes back more than 30,000 years, it is described that there were four periods in the past when the earth was created and destroyed. One was destroyed by fire, another by wind, another by ice and another by water. This information is recorded on the petroglyphs in the Americas, for example, as well as in story form. The petroglyphs are interesting to mention here, because of the questions they give rise to, such as, **when** were they made and **why** were they made?

At each time, in each one of those worlds, there was the situation in which humanity had some great lesson to learn, and every time there was a mistake made. Sometimes there were warnings, or people could see that they were making a mistake but were unwilling or unable to rectify the error, and then nature herself made an adjustment. The greatest thing that we can accomplish in our science and in our lives is to be in balance with the universe, ultimately. But each time, in these worlds, people made mistakes which led to the destruction of the world.

I have done some research into these four worlds in association with a man called Hanson Ashley, a Navajo medicine man and a transpersonal psychologist. We wanted to know how we could begin to talk about the concept of worlds to the West, and developed the hypothesis that they could be described as the evolving consciousness of humanity (and when I say 'evolving', it has to be understood that it is more like a 'revolving' consciousness, because as native people we don't look at things linearly, going from one point in a straight line to another). We also wanted to be accurate in what we said; we didn't want to distort knowledge in an



Rock carvings (petroglyphs) portraying the daily lives of the Hopi Indians. The vertical footprints indicate travel to the North or South. The style of the symbols can identify them with a particular clan.

Photograph by Kurt Michael Westermann/Fovea

effort to communicate across cultures, so Hanson spent time talking to the elders about the nature of the worlds. He now has a detailed history of each of them – and this includes the specific teachings or learnings which were of each world.

The elders agreed that you could, indeed, think about the worlds in terms of human consciousness. But the situation was more complicated than we had thought, for Hanson also found out that the people did not learn the real lessons **within** the worlds, but that in between the worlds, there was a cycle of twelve. This cycle of twelve – I don't know how many years that was – was the time when humanity had to do things to put itself in accord again – in accord with life, or with the natural world, however you want to say it. The four worlds were not the worlds of 'man', but were worlds in which nature herself went through her growth, challenges, transformations and realignments to come into balance.

So, if we are interested in discovering how to create a shift in attitude, which is necessary now in order to save the planet, and how to move from western thought to native thought, we also have to understand what happened between those worlds. What happened that somehow saved the day and permitted humanity to move into another world – or one could say, another form of consciousness? And how did our ancestors' choices accommodate or block the earth's natural evolution?

Well, many things happened, but one of the primary events was a journey or a migration. These journeys can be described as wayfinding, and it was during these great movements or migrations that knowledge of how to live in balance with the earth was recorded in the original rock carvings and petroglyphs.

This is a literal wayfaring?

Yes and no. The literal wayfaring is only one kind; but many things were happening simultaneously. It **was** a time when people physically moved around on the earth or on the water. They moved in a patterned way; it wasn't just any old way, for they knew they were going to some place for a specific reason. They were usually led by someone; someone who had the inspiration or vision of where to go. The case of the Navajo is interesting, because one of the people who led them, I think it was after the flood, was a woman, who is referred to in the histories as White Shell Changing Woman.

As the people moved about, there were lessons that they learned, mistakes that they made, risks that they took and out of those experiences they learned rituals, songs and strategies that prepared them for movement into the next cycle.

One of the things that the Indigenous Science Network is working on now, is to recreate some of these migrations. It is important to understand that when I speak of re-creating the migrations, it is not so much recreating the exact journeys and the steps; what we want to recreate is the protocol, the

mindset. We are inviting our white brothers and sisters, the scientists, to join us in this because we believe that this is something we are meant to be doing. As native people that's enough, that we have a vision to do it. In my case, it refers back to a vision that I had at a ceremony in Arizona in 1984, when the spirit of wayfinding came into the ceremony and touched my life in a way that set me on this path. But the problem that we faced was how we would be able to talk to the West about it.

Is this where your interest in the great Polynesian journeys comes in?

Yes. But before I go into that, I want to talk about the confidence level that's generated by indigenous science. Confidence is a big issue in science. In western science, the confidence that people have in it depends on how accurate it is, how likely it is we can replicate it, etc. It was confidence, for example, that brought Columbus to the Americas in the first place – confidence in the navigation instruments which allowed him to go out of sight of land for the first time in European history. He got to the New World because he knew how to use them, whilst none of the other sailors that were with him did. They wanted to mutiny, to throw him overboard, but they didn't dare because they were out on the ocean, with no landmarks to go by, and Columbus knew the navigation.

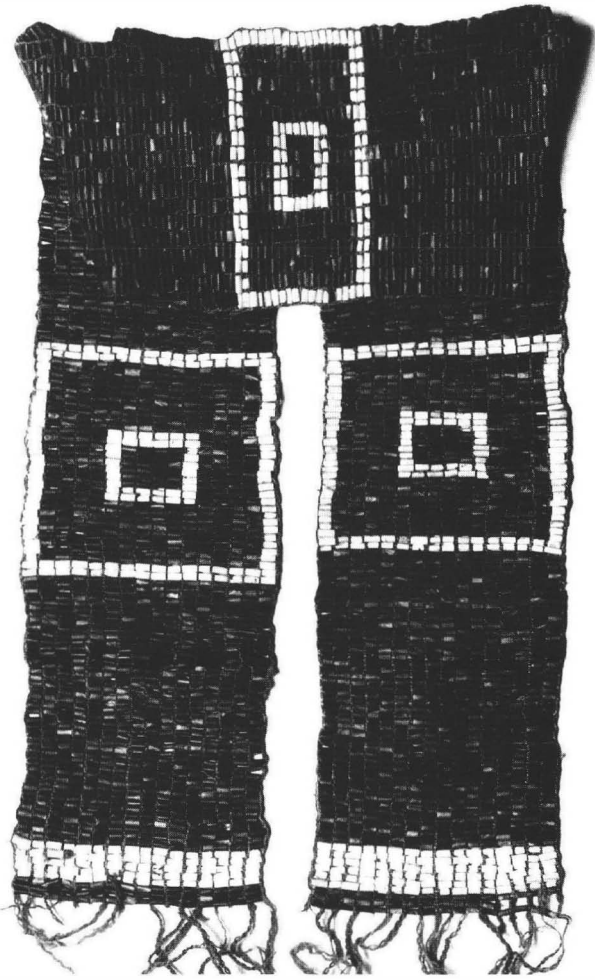
In the same way, there is a confidence that can be engendered by indigenous science. For example, the Navajo people have an extremely short life-span, about fifty years of age. Their average annual income is probably still not much more than about \$2,000 – so in an economic

sense, they live very marginalised lives. But when we first thought about re-creating these journeys, Hanson went back and talked with the medicine man who had run the ceremony in which I had had my vision, and spoke of all the things that had unfolded since then and asked him about it. Specifically, he asked about White Shell Changing Woman's journey, in which she led the Navajo people from where they lived in the South-West over to the coast here in California, to the Pacific Ocean. There, they met Indians who were ocean-going, who could build canoes, and they showed the Navajos how to navigate and what to do. The Navajos sailed to the farthest island in their journey and then came back.

Hanson discussed with the elder the possibility of recreating this migration. In the light of all I've said about the Navajo's lifestyle today, one might have expected the response to be – but how do we do it? Where will we get a grant, who will back us? But actually, the response was: well, we have stories and we have the charts to guide us, it shouldn't be too much of a problem. That's the kind of confidence that's engendered.

This illustrates as well how powerful indigenous science is,

**... the wayfinding
mindset is the knowledge
that is necessary
if we are to create a
healthy relationship with
the earth.**



Wampum headwork belt – Iroquois. Courtesy of the British Museum.

in the sense that it contains and is able to pass on information through thousands and thousands of years by its oral traditions. In contrast, how long do we think that most of the knowledge that we have today will last? We have very powerful computers, but even with them, the models change all the time, and if the electricity fails because of some kind of calamity or disaster, the knowledge is gone.

But the kind of knowledge that you are speaking of is very different from that of modern technology.

Yes, indeed. So in order to communicate with Western scientists, we have to give them a bridge, or an opportunity, to look again at these ancient forms of knowledge. And to do this we need models, and as far as the migrations and the navigation goes, it turns out that there is a good, existing example, and that is the case of the Polynesians.

For, in 1976, the Polynesian Voyaging Society was established. Its first task was to recreate a traditional double-hulled Polynesian voyaging canoe that would be capable of trans-oceanic voyages. Building the canoe – ‘Hokule’a’ – revealed some startling facts. Firstly, there were no trees left on the Hawaiian Islands that were big enough to make such a canoe, so Hokule’a could not be traditional; it would have to be a performance accurate replica which used some fibreglass instead of wood. Secondly, they discovered that there

were no Hawaiians who knew how to navigate in the traditional way. So they began to search and eventually found Mao Piailug from Micronesia, an elder who still knew the traditional methods. He was brought to Hawaii, to work with a young Hawaiian native, Nainoa Thompson. Nainoa drew from Western and indigenous sciences. He studied satellite weather charts and astronomy, and then he studied with Mao, who used stones to teach what our ancestors had known.

The result of this integrated education was the 1976 voyage of Hokule’a from Hawaii to Tahiti. This voyage was accomplished without the benefit of any instruments or charts. In 1985, on a subsequent voyage from Rarotonga to New Zealand, a distance of 1700 nautical miles across open sea, Nainoa steered a course which was only 100 miles farther than the shortest distance possible between the two points. The only reason for the extra miles was severe weather conditions.

The interesting question is, how did he do it? Well, that gets to something I think Frank White is talking about when he describes the overview effect. As native people, we learn to train our minds from the time we are children, to be centred where we are, grounded in reality, and see all the signs that are around us. For the purposes of navigation, it is necessary to see the roll of the waves, the movements of the fish, the birds and the winds, etc. In addition, you have to have the ability to project yourself out, ‘to see what it’s not possible to see’. I’m just learning this myself, but I know that it is an ability that our people have known for thousands of years, and still practice. Now our task is to see that this mental acumen, this capacity of ‘the good mind’, is not lost. And the reason why we’ve been talking about this today is that the wayfinding mindset, the ability to project ourselves out, is the knowledge that is necessary if we are to create a healthy relationship with the earth.

There obviously is a major dichotomy between indigenous science and western science. Do you see western science as something that has gone wrong, or do you see that it’s pursued a particular path which is perhaps unbalanced but which is not wrong in itself?

That’s a difficult question, because it’s got so out of hand that the temptation is to say that it was an experiment that failed. I don’t know if it’s failed or it hasn’t failed. But I can say from a traditional perspective that when we describe the form that the migrations took, for instance across the Americas, it is a cross within a circle; a cross lying on its side. Our ancestors always knew about linear thought, but it was linear thought contained in a circle of light. The Hopi prophecy, which is written on their petroglyphs and which they ritually re-enact in their cycle of ceremonies every year, tells us that what needs to happen is that the knowledge of the white brother needs to be united with the earth knowledge of the native person. *What do you think Western scientists*

or any of us should be doing in a principal way? Obviously we should be learning to take care of the earth much better than we are, but how?

A MEETING BETWEEN BROTHERS

Well, for example, two physicists asked me in Germany, "Dr. Colorado, what would you recommend if we were to do our science differently?" One thing I said was that I think scientists should extend their calculations to seven generations. I asked them what they thought they would find out if they did that, and they admitted that the results would be very different. That's one really simple thing they could do. Well, perhaps not so simple.

To expand their horizons...

Exactly. And in other directions. If you talk to scientists, you'll find out that most of them have deeply moving moments of creativity and inspiration which they say that, at the present time, they're not allowed to discuss or to bring into their science. They have to act as if it doesn't happen, and as if all of their hunches, which may turn out to be right or to be wrong, were just manifestations of sheets of calculations. So another thing that would be good is for them to begin to create forms where they can talk about the other levels of knowing. Some people of course have already begun this – David Bohm, for instance.

I ask scientists to join us at any level. I have researched the journeys in a western way – I've researched it many ways – and I've had a lot of contact with different kinds of western scientists, from archaeologists to physicists.

It does seem that there is a very narrow focus to much of Western science, and an unwillingness to accept oral history, or mythology.

Bohm makes the point really well. He says that since Einstein, we continue to practice our science as if he hadn't said what he said; and probably that vein of science, that par-

ticular very focussed approach to knowledge, will continue. What we see happening, I suppose, is that new streams of thought and science are appearing now. It's from these that I'm looking for solutions, not only cross-scientifically but also globally. In a way, I think science has already begun this, or at least the scientists have already begun; that's why a place like the 'Institute of Noetic Sciences' in California exists; that's why Bohm does the work that he's done for so many years. There is group of 'scientists for peace', and many scientists are looking for new ways. I have a lot of hope.

Is there a way, from the native American perspective, to look at the cataclysm that occurred for you in the last four hundred years? Is there a way in which it has meaning?

If you think back what I had said earlier about the Dark Sun, nobody said that it was the Dark Sun because of the coming of the Europeans. The Europeans had come thousands of years earlier (there are evidences of very early contact which I won't go into now) but then the relationship was different. Who tells the sun how to move? Not the Spanish!

We don't like what's happened, we surely didn't want it. On the other hand, that's life itself; that's the cycles of life. Perhaps the best way to say it is that we really value accommodation as a universal principle – accommodation to life is more important than judging what needed to happen. Now what is important is that we are entering a new sun.

1. Thomas Kuhn 'The Structure of Scientific Revolutions', University of Chicago Press, 1979.

2. Frank White 'The Overview Effect', Houghton Mifflin, Boston, 1987.



Indigenous people of Lake Baikal, USSR. During the last four or five years, European tribal people have been joining international indigenous gatherings. The Lappish people have been participating for some time – they have been members, for instance, of the World Council of Indigenous People – but since perestroika other Eastern Europe peoples have been coming forward – from places like Estonia where a 'pagan' tradition has been quietly preserved for five thousand years. One of the events which the Worldwide Indigenous Science Network is planning is a gathering of elders at Lake Baikal this August. The gathering will launch three global projects – a 'pipewalk' for peace and unity, a walk on the Inca trail to restore traditional agriculture and a Pacific voyage of indigenous canoes. Photograph courtesy of Channel 4 TV.

Message From the Heart of the World

Alan Ereira talks about his encounter with a remarkable people in the mountains of Colombia



Only Mamas wear a pointed hat – a house on the head. The sombreros are hand-plaited as a spiral band

In 1988, Alan Ereira was making a film for the BBC, 'The Armada Trilogy', which went on to win the Royal Television Society Award for best documentary of the year. In the course of his research, he went to Colombia to search out the source of the gold which had fuelled the armies of 16th century Spain. Whilst he was there he visited a great, recently-discovered city, 'The Lost City of the Taironas', in the jungle near Santa Marta, and found that the descendants of the people who had built it – the Chibchas, the legendary people of El Dorado – still lived nearby.

He eventually made contact with these people, now known as the Kogi, who for the last four hundred years have lived in isolation and obscurity, preserving, in cities and farms far up the mountains, a sophisticated and coherent pre-Colombian culture. Ereira was approached by the Kogi 'Mamas' – the priests, who still rule the society – to make a film which would send to the world a message about the state of the planet. For the Kogi regard themselves as the 'elder brothers' whose function is to preserve and maintain the world; and the message is to us, 'the younger brothers', to tell us that if we do not change our ways, then the world will soon die.

The film that Ereira made with the Kogi was shown in Britain last December and is now being televised throughout the world. This is a transcript of a talk he gave at Frilford Grange in February, describing the making of the film.

WHEN I FIRST went into the Kogi world, I had originally gone there because I wanted to make a film about 'The Lost City.' Since there was this extraordinary phenomenon – that the culture that had built it was still alive – I wanted to see whether they would be prepared to tell us anything about it. It took a year to establish contact and get back to the Sierra with a real invitation to meet the Kogi. It was a very surprising thing that they invited me at all, for they had refused all previous proposals to film them. I went up by helicopter to a border-town between the world of the settlers and the world of the Kogi: there are two towns side by side,

one a peasant farming village and the other a Kogi settlement. I was taken to a house and told to wait there, that I would be summoned. I had no idea what to expect. Then I was taken to another building, in which there were assembled a large number of elderly men – the word that sprang to mind was ‘sages’ – all dressed in white robes, all holding their *poporos* (the little pipes in which they keep the lime which they use in chewing coca leaves); very grave people, in the gloom by the fire-light.

They said: well, you have come to speak with us, so speak. I explained why I had come, and told them that if they had something they wanted to communicate to the outside world, I could help them. I tried to explain what a film is, and talked about all the reasons I could see why they should **not** make one: all the dangers I could see in it, the problems it might create for them and the things they would have to accept. I told them that if it was going to be a problem to bring all the things we would need – lights and cameras and generators and helicopters – then we should not do it, for I did not want to get into a situation where I assembled all the equipment and the people, and raised the money, and then was sent away because they could not bear it. This was a long and complicated speech, further complicated by the fact that I spoke in English. My assistant translated into Spanish, and then it was translated, one sentence at time, into Kogi by a man called Ramon, whom the Kogi had trained to be their interpreter. I also showed them a video camera. At the end of this, they said: we have listened to you, we will analyse what you have said, we will consider and it and we will divine. Tomorrow, we will call you again. And I was sent away.

Making a Contract

The next morning I could see them, up on the hillside, obviously divining, and later I was summoned again to a meeting. At this, a group of the Mamas stood up, one at a time, and made speeches. It became perfectly clear that they had very carefully considered what filming might involve, and that they had distributed the work amongst themselves. Different Mamas were going to be responsible for different elements, and each one spoke

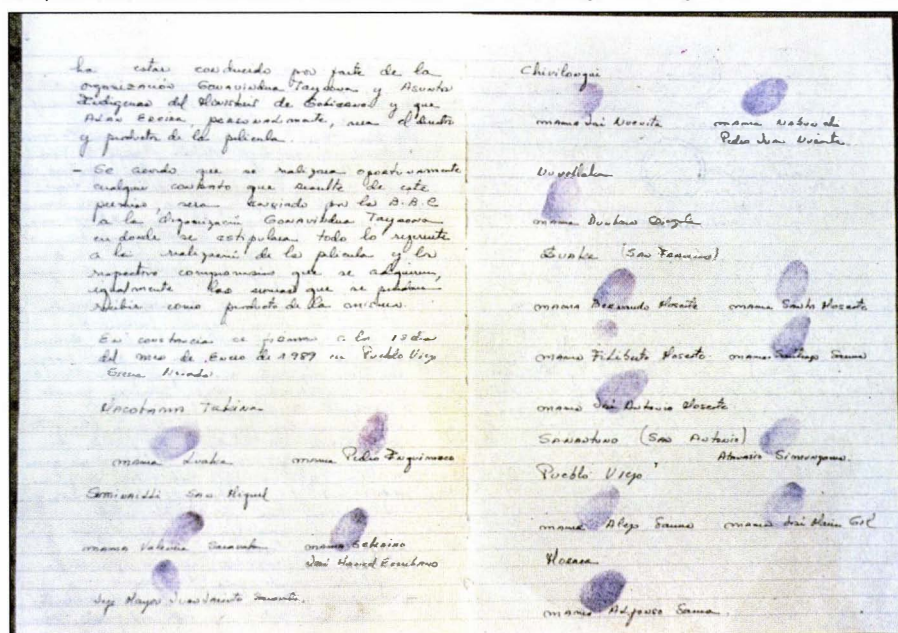
to his brief. The speeches that they made took me through the whole history of the world, explaining in the most extraordinary poetic language the creation of the world, the creation of the younger brother and the elder brother, the exclusion of the younger brother from the heart of the world and his exile in distant lands, his return with Columbus. Columbus is a word which, for the Kogi, conveys everything to do with the conquest, and they call all settlers *colonos*. Columbus himself never came to the Sierra, he only landed on islands on his first trip. It was the first exploratory ships which came down along the junction of Venezuela and Colombia where Santa Marta is. This was therefore the first place that the Spanish landed in the New World; their first contact with the native peoples, as well as the Kogi's first meeting with the Spanish. “After centuries and centuries, the younger brother passed from the other country” said one of the Mamas. “Senor Christopher Columbus came to this land and immediately saw the riches, and killed and shot many natives. He took the gold which had been here, sacred gold, gold of masks, all kind of gold. They took so much, so much, so much.”

This great epic poem went on from one man to another. It was an extraordinary experience for me, because what they related was the film that we were to

make; they spelt out everything that was going to be in it. When they had finished, they said: “Now we are going to draw up a contract, and in this contract we will put all the sequences”. I protested: “But you don't use writing. Why do you need this? I don't want it; I trust you.” And they said, “We know your world. We trust you but we don't trust anybody else. We want it in writing.”

There was a government official with me, and so she drew up the document. It was written out in Spanish, and finally signed with the finger-prints of 28 Mamas from 18 Kogi cities. (This is a large world we are talking about; there are something like 12,000 Kogis living in the Sierra right now.) The contract took a number of days to complete, because the Kogi wrote into it every sequence that they wanted filmed. I was flabbergasted, for the whole idea of a sequence was one that they had only discovered during one night of ‘analysis’, after listening to me talking to them about films for about an hour, and having seen a video camera! Even more amazing is the fact that this contract has proved to be invaluable and prevented many difficult situations. For instance, they put clauses into it which have prevented foreign television companies from re-cutting the film when they show it – something I would never have thought of.

This is just one example of the power of the Kogi intelligence, which I find



The film contract signed with the fingerprints of 28 Mamas. The Kogi have chosen not to adopt a written culture. Courtesy of the BBC.



The main highway into the Lost City connects with a Tairona system of paved tracks. More than 200 miles of these tracks are known to archaeologists, being still intact after 400 years. Courtesy of the BBC.

overwhelming. I don't think that I had ever been in awe of anyone before, but the Kogi Mamas impressed me very, very deeply. I trust them completely and I think that they know exactly what they are doing. The making of this film was very carefully calculated and it is as likely as anything could possibly be to achieve the communication which is their aim.

History of the World

The history of the world which the Mamas recount – their creation myth – has some extraordinary elements in it. It is parallel to the Christian creation myth in ways which I find intriguing. The opening is rather like St John's gospel: "In the beginning was the Word, and the Word was with God and the Word was God." For the Kogi, the first thing that

was, was 'The Mother', water, spirit, *Aluna* – all these terms refer to one thing, and like us they use the symbolism of water and earth for spirit and matter. *Aluna* is the underpinning Spirit, which is everything, which is God, which is totality. The Kogi have one idea which I found surprising but wholly sensible, and that is that *Aluna* is not pure intellect, nor disembodied Spirit, but what one might call the 'generative spirit'; it is the life-force, that which makes things live. And it is in this that there is a connection between *Aluna* and the material world, for they see that the world is alive, and a great deal of Kogi energy, of Kogi philosophy, revolves around the business of what it is that makes life live. When we try to talk about this, we use this rather crude word 'fertility' which makes it seem very primitive. But the

Kogi concepts are not primitive, for they understand that life is what we are. They have a very wonderful expression for *Aluna*; they say: "The Mother was memory and possibility", which is obviously an idea which can be explored almost infinitely. In that possibility, there is both the idea that whatever happens can only happen, whatever is can only be, because it **was** already, conceived in *Aluna*; and also it draws limits to possibility, because what has not been conceived in *Aluna* cannot be. In other words, their universe is finite.

In their creation story, the Mother conceives, through an incredibly painful process, all possibilities, everything that can be. She experiments with many possible worlds, and there are narrated entire histories of worlds, of races, of peoples, of conflicts and wars, of empires, which rise and disappear. At the end of all this, there is still nothing; for all this takes place in *Aluna*. Only then does the real world become possible, and the next stage begins when the Mother embodies out of herself the personalities, the spirit forces, who are going to make reality possible. The Mother has no gender. One way the Kogi talk about it is that at the beginning the Mother had a moustache and a beard, and she dressed like a man. But when she had sons, her sons objected to her having these male attributes! Therefore, it is only by embodying, by creating, dividing off, a masculine element of herself, that the Mother becomes feminine – for the idea of gender, of male and female, is essential to life. Then comes the process of nine sons and nine daughters, and the making of a fertile world. Of the nine worlds that are created (the daughters are the worlds), only one of them is capable of fertile growth, and that is the world in which we live.

Then human beings are created, and their function is to look after the world. One of the most important areas of Kogi philosophy for us, is that human beings are not an excrescence on the planet, not some blight on the world. The world

needs human beings. One of the problems for us when we think about the nature of the world and ecological problems, is that we see ourselves as the problem. But the Kogi say that it is how we behave which is the problem; in reality, we are the solution.

The Younger Brother

After the human beings, comes the creation of 'the younger brother'. This is a story which is very like the Biblical tale of Adam. Even the physical parallels are striking. The Sierra is 'the heart of the world'; it is an extraordinary place which, physically, is a model of the whole planet, in that all the ecological zones of the world exist between the sea and the mountain top. It is also in the middle of the world, just a few miles north of the equator, with a twelve hour night and a twelve hour day, and the Tairona culture, at its height, drew on both the Pacific and the Atlantic oceans, because of its position.

Ecologically, therefore, it is a model of the planet, and it is physically a paradise. I myself have never been so physically happy in an environment as I was in the Kogi towns. It is like the garden of Eden. And in it, was created the younger brother, who was too dangerous to remain there, and so he was given knowledge and sent away.

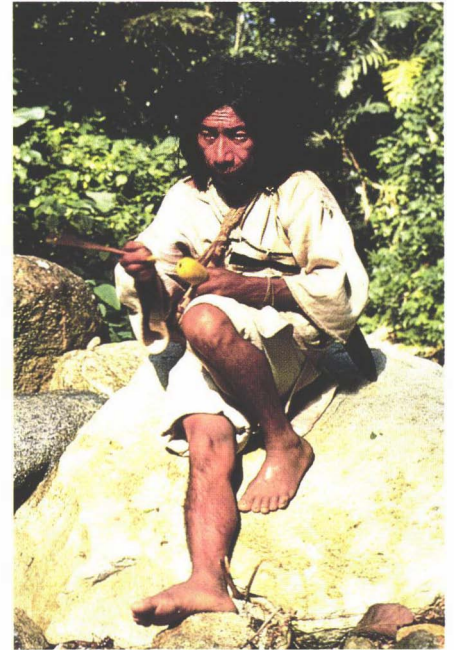
The Kogi story goes on to recount that one day the younger brother will return to the Sierra. And the end of the world comes when he has fully returned, when he has moved back with his machines and taken over the whole area, to the very peaks. And at that point, the world dies – if that is the way that it goes. In Kogi mythology, nothing is inevitable, and their prophecies are not those of inevitability, for they are prophecies in the world of *Aluna*, possibilities made out of "memory and possibility".

What the Kogi have been witnessing in the past twenty years is what they believe are the final stages of the return of the younger brother to the heart of the world. In the 1970s the Colombians built a road from Santa Marta to Venezuela, which opened up the north face of the Sierra. The Kogi have watched the road being built, the *colonos* moving in, the clearing of the forest at

the bottom of the mountain for the planting of marijuana (this was during the marijuana boom of the 1970s) and then the progress of these settlers up the slopes. They have pushed the Kogi higher and higher and higher, until ultimately they have been forced to a height where they cannot grow the most fundamental staples. First they lost cotton, then they lost even plantains.

It was at this point that they decided they were going to have to do something, to find a way of establishing contact with people who would be able to help them. For surely, they felt, not all the *colonos* could be like the people they had met in Colombia; there must be some who would be willing to give them the help they now need to survive. It is important to understand that the Kogi believe their survival to be essential: they have an absolute clarity of vision that they, the elder brothers, work to keep the world alive and to keep it fertile. This is the reason that they have survived at all from the 16th century. It is this vision which has held their society together, and forced them to find solutions to problems which would overwhelm – and have overwhelmed – other societies.

At the same time, they have also seen the catastrophic ecological changes taking place, which is precisely what they expect to happen at this point in history. In the film we show how the snows are retreating from the very tops of the Sierra at a rate of 20 metres per year, how the glaciers are virtually all gone and how the land is drying out. I saw it, it is covered in cracks and the grass is tight-bound, brittle spirals of yellow, dead stuff. But these are just some examples of what the Kogi see. They are also witnessing the extinction of species, not because anyone is killing them but because of changes in the habitat which supports them; they see changes in the patterns of bird migrations, and the invasion of new plants which have never been there before and which are wiping out the existing species. They see a whole raft of ecological change, and everything they see re-confirms their confidence in their own beliefs. This is what their mythology tells them will happen. It is extremely difficult for a westerner, with our rational minds, to go



Juan Jacinto meditating with his *poporo*

along and say, there are other reasons why these things are happening, because we don't have the same kind of total system that they have. And the thing is, their system actually works. They have known for hundreds of years that if you do this, then that will happen. We don't yet know this.

Harmony and Health

Behind all this is an idea about the way in which *Aluna* operates, which I think is easiest to understand in terms of health. Harmony is to do with health, and what is going on in the Sierra is linked to the Kogi concept of disease. The life force is chaotic; this is why human beings are necessary. Humans are the gardeners of the world. We balance what is going on – not only physically, but also, in the case of the Kogi Mamas, mentally, working with our minds in *Aluna*. Everything that happens tends to throw the life-force out of balance, and so as changes occur in different ecological zones, they must be compensated for. New balances must be achieved, so that there is harmony between the energies which make the world and the energies which make things grow.

Human beings themselves can be sources, and major points, of spiritual and psychic harmony. When a Kogi meets another Kogi, he says: "How are you?" And the other Kogi, who may be walking up the mountain at a brisk five

miles an hour, says: "I am well-seated". The idea of being well-seated indicates a state of harmony, of being where you should be, where everything is in balance between you and the world.

If we fail to be in harmony ourselves, and therefore cause a disturbance to the harmony of the world, then the life-energy becomes dangerous. It becomes uncontrolled. This is why the Kogi say to us: "You will see new diseases appearing for which you will have no medicine". They don't know about AIDS or BSE, or the other things which are afflicting our plants and people and animals, but they know that we must have new diseases because they see what is happening to the world. Their understanding of personal disease, for instance, is connected to the idea of personal harmony, so that when one of the people gets sick, the Mamas deal with it through interrogation – which they translate, perhaps not very accurately, as 'confession'. They ask the person: "What have you been doing? What has put you out of harmony, and exposed you to the danger of sickness?" This, incidentally, becomes an information system, because through it the Mamas learn everything that anyone in the community has learned. So, if someone has gone down to Santa Marta to trade or to gather shells and has had some kind of experience with the *colonos*, all that information goes back into the pool, and is brought to bear upon the problem of someone's headaches, or whatever.

They draw a clear distinction of course between the world they know of, and the diseases they know of, and the things that we produce. They make no pretence of being able to cope with the diseases which come in from outside – which are catastrophic and carry off, in my estimation, between 60% and 80% of all babies. These are mostly respiratory diseases, and they rely on our help for antibiotics and so on. But within their own world, although it may run contrary to our 'rational understanding' of such things, I could not help but conclude that the Mamas run a medical system which allows people, once they have survived childhood, to live to a prodigious age. They are fantastically healthy, and so are their animals. It is breathtaking to see Kogi horses and cattle. If you have

travelled in the Third World at all, then you come to expect animals to be disease ridden and full of parasites. But their animals are not like this; they are glossy. As to the people: well, I have met plenty of people there who are over 90. 90 is their normal life-span, and if you die before then, then it is considered your own fault! Their plants also grow at a spectacular rate.

So there can be no doubt that the Kogi are very good at maintaining the health of their world. I did not learn how they do it – how they deal with parasites in animals, for instance. The way that they talk about it is that if you behave in certain ways, then the world is out of adjustment and there will be parasites.

Message to the Younger Brother

I want to emphasise that the reason the Kogi are giving their message is of fundamental importance. Everything else to do with understanding more about their world – their society, their philosophy, their religion, and so on – is secondary to the terrifying urgency of their ecological message. I have no doubt whatever that what they are saying about the death of the planet is the absolute, immediate, truth.

What I find surprising is their optimism. They do not see the death as inevitable – but then, as I have said, the Kogi do not see anything as inevitable. There are a number of stories about what happens in the future, the best version of which is that the younger brother returns to the heart of the world to help the elder brother. One has to understand that they do not see the younger brother as a total waste of time; they value the knowledge, the real knowledge, that he was given and which they recognise that they do not have. A recurrent theme in what they were saying to me was: younger brother could help us. They expect the film to be part of the process by which younger brother returns not as a destroyer – Columbus killing the elder brother – but to help the elder brother continue with his work. For they are at the point, they continually told us, where the elder brother cannot work any more.

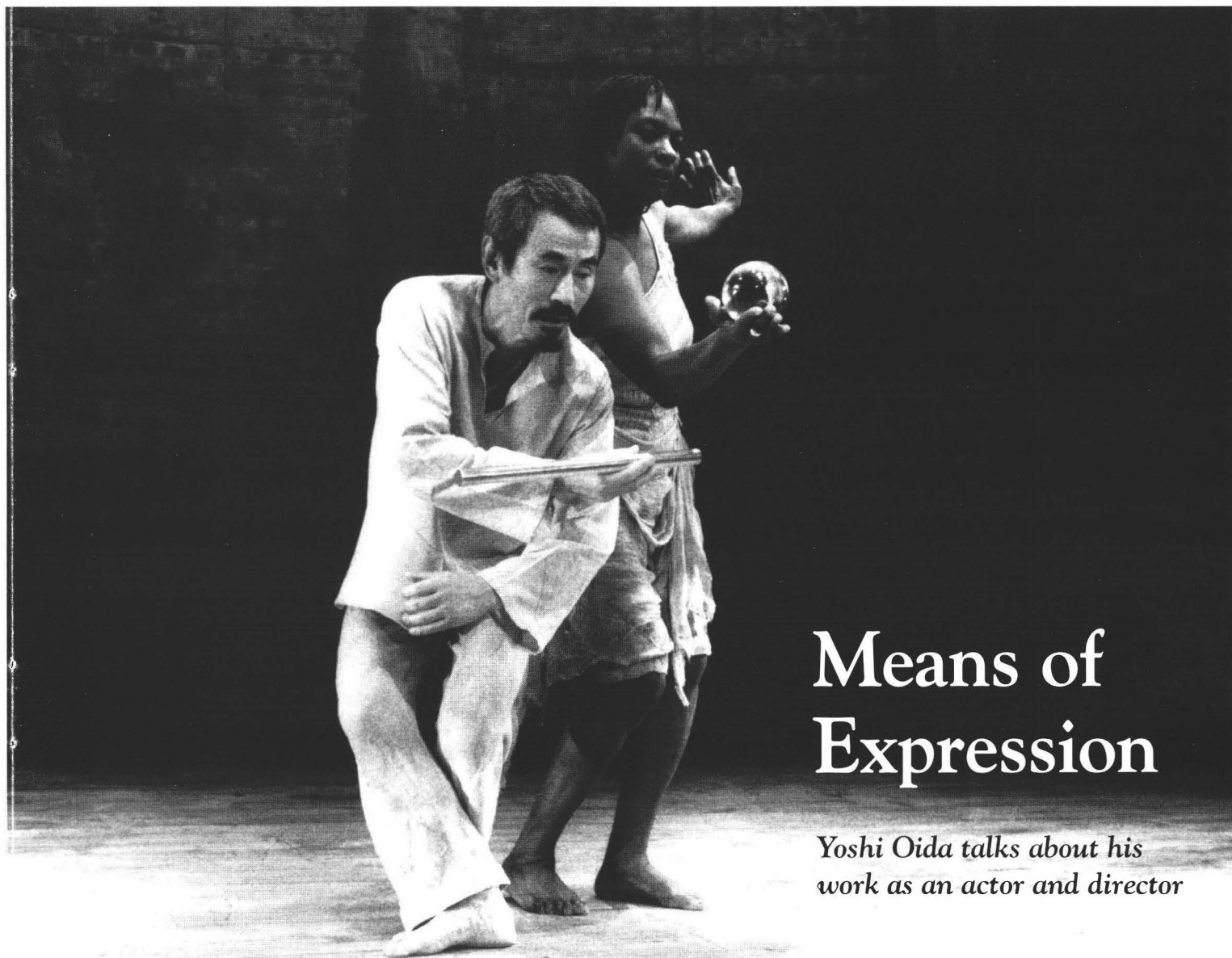
I myself have developed an enormous respect for their wisdom, and their insight into the effects the film would have. And there is already evidence that

they do know the right buttons to press – for instance, they have just received an invitation to speak at the 1992 United Nations Development Conference in Brazil, although I don't know whether they will go.

I have been working to set up 'The Tairona Heritage Trust', which has various functions. One is to help the Kogi to buy land, which will both act as a barrier to the outside world and ensure that they are not pushed further up the mountain. It will also support medical projects, because western disease is almost the worst threat to them; they need medicines. The most important aspect of it, however, will be what I call 'stabilising the frontier'. Kogis now have to go through, in a more ordered and disciplined way, what the Tibetans went through when they went into exile. There has to be connection between the elder brother and the younger brother, and we have to make that work successfully.

I am confident that the Kogi will be not be destroyed by cultural contact with the younger brother. They co-existed with the Spanish for 75 years, which no other Indian civilisation did without collapsing. They did not just have a trading relationship with the conquistadors; they had a close and intimate relationship from 1525 to 1600. Yet in 1600 they were able, when they were attacked, not only to mount an army of 20,000 people and put up a very good fight, but when they lost it, and lost their cities and their wealth, they were able to re-construct the entire society. This a unique achievement, which singles the Kogi out as very different from other Indian cultures. The missionaries have been through the Sierra over and over again for 400 years – every Kogi town has a church in it – but they have had no effect whatsoever; no converts. The intellectual coherence of the society is amazing. If they are destroyed now, it will be because of physical factors; lack of land to grow food, or lack of medicines.

Alan Ereira has written a book about the Kogi called 'The Heart of the World' (Jonathan Cape, 1990). For further details of the Tairona Trust, and of how to help the Kogi's, please contact Alan Ereira, 90 Summerlee Avenue, London N2 9QH, England



Means of Expression

Yoshi Oida talks about his work as an actor and director

Yoshi Oida performs in his own production of 'The Tibetan Book of the Dead' at the Almeida Theatre, 1990.
Photograph by Ivan Kynci. Courtesy Almeida Theatre.

Yoshi Oida started his training in Noh and Kabuki, the classical theatre of Japan, at the age of 12, at the famous Okura school. Later, he went on to become a successful actor in commercial theatre and films. In 1968 he came to Europe and began a long association with Peter Brook, becoming a founder member of Brook's experimental Paris-based Centre International de Recherche Théâtrale (CIRT), and appearing in all his major productions – including 'Conference of the Birds' (1980) and the stage, film and television versions of the epic 'Mahabharata' (1985-90) in which he played the warrior, Drona. Yoshi is not content, however, to rest on the laurels of his achievements as an actor, but is a successful director in his own right. It is because of this, he says, that he works with Peter Brook – so that he can learn from a master.

He is currently appearing as Gonzalo in Peter Brook's 'La Tempête' in Paris.

I FIRST ACTED in an experimental version of 'The Tempest' directed by Peter Brook 21 years ago. Peter had asked John Louis Barrault to find him three Japanese actors, and Barrault wrote to a Japanese professor who is a specialist in French literature. He looked around for suitable actors, and because of my background in both traditional and modern Japanese theatre, he thought I would be okay. I was 35 years old then. That's how I met Peter Brook.

The first production of 'The Tempest' in 1968/9 was the first experience Peter had of working with a group of different nationalities, although then there were only three – French, English and Japanese speaking. Now of course there are far more. Because of the May revolution in France, we couldn't do the production there, so we escaped to London and did some experimental performances at the Round

House. Later, Peter decided it would be interesting to take the idea of an international group further, and that is how the CIRT really began. Helen Mirren was there, Bruce Myers and myself. Since then, a lot of people have come and gone, and Bruce Myers and I are the only ones left of the original group.

Nowadays, everyone seems to be starting multicultural groups, but 22 years ago it was thought impossible to run one, because theatre is dependent on language. In France, for example, it was considered that French could not be spoken by foreign actors, because it must be beautifully and correctly spoken. So when Peter started, he had to find out how to make it work. What he really wanted was to find a universal form of theatre, something that could be communicated in any country, and he has not wavered from this vision since those first experiments in 1968. He may now know more than before, but basically the ideas being explored are the same: how to communicate with an audience, what the actor is, what the theatre is, and so on.

Simplicity in Theatre

Peter likes Japanese Noh theatre. Of the two Japanese traditions, Kabuki is very bourgeois whereas Noh is more aristocratic and samurai-like: it is more elegant and concentrated. Peter says you cannot love Noh and Kabuki – you have to choose one or the other, and his inclination is to simplify. During the rehearsals for this production of 'The Tempest', I was watching how he takes out all the conventional theatrical effects. You need courage to do this, because a director is always worrying about whether the audience is going to get bored, and the temptation is to put in many different elements to keep up the excitement. But Peter has the courage to take out all the inessentials and concentrate just on the space and the actor. Therefore, there are moments in 'The Tempest' which are much stronger than a very 'theatrical' performance, because of the simplicity.

For an actor, this way of working is very difficult, because there is no stage furniture and no scenery. Since you can't move in front of the scenery, you have to evoke it yourself: if there is a mountain, you must **make** a mountain. It is more interesting, because if you give an audience exact information, they just become passive. But when the performance doesn't give information, they have to work hard to work out what it all means, to participate imaginatively.

I had a very hard time when I first began to work with Peter. My acting up until that point had been based on classical technique. People would say, "Yoshi is good, his movement is so beautiful". But it was not **my** movement, it was the Japanese convention. When Peter told me not to use any sort of classical technique, I was completely at a loss; I felt as if I was floating in an ocean, clutching at a single straw – and

that straw was myself. I had had an identity as a classical performer, but when I had to be just Yoshi Oida, actor, I had no idea what my identity was. I had to invent 'actor Yoshi'. But what is invention? It is sometimes said that God created the world from nothing, but in art, creation is never from 'nothing', it is always a development from what has gone before.

Noh theatre movement is very simple and very strong. For crying, for example, you move the hand to the eye; the tear falls and you cup your hand to receive it in the palm. It is a very beautiful movement, but you cannot use it on stage outside the Noh convention. So you must come up with something else. And if you do it 'naturally', that is also a theatrical convention, and Brook didn't want that either. Not Japanese theatre, not naturalism – where could I go? I had to learn to use the interior conception of the Noh theatre and apply it in a new way. This means taking the movement from the inside, from the centre of your body, the

navel, and going out to the hand. It is not an imitative movement; it comes from the centre of the body. And it is this moving from the centre which is the interior conception of Noh.

"One acts knowing that the world is an illusion. If you think that because it is illusion, you don't need to do anything, that is not acting. You must act knowing that action is also an illusion, as Prospero says in 'The Tempest'."

Action and Movement

When working with people from different traditions, you must develop ways to make the group unify, and this is the importance of the vocal work and body movement we use in the CIRT. Peter often says that actors are like a soccer team. A production is not a one man show; if fifteen people play as one, it's wonderful, but if you have fifteen separate individuals, it's not interesting. Everybody

has their own life, their own families, their own lovers, whatever, and if they meet for the first time on stage, one cannot expect it to be good. So one must find ways of uniting them before the show, and getting them to work together.

The other thing which is developed through movement work is the physical energy which is needed on the stage; this is an internal energy which can't be seen, but which the audience immediately senses, and so one has to find it. Working together like this does not mean finding a common movement which everyone has to do in the same way. And this is an interesting thing. Take the example of a dog. If you study an African dog, or a European dog, or a Japanese dog, you find that they all move the same way. But if you study people, then you notice that they all move in their own way. An old American dancer once said to me that the Japanese move like wood, the Africans like rubber, the Indians like water. Each has a deep, deep cultural background which they cannot easily change. And why look for a universal language of movement? The Japanese can stay Japanese, you can't get rid of that; the African can stay African. Unity is not uniformity. But if you open yourself, then it is possible to find other ways of communicating with people from other cultures.



Yoshi as Gonzalo in 'La Tempête'

Photograph: Alan Wylie

In the theatre research work with Peter, we went to Africa and the Middle East, and through encountering African ceremonies and Iranian Sufi rituals, I started to have an interest in types of movement outside the theatre. I was familiar with all the different kinds of movement techniques in the theatre – Kabuki, Noh, ballet, modern jazz and so on – but I found another kind of movement within the religious traditions. I spent some time in Japanese temples because I was interested in knowing about this; I didn't go 'to seek God', but just out of curiosity as an actor. To be an actor, in the simple sense of the word, is to act, to do something. What I found through Noh theatre training and through the research at the Temples, is that through action – not 'acting', but *action* – it is possible to understand things which are very difficult to understand with the intellect or through reading books and discussion. And it was a great pleasure for me, to find a means of understanding which is not limited to the intellect. If you are depressed, you can go to an analyst and deal with it in that way, but it is also true that certain kinds of movement can change your attitude to life, which is very mysterious. It does not seem logical, but nevertheless, it happens. In the theatre, then, I act not only to entertain the audience, but also to develop myself, the being of Yoshi Oida, through action on stage, because I want to understand something which is beyond the normal, beyond the intellect.

In the 'Bhagavad Gita', in 'The Mahabharata', Arjuna says to Krishna on the eve of battle that he does not want to kill his uncle and his cousins. But Krishna tells him that he must act. It does not matter if you kill the body, because the spirit does not die, but you must act. In the same way, I have to be a good actor, not in the sense of someone who works in the theatre, but in life. Of course you can do stupid things all your life and in one sense that is also acting. But to choose the right act, to act consciously, that is what is important. To be a good actor, you mustn't become lost in enjoying your action, but learn to see it, observe it and try to find out the next step.

One acts knowing that the world is an illusion. If you think that because it is illusion, you don't need to do anything, that is not acting. You must act knowing that action is also an illusion, as Prospero says in 'The Tempest'.

Right Action

This is very important to me. When people see that society is difficult and stupid, they think that they should distance themselves and withdraw from the world. But I feel that this is a bad way to understand spirituality. People meditate, it makes them feel good and they think they have seen the light. But what is this light, if it is not connected to action in this world? The most important thing in meditation is to find what the right action for you is. You cannot separate the spiritual and the social; they go together. Everyone wants to explore, to know themselves. Of course, there are people who are fixed in their ideas about life and say, "I will work in business, and then I will retire to the country and become a farmer and end my life." That's one way. But I want to develop something more than that, so I have to find out what the right action for me is. So in a way I never know where to go next.

Fortunately, the problem is solved for the time being as I am playing 'The Tempest'! I play Gonzalo. He is not a main character on stage, so it is important for me to consider the atmosphere rather than interpreting the lines and portraying my character. The changes in feeling are important, so if the scene before mine was heavy and serious, I must be light to allow the audience to breathe, or if it was comical or light then I must be more serious. I play Gonzalo as a clever man, but also as a funny, odd personality: he is a lonely and not very successful person. Although he dreams of kingdoms, he could never start a revolution, he just talks ideas and utopias. It's the same today: lots of intellectual people talk about politics but it's just talk, they never do anything.

I particularly enjoy doing Gonzalo's speech about Utopia. I read Thomas More's 'Utopia' when I was 12 years old so it's nice to speak it on stage. More is against machines, which I appreciate. The thing that I find difficult is that in his utopia, nobody works at all. Whereas for the Japanese, their morality is to work, and to find happiness through working at something that they enjoy. We find this idea that happiness is doing nothing at all very hard to understand!

Having worked with Peter for 22 years, I feel that this 'Tempest' is one of his best productions. 'The Tempest' is Shakespeare's last play, and in a way Peter is in the same state – I don't mean that this is Peter's last show, but that he is approaching a vision that he has not approached before. Each part speaks with more meaning because of the simplicity of the production. I call it simple, but this kind of simplicity is a very difficult thing to achieve. Children might make something which you would call simple, but it is not very deep. To produce something such as Peter has, a very big vision is needed, and very strong judgement.

Yoshi Oida can be seen in 'La Tempête' at the CIRT, Paris, until the end of July.

Interview by Kathy Tiernan

Television and the Retreat from Consciousness

Dr Sean Spence

MY ABIDING MEMORY of the paediatric wards is of the prevalence of televisions. Rasping throughout the day, with a stream of talk shows and soap operas, often the volume turned off altogether but the faces miming dialogues that nobody can hear or really care about. An intrusive backdrop, a flickering face on a screen across the room replaces family or attention *per se*, perhaps placating only the fear of being alone.

Ward rounds shamble from cubicle to cubicle, the notes trolley clanking and banging, heavy and metallic; the solid gravity, the centre in an atmosphere of heat and noise, fever and crying. Often sounds reach such a pitch – the synchronised chorus from the televisions all over the ward, children's cries and screams, the speech of their parents, the buzzing and bleeping of monitors and pagers – that they merge in a cacophony of meaningless information. All sound but no content. All emotion but no substance. One is often relieved by the silence of the night.

One night in cubicle number one there was a child dying of a rare tumour. She was three years old with her hair short, as if shaven, as a result of chemotherapy. The tumour was in her system – it pervaded her as if it had taken over, as if she would never wake to be the child she once used to be. The child her parents knew, the child whose vigil they performed, slouched on either side of her body. She, curled and contorted, comatose and looking as if she would never wake up. She would not.

In the corner of the room the television eavesdropped. It played shadows of blue, white and red across the room, silhouetting the bars at the end of the bed, the forms of the parents in waiting, its light enough to reflect them in the window opposite me. I could see their tears in that window. It became a mirror

in the night. The emotions playing across the room did so without me, carried on around me. My presence was superfluous. No medical intervention would save her now. Curing is easy, but not curing is so hard, an impotence in the soul.

The gathered relatives, extended family, filled the rest of the room. Middle-aged men in suits crouched, sitting on plastic chairs, with tabloid newspapers open before them. They appeared to read the inane headlines by the glow of the artificial light, so that other agencies' realities flooded theirs. Their own state of reality must have been so great – a grandchild about to die – yet they chose instead to ruminate on external symbols, signs, secrets, intrigues, consumer durables which would not sustain them. When our own internal, subjective world becomes too real, when our own consciousness is too connected, do we then retreat into the external, the objective, the unreal?

I do not know. I know that I watched and participated in the real event, the moment the universe changed a little, while those others there were looking at the breasts and scandals, crosswords and cartoons, and the television lights offered sunlit futures in gleaming kitchens and children in clean clothes who smiled a lot.

As I step out onto the open ward, the darkness hits me like an ocean. Dark and heavy the blackness engulfs me. I walk to the nurses' station and sit down. The thought of the ocean follows me. The ocean of consciousness, that which evolves and is given, that which can be taken away. The ebb and flow of transience and I am thinking back. I am thinking back to thoughts I have thought before, other nights staring at mirrored windows waiting for the sun to rise. Other nights overseeing death in an atmosphere which is tangible – connected – numinous and immanent to me.

Thinking back to others' thoughts as they thought, perhaps the same way too. Others on a globe within another time, thinking prayers and incantations. I think in their connected-ness. And as if a scale has lifted from before my eyes, all time melts away and only the ocean remains. The still and silent sway. Silence. I am waiting for the wave. Nothing... and then, a crash and roar upon the rock, upon the bank of time. A mighty wave raining vapour and droplet, salt and essence to the air. The ocean is consciousness. The world is conscious in the night; connected and all-knowing. All thoughts are occurring synchronously, ebbing, changing form, and then a mighty wave brings forth an individual. Transformed from the groundswell of consciousness surrounding us, pervading the whole world, we condense and are born, given one short span as separate, individual identities, to do with what we will. To fly, float and experience motion; to be taciturn and tactile, experience reality in a conscious world; to grow and flower, and stretch our mighty wings like birds and find those things we must, before once again the ocean claims us, and as before we enter the waves, the ebbing, flowing, living ocean of consciousness.

I look from the hospital ward. The night is dark with the faint glimmer of crimson all along the horizon. Another cycle turns again. It is in the nature of things. The nature of what it is to be alive. I am feeling the transience with every ache of my being when they come to tell me she has gone.

Sean Spence is hospital doctor who is about to go into General Practice. He has a degree in Psychology, and besides a paper on paratyphoid, has published papers on consciousness and meaning in medicine. He is a member of the British Holistic Medical Association and the Scientific and Medical Network.

Reviews

Books

Homage to Tibet

Tibet: The Lost Civilisation

by Simon Normanton
Hamish Hamilton, 1988
H/back, 192pp, £20.00

Freedom in Exile

by His Holiness the Dalai Lama of Tibet
Hodder and Stoughton, 1990
H/back, 308pp, £16.95



The Dalai Lama in his teens. Photograph by Amaury de Riencourt. Courtesy Popperfoto.

My Tibet

by Galen Rowell and the Dalai Lama
Thames and Hudson, 1990
H/back, 162pp, £28.00

Meridian Trust Videos

Compassion and Non-violence, £20
Man of Peace, £18
Available from The Meridian Trust, 330
Harrow Road, London, W9 2HP

Richard Twinch

SINCE THE award of the Nobel Peace Prize in October 1989 to Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso – who was born Lhamo Thondup and is perhaps best known as the 14th Dalai Lama – there has re-awakened in the world an awareness of the importance of Tibet. By which I mean not just the extraordinarily beautiful plateau ‘on the roof of the world’ but Tibet as that most recent golden example of harmonious life on earth whose uninterrupted development over thirteen hundred years has been violently interrupted for the past 40.

The last 12 months have seen a great hope emerging that all is not lost and that ‘old’ Tibet might be re-born. Doors which have been shut for 30 years to this most modest, deferential and tolerant of men, have in the last 12 months been flung open as a succession of governments (Norwegian, Dutch, Australian, Belgian, German) are putting aside their fear of upsetting China, in order to bear witness to the continued injustices which beset the people of Tibet and the need for

urgent remedy. This awareness is even penetrating popular consciousness, for switching on the cult viewing ‘Twin Peaks’ the other night, I was astonished to hear one of the main characters, having just been shot, reminiscing to his tape-recorder on things he regretted not having happened during his lifetime – amongst which was the handing back of Tibet by the Chinese and the return of the Dalai Lama!

The Lost Civilisation

This revival coincides with a number of excellent publications and videos, which give not only a global understanding of the history of Tibet but also detailed insights into the way of life and thought of a people whose *modus vivendi* is dedicated primarily to the spiritual, and where compassion forms the mortar of a society whose head is held to be the reincarnation of Chenrezig – the Bodhisattva of Compassion.

‘Tibet: The Lost Civilisation’ is an account of Tibet as viewed through the eyes of the first Europeans who invaded, visited and climbed their way into ‘The Forbidden City’, as Lhasa, the capital of Tibet, was known. The book is made up entirely of eye witness accounts and contemporary photographs which often illustrate the exact events that are described in the text. A few extracts should serve to whet the appetite for a book which vividly conveys the atmosphere of the ‘Lost Civilization’ and sets the tragic events of the 1950s amidst the world struggles of the 20th century. This one is written by a member of the Younghusband Mission, (the British mission of 1904 that unintentionally became the first foreign invasion of Tibet) who describes entering the Jo-Khang – the Holy of Holies of Tibetan Buddhism:

“The air is heavy with the acrid reek of burning butter. Ten paces more and the great glowing mass of the Jo, the most famous idol in the world, looms out gleaming dull gold, shadowless and ghost-like in the tender glow of rows of butterlamps. It is uncannily impressive.



The features of the young Buddha are smooth, almost childlike. No doubt the surroundings account for much of the effect but as one gazes one knows that this most beautiful statue is the sum and climax of Tibet and one respects the jealousy of its guardians".

Charles Bell, a diplomat who formed a friendship with the 13th Dalai Lama on his visit to Tibet as British emissary in 1920, gained a unique insight into the Tibetan mind and political and social organisation, telling us that:

"Tibet is governed by two separate but parallel administrations, one religious and the other civil. The former consists of 175 specially trained monk officials, the latter 175 hereditary nobles. Many posts are held jointly by a monk and lay official. The duplication means that each can act as a check on the other and the Church can keep an eye on secular affairs. The two sides of the government converge in the person of the Dalai Lama, the supreme spiritual and temporal ruler..."

"To understand the position of the Dalai Lama and the government one must realise that it must not be too powerful in a worldly sense. Rich and powerful countries cannot avoid sin-

ning. By killing the inhabitants of the countries they war against they commit great sin. The Tibetans believe that a powerful nation cannot be truly religious."

whilst Heinrich Harrer, who escaped from a British prison over the Himalayas and befriended the young Tenzin Gyatso, who shared his interest in photography, describes the Tibetan attitude to religion and reverence for all life:

"Religion is the heart and fabric of the state. In all my years in Tibet I never met anyone who expressed the slightest doubt about Lord Buddha's teaching. After a short time in the country it was impossible for me to kill a fly. All living things are sacred. Later when I was in charge of earthworks, I used to see how the coolies would go through each spadeful of earth and take out the worms to put them in a safe place."

Invasion

It was this world that was shattered by the invasion of the Chinese in 1950, an event which is graphically described in 'Freedom in Exile' – the updated autobiography of the Dalai Lama (his first 'My Land and My People' appeared in 1962

shortly after his flight from Tibet). Well over half the book covers the period before the flight, complete with charming stories from his childhood. The reader is left in no doubt about the human problems encountered by a child wearing the mantle of a Buddha – as his description of a four hour ceremony displays:

"I was so nervous that I took not a word of what came before. My Senior Tutor, the Regent, my Junior Tutor and the Masters of the Ritual, Robes and Kitchen were all equally anxious. Their main worry was that because I sat high up on a throne throughout the ceremony, no one could easily prompt me if I got stuck. But remembering my lines was only half the problem. Because the proceedings went on for so long, I had an additional dread: I feared that my bladder might not hold out."

The descriptions of his relations with his tutors, his sometimes roguish friends 'the sweepers' and even the prisoners that he spied through his telescope, likewise show up his affectionate as well as sometimes mischievous side, a side which, he says, later he became able to control. The book conveys the vitality and farsightedness of the youth through descriptions of his skill in dismantling and assembling



Evening in the Tingri Valley below Cho Oyo (26,750 feet).

Courtesy Galen Rowell / Mountain Light.

watches, projectors and even motorcars, followed by his unsuccessful attempt to drive a renovated Baby Austin round the garden of the Norbu-lingka (the Summer palace). In common with his predecessor Thupten Gyatso, the 13th Dalai Lama, he glimpsed the place of Tibet in the modern world – a vision that was tragically beyond the scope of his own people whose view was impaired by the dust of centuries.

The middle portion of the book provides a gripping description of the turbulent and fateful years that began with the invasion of Tibet by China in 1950 and resulted in the final flight, at the behest of the *Nechung* (the state oracle) to India in 1959. The Dalai Lama admits that his intention here is to 'set the record straight' and in particular to define the relationship with China, whose historical relationship to Tibet was based on interdependence and friendship, and whose 'agreements' with Tibet during the 50s were the result of duress. This he does without rancour or bitterness, despite the fact that an estimated 1.2 million Tibetans have died at the hands of the Chinese.

Exile

The descriptions of life after the flight from Tibet reveal what the Norwegian

Nobel Committee called the "incredible measure of self-discipline" that has characterised the Dalai Lama's life over the past 30 years, as well as the continual disappointments and appalling hardships that the Tibetans have faced both at home and in their adopted lands. Amidst all this the Dalai Lama paints a series of pictures of how the Tibetan culture is being continued, and especially is being conveyed to the younger generation, and there are fascinating insights into daily aspects of life, including prayer, medicine, diet etc. As one observer noted: "Things in Tibet work in a different way" and nowhere can this be more clearly seen than in the Tibetan attitude to time. The Dalai Lama says, in describing his regime of study in Lhasa: "I cannot give accurate times as Tibetans do not have the same high regard for clocks as do some people and things tended to start and finish when convenient. Hurry was always avoided."

This absence of hurry is picked up again in 'My Tibet' where the predilection for early departure is explained like this:

"Tibetans going long distances usually leave very early in the morning and camp before the afternoon winds come up. They sit down, have tea and enjoy the land".

This 'enjoyment of the land' is a strong theme in 'My Tibet' – primarily a book of stunningly beautiful contemporary photographs showing the landscape, wildlife and people of Tibet. Each photograph is captioned by quotes which were given spontaneously by the Dalai Lama on being shown the photographs by Galen Rowell, a well-known mountaineer and wild-life photographer. Rowell, with his wife Barbara, was inspired to put together the book "to focus on the more enduring meaning of Tibet". He says: "His Holiness perceives a connection between the Tibetan landscape and his people's way of thinking... Just as a Tibetan yak's temperament is quite different from that of an Indian cow, the people who live on the 'Roof of the World' think and behave differently from those in other parts of the world."

'My Tibet' also includes short essays by the Dalai Lama including 'Compassion, World Peace and Happiness', 'Ecology and the Human Heart' and 'Universal Responsibility and the Environment'. These are excellent examples of lucid thought combined with great sensitivity and courage – for he even goes so far as to say that the troubles that have beset the Tibetan people arose from inward isolationism and over-contentment.

"Isolation was in our blood... We thought that to hold ourselves aloof from the rest of the world was the best way of ensuring peace. I must say at once that this policy was always a mistake, and my hope and intention are that in the future the gates of Tibet will be kept open to welcome visitors from all over the world."

Future

Arising from this recognition, the Dalai Lama has prompted a radical rethink of

social and political organisation, resulting in the establishment of democratic procedures amongst the Tibetan Government in exile – indeed he admits the possibility that he may be the last of his line and that in future leaders will be chosen by ballot rather than divination. He further elucidates his vision of the future Tibet within the world community:

"In my Five Point Peace Plan I have proposed that all of Tibet become a sanctuary, a zone of peace. Tibet was that once, but with no official designation. Peace means harmony: harmony between people and animals, between sentient beings and the environment."

This theme is taken up further in talks given in Norway, during and around the time of the award of the Nobel Peace Prize, which are available on video from the Meridian Trust. In these he speaks of the importance of maintaining a distinction between the various world religions, as the development of a universal religion would only serve to lose that special quality that each religion displays. For this reason too the Dalai Lama dissuades people from changing religion – though is naturally pleased that many are benefiting from Buddhism. "Religion is very good" he says "but not essential. What is essential, and what man cannot do without is Love and Compassion..."

When it comes to recovering the homeland that symbolises the specialness of his people and their spiritual inheritance, the Dalai Lama calls for the non-violent weapons of "Truth, Courage and Determination" to unravel the deceptions of the last 40 years.

In contradistinction to this, as I write this review, the world is dealing with the after-effects of a terrifying war to liberate a small country from the domination of its powerful neighbour. Many argue that this was a just war, and it may yet prove to be so. But the liberation of Tibet could never happen through war – for what would be liberated would no longer be truly Tibet, which is characterised by reverence for all life. The bearing, simplicity and perseverance of the Dalai Lama conveyed through his writings, talks and presence is an example to all of those who aspire to practise compassion and thus know what it is to participate in humanity. He concludes 'Freedom in Exile' with a prayer from the heart of compassion:

*For as long as space endures
And for as long as living beings remain,
Until then may I, too, abide
To dispel the misery of the world.*

Simone Weil

UTOPIAN PESSIMIST



A Truly Spiritual Writer

Simone Weil: Utopian Pessimist

by David McLellan

Macmillan, 1989

H/back, 316pp, £25.00

Martha Cass

IN THE PREFACE to this biography of the French writer and philosopher Simone Weil, David McLellan states outright the book's twofold purpose: "to introduce the reader to the life and thought of Simone Weil" and to "send the reader back to the writings of its extraordinary subject". I am sure the author would agree that few writings about Simone Weil will ever convey the purity and beauty of her own work, nor will they have even a comparable effect upon the reader, since, without a doubt, hers are some of the most demanding and moving works of our time. Throughout this book, therefore, one is constantly drawn past McLellan's account of her difficult, perplexing life to the writings – and it is by these that Weil herself wished to be judged. There, she "put the best of herself".

But McLellan has been able to perceive at least something of the ordering principle behind Weil's few disastrous years. It is not always easy to see this order; indeed, her life was full of what seem to be long-lived paradoxical episodes and unnecessary, self-induced sufferings. That McLellan neither praises nor condemns is one of the book's strongest points. He is convinced that "there is a deep coherence, more than with most writers, between her thought and her life" (p1), and he puts forth this point of view admirably. It is useful to keep in mind that all of her writings, apart from a small number of articles written for journals, appeared posthumously, and have been arranged by her editors into recognizable blocks of political or spiritual essays. Many readers know Weil, then, as one sort of writer or the other. André Gide, for instance, considered Weil "one of the most truly spiritual writers of this century," yet many know her through her political essays only, and it would seem that McLellan himself, as Professor of Political Theory at the University of Kent at Canterbury, came to his study of Weil through such writings as 'Oppression and Liberty' (1958) and 'The Need for Roots' (1952). For the reader

most interested in her spiritual writings, such detailed discussion of her Marxism may prove rather hard going. Persistence, however, may be rewarded by a more balanced view of the writer and her work.

A Spiritual Vocation

Born into a well-to-do agnostic family of Jewish origin, Simone Weil displayed remarkable intellectual ability from an early age. At the Lycée Henri IV in Paris, she studied under the well-known philosopher and essayist Emile August Chartier, known as Alain. Weil was apparently heavily indebted to him for the attitude towards Christianity which she reached in adolescence. She wrote: "I saw the problem of God as a problem of which the data could not be obtained here below, and I decided that the only way of being sure not to reach the wrong solution, which seemed to me the greatest possible evil, was to leave it alone. So I left it alone." (p16) During her school years, then, her ideas and activities did not take an outwardly religious or spiritual form (even to the end, she never 'looked for God', finding an untenable falseness in that expression), and in 1927 she began to develop her interest in politics, attempting to find in Communism a worldly expression suitable to her inclinations.

Her career at the Ecole Normale Supérieure, which she entered in 1928, was marked both by an ever uncompromising political stance, often highly irritating to peers and professors alike (the sociologist Célestin Bouglé, Director of Studies and later principal, described her as "the categorical imperative in skirts") (p25) and by persistent academic excellence. Revising for the *agrégation* in her last year, Weil established a breathtaking study schedule for herself, which covered every hour of the day. However, her obvious dedication and intellectual talent notwithstanding, the school authorities looked forward to her departure, and when she left the Ecole in 1931, the Ministry for Education seized the opportunity to "bury her in Le Puy", a remote town in the heart of the Massif Central. She taught philosophy there for two years.

Weil was not physically robust, and suffered from severe headaches for a large part of her adult life. Not bowing to their demands, however, she spent the years until 1940 alternating between teaching posts in various parts of the country (always combined with political activism), agricultural and factory work, and periods of illness. It was at this time that she "had three contacts with Catholicism that really counted", by which her attention was gradually turned towards God. The last of these was a meeting with a young English Catholic who introduced her to the English metaphysical poets. She learnt

by heart the poem 'Love' by George Herbert, and would often recite it. "Without my knowing it," she wrote in a letter, "the recitation had the virtue of a prayer. It was during one of those recitations that Christ himself came down and took possession of me." ¹ Certainly such events changed the course of her life, and made her aware of a very specific spiritual vocation; yet she could not help refusing these overtures as much as possible, not wanting to invent such unexpected contact. She also believed that "if one turns away from him to go towards the truth, one will not go far before falling into his arms." ²

She was in Paris with her family in June, 1940, when the city fell. They escaped, eventually settling in Marseilles. Weil's plan was to get to England to join the war effort there, but she did not reach London until November 1942. From her lodgings near Holland Park she wrote her long essay on the reconstruction of France entitled 'The Need For Roots', and various articles, among them 'On Human Personality', included as an appendix to McLellan's book.

In April 1943, Weil was taken to hospital and was diagnosed as tubercular in both lungs. She was expected to recover completely, given rest and adequate food. But by August she had not improved, and was moved to the Grosvenor Sanatorium at Ashford, in Kent. She had written to her parents: "I have a sort of growing inner certainty that there is within me a deposit of pure gold, which must be handed on. Only I become more and more convinced, by experience and by observing my contemporaries, that there is no one to receive it... this does not distress me at all. The mine of gold is inexhaustible." (p265)

Simone Weil died within a week of her arrival at Ashford, of a combination of tuberculosis and seeming self-starvation. McLellan is especially sympathetic here, with regard to her manner of death; he does not, on the basis of his familiarity with her writings and his conversations with her friends, accept the coroner's verdict of suicide. This was not, he maintains, compatible with her nature, even though it is true that "in a sense, of course, she had been killing herself all her life" (p263) – that is another matter. Rather, on the subject of her unwillingness or inability to eat, McLellan writes, "even this was not an act of deliberate privation... This was her kind of obedience, and any outcome was equally welcome." (p263) It is a rare degree of sympathy, for which McLellan is to be commended.

Principles

During the course of her life, Simone Weil was made to be, or to become, aware of certain principles which came to

dominate her behaviour. Adherence to these was, for her, necessary; that is, in order for her to feel that faithfulness with regard to God was possible in this world, she found it necessary to hold on doggedly to the principles which imposed themselves upon her as truths, and by which subsequently her life was guided. Three themes – non-exclusion, non-compensation and waiting – appear again and again in her work, marking out the spiritual and intellectual framework, self-invented, which became the focus of her life.

Her conception of 'non-exclusion' has two faces or parts. First is her absolute certainty that no-one is ever excluded from the realms of Truth except by lack of desire for it; if one desires it, one must apply oneself to the requirements of that desire, not accepting any substitutes or false satisfactions. The purer and more constant that application, she held, the closer one would be to God, even if one is not granted the feeling of closeness: if one asks for bread one does not receive stones.

The second face is the non-acceptance of exclusion from any person or creature whatsoever, indeed from any atom of existence. Weil insisted that if one takes into or upon oneself any idea which entails a belonging and a complementary exclusion, the exclusive aspect makes it impossible to accept the belonging. These perceptions, of course, bear heavily on her refusal to enter the Church. She wrote in a letter to her friend and confidant, Father Joseph-Marie Perrin, of her hesitations:

"When I think of the act by which I should enter the Church as something concrete, which might happen quite soon, nothing gives me more pain than the idea of separating myself from the immense and unfortunate mass of unbelievers... There are some human beings for whom such a separation has no serious disadvantages, because they are already separated from ordinary folk by their natural purity of soul. As for me, on the contrary, as I think I told you, I have the germ of all possible crimes, or nearly all, within me..." ³

Her notes to herself on the subject of non-exclusion are written in a somewhat different voice, confirming the opinion of Leslie Fiedler, who wrote the introduction to the collection of essays published under the title, 'Waiting on God'. Fiedler tells us that:

"... it must not be thought that she was even troubled by the question of formally becoming a Christian; it vexed her Catholic friends and for their sakes she returned again and again to the problem; but, as for her-

self, she was at peace. Towards the end of her life, the mystic vision came to her almost daily, and she did not have to wonder if there were salvation outside an organized sect.”. ⁴

As for non-compensation, Weil held that the seeker should never be satisfied by any substitute for the sought, whether emotional, social, financial, or whatever. She says in a collection of essays called ‘On Science, Necessity and the Love of God’:

“We may believe we are thinking about God when what we really love is certain people who have talked to us about him, or a certain social atmosphere, or certain ways of living, or a certain calm of soul, a certain source of joyous feeling, hope, comfort, or consolation. In such cases the mediocre part of the soul is perfectly safe; even prayer is no threat to it”. ⁵

And on ‘waiting’ she wrote:

“We do not obtain the most precious gifts by going in search of them but by

waiting for them. Man cannot discover them by his own powers, and if he sets out to seek for them he will find in their place counterfeits of which he will be unable to discern the falsity”. ⁶

A note to Father Perrin, written shortly before her departure for America, and published later under the title ‘Last Thoughts’, contains some of her most expansive and beautiful work.

“The children of God should not have any other country here below but the universe itself, with the totality of all the reasoning creatures it has ever contained, or ever will contain. That is the native city to which we owe our love...”

“Our love should stretch as widely as possible across all space, and should be as equally distributed in every portion of it, as is the very light of the sun. Christ has bidden us to attain to the perfection of the heavenly Father by imitating His indiscriminate bestowal of Light. Our intelligence too should have the same complete impartiality.

“We have to be catholic, that is to

say, not bound by so much as a thread to any created thing, unless it be to creation in its totality. Formerly, in the case of Saints, it was possible for this universality to be implicit, even in their own consciousness... In our present situation universality, which could formerly be implicit, has to be fully explicit, it has to permeate our language and the whole of our way of life.” ⁷

A priest who came to see her near her death remembered the “feeling, so strong and free of admission in her presence; the feeling of an extraordinary pure and generous soul”. McLellan’s book serves well as an introduction to the life and work of this remarkable woman.

(1) ‘Waiting for God’, New York: Harper & Row, 1973, p69

(2) *Ibid.*

(3) *Ibid.*, p48

(4) *Ibid.*, p9

(5) ‘On Science, Necessity, and the Love of God’, London: Oxford University Press, 1968, p165

(6) ‘Waiting for God’, p112

(7) *Ibid.*, p97–99

The Undiscovered Country

Whole in One

by David Lorimer
Arkana, 1990
P/Back, 339pp, £6.99

*‘The undiscovered country from whose bourne
No traveller returns...’*

Hamlet Act III, scene I

THE ‘NEAR-DEATH Experience’ (hereafter NDE) is the name given to the body of knowledge built up from the accounts of those who, after spending some short or long moment at the threshold of life and death, have returned. The experience is often a result of an accident, severe illness, surgery or other extreme conditions. Modern medical resuscitation techniques have greatly augmented the numbers of people who ‘return from the dead’ – probably one factor in the contemporary level of discussion of the phenomenon.

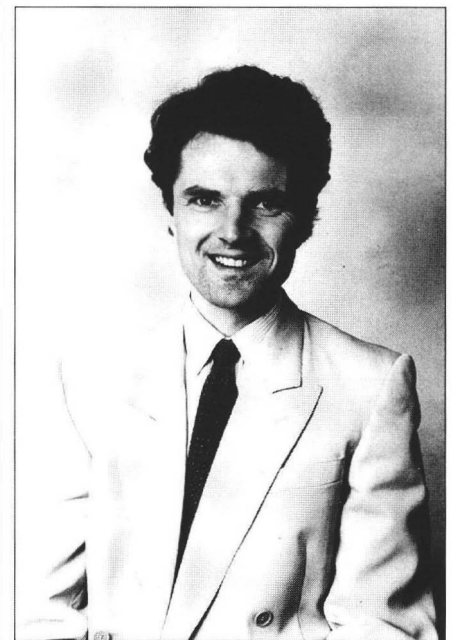
Of course NDE has always existed, and in old accounts is naturally characterised, according to the religious language and symbolism of different cultures and times, as a lifting of the veil on the afterlife. In our secular materialist epoch, we come at it somewhat differently. We may begin with our attention on the medical phenomenon – that people can

be apparently dead and then return to life – then move on to their report that they existed apart from the body, often looking down on it from the ceiling of the operating theatre or wherever, and perhaps the description of undergoing the ‘drowning man’ experience – witnessing a rapid succession of images from their lives. But there is more, as David Lorimer’s carefully researched and lucid book shows. Many people describe passing down a tunnel towards a great light at the end; those who reach it report it as radiating a tremendous sense of unconditional love and well-being (in many cases this sense of being suffused in love never departs after the return to everyday life). Sometimes a reunion with loved ones who have ‘gone before’ takes place.

Lorimer dwells particularly on the ‘life-review’ process, often reported with considerable and varying detail in the NDE, which has an obvious resonance with religious ideas of a post-mortem ‘day of judgement’. What emerges from the accounts is that each is their own ‘judge’ in the form of the higher, deeper, interior, objective, self. Lorimer comments:

“If there is an external presence, it is loving, forgiving, understanding and educative, but in no way condemnatory. The purely personal perspective of rationalisations and excuses fades away...” (p.71)

Often associated with this life-review is a process of purgation and purification as



David Lorimer. Courtesy of Penguin Books.

misdeeds, actions uncompleted and persons harmed pass before the individual, and pain caused to others is experienced by him, and known as such through the context of beneficence and love. The difficulty or ease of this process can be correlated with the spiritual education experienced by the individual in his earthly life, which will determine whether the ‘self’ shown to him in the NDE or at his real death is a familiar friend or something more or less unexpected and unknown.

Unity and Interconnectedness

After surveying a number of published reports of post-mortem experiences apparently supplied through mediumship, Lorimer looks at the possible metaphysical basis for the phenomenon and the values it implies through the work of mystical writers such as Swedenborg, Rudolf Steiner and the Bulgarian Peter Deunov. This leads into a chapter discussing the tricky subjects of karma and reincarnation, which are handled with delicacy, and then to what is really the heart of the book, the 'ethic of interconnectedness' of his subtitle. This can be characterised as an ambitious attempt to express in contemporary terms an idea of existence and of moral order which is unified and takes account of all levels of being. Lorimer's mode of exposition involves reference to a wide range of sources, including both traditional eschatological teachings and modern schools of philosophical and scientific thought, with many astute observations throughout.

The ideas of unity and interconnectedness expressed here are a restatement of principles embedded in all traditional

teachings. But they do now need to be expressed with clarity and intelligibility. The only general criticism I have of Lorimer's exposition is implicit in the use of 'interconnectedness' as the key word. It suggests that unity is considered largely at the level of integrated systems in which the parts all correspond and co-operate, and less (though this is implicit in much of what Lorimer says) at the level of the whole which the various elements and levels express and reflect. This is important because the point of view of the whole gives a largeness of view not available at the level of interconnectedness, however developed one's ideas.

What is also slightly puzzling is why David Lorimer chooses to use the NDE as the point of entry for his argument. The NDE reports are interesting and sometimes moving, but one would think essentially unsurprising to anyone who has a taste for, or interest in, spiritual matters. Part of the attraction of the NDE in some quarters (though I don't accuse David Lorimer of this) is that it looks like a way to 'prove' the existence

of spiritual realities to people of a determinedly materialist cast of mind. But as well as being an inversion of the actual order, the attempt is forlorn: those for whom spiritual or metaphysical phenomena are simply an effect of disturbed synapses will have no difficulty in accommodating the NDE to their point of view. No 'proof' will be effective unless there is the interior predisposition to an enlargement of vision; and then any external prompting, however slight, can suffice, as many 'conversion' stories testify.

One mentions this only because the subject-matter is likely to make this book sound sensationalist when this is far from being the case. In fact David Lorimer's treatment is sober and methodical, and he organises material from an impressively wide range of sources very effectively. He makes many interesting observations: I liked particularly his suggestions for an educational curriculum based on 'the deepest aspirations of humanity towards a world of abundance, health and harmony'. (p 282-3)

Robert Clark

A New Metaphor

Turbulent Mirror

An Illustrated Guide to Chaos Theory and the Science of Wholeness

by John Briggs and F. David Peat
Harper and Row, 1991
P/Back, 222pp, £9.99

IT IS 30 YEARS since scientists began to explore seriously the 'chaotic' – ie. inherently unpredictable – nature of many natural phenomena, but it is only recently that these ideas have begun to capture the imagination of artists, philosophers and others outside science. An important stimulus for this general interest was the publication in 1987 of James Gleick's influential best-seller 'Chaos – the Making of a New Science', which gave an excellent historical account of the growth of the new ideas, with vivid portrayals of the personalities involved. More recently, several more detailed accounts have appeared, attempting to place the science of chaos in its proper context in modern thought. 'Turbulent Mirror', by the authors of 'The Looking Glass Universe', is perhaps the most successful of these. Although flawed, as we shall see, it is one of the most considerable expositions yet to appear on its subject.

The book comprises two main sections, entitled 'Order to Chaos' and 'Chaos to Order'. These are separated by a central section 'The Mirror' – the

mirror, the 'turbulent mirror' of the title, being the central metaphor around which the book is organised. On one side of this mirror, the determined, mechanistic order of Newtonian science is found to lead to chaos and unpredictability. On the other side, 'chaos' is found to have its own mysterious 'higher level' order.

The account begins with a sketchy coverage of the growth in the last 300 years of a science which encouraged a mechanistic picture of the universe, and led to the view that all natural phenomena could be described and predicted by means of mathematical equations. The limitations of this view were understood by the great mathematician Poincaré in the late 19th century, who recognised that essentially unpredictable systems abound in nature. But he lacked the mathematical tools necessary to handle them, and so their existence was systematically ignored by scientists until the 1960s. All this is explained by Brown and Peat, who also go on to describe the discovery of chaos in weather patterns, fluid turbulence and other phenomena.

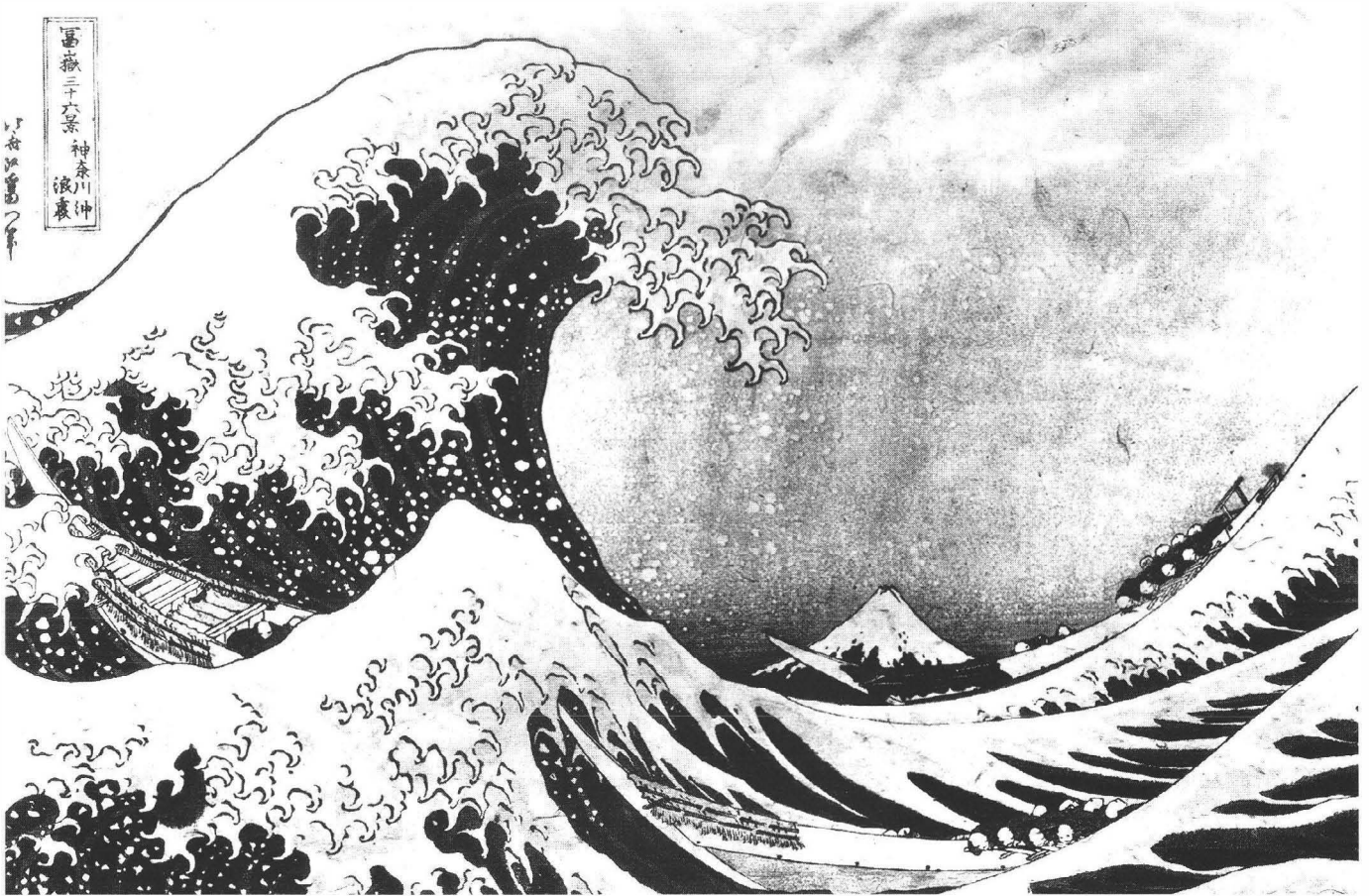
But chaos does not mean complete disorder; the pioneers of the theory soon found unexpected regularities and pockets of order in their equations. This theme is discussed (all too briefly) in the second half of the book, where it is described how the same mathematical feature (non-linearity) which ensures unpredictability, also gives rise to stability, adaptability, spontaneity and resistance to dissipative forces – all properties

which are characteristic of life. A striking example is the *tsunami* (or seismic) wave which is formed when a seismic shock occurs on the ocean floor. In deep ocean, the *tsunami* may only be a few inches high, undetectable except by a ship with the most delicate instruments. It nonetheless displays remarkable coherence, and may travel for thousands of miles before reaching shallow water, when its wavelength shortens and it becomes a mountain of water, capable of immense devastation.

A New Metaphor

At the interface between order and chaos lies the fractal – which is the 'turbulent mirror'. No feature of the subject has excited the public imagination more than the extraordinary computer-generated pictures of fractals, combining extreme beauty with infinite complexity. Their discovery in the 19th century, and their ability to model a host of natural forms – coastlines, clouds, leaves, the network of blood vessels in an animal – is described here, with some good pictures. But the exposition of their application to chaos theory through the concepts of 'attractors' and 'phase space' is unfortunately sketchy and unreliable – the pictures of strange attractors being especially poor.

The final chapters of 'Turbulent Mirror' leave behind the science of chaos proper, and instead describe a rag-bag of scientific theories which the authors identify as exemplifying the themes of interconnectedness, symbiosis and non-



linearity characteristic of the 'new science'. Some of this material is well-established, such as quantum mechanics, but some of it is extremely speculative – for instance, the theories of the Belgian chemist Ilya Prigogine (who maintains that natural processes are irreversible at the micro-level) and the co-evolution hypothesis of the development of biological genera.

The book concludes with the authors' credo: that the reductionist science of the last two centuries – atomistic, mechanistic and characterised by a manipulative attitude of man to nature – must be supplanted by a new 'holistic' science, in which man participates with nature and acknowledges her mystery, rather than seeking vainly to abolish it. This new science will include chaos and the other ideas the authors identify in the final section.

Few nowadays would disagree with the underlying sentiment of this statement, but to me, the polemic against 'reductionist' conventional science in the context of this book comes over as faintly absurd. It was, after all, through 'conventional' science discovering for itself its own limitations that the whole science of chaos was born. In fact, first class scientists have always had a proper humility before nature. Reductionism (never properly defined by Peat and Brown) can perhaps best be defined as the reduction of all phenomena to one viewpoint, and the consequent denial of all others. By polar-

ising the matter as a conflict between 'new' and 'old' science, the authors run the risk of adopting as partial a view as those they oppose. A truly holistic viewpoint must surely encompass and enhance, not deny, the insights of Newtonian science.

All of which leads to the chief disappointment of this book, which is best indicated by a quote from one of the pioneers of chaos theory, C. Shaw, who is quoted by Gleick: "You don't see something until you have the right metaphor to let you perceive it". The extraordinary structures of the new science – strange attractors, phase space, fractals – are above all metaphors providing a new way of seeing and apprehending natural phenomena – or, perhaps better, they are a way of expressing in scientific language intuitions previously only expressible in poetic, non-scientific terms. It is surely some awareness of this which is leading

'The Great Wave' by Hokusai, painted in the 18th century, captures many features of the world of fractals. The picture exhibits, for instance, the principle of 'self-similarity' – the same forms recurring over and over again at different scales. Courtesy of the Trustees of the Victoria and Albert Museum.

to the fascination of the general public. Yet none of the books which I have seen have really set out to convey this vision to its readers in depth. Gleick manages it to some degree at second hand, so to speak, through quotations from the scientists involved, but 'Turbulent Mirror' largely ducks the attempt, except for the odd glimpse.

Perhaps the time has not yet come for such a fully comprehensive account to emerge. In the meantime, for all its faults, this is one of the best available books for the general reader.

Michael Cohen

Bringing the Family Together

Chagall to Kitaj: Jewish Experience in 20th Century Art

by Avram Kampf

Land Humphries in association with
Barbican Art Gallery, 1990
P/back, 206pp, £16.95

THIS BOOK IS based upon an interesting and unusual exhibition of the same name which took place at the Barbican last year (closing in January 1991). Its subject is not really Jewish art (it is questionable whether there is such a thing), but Jewish experience as expressed through the hearts and minds of 20th century artists. The 20th century, particularly for the Jewish population, has been a time of enormous upheaval and

adaptation: the emigrations from Eastern Europe to the West and from Europe to America, the world wars, the Russian revolution, the Holocaust, the establishing of the state of Israel. The inevitable issues of identity and meaning, mainly in personal terms, is the subject of this study.

Professor Avram Kampf, who selected the paintings and sculptures for the exhibition, expresses a sense of "bringing the family together" and the result is a group of works that are not contained by national or cultural boundaries. Professor Kampf is not only extremely knowledgeable about art; more importantly he invites us to view life and art from a perspective that is wide-ranging and generous. Most contemporary exhibitions are arranged according to classifications of periods, movements or schools. But although stylistic categories are useful in order to study and organise, they can be misleading if taken too literally. Rejecting this approach, Professor Kampf has instead arranged the works in seven broad categories relating to human experience: 'The quest for a Jewish Style', 'The Encounter with the West', 'Paris', 'The Holocaust', 'The Search for Roots in Israel', 'The Evocation of the Religious Tradition' and 'Reaching for the Absolute'.

Exploding categories

The sense of freshness which marks the book springs largely from this movement towards seeing the works in terms of their meaning. "The work of art," says Professor Kampf in the excellent introduction, "does not fit into any of the conceptual categories which the rational mind constructs. It explodes them." He firmly believes that art comes from *life*, not from theory of art copying art.

The context of 'Chagall to Kitaj' is a broad one. Kitaj, who grew up in Ohio and who by his own account was "playing baseball, going to the movies and high school and dreaming of being an artist" at the time of the Holocaust, found himself deeply affected by this critical event, geographically and culturally far away, but whose personal impact could not be distanced. His paintings 'The Jew' (1976-79) and 'The Jewish Rider' (1983-85), both of men sitting alone, apparently travelling and apparently rootless, betray Kitaj's troubled concern with the question of the Diaspora Jew.

In contrast, Chagall, who was of those who moved from Eastern Europe to Paris, achieved within himself a sublime synthesis. East and West, religion and experience, Jewish Russian folk art and contemporary Western art, all miraculously combine. "There is no desire to create a synthesis," comments Professor

Kampf. "there simply is one." Chagall was not so immune to the troubles of the time as some have thought. His 'White Crucifixion' (1938) is found in the 'Holocaust' section. The crucified figure is situated in the literal centre of the painting, suspended in a shaft of light, a ladder reaches towards him, its base obscured by the smoke from the burning Torah scroll. Swirling smoke obliterates any possibility of seeing further than the immediate chaotic events. The people flee in all directions, escape crammed into a boat or sit disconsolately on the ground beside an overturned house. Fire consumes houses and a synagogue. A burning Torah scroll lies on the ground, as do other books lying scattered and abandoned. One man runs away clasping a Torah scroll, glancing back at the burning synagogue. Everything in the picture is in motion or tilted, only the Menorah at the foot of the cross stands upright; the candles burn steadily and its light echoes the halo around Christ's head. The movement of the scattering and dispersion is outwards and downwards but, as always with Chagall, the painting is not without upward move-

ment; the four figures flying above the cross are simultaneously ordinary Jewish people and angelic presences. The crucified figure is covered by a loincloth that resembles the traditional Jewish prayer shawl. Chagall saw Jesus as a Jewish brother.

Common Humanity

Each of the seven sections contains many interesting works of 20th century art. 'The search for Roots in Israel' introduces artists and sculptors whose works may be less well-known in the West, more familiar as we are with the contents of the Tate than places of exhibition in Tel Aviv, Jerusalem or Haifa. There are some strong pictures here and we gain some insight into Israeli struggles and ideals, mythological and personal meanings. The final section, 'Reaching for the Absolute' is perhaps the weakest. The study is at its best and most informative in its detail and loses something in the attempt to describe things in these larger terms. There are more abstract paintings in this final section, but do abstract works tell us more of the absolute than figura-



'The Synagogue' (1917) by Marc Chagall. Courtesy Marcus Diener Collection.



tive ones? Surely not – although this does not detract from the shimmering beauty of the lovely Mark Rothko, 'Red Painting' (1957).

There are many images here that stay in the mind; for example, Jacob Kramer's 'Day of Atonement' (1919). Simple, dignified, restrained and intense, a procession of figures, identically wrapped in the traditional prayer shawl, moves across the canvas. The reference is to the appointing and measuring of every creature's life and the decreeing of destiny.

*'The Jew (1976-79)' by R. H. Kuttaj.
Collection of the Artist.*

Professor Kampf says of the book: "This study rests squarely on life experiences collectively shared, intensified, interpreted and transformed by the artist." It is not about Jewishness in any narrow religious or social sense, but much more about the truth of our common humanity. Through the experiences of the Jewish family, we better understand the family of mankind. The text of the book is interesting and informative, but given such a large exhibition (360 works, of which only 136 are reproduced in the book), necessarily sketchy. Professor Kampf does not attempt a definitive statement but rather opens a door.

James Boyd-Brent and Hilary Williams

...in brief

SCIENCE

The Arrow of Time

by Peter Coveney and Roger Highfield
W. H. Allen, 1990
H/back, 378pp, £14.95

Stephen Hawking's 'A Brief History of Time', at present celebrating its third year in the UK best-seller lists, is just the best-known of a large number of recent books on various aspects of time. 'The Arrow of Time' is amongst the best of them, being a broad-based account by a scientist and a distinguished science journalist. The historical, biological and cultural aspects of the subject are covered, but the emphasis is on time as it is mirrored in physical science. Coveney and Highfield explain that present-day theories are inadequate to cope with the directionality of time (the fact that it goes forward and not backwards) and bring to bear the science of chaos to suggest some new ways of examining the problem. The book is well-illustrated, scholarly, but accessible. At the end of it all, time retains its mystery, the authors admitting that: "The inescapable conclusion we have reached is that the traditional methods of the physicist, induced by an undue emphasis on very simple or idealised models, are too narrow to make sense even of everyday phenomena. We must recognise the intrinsic complexity of reality and accept a radical reconceptualisation". (p296)

Theories of Everything

by John Barrow
Oxford University Press, 1991
H/back, 210 pp, £14.95

Professor Barrow's latest work of scientific exposition – following the highly successful 'The World Within the World' and 'The Cosmological Anthropic Principle' – is an examination of both the necessity and the possible limits of the 'Theories of Everything' currently occupying the minds of many of today's leading physicists. The author points out that such theories express one of mankind's most fundamental intuitions – that of the unity of the universe. He explores this intuition from the earliest recorded expressions to the essential ingredients of our present understanding of the universe. Thus he draws out his own conviction that "there is no formula that can deliver all truth, all harmony, all simplicity. No Theory of Everything can ever provide total insight". This is an erudite, objective study of a fascinating area of research, suitable for the lay reader.

SPIRITUALITY

Global Responsibility In Search of a New World Ethic

by Hans Küng
SCM Press, 1991
H/back, 158pp, £12.95

'Global Responsibility' is a brave call for change by the distinguished Swiss theologian which deserves widespread attention and debate. Küng means to address the "moral crisis of the West generally", seeing that "many people nowadays no longer know the basic options according to which they are to make the daily decisions in their lives, great or small; the

preferences they should follow; the priorities they should establish; the models they should choose".

Küng proposes that we need to forge a common ethic – a set of norms, values, ideals and goals for humanity as a whole – which will enable people to respond to global problems in an appropriate and effective way. He envisages a coalition of believers and non-believers, but maintains that the key to its success must be co-operation and responsible creative action on the part of the major world faiths, for "the evidence suggests that people are influenced in their behaviour more by moral conviction than by knowledge of facts". He begins and ends the book with three premises: no survival without a world ethic, no world peace without religious peace, no religious peace without religious dialogue. The brevity of this book contributes to its sense of urgency. Küng plans, however, to develop the approach begun here in a series of further books beginning with a trilogy on Judaism, Christianity and Islam.

Enjoying the World

The Re-discovery of Thomas Traherne

by Graham Dowell
Morehouse Publishing, 1990
(UK Edition by Mowbray)
P/back, 135pp, £6.99

"You never enjoy the world aright till you see how a sand exhibiteth the wisdom and power of God. And prize in everything the service that they do you, by manifesting His glory and goodness to your Soul, far more than the visible beauty on their surface, or the material services they can do your body..."

These celebrating words of the 17th century writer, Thomas Traherne, are taken from his major work, 'Centuries' – a col-

lection of meditations hardly known during his lifetime, but miraculously preserved to be rescued by a bookseller in 1896. The 're-discovery' which is referred to here is the gradual recognition since then of Traherne's quality as a thinker, and his relevance for the contemporary world. For ours is an age, Revd. Dowell says, when we have to find a way of relating to the natural world which avoids pantheism on the one hand, and puritanism/asceticism on the other – "to live with... ambiguity without falling victim to fashionable ideologies".

This book places Traherne intelligently within the intellectual tradition of the 17th century, and within a Christian tradition exemplified by mystics like St Francis of Assisi and Julian of Norwich, which sees the world as "essentially redeemed... reflecting the presence and glory of its Creator". "The world is a mirror of infinite beauty" says Traherne, "yet no man sees it".

Compassion Through Understanding

ed. Frank Whaling and Kenneth Holmes
Dzalendava

Samye Ling, 1991

P/back, 182pp, £6.95 (available from Samye-Ling Monastery, Eskdalemuir, Roxburghshire, Scotland)

In 1988, the Tibetan Buddhists at Samye Ling in the Borders of Scotland organised an interfaith symposium which brought together representatives of Hinduism, Christianity, Judaism, Islam and Buddhism. This book consists of the 12 papers delivered at that first gathering (two more have since been held), and reveals that, like many such events, it operated on two different levels. Firstly, it gathered together different religious or philosophical viewpoints, and secondly, it brought about a conversation between participants in which a wider perspective could emerge. Most of the papers fall into the first category. Those by the 12th Khenpo Tai Situpa, Dom Sylvester Houédard and Peter Young, however, address the theme of compassion at its esoteric, unconditioned root, thereby finding a greater fluency and potency when speaking of its outer appearance. As the profoundly tolerant Tibetan Mahayana tradition recognises, there is room for both levels in interfaith dialogue, and what has resulted is a valuable contribution to the greater ecumenism.

Golgonooza: City of Imagination Last Studies in William Blake

by Kathleen Raine

Golgonooza Press, 1991

P/back, 182pp, £7.95

This collection of eight 'last studies' is a trustworthy companion or sound introduction to the delights of the world of William Blake. To follow the path of one who has wound Blake's 'Golden String' into a ball is indeed a pleasurable journey. Kathleen Raine's fluency and clarity of exposition come from a lifetime's familiarity with Blake's thought. It is good to see the classic essay on 'Blake, Swedenborg and the Divine Human' made available, as well as a useful short essay on 'Blake's Illustrations of Job'. We are left in no doubt that Blake clearly understood that it is spirit, not matter, that is the basis of the universe. Most at home in the world of the imagination, Kathleen Raine also acknowledges here her affinity with the great Islamic scholar, Henry Corbin.

The Oxford Illustrated History of Christianity

Edited by John MacManners

Oxford University Press, 1990

P/back, 724pp, £25

To make something as vast and complex as 2000 years of Christianity intelligible to the general reader, the subject has been chaptered here into bite-sized chunks; firstly chronologically, then since 1880 by geographical area. The authors of the nineteen chapters are mostly distin-

guished Professors of History or Divinity.

The account begins with the early Christian communities and St. Paul (it would have been useful, though, to have had more of the Jewish background), and proceeds through the expansion of Christianity and the conversion of the Roman Empire. Bishop Kallistos Ware, in Chapter 4, deals with Eastern Christendom, and gives a welcome, straightforward version of the splitting of the Greek and Roman Churches, as well as a glimpse of the Eastern Church's mystical theology. In Chapter 6, Colin Morris describes the 'renaissance' or 'great thaw' of the period 1050-1400, characterised by the splendour of great buildings, the evolution of the cathedral schools into universities, the crusades and the inquisition. All this was facilitated, he explains, by the circulation of money – new economic forces heralding a new culture. Subsequent chapters cover the late Medieval Church and its Reformation (1400-1600), the Enlightenment (1600-1800) and the further expansion of Christianity through conquest and missionary zeal (1500-1800).

This is a very readable book, despite the density of the subject matter; those who get bogged down in the text may still get pleasure from the 350 illustrations, icons, etc., some 32 of them in colour.



St George and the Dragon. 17th century Ethiopian miniature from 'The Illustrated History of Christianity'. Courtesy of the British Library.

Symbol and Archetype

by Martin Lings

Quinta Essentia, 1991

P/back, 141pp, £7.95

In an attempt to answer the question 'what is symbolism', Lings reminds the reader of the teaching of every spiritual doctrine, that the world is nothing but symbols, and insists that "a man should therefore understand at least what that means; ...without that understanding, he would fail to understand himself". Lings, formerly Keeper of Oriental Manuscripts at the British Museum and author of several books on Islamic mysticism, employs material from a wide range of traditions and disciplines to illustrate his theme. Given the extensiveness of his topic, Lings is ambitious in his aims; he does not claim, however, that his treatment is exhaustive.

BUSINESS/ECONOMICS

The Guide to Good Corporate Citizenship

by Marie Jennings

Director Books, 1990

H/back, 218pp, £40

This is a broad survey of the world in which we make our living, written from the point of view of a particular kind of decision-maker – the director of a company. Marie Jennings points out that the company is the focal point of a resilient network of social, legal and personal relationships. Companies have customers, employees, sources of supply and shareholders; their offices or factories are located in one place rather than another; their goods and services are sold in a particular market; they pay taxes and make their mark on society at large. We live in a world in which the extent of inter-relatedness has been both widened and intensified by modern communications.

Marie Jennings recognises that nobody is exempt from the 'iron laws' of economics, but at the same time, she wants people to look further. This book is basically a plea for decision makers to be aware of the effects that their decisions have on others, and on the long-term prospects for their own companies. A number of contributors write on the company in relation to its employees, to education, as a charitable giver, etc. In her conclusion, Jennings herself takes a long view, picking out some of the forces which will drive business in the 1990s: the environment, Third World debt, political changes, strong religious beliefs, the population explosion, health issues and technological change. This is not all doom and gloom, but it is strong stuff,

capable of hitting the business man not just with his professional hat on, but as a full human being. It is hoped that it will not be brushed under the carpet on the grounds that business cannot afford to spend time on such distant (though worthy) matters.

Adam Smith's Mistake

by Kenneth Lax

Shambhala, 1990

P/back, 232pp, £7.99

The author, an economic theorist and co-author of the 1988 title 'Humanistic Economics', looks with a psychologist's eye at some of the assumptions of contemporary economic science, concentrating most on the so-called 'natural law of self-interest', and the accepted description of human beings as "made up of infinite insatiable wants". He traces the influence of Adam Smith after the publication in 1776 of 'The Wealth of Nations', outlining some of the implications of the doctrine of economic self-interest and noting where societies based upon it have failed. He continues by looking at attempts to model a society where the person or the worker is not treated as a commodity, and which emphasises the human capacity for selflessness, or even benevolence. A thoughtful and absorbing book, tackling an area of real importance.

CULTURE

A History of the Arab Peoples

by Albert Hourani

Faber and Faber, 1991

H/back, 551pp, £25

Written for both scholars in the field and the interested layman, this compelling and comprehensive work covers the beginnings of Arab culture and its development up to the present day. In contrast to the rather monolithic view of Islamic culture presented by certain modern pan-Arabists, the author, Emeritus Fellow of St Anthony's College Oxford, conveys both its unity and its extraordinary diversity. He also displays a very fine sensitivity to the role of religion in culture – from the different strands of theological interpretation to the part played by sufism and the fruitful interchange of ideas with Judaism and Christianity.

The book is filled with fascinating quotations, vignettes and little known facts (eg the use of the wheel for transport was almost totally absent from Islamic countries until the 19th century); and although some might disagree with Hourani's analysis of contemporary Arab culture, there is no doubt that he has written a book giving remarkable insight

into a subject of which the west is almost completely ignorant.

Cultural Encounters

Ed. Robert Cecil and David Wade

The Octagon Press, London, 1990

H/back, 241pp

Based on lectures given at the Institute for Cultural Research between 1970 and 1987, this book consists of thirteen distinguished essays on "the interaction of diverse cultures now and in the past". Beginning with Stephen Runciman on cultural relations between Constantinople and Baghdad, and ending with Alexander King on our global prospects for the future, it takes in along the way studies by Sir Roger Steven on 'Europe and the Great Sophy', Richard Harries on pre-revolutionary China and David Widdicombe on the cultural mix of modern Malaysia. Perhaps most charming are a group of talks on India, including Nirad Chaudhuri on the influence of European literature on Hindu life (which reveals that it was through 19th century British novels that the idea of 'love' entered into Hindu marriage) and Peter Brent on 'The Indian Guru'.

Reflections on the Revolution in Europe

by Ralf Dahrendorf

Chatto and Windus, 1991

P/back, 154pp, £5.99

The extraordinary euphoria which enveloped people everywhere after the breakdown of communism in Eastern Europe in the late 80s has largely faded now, as people become aware of the snares and delusions that litter the road to free and prosperous societies in the newly liberated countries. Dahrendorf's excellent essay is a profound meditation on the deeper issues raised by the 'peoples' revolutions', informed by the author's vision of an 'open society'. He is sceptical about the idea of a 'third way' between socialism and a free western-style economy, and on this, as on many other things, he is both stimulating and provocative. This book is a more lasting contribution to its subject than its brevity and ephemeral format might suggest. Highly recommended.

Patterns of Thought

The Hidden Meaning of the Great Pavement of Westminster Abbey

by Richard Foster

Jonathan Cape, 1991

H/back, 184pp, £15.99

Before the high altar in Westminster Abbey lies a priceless pavement, which has been covered beneath a protective

carpet for most of this century. Since 1989, the wraps have been taken off for just three days each spring to allow the general public to view it. Richard Foster's book investigates the history and the meaning of this outstanding example of the art of the Italian marblers, which was completed in 1268 in the reign of Henry III and whose inscription includes the words: "Here is the perfectly rounded sphere which reveals the eternal pattern of the universe". Foster takes a broad, inter-disciplinary approach, explaining the medieval principles of sacred geometry, cosmology and symbolism, and the particular intellectual traditions within which the pavement was conceived. A learned and fascinating study which opens the door just a little on the immense richness of the pre-Renaissance European tradition.

GENERAL

Wisdom, Information and Wonder

What is knowledge for?

by Mary Midgely

Routledge, 1991

P/back, 275pp, £9.99

This is a paperback edition of a book which was published in 1989 to much acclaim. Mary Midgely, one of the most controversial of our living philosophers, is on the attack here against over-specialisation in science and academia, and the tendency towards 'objective' criticism. What use is knowledge, she asks, if it does not get out of the ivory tower and serve the higher purpose of cultivating wisdom in the general culture? What is the status of criticism if it does not imply moral or ethical commitment? Her exposition includes lively critiques of contemporary science and philosophy, distinguishing between that which is great and good (eg. the recognition of 'wonder' as the underlying motive and achievement of science) and that which is destructive (such as its attempts to 'colonise' all other areas of human knowledge). She writes vividly, having a particular gift for creating memorable visual images, and whether or not one agrees with her conclusions, she has produced a book which enlivens areas of thought (for example, that of Wittgenstein) which are often seen as unapproachable by the lay reader.

Art Meets Science and Spirituality in a Changing Economy

SDU Publishers, 1991

P/back, 421pp, 69.90 Dutch Guilders (available from Weteringschans 10, NL - 1017 SG, Amsterdam)

This book derives from the conference of



The Great Pavement. Photograph by Richard Foster.

the same name which took place in Amsterdam in September 1990. Consisting of a short introduction and an interview with each of the participants, it constitutes a unique 'snap shot' of certain aspects of modern thought. Robert Rauschenberg, David Bohm, the Dalai Lama, John Cage, Huston Smith, Lawrence Weiner, Fritjof Capra and Raimondo Panikkar are amongst those who speak of the relationship between science and spirituality, the state of modern eco-

nomics, and of their hopes and fears for the future. Not all of the interviews do their subjects justice, but there are some real pleasures - most particularly, the biologist and Buddhist, Francisco Varela speaking with great clarity on the 'groundless nature of reality', and Mother Tessa Bielecki on contemplation.

Short Reviews by Robert Ball, Aaron Cass, Martha Chamberlin, Jane Clark, Michael Cohen, Martin Notcutt, Hilary Williams, Peter Yungou.

Performance...

"Lift him up in a blaze of glory."

The Gospel at Colonus

*adapted by Lee Breuer and Bob Telson
American Conservatory Theatre (A.C.T.)
and the Oakland Ensemble Theatre at the
Orpheum Theatre, San Francisco
17 October and 18 November 1990.*

John Mercer

Who could have conceived, before seeing this marvellous performance, that this Greek tragedy would find such a perfect new medium for its re-telling? Or that the Greek chorus of the ancient world would become the North American Gospel Choir?

It is to the credit of Lee Breuer, along with his co-director and musical composer, Bob Telson, that they *did* have the vision to see how these two great musical traditions could be brought together. First produced by the Brooklyn Academy of Music for the 1983 New Wave Festival, 'The Gospel at Colonus' has been performed both on and off Broadway, in national and international tours, and presented on Public Television in the USA. In an inspired piece of casting, the role of Oedipus has been played collectively by the legendary gospel group, Clarence Fountain and the Five Blind Boys of Alabama, in all the performances to date. This short run in San Francisco also starred 'The Soul Stirrers', Sam Butler Jr. and Roscoe Lee Browne, the Broadway and film actor, as the Messenger – a pastor who narrates the role of Oedipus and performs the role of the Messenger as a sermon.

The stageplay is based on a translation of 'Oedipus at Colonus' by Robert Fitzgerald. His wife Penelope Laurens, Associate Dean of Yale College, has written:

"The Gospel at Colonus uses the idea of re-imagining in a striking and original way. The play is not meant to be Sophocles' Oedipus, but to be a new play, derived from the original, different from it and yet true to its essential spirit. I remember when Robert went – perhaps with a bit of trepidation – to the Brooklyn Academy to see the Gospel. But I remember even more

clearly his return. He was exhilarated, as many others have been, filled with admiration for the authors who had the imagination, energy and enterprise to see the links between two disparate cultures, vastly separated by time, and to realise the vision in dramatic art. He felt, as I do, that 'The Gospel at Colonus' fulfilled Ezra Pound's dictum

to 'Make it new': it builds on the genius of the past to create something wonderful for the present."

WHAT LIES AT the heart of Greek tragedy and the black Pentecostal Church is the telling and re-telling of stories, the results of which are already known by the audience – even, as with all oral traditions, by those who are illiterate. The choir/chorus also know the stories and provide counterpoint, commentary and songs of joy, hope and endless praise. Both the tragedies and the gospel service involve all participants, not simply those 'on stage' but the whole audience and congregation. (In fact the point of the gospel service is that it



Clarence Fountain portrays Oedipus in 'The Gospel at Colonus.'

Photograph: David Allen

should be irresistible, just as the spirit moves all alike.) Moreover, both are concerned with uplifting the participants not just in a meeting of minds, but to an immediate encounter with meaning, or with the living God. As Earl F. Miller (who played Theseus on Broadway) says: "When we first started serving God, we didn't serve him with our words, we didn't serve him with our ideas, we danced him. We praised him with our whole being."

The story of Oedipus is for all times and all people, for it is a message of man's redemption. After years of wandering with his daughter Antigone, repentant and suffering for the sins he committed in innocence, Oedipus comes to Colonus, the holy resting place he has been promised for his death. His second daughter, Ismene, finds him there. She has come to bring Oedipus the prophecy that he shall now be blessed and that those he blesses shall also be so. She sings: "All your suffering and pain / Has not been borne in vain." Oedipus responds with the refrain: "Destiny brings you back to me" and the lines: "I've been waiting for a sign / To ease my troubled mind."

Antigone tells Oedipus to pray to the gods he once offended. Theseus, King of Athens, hears his prayer and is touched

by his story, and they are welcomed at Colonus. Hearing of this, Creon, King of Thebes, comes to bring Oedipus back to that city to obtain the blessing. Oedipus refuses to go and Creon has the daughters seized, but Theseus returns them. At his death, Oedipus passes on to Theseus alone his knowledge of life and his blessing.

In spite of his innocence and his lifetime of hideous suffering, Oedipus still accepts that he must kneel in prayer before being allowed to enter the holy ground of Colonus, even though a voice has foretold that he shall find there a resting place. Consequently, he is accepted. Theseus sings: "We will never drive you away / From the peace in this land / No never, no, no, never."

Oedipus also freely admits the sins he committed, knowing that by doing so he does indeed find salvation, for remaining silent, even though innocent, will not bring about his redemption. Admission is the all important key. It is this action which is most appropriate to the true position of man, for through this we, too, come to our promised redemption. Indeed, it is then that the choir sings: "Numberless are the world's wonders/ But none more wonderful than man."

From this understanding, Oedipus at the moment of his death sings: "I wish

the wind would lift me / Wish the wind would lift me / Like a dove – like a dove." The Chorus also sing: "Let not our friend go down / In grief and weariness / Let some just god spare him / From any more distress." The answer is the joyful response by the choir to the mourning of Antigone, Ismene and Theseus: "I'm crying hallelujah / Lift him up in a blaze of glory / Crying hallelujah / Set him free, set him free. / Lift him up! Lift him up! Oh / Lift him up! Lift him up!"

IT IS WELL worth the waiting and any effort to see 'The Gospel at Colonus' – or perhaps one should say correctly, to participate in it! – especially if the cast includes Clarence Fountain and The Five Blind Boys of Alabama. Meanwhile, ask your local TV station to play the video version or simply buy the original cast recording (Warner Brothers Records) and enjoy the music at home.

"Now let the weeping cease / Let no one mourn again / The love of God will bring you peace / There is no end."

Published as 'The Oedipus Cycle of Sophocles', a Harvard/HBJ Book, Harcourt Brace Jovanovich Inc.

It also incorporates passages from Sophocles' 'Oedipus Rex' and 'Antigone' translated by Dudley Fitts and Robert Fitzgerald.

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Events

*A round-up of conferences, lectures, exhibitions
and events from June 1991 to December 1991*

LECTURES/ CONFERENCES

Oxford 91 C. S. Lewis Summer Institute

Muses Unbound: Transfiguring the Imagination

Oxford, 30th June – 12th July

A conference to explore the relationship between faith and the imagination, which coincides with the 50th anniversary of C. S. Lewis' preaching of 'The Weight of Glory'. Discussions, seminars and studio workshops with members of the international faculty, including Os Guinness, Madeleine L'Engle, Calvin Seerveld, Leanne Payne and Bishop Kallistos Ware.

Details: Julia Tyrrell, 15 Downs Road, Purley, Surrey CR8 1DS. Tel: 081 668 1612

Design for the Real World

Dartington, 12th – 14th July

A seminar given by designer Victor Papanek, who has 30 years of experience designing for the World Health Organisation and UNESCO, on the relationship between ethics and aesthetics in design, ecological responsibility in architecture, and what can be learned from vernacular dwellings. For details of other Dartington courses, see page 2.

Details: Brenda Blewitt. Tel: 0803 862271.

TOES 1991

London, 15th – 16th July

The Other Economic Summit, held annually to coincide with the G-7 Summit in each of the countries in turn, comes to London again as its second seven-year cycle begins. It will examine the record of the G-7 over the last seven years and look at an alternative economic agenda for the next seven. It is accompanied by a series of associated seminars and workshops from

12th – 17th July, and a benefit concert with Ben Elton on the 14th.

Details: Michael Palmer, TOES. Tel: 071 377 5720

The Malvern Conference 1941 – 1991

The Threshold for Europe

Malvern, 17th – 20th July

The 1941 Malvern Conference was convened by the Archbishop of Canterbury to examine life and social order after the war. This commemorative conference, convened by the Bishop of Worcester, brings together Christian churches, other faiths, leading politicians and academics, and various youth organisations. It will look at the kind of society we want Britain to be, how Britain should relate to Europe and how Europe should relate to the rest of the world, and focus on certain key issues: science and technology, the environment, citizenship, socio-economic issues, and faith, philosophy and culture. An associated book and a Radio 4 series will be produced in the autumn entitled 'Believing in the Future'.

Details: Mr Owen Nankivell, 18 Ash Hill Road, Torquay TQ1 3HZ. Tel: 0803 297719

Mysticism

Oxford, 23rd – 25th August

The Alister Hardy Research Centre researches scientifically into reports of religious or transcendental experience. This conference sets out to consider the nature of mysticism, which it defines as the seeking of union with Ultimate Reality, or the Absolute, or God, and its complementarity with science. Speakers include Brian Josephson, Professor of Physics at Cambridge; Keith Ward, Professor of History and Philosophy of Religion at King's College Lon-

don; and Ursula King, Professor of Theology at Bristol.

Details: The Alister Hardy Research Centre, Westminster College, Oxford OX2 9AT

Mind in the Cosmos 5

London, September and October

In this series of Open Forums, the Society for Process Thought invites leading figures in a particular field to open up their subject with other experts and with the general public. The autumn series includes **Dawn of a Millennium**, with Eric Harth (14th September); **The Matter Myth**, with Paul Davies (8th October); and **Religion in a Cosmic Setting**, with John Hick and Anthony O'Hear.

Details: see page 55

Eckhart Annual Conference

Oxford, 30th August – 1st September

The fourth annual conference on this great 14th century mystic, whose ecumenism attracts seekers from all traditions. Speakers include Prof. Bernard

McGinn, Richard Woods and Dr Denys Turner.

Details: The Secretary, 49 Cockcroft Place, Clarkson Road, Cambridge. Tel: 0223 353337

The Pan-Orthodox Conference on Environmental Protection

Crete, 5th – 12th November

The first ever pan-Orthodox gathering on environmental protection, bringing together Patriarchs from Constantinople, Jerusalem, Antioch, Alexandria, Moscow, Georgia and Bulgaria, with representatives from Orthodox Churches throughout the world. Jointly organised by the WWF's Network on Conservation and Religion and the Ecumenical Patriarch of Constantinople, its aims are to adopt September 1st as a common Feast Day for the environment, and to agree a common programme of theological education and practical projects for environmental protection.

Details: Martin Palmer or Jo Edwards, I.C.O.R.E.C. Tel: 061 434 0828

Transcript of the Saros Seminar

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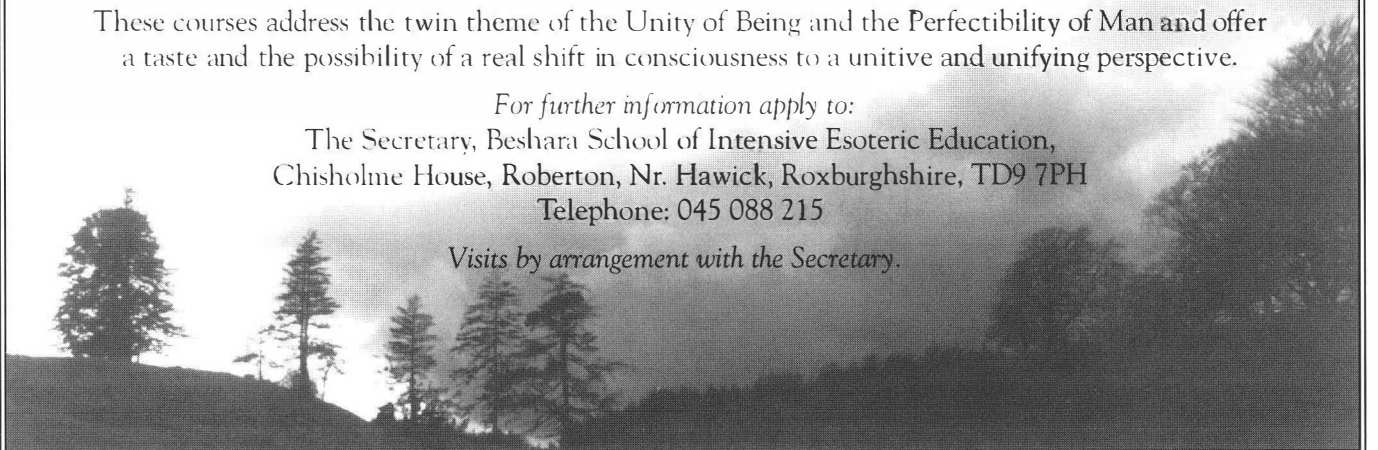
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EVENTS 1991

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Programme of Lectures – in Kensington, London.

Member's Day – 7th December, Westminster College.

For further information, write to:

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Berkeley, California

9th-10th November

This is the 5th Symposium in America on the great Andalusian mystic, Muhyiddin Ibn 'Arabi, whose adherence to the principle of unity brings a unique perspective to the different images of religion represented by the prophets. Speakers include Dr Ralph Austin of Durham University, Dr Vincent Cornell of Duke University, and Martin Notcutt.

Details: The Secretary, PO Box 1899, San Francisco, CA 94101-1899 USA. Tel: (415) 653-2201

Islam 1991 in Teilhardian Perspective

London, 12th November

The 12th annual Teilhard Lecture is given by Montgomery Watt, Professor Emeritus of Arabic Studies at Edinburgh and a world authority on Islam, and on Christian-Muslim relations. The lecture will address the contemporary state of Islam with reference to the Teilhardian principles of convergence, diversified union and an absolute direction of growth.

*Details: The Teilhard Centre
Tel: 071 937 5372*

Business Values East and West

Dartington Centre, Devon

13th – 18th November

Coinciding with the Japan Festival, the seminar will explore the roots of cultural differences and attempt to forge from both traditions ethical standards which meet the social and environmental challenges of the 1990s. The final day is devoted to Zen meditation and inquiry.

*Details: Brenda Blewitt
Tel: 0803 862271*

Cultivating the Future

Bristol, 6th October

The 1991 Schumacher Lectures are billed as 'A New Vision of Land, People, and Spirituality for the 21st Century'. Speakers are Lester Brown of the Worldwatch Institute, agriculturalist Wes Jackson, photographer Fay Godwin and Matthew Fox, the Dominican priest whose ideas have founded the 'creation spirituality' movement.

*Details: The Schumacher Society, Ford House, Hartland, Bidford, Devon EX39 6EE.
Tel: (0237) 441621*

ARTS EVENTS

Spanish Ballet Gala: Una Noche por la Tierra

Coliseum, London, 16th July

A gala evening in aid of Friends of the Earth, featuring the London debut of the Ballet Nacional de España and supported by a star-studded list of patrons from the world of dance, the Spanish community in London and the arts in general – Dame Merle Park, Sir Yehudi Menuhin, Franco Zeffirelli, His Excellency the Spanish Ambassador, and many more. Tickets can include, depending on price, a pre-performance reception, a Gala dinner and a Gala-night party.

Details: Melanie Hone, The Arts for the Earth. Tel: 071 490 1555

London International Festival of Theatre (LIFT) 1991

London, 28th June – 21st July

The 10th anniversary Festival promising "uncompromising theatrical inventiveness in a programme of world theatre, new commissions and London-wide outdoor events". Includes 5 projects under the banner 'Lifting London' aimed at renewing London's sense of identity. Companies touring the UK before and after the Festival are The Comedy Theatre, Bucharest; The Market Theatre, Johannesburg and Cross-References.

Details: 071 379 0653

WOMAD Outernational

A World of Music, Arts And Dance organises festivals all over the world, bringing together a wide range of performers from different countries and cultures. Festivals are to be held this year in **Spain** (5th-6th July), **France** (13th-14th July), **Reading, UK** (19th-21st July), **Germany** (27th-28th July), **Finland** (2nd-4th August), **Canada** (8th-11th August), **Morecombe, UK** (23rd-26th August) and – for the first time – **Japan** (30th August– September 1st).

Details: WOMAD, Millside, Mill Lane, Box, Wiltshire SN14 9PN. Tel: 0225 744044

Japan Festival 1991

September – December 1991

This is one of the largest international festivals ever held in the UK, aimed at demonstrating the richness and variety of

Japanese culture. Events throughout the UK include exhibitions of prints, contemporary art, toys, photographs, and sculpture; robotics at the Science Museum; performances of Noh and Kabuki. Bunraku puppet theatre; film festivals at the Barbican and in Newcastle; con-

certs including contemporary jazz and a UK tour of 36 performances, to name but a few. Special events include a grand Sumo tournament at the Royal Albert Hall; a Kyoto Garden at Holland Park, London, and a youth festival in Aberdeen. Brochures: 071 413 3535.

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Mozart 200

The Barbican Centre

28th September – 5th December

A celebration to mark the bicentenary of Mozart's death, this includes 21 concerts by the English Chamber Orchestra, films, lectures, exhibitions and special events. The aim is to present Mozart not just as an isolated genius but as a man of his time. It forms part of the Mozart European Journey project linking all the cities of Europe that Mozart visited.

Details: *The Barbican Centre*
Tel: 071 638 8891

EXHIBITIONS

The Turin Shroud

Bournemouth Exhibition Centre
From Easter 1991

Not the shroud itself – this remains locked in a silver casket above the altar in Turin Cathedral – but an accurate and detailed facsimile complete with the image of a crucified man. Recent radiocarbon tests undermined its authenticity by dating it between 1260 and 1390 AD, but the exhibition claims to display “new and amazing evidence” which throws doubt on these dates, so that the Vatican

may now order a new series of tests.

Details: *Bournemouth Exhibition Centre, Old Christchurch Lane, Bournemouth.* Tel: 0202 290772

Hokusai

Royal Academy of Arts

15th November 1991 – 9th February 1992

Katsushika Hokusai (1760 – 1849) is the most celebrated Japanese artist in the West, largely for the series ‘Thirty-six views of Mount Fuji’, and in particular for the print ‘The Great Wave’. The exhibition includes 150 of his works in the Ukiyo-e (“pictures of the Floating World”) tradition, including prints, book illustrations and albums gathered from public and private collections throughout the world.

Songlines

The Barbican Centre

7th August – 4th September

The first major exhibition in Britain to survey the entire aboriginal art movement. The movement began in the 70s when Aborigines at the Papunya settlement were asked to paint a Dreaming Design on a wall in an attempt to preserve a culture

Society for Process Thought

International Autumn Programme – Mind in the Cosmos 5

“Astrology, witchcraft, magical healing, divination, ancient prophecies, ghosts and fairies are all now rightly disdained by intelligent people.” So runs the second sentence of Sir Keith Thomas’ *Religion and the Decline of Magic* (1971). Along with the broader statement that mankind has come of age, the claim seems premature for, as T.S. Eliot observed, “Humankind cannot bear very much reality.” Scarce out of the cave or nursery, we still chase after moonbeams, worship idols, wrap ourselves in comforting superstitions, half-convinced that all science can offer is a cold machine-like world. But it is magic, not science, which is the enemy of true religion and philosophy. In Margaret Boden’s words: “Wonder is a root of the religious experience, and the desire to understand drives science. If wonder and understanding are fundamentally opposed, religion and science will be also. But only if wonder is limited to the contemplation of magic or mysteries is religion in principle opposed to science. The aim of science is to explain how something is possible. Understanding how something is possible need not destroy our wonder at it. Recent scientific theories of the human mind – albeit based on computer technology – increase our wonder at its richness and power.” – “Wonder and Understanding”, *Zygon*, 12/1985.

The Society for Process Thought is a national philosophical society which aims to bridge the gap between academics and non-specialists, to demonstrate that the best scholarship need not be above peoples’ heads and to illustrate the proposition that the world is a vastly more interesting place when examined in daylight. Seeking to focus public attention on the central issues of life, the Society reiterates the classical concerns of philosophy, to see life whole and to live it well.

In its **Open Seminars**, the Society reflects current thinking in the realist tradition of C.S. Peirce, William James, A.N. Whitehead, and Charles Hartshorne. In its **Open Forums**, leading authorities in a particular field discuss their subject with other experts in the same field, experts in other fields, and members of the general public, in language intelligible to all. These are not debates but attempts to come closer to truth in a spirit of friendly enquiry. All meetings are held in London on Saturdays, the BR network enabling people to come from as far afield as Devon and Dundee.

Open Forum: Dawn of a Millenium

14th September. St James’s Church, 197 Piccadilly, London W1
Erich Harth, Professor of Physics, Syracuse, NY., USA
Penguin are launching the British edition in advance.

Open Forum: The Matter Myth

8th October, Tuesday, 6.30 – 8pm, St James’s Church
Paul Davies, Professor of Mathematical Physics, Adelaide, co-author with John Gribbin of another new Penguin

Open Forum: Religion in a Cosmic Setting

12th October, St James’s Church
John Hick, Professor of Philosophy of Religion, Claremont, California, on his prize-winning newly reprinted **An Interpretation of Religion** (Macmillan 1989).
‘OPENNESS TO THE REAL: COGNITIVE AND AESTHETIC DIMENSIONS’ by **Anthony O’Hear**, Professor of Philosophy, Bradford, author of **Experience, Explanation and Faith** and **The Element of Fire: Science, Art and the Human World**.

1st and 3rd meetings Saturdays, 10.30–4.00pm, with a break for lunch. Coffee and refreshments are available. Tickets £5 (£3) on the door. With forums advertised so far ahead, checking is advisable in **early September** (sae): Patrick Lewin, 48a Tranquil Vale, London SE3 OBD

50,000 years old. Works include landscapes, batiks, carvings, burial poles and the famous dot and circle acrylic paintings.

William Blake and His Followers

Tate Gallery

10th July – 3rd November

The Tate Gallery is one of the leading centres in the world for the study of William Blake. Its distinguished collection of more than 150 watercolours, drawings and prints by Blake will be shown in its entirety, demonstrating the evolution of his complex artistic vision. There will also be a small group of pictures by his followers John Linnell, Edward Calvert, Samuel Palmer and George Richmond.

From Art to Archaeology

Touring from 24th August

A South Bank Centre touring exhibition drawing together works by eleven contemporary British artists who have responded to ancient land art, such as the hill drawings on chalk downlands in Southern Britain. The tour includes Eastbourne (August–October), Bath (October/November), Carlisle

(November–January '92) and Stirling (May–June '92).

Details: Alexandra Noble. Tel: 071 921 0864/8

EXHIBITIONS USA

Wisdom and Compassion: The Sacred Art of Tibet

Asian Art Museum of San Francisco, 17th April – 18th August

IBM Gallery of Science and Art, New York, 15th October – 28th December

The first extensive showing of Tibetan art in the US, this exhibition features 159 masterworks of *tangka* (religious paintings) and sculptures, from the 9th to the 19th century, drawn from collections all over the world. The design of the exhibition is modelled on the Buddhist concept of the mandala, starting from the Buddha's lifetime 2500 years ago and ending in the 'Pure Lands of the Buddha'. The 160th object is a sand mandala to be constructed by six monks from the monastery of His Holiness the Dalai Lama at Dharamsala.

Details: Lilia V. Villanueva, Asian Art Museum of San Francisco. Tel: (415) 751 2500.

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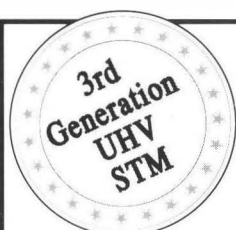


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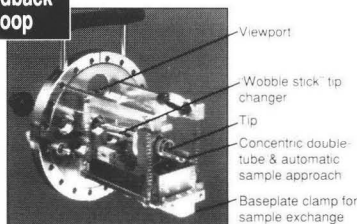
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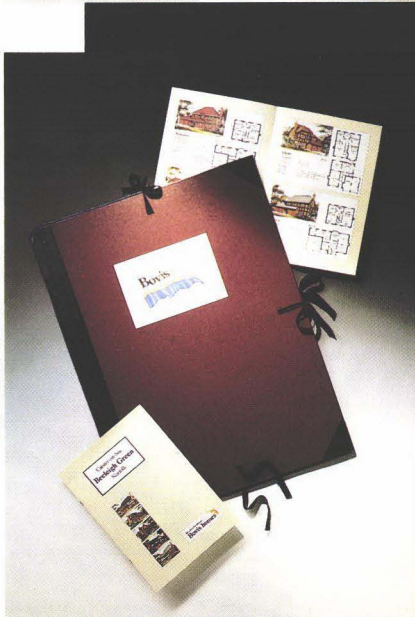
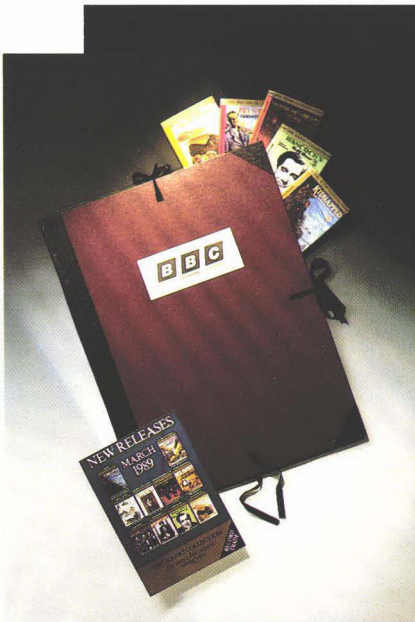
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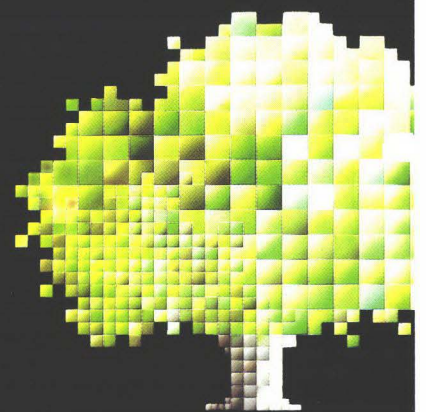
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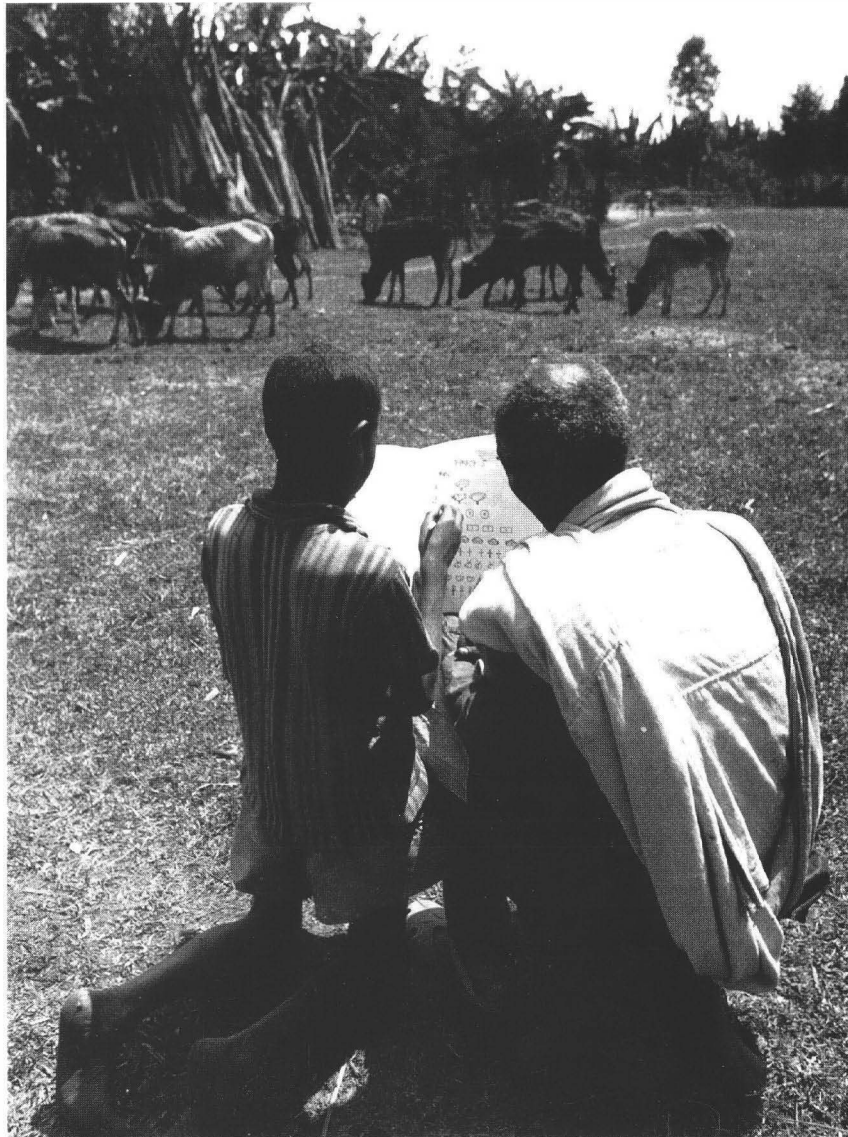
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*In the Wallamo – Soddo District of Sidamo Province, Ethiopia, a boy teaches his father how to read from a text book prepared and distributed under the United Nations literacy project.
Courtesy UNESCO/Nagata*