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to find out more...
Read Musing.....page 4

July & August 1992

Volume 3 - Number 4

MIDLIFE ISSUES

Midlife - A time when individuals lose their footing in a once secure social and psychological world. Their old ways of being become lifeless and dry. For many, feelings of depression, anxiety and loss of energy pervade. Others just have a lingering sense that they have lost something ... but are not sure what that is.

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**COURSES BEGIN
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Musing

with
Angele

Publisher of ISSUES

Self-Sufficiency

Thank you to friends and strangers alike for their warm cheers about last month's Musing column. It was fun doing the research on Grandma Tessier and Great-Grandma Kost. My Mom loved answering the questions and was delighted to haul out the newspaper clippings which prove that both my Grandmothers were driving forces of energy.

My Mom made sure we kids knew that Grandma and Grandpa lived in the Arctic but when I was a teenager, her stories about them did not impress me. Then I got married and didn't have time to listen. But now that my boys are in college and I'm single, I acquiesced to Mom's desire to have Grandma's story told and I had lots of fun doing it. One day I may use some of her pictures on the front cover.

I often get asked "How do you decide what to write about?" I try to live in the moment, so I usually write about things that are on my mind. To get started on my column, I browse through the photo album and choose a picture that feels right, I title it and then try to stay focused on just one small aspect of what growing up was like for me. It is wonderful to get a second chance to upgrade my English and writing skills and since you good folks always give me such encouraging comments, I think I shall continue.

As you may have noticed, I have a new photo of myself surrounded by orchids. My Mom loves orchids and often would buy me a bloom. People would "oh" and "ah" over it, and a week later it would die. Just before the Spring Festival of Awareness two years ago, she went to Vancouver and bought the biggest and best plants she could find and gave them to me. These flowers are very special to her and giving them to me is a way for her to express her love and her pride in the person I have grown up to be. With a full orchid plant instead of a bloom, I get to enjoy their incredible fragrance even as I write this Musing column, a month later. I never would have known of their beauty or appreciated their fragrance had my mother not insisted that I have the entire plant. I just marvel at how one plant can give off such an incredible perfume for a good two months. I'm just starting to realize the effects of smell and the influence it can have on the health of the body. So thanks Mom for your persistence in finding these beautiful flowers. They are truly a blessing.

My mother spent a year with Uncle Larry in California when she was a child. His hobby was to develop a black orchid and he eventually did. She told me that every morning for breakfast she had a fresh orchid on her plate and that it takes seven years for the first bloom to develop. As a child I can remember my mother having pictures of orchids in her room. One day she even took the time to paint one in detail...about 3 feet across. We thought it pretty silly of her, but she loved the colours, purple and magenta, and now I realize that by creating that painting she was intuitively healing herself.



Photograph by Steve Tomlinson

This month's front cover shows Mom inspecting a perfect batch of bread, buns and cinnamon rolls. There is also a rare picture of her just standing still, ready for the big hike up Mount Goaty. This was everybody's favorite pastime, for it offered a real challenge to climb and the panoramic view was spectacular.

Self-sufficiency and a do-it-yourself attitude certainly prevailed in my family. I was expected to be strong, independent and a creative thinker. As I watch Mom on the telephone, trying to get what she wants, I re-learn a

lesson that cannot be taught in school. Now that I'm an adult, I love and appreciate all she has taught me and I'm very grateful that we are best friends.

Recently she moved to Terrace to be a grandma, for my brother Mike now has six children and a new home. Twenty-two years ago when I got pregnant she was not so understanding. But I persisted in my innocence and eloped to the States and got married. After we moved back to Terrace she announced "I am too young to be a grandma," and she was, for she wore her mini skirts shorter than I did. Her stubbornness was her loss for she never got the privilege of babysitting my children.

Now, twenty years later, she is lucky to have a second chance and I wish her all the success in the world. For nowhere is there a (grand)mother as unique as she. She always encouraged me to be different, as a child I can remember her complaining about some boring white women (housewives). Her friends were mostly quite diverse...Natives, East Indians, Negroes, anybody who had interesting stories to tell or did unusual jobs. She never wasted her time talking about dirty diapers, or the latest household gadget, she never watched TV Soaps or played Bingo.

One day I played hookey from school, with encouragement from my boyfriend and the school phoned to see if Mom knew where I was. The only scolding when I got home was, "The next time you decide to do that, phone me so I can tell them I know where you are". My mother never had time for women who gossiped. In my teens when I asked her about a rumour that was going around town she had me start a second one, and I learned very quickly how tales spread and change as they are retold.

In closing I would like to thank my Mom for all the support she has given me over the years. I feel like I'm graduating from high school. Moving out into the real world, earning my own living by doing what I love, driving my own car and paying rent on an apartment with my very own telephone makes me feel like a teenager. I intend to enjoy that feeling now, for when I was a teenager, I was too busy being a Mom. I did enjoy being a Mom and I never missed "working for a living." But I intend to enjoy "working for a living" now too... if you can call what I do "work"!

Love & Smiles
Angele

done

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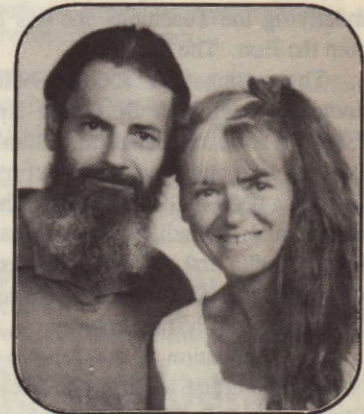
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The setting is Yasodhara Ashram in Kootenay Bay, B.C. Bordering Kootenay Lake, it is secluded, beautiful, natural. From a cliff overlooking the sparkling lake and the deep violet mountains beyond is the white Temple, a pearl in the landscape. There are legends about the lake and the land; the Indians say the area has a spiritual quality. When Swami Radha first walked on the Ashram land she had the feeling of returning to her old hunting grounds, yet she had never in this lifetime set foot on the property.

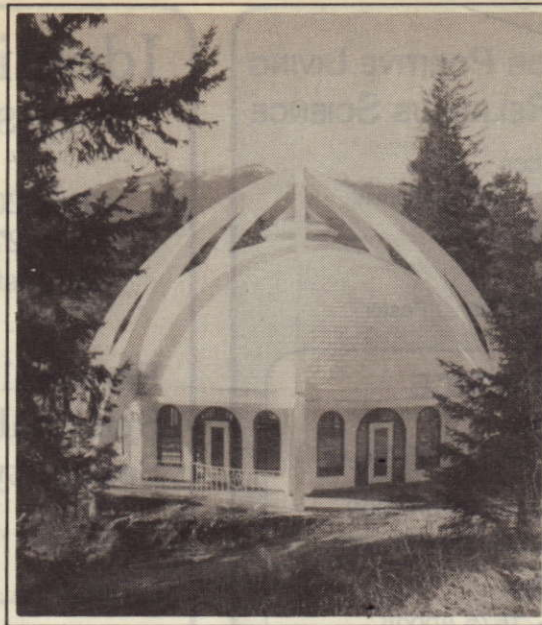
The foundation of the Temple was originally constructed in 1967 shortly after Swami Radha discovered the exact location on the Ashram property. The image has been in her recurring visions since she was 14 years old. Her dreams were so clear that she was able to pinpoint the location of the Temple from the details of those dreams. Relying on the Divine Will, encouraging it to come from the unseen to the seen, Swami Radha waited patiently for 22 years until the actual building was begun in 1989.

The first stage of the Temple construction was to remove the center of the old foundation which had become unsafe due to rotting beams underneath. This required intensive, heavy work for many people. The building of the foundation of our own inner Temple requires the same intense work as we remove old concepts, negative self-image, and dead wood from our past that keeps us from recognizing the Divine within.

The foundation for the Teacher and the Teachings were laid in Swami Radha's first trip to India to visit her Guru, Swami Sivananda. She was given the basic Teachings and told to return to Canada to start an Ashram. She laid her new foundation for the work and her cathedral of consciousness through intensive spiritual practices, and a practical remolding of her basic beliefs. Her steady course has been an inspiration to many people who have been able to come to the Teachings and to use them in their daily lives.

The outer circle of the original foundation of the Temple is the lotus-shaped walkway around the exterior. Walking around and contemplating the view, one has a feeling of great expansion, of elevation.

The main entrance to the Temple is from the north. As if by Divine plan the entrance way points to the teaching of the mandala that was promised to Swami Radha by her Tibetan Guru. "If you approach from the north you will be able to understand all the Teachings I will give you."



Outside, the white building and arches hold the Light as if a Mother's arms draw Light in to hold it close to her. Each of the seven doorways around the Temple offers aspirants the opportunity to come from their own direction to the Light. When people first enter the building there is an automatic response to the beauty, the quality of the work, the vision of the Light and the evidence of the Feminine. The response may be reflective, or joyous, full of awe, or peaceful. It is obvious there has been care and attention given to each part of the building. It is through the focus on the Divine and the offering each person makes from the heart that the space becomes sacred.

The domed shape immediately places one in the vaster sound space which also allows a deeper silence. It is at once uplifting and personal, very close and penetrating. When there is chanting within the space, people can chant their very best, and it reflects a sound even more heavenly. But also one can enter into the silence, remain and be supported in it.

The dome draws the eye upward to the pinnacle of light coming in through the skylight, while at the same time there is an expanse of Light from the circle of the windows. Each window offers a view of Divine Mother's handiwork. Eight chandeliers hang from the inside of the dome in streaming spirals of Light. In Swami Radha's early visions of the Temple she described them as columns of light hanging down in shimmering clusters, sparkling like tiny stars. She didn't think they existed in this reality, but she did find them one day in California as she walked past a lighting store. Some people have had the chandeliers in their dreams and reflections. It is intriguing to think how a connection is made to the beauty of the vision of the Light and devotion and how it enters our mind space.

Entering the Temple is like coming into the inside of a seed, the center of a flower, being in the eye of Light, being in the sacred circle. There is an immediate tendency to want to walk around the circle to pay tribute to the round space. On some occasions we have walked in the Temple with candles and chanted a mantra and become part of that circle of Light.

What makes this space sacred? The Temple offers the embodiment of the Love and Light of Radha. Swami Radha first built the cathedral of consciousness within herself; the Temple is a reflection of her inner work and spiritual power, her interior sacred space. She encourages everyone to build their own inner Temple to the Most High. The Temple is symbolic of the sacredness and purity of the teachings that Swami Radha, a woman who has dedicated her life to the Divine, gives to us in a way that is understandable in our daily life. From the depths of the stillness and intense personal work the pearl emerged.

The official opening of the Temple of Divine Light dedicated to All Religions will take place July 17-19, 1992. There will be celebrations on certain evenings throughout the month of July.

*For further information contact the Program Secretary,
Yasodhara Ashram, Box 9, Kootenay Bay, B.C. V0B 1X0. Phone: 227-9224.*

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by Larry Adams

EMOTION IN ART

The world is crying for our expression. Old ways no longer serve us and a reconnection to our inner process is of utmost importance. The answers to all unresolved heartbreaks, pain and sorrow lie waiting within us. It is time to embrace our inner process and begin to interpret our true essence. Who we are will emerge with new confidence and a freedom of expression. The way we view our world broadens and we begin to sense our limitlessness.

Within each of us resides an artist, poet, a creator of inner wealth and beauty. We require focus and balance in these turbulent uneasy times. As we begin to connect to the inner child artist we begin to allow more fun, spontaneity and visual expression. Our esteem and self worth are reclaimed and we begin to see and feel we do have unlimited choice in all areas of life. The old role of victim begins to dissipate and we know life is truly what we make it.

We can begin to reestablish our love of nature through new eyes. Metaphor and symbology can become our most profound teachers; to remind us that what we see on the outside is a clue to what is going on inside. Our enthusiasm grows and our in-spiration will start flowing again, just as it did when we were children. Our imagination is remembered and now with all our adult experience we can begin to create from a truly innocent place, feeling refreshed and vibrant. What a journey to finally start remembering who we are!

continues to the right ♦

FULFILLMENT

by Sharon Strang



Everyone wants to feel valuable. Feeling fulfilled is when you know you are of value. Life seems to be a journey of searching for something to be or do, to achieve that satisfying feeling.

For me, it began with travelling. I had a burning desire to see the world and experience foreign cultures. It was a challenge which I enjoyed, and I felt very fulfilled from the experience. However, it lasted only a short time. After five years of wandering the world I began to feel bored and lonely. I had learned many things about myself and the world, but denied the value I had received. Instead, I felt fearful of my next step.

I was searching again. I decided I needed a career so I took a dental assisting course and began work as a certified dental assistant. The course was again a challenge. To have successfully graduated from a course I thoroughly enjoyed was definitely a satisfying experience. Again I felt valuable for a short time, two years until I started to feel bored. There it was again - a block to my feeling good about myself and fear of my next step. I was feeling resentful, fearful, and guilty about my work. I was afraid to quit my job because of the money, but I hated it. I blamed my boss and the people I worked with. I eventually got fired, so felt horribly guilty for having let it go that far. I definitely did not feel very valuable. I was being forced to expand and move forward.

I knew I needed to make some changes but I wasn't sure how. I began to work with a breath practitioner and took some workshops. What I learned was that feeling valuable and fulfilled was linked to giving and receiving. I began to notice that whenever I was expected to give more, either of myself or to someone else (eg. my boss), I felt resentful and guilty. These feelings were connected to thoughts like "I don't have anything more to give" or "I'm always giving and never appreciated for it". Holding these thoughts and feelings inside of me and denying them was extremely uncomfortable, because they invalidated my worth. I suffered low self-esteem and doubt ongoingly. By getting in touch with my negative thoughts and feelings, I was able to release them and change. The result was, I began to understand myself more, have compassion for myself, forgive myself, and grow. I learned to love myself which allowed me to receive more love from others, and also to give love without feeling resentful. It made it easier to let go, take my next step, and feel safe expanding.

Our fulfillment in life is seeing our infinite value, and the limitlessness of our capacity to give. It is through giving more than we sometimes believe we are capable of that we experience this limitlessness. We create challenges in our life to learn to grow and expand. "For it is in giving that you know you have received." (A Course in Miracles)

Sharon is a breath practitioner and life skills consultant with Inner Directions Consultants.

Moving out of our comfort zones can become a welcomed challenge when it pushes us past old fears of judgment and criticism. Now we can begin to laugh, sing, cry and celebrate once again the dance of life. The joining of body, mind and spirit begins and YES, it is good to be alive. ♦

Brainwriting

Handwriting is a means of communicating thoughts and feelings, and is therefore an extrovert action. The degree of slant which a writer develops in relation to the copybook pattern he or she learned at school is significant in terms of personal expression and originality. Some countries encourage upright strokes while others encourage Italic script. When analysing script, we must keep in mind the basic form that was used in school. The deviation from the accepted role model is the result of the individual's development of introvert or extrovert tendencies.

I liken slant to posture. I'm sure you have seen eight people in a circle chatting, with their heads close together as they share time. You know these friends are interested in what each is saying and that they are comfortable leaning forward into each other's space. This is a sociable group of people. Next imagine a tea party where people are sitting around a table leaning back into their chairs, giving each other as much distance as possible. You can guess at how much interaction these people are comfortable with. Or if you see two truck drivers standing on the road chatting, arms across their chest, feet apart for stability, you can almost feel their need for independence. They are showing to all that pass that they have the strength to stand on their own two feet.

In North America we were taught a copybook writing which slants forward, indicating society's need for sociability. Normal slant is four to eight degrees to the right or left of center, depending on whether you write with the right or left hand. A writer with a more pronounced slant is projecting a lack of sociability or a need for acceptance from others to confirm their self-worth. Letters that stand straight up indicate independence from outside influences - a mind that wishes neither to meet the outside world nor to shrink from it. A writer with very little slant will be self-sufficient, dominated by reason rather than emotion and if involved in an argument will usually take the middle-of-the-road point of view.

If the writer is right-handed and has an extreme leftward slant and heavy pressure, this indicates opposition to almost everything where communication and social contact is concerned. This writer will have a degree of emotional insincerity and will be awkward in social situations.

If the writer is left-handed it is considered normal to have a back-hand slant. If that person adjusts the paper so that the writing appears right-handed, we give that writer bonus points for their efforts to be sociable.

Basically, slant shows your emotional control and needs. If the slant varies the writer is torn between introvert needs and extrovert urges. In the case of an adolescent, this is part of the growing-up process.

If the slant appears only in the upper or lower zones it shows where the social conditioning is most comfortable for the writer. The upper zone represents the intellect and the lower zone represents physical needs.

The degree of slant can change quickly and easily but usually only temporarily under the influence of strong emotions. As usual we must take form and many other factors into consideration before determining the writer's social constitution.

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GENERATIVE CHANGE
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Excerpts from an interview with Stephen Gilligan, Ph.D., by Marilyn Atkinson

"What Generative Change looks at is how people can be their own therapists. When I started out, it was with the assumptions of a traditional psychotherapist, which is the psychotherapist being responsible for helping a person make certain changes in their life. Now I think that while you can take that model to a certain point, the most effective that you'll ever get is along the lines of remedial change. Focusing on a 'problem' just gets you more of the problem... Generative Change focuses instead on the individual's own creative processes.

Generative Change is about engaging your own personal hypnotic state. When I teach this, I explore the self-hypnotic process at two levels. The first is looking at a more general level of hypnosis as a way of describing how experience itself is created. And people are already doing that, in effect they are already their own hypnotists. However, the realities they are creating may not line up with who they are or who they want to be in the world. The second level is a more specific one which really has to do with some of the technology of self-hypnosis and how that technology can be applied in specific areas of each person's life.

There are also some aspects of self-hypnosis that are really quite distinct. The first is how to 'de-construct' one's present reality, and what that means is how to step outside of the framework that one may be

stuck in. The second part is how to generate new realities (and I'm not just talking about realities at the level of I-will-stop-smoking, although personal changes are certainly evidence that it is working). Self-hypnotic processes, and particularly those very innovative methods that were pioneered by Mr. Erickson, can be helpful towards that end.

The work of Milton Erickson is something very different from the booga, booga, deeper-and-deeper approaches that many people traditionally associate with hypnosis. When I first met Milton Erickson, the thing that most impressed me about him was that he was weird...he didn't fit the 'normal' idea of who you were supposed to be if you were an effective psychotherapist. Yet, he clearly demonstrated not only that he was indeed good, but that he was in fact, the best.

What also really impressed me was his willingness and his ability to be himself. Now that's a cliché at one level, but at another level it's an incredible challenge and a great opportunity. And, despite being paralyzed, dyslexic, tone deaf and colour-blind, his response was to look at all of that as an opportunity to enjoy life and to create successes in life, and his work was an outgrowth of that function. I look at how that same context can be developed for each person, not so that they can be Milton, but so that they can really be true to who they are"

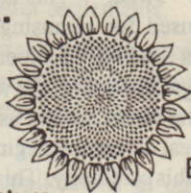
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CRYSTALS AND GEMS

by Joan McIntyre

Each day as I enter my office, I am greeted by a sparkling, colorful display of gemstones and crystals. This display brings a smile to my lips and delight to my heart. And, it is beautiful to behold. It not only affects me in this way, but also my customers and psychological counselling clients who say they like to visit this office because of its pleasant atmosphere. (As I see it, beauty stimulates love in the beholder; thus it's really their own love that my clients feel.)

But it isn't just my office which elicits such remarks. The recognition of the beauty of crystals and gems probably began in the upper Paleolithic Period, (25,000 to 12,000 B.C.) Most of the stones used in early civilizations were opaque and soft with bright colors or beautiful patterns. Carnelian and rock crystal beads were fashioned in Mesopotamia in the seventh millennium, B.C. Active mining of lapis lazuli in Badakshan, Afghanistan and the turquoise on the Sinai Peninsula began around 5000 years ago. Lapis from Badakshan reached Egypt before 3000 B.C. and Sumer, (Iraq) by 2500 B.C. China, India, Greece, and Rome received gemstones from the same source. Gem trade between East and West expanded even further in the fourth century after Alexander the Great (256-323 B.C.). (Sofianides/Harlow 18-20)

Back through recorded history, legends and stories about the magical use of gems and rocks abound. Christian and Jewish

scholars alike have pondered long and hard over the biblical list of twelve gems on the breastplate of the Jewish high priest (Exodus 28:17-20; 38:10-13). From Eastern man and woman to the Incas, from the Crusaders of Western Europe to the Egyptian priestesses, from Kings, Queens and Emperors on every continent gemstones played an important role in lifestyles and behavior (Mella 1).

In almost all civilizations special powers have been ascribed to gemstones and crystals. They are said to assist in meditation and healing. They are made into amulets and talismans, carved upon and engraved with meaningful words and pictures to bring about some good fortune to the wearer or bearer. The Egyptians buried them in tombs in order to protect the soul in the afterlife. First Nation peoples used them in their religious ceremonies. They were and are worn as jewelry because of their beauty and because it was believed that some human aspect could be enhanced by wearing a gem or crystal on or over a certain area of the body. They were ground up or simply soaked in liquid and made into potions to be swallowed by the sick. They were again ground and made into makeup to enhance beauty, especially that of the eyes and lips.

Edgar Cayce summarized the ancient and modern belief in the power of gemstones and crystals: "Vibratory forces arising from certain stones and metals collaborate with similar forces originating within

Continues on page 22



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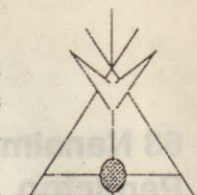
Fee: \$45.00 per person

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The SWEAT CEREMONY

by Tom Anaquod



Most Native American Indian tribes have a ceremony which today has come to be known as the "sweat". This is a purification ceremony, used for cleansing and healing. The sweat is a wholistic experience encompassing the greater world, the world of the vision and connecting us with all of the world around us.

The sweat ceremony begins when a pipe carrier acknowledges the need for this ceremony. This is a vow and must be fulfilled. From that time forward, that person walks in preparation for the ceremony. His attitude is appropriate for one who is moving towards a sacred ceremony. His thoughts and his actions are correct. Everything is done well and carefully. In the cutting of wood for the fire, the gathering of stones to be heated and the tending to a multitude of tasks, the way is made open for the ceremony to be fulfilled.

When all of the participants have come together, they stand around the fire, forming an arc. The arc represents the rainbow which rises from the earth, passes through the heavens and comes again to the earth. This may correspond to the offerings and the prayers as they move through the four heavens. While an invocation is made to the Thunderbird, the spiritual being who gave the fire for the first sweat ceremony, the people hold tobacco in their left hand. The spirit of tobacco is used as a sacrifice and a medium of exchange. When the invocation is completed, they throw the tobacco on the head of their grandfather, the spirit of Fire and say, "All my relations," affirming their relationship to all of creation. As the people crawl on their hands and knees through the doorway of the sweat lodge, they again repeat the affirmation "All my relations."

There are four rounds to the sweat ceremony. Four times rocks are carried into the lodge. Four times the door is shut, filling the lodge with darkness. Four times the door is opened, filling the lodge with illumination. The four rounds give recognition to the four aspects of our lives; infancy, youth, adulthood and elder. In another dimension these four aspects relate to the four heavens of the spiritual body, the physical and etheric body, the soul and desire body, and the mind and intellect. The four rounds also acknowledge the four aspects that are here in this dimension where we live: the sun, the earth, the moon and the stars, as well as fire, rock, water and air. They also represent the four directions on our plane of existence; east, south, west and north. Each direction is identified with a quality of life. The east is identified with love, the cohesive force and power that binds all of creation. The south is identified with trust and from trust flows faith. The west is identified with understanding which comes from reflection. The north is identified with purity and harmony. From these four qualities we may experience balance.

In a traditional healing ceremony there are two songs which must be sung: the eagle song and the bear song. These are visionary songs which have been passed down for many generations. The songs are the source of the power for healing and change, for they flow from the vision. When the songs are completed, the grandfathers are anointed with water. The water is transformed into steam which heals, cleanses and purifies. As the grandfathers are anointed, the people again repeat the affirmation, "All my relations," touching the earth with their right hand in order to ground the prayer or invocation. This is done so that the prayer does not wander around the heavens, but rather comes down to this earth where we walk. ❖



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GRIEF and LOSS

by Jo Ven



When we think of loss and grief we often think of the death of a loved one or a friend, but losses in our lives can take many other forms as well, such as: separation, divorce, illness, physical disability, abortion, adoption, miscarriage, major transitions, bankruptcy, retirement, physical/emotional abuse, sexual abuse, and one of the most significant losses for a lot of us is not having had nurturing and protecting parents. There can be many secondary losses resulting from the primary losses. All of us, from the time of our birth, when we leave the security of the womb, to the time when we will have to face our own death will experience some type of loss.

The effects of these losses can manifest in our lives as depression, addictions, relationship problems, anxiety, chronic dissatisfaction, etc. Our feelings around loss can vary, depending upon the emotional involvement, but it can bring painful feelings of fear, guilt, anger, sadness, low self-worth, and emptiness. Our natural response to these painful feelings is often to deny the feelings or to run from them because none of us likes pain, and loss can really hurt. It takes a lot of courage to face this pain but it is through facing our pain that we can free up energy needed to get on with our lives.

Facing the pain implies exploring the range and intensity of the feelings around the loss such as;

- ◆ The feelings of fear which may be associated with a fear of facing the pain of loss, fear of closeness, fear of facing the future alone, fear of facing new responsibilities, etc.
- ◆ The feelings of guilt may be used as a way of hanging on to the loss through a life sentence of self-punishment by loneliness and depression. Low self-worth is associated with the feelings of not deserving closeness and caring. It is often necessary to deal with the guilt first, to clear the way, in order to work through the other feelings.
- ◆ Angry feelings are often viewed as unacceptable by people in our society. Anger may be hidden because we feel guilty about feeling anger toward a loved one so we may protect them. Or we may be afraid to express our anger. Anger may be used by some to keep others at a distance through irritability and criticism of others. Anger may be used to protect the more vulnerable feelings of sadness, fear, and emptiness. It is sometimes easier and safer to express anger than sadness.
- ◆ Sadness is usually the core feeling in a loss. For some of us it is safer and easier to express sadness than anger and we use the sadness to cover the anger.
- ◆ Emptiness and loneliness can be the most agonizing feelings of all. It is sometimes preferable to feel the intensity of sadness and anger than to feel the emptiness, so we may hang on the pain.

In order to heal and to get on with our lives we also have to work through the unfinished business that is associated with the loss. This may involve unspoken unresolved anger and conflict, unspoken apology, forgiveness, affection and caring, and unspoken good-bye.

Another very important part of working through our grief is identifying and changing dysfunctional behaviour patterns connected to the loss. These are ways of relating that haven't worked and attitudes or ways of thinking (beliefs) that keep one from being all that one can be. They may be conscious, or unconscious and

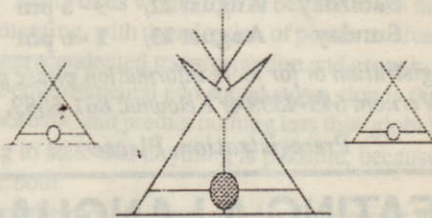
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unintentional. For example, "I won't get close or accept responsibility and get on with my life, I will punish myself, I am not good enough, I will find the person that I lost, I can not trust men/women, I need to be in control, I am very weak, etc."

The "letting go" process of grief, means taking care of all the areas of grief by working through the painful feelings, the unfinished business and changing the unhealthy behaviour decisions. To let go of a loss is to face the pain of a loss rather than to run from it. Grieving is a courageous thing to do. It's a sign of real strength. Most of us need to have time, and often permission, mostly from ourselves, with the support of family, friends, and maybe a therapist, to grieve and mourn these losses. It is critical that we respect this phenomenon, for it follows a necessary progression. ♦

Relationship and the Understanding Heart

Creating a New Language Through
Love and Acceptance

presented by *Grace Dodds*



Place: Office of the Centre for Positive Living
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Cost: \$75.00 per person or \$110.00 per couple

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Saturday August 22, 9 - 5 pm
Sunday August 23, 1 - 6 pm

For registration or for more information please phone
Vernon: 549-4399 or Kelowna: 861-6589.

Preregistration, Please

CREATING A LANGUAGE

by *Grace Dodds*

The whole world is discovering that relationships do not work. The reasons are many, but one in particular is becoming very apparent. Men and women do not speak the same language.

Women's liberation has brought many necessary changes, but not without some blaming. The time has come, I believe, for all of us to learn acceptance. It no longer matters who did what. We can benefit from past mistakes. A matriarchy is not likely to work any better than the patriarchy has worked, over a long period of time. Cooperation and nondominant societal structures have more potential for peaceful relationships than a dominant/submissive society. Force can bring about many things, but we won't necessarily like them.

Mutual respect is an important part of cooperation. Rather than fault-finding about differences, understanding could bring about the resurgence of the magic, the delightful mystery that can and often does play a part in the coming together of man and woman.

Perhaps we try to convey too much with words. For some responses there are no words. Sometimes only the eyes, or touching can impart what we truly feel.

Mothers stroke, comfort and coo at their babies. This tenderness, sensitivity and concern are communicated to the infant in the early months of his life through the skin. Touch is a language in itself. A mother who adores her baby uses a reverent touch, a language the heart understands and one much more meaningful than words.

Men have been taught that feelings are feminine, weak, and must be controlled or hidden. We women have taught our sons this behaviour, given them this message. Think of the courage required of a man who is openly tender with his spouse and children. He risks abuse both mental and emotional. Women often feel shame or contempt for such a man, while complaining that men are insensitive.

This is not intended as criticism, but as understanding, and when both genders understand their own responses we shall have gone far toward reconciling our differences. We are moving toward changing responses that have evolved over thousands of years.

continues to the right ♦

PRIMAL THERAPY

with an EPILEPTIC CLIENT

by Ernst Oslender

I want to write down my last moving experience with a client, who had several heavy epileptic seizures in her teen years "very frightening for her". She had them subsequently suppressed with medications. But nightmares stayed with cold sweat and panicky feelings. And she reported at the beginning of her Primal Therapy that the main feature in her life was to be constantly on the run. She ran away from home, she was a zealous track and field runner, she ran away from every tense situation. After grade 8 she ran away with a boyfriend for about 6 years.

And one day during a track and field event, she collapsed and was now diagnosed as having "Myasthenias gravis", a muscle disorder. She got progressively worse and was finally put into a psychiatric ward. But medication and the treatment did not help her at all. At times she would become totally paralyzed. Only when she started to paint and draw, it helped her finally to be sent home.

Some time later her sister accompanied her to a concert with thousands of people around when she suddenly felt like being drunk. "All muscles in my body became weak. My eyes drooped and my face gave way. I fell and no one could lift me hardly."

When she came to us for Primal Therapy I suggested to find out the reason why she laboured with this "dis-ease" all her life. And soon she started to uncover one incident after the other which led to her troublesome life. She discovered the truth, she unlocked the mystery of her always repeating actions.

Here it is: With her running and restlessness she was fleeing from an intense undesired feeling. As she progressed in her work with us she could go back to her very early childhood still in the womb of her mother. She had difficulty to believe what her cellular consciousness communicated to her. Her whole body recalled one day the most dreaded and painful event in her life. Her mother did try to abort her when she was 12 weeks old. With the wildest of movements, you can imagine, the little child tried to survive the attack which was done with a pointed tool.

There it was: her very first epileptic "seizure". Imagine the fear of death! 12 weeks old absolutely innocent and wanting to live! She realized what really caused her running career and why always similar incident like the crowded places evoked her seizures and collapses.

I am so glad, we could help her to reach this point of knowing, what really happened to her in the first place. Her whole lifestyle changed from inside out. Her fear to get into tense situations has disappeared, she does not need to run any more. She is now sharing her love and energy with her family and profession, liberated from this painful past.

I know her epilepsy was not a disease.

Ernst & Agnes Oslender are listed in the NYP under Primal Therapy.

In 1973 I came close to dying. The gift in this experience was the reverence I now have for life. Women are wonderful, and I have many dear female friends. But men are equally wonderful and at least half of my friends are male. I treasure the differences and appreciate their uniqueness more and more as time passes.

This is the germ of my newest seminar, entitled relationship and the understanding heart. It is about creating a new language that the heart understands. It is a language of love and acceptance, the oldest one in the universe and one that everyone can speak. ♦

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The Children's Festival wishes to thank
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With Special Thanks to **John & Ellen Slykhuis** of
 Summerland for their woodworking equipment and patience.
 Also ... **Overwaltea** and **P & E Enterprises Ltd** (Penticton)
 for donations of supplies.



Farewell ... Marion

The Spring Festival of Awareness Crew
 will miss one of their cohorts in prepar-
 ing for 1993 Festival. Marion Walters, a
 stalwart and long-time member of the team is retiring. Every
 once in a while, we have an opportunity to experience working
 with an individual who shows us how to successfully combine
 strength and grace. Marion is just such a person. We have
 been honored to have her untiring efforts as the person in
 charge of registration.

Many people's first contact with the Spring Festival has
 been Marion's reassuring voice over the phone. But, after
 four exciting years, Marion is acting on her authority as an
 elder and gracefully stepping down. On behalf of all the
 organizers and participants of the Spring Festival of Aware-
 ness over the past four years, we would like to express our
 heartfelt thanks to Marion Walters. Long and bright may your
 star shine!!

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No Vacation for the Penticton Crisis Line

by Robin Beckman

The good weather is here and summer activities are filling in
 your leisure time. Your personal "issues" in life don't take a
 vacation and neither does the Penticton and Area Crisis Line. The
 Crisis Line is a caring, listening service which provides emotional
 support when you have "issues" going on in your life.

Sometimes you just need to talk over your "issues" with an
 unbiased, non-judgemental, open minded person. This helps you to
 clarify your thinking and emotions so that you can make the right
 choices for your own life.

Other times, the "issues" are more overwhelming or desperate
 crisis situations. Again, the Crisis Line volunteers help you to
 choose healthy alternatives or other ways of finding solutions to
 your problems.

Call the Crisis Line when you are confused, angry, lonely or
 scared and need to hear a human voice, or need to sort out your
 emotions regarding relationships, family matters, health, drug and
 alcohol abuse and other life topics. A caring "friend" is there 24
 hours a day, 7 days a week for a confidential and anonymous talk
 about your "issues."

"Crisis Line, May I help You?" is what you'll hear when you
 are in need to call 493-6622.

If you are interested in becoming a Penticton Crisis Line volun-
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 Maria, Administrative Office at 493-2598 for a qualifying interview.

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CHINESE HERBS GREAT MEDICINE

by Colleen Nicklassen, C.H.



Chinese Herbalism is one of the oldest forms of medicine still in practice today. In previous times the Chinese Herb Doctors were not paid until their patient was completely healed. Still in some parts of the Orient this applies. This assures the patient that the Doctor will do his /her very best to correct the problem. Today Chinese Herbalists are still among the finest Doctors in the world, and fortunately we are able to acquire some of their herbal formulas.

Chinese herbs are excellent for treating all kinds of disease states, with the results occurring quite quickly. There are many combinations available for all sorts of ailments, therefore I have chosen 3 that are used for more than one condition.

SHOU WU CHIH: this is a liquid tonic that is comprised of a variety of herbs with the main herbs being Ho Shou Wu, Tang Kuei (Dong Quei), and Rehmannia. In combination these herbs assist the body in many areas. Shou Wu Chih is an excellent tonic for increasing energy, strength, vitality, and preventing premature aging. This tonic is used to strengthen the Kidneys, Liver, Pancreas, Spleen, as well as a blood builder. Shou Wu Chih is used in treating diabetes as well as Hypoglycemia because of its toning effect on the Pancreas. I have found that it is excellent for treating Hepatitis and Jaundice due to its strengthening effect on the liver and the stimulation of bile flow. Shou Wu Chih is also used to promote restful sleep, increase fertility, and to bring gray hair back to its natural color. This tonic is widely used since it brings balance back to many organs and systems of the body.

PO CHAI PILLS: These pills are formulated by combining 15 different herbs. Po Chai works on the digestive system by rebuilding digestive juices to enable the body to assimilate foods more easily. Po Chai is used for Diarrhea, Vomiting, Indigestion, Gastro-Intestinal disorders, Motion Sickness, and Intoxication. This herbal formula works on any digestive related ailment including headaches caused by poor digestion. Po Chai pills are wonderful for treating Children who have headaches and stomach aches. They are great for people that are travelling and are worried about motion sickness or food poisoning. If your tummy won't co-operate Po Chai is great at 'straightening' it out.

HALONYUAN: (Black Dragon Tonic) a combination of 12 herbs used to promote health, vitality, and youthfulness. Within a period of 2-3 days a person may begin to feel calmer and stronger. In 2-3 weeks a person may become mentally clearer and sharper. This formula is used to sharpen memory, strengthen kidneys, improve sleep, and correct digestive disorders. Also it helps with problems of frequent urination due to its toning effect on the kidneys.

These are only a few excellent Chinese remedies that I use personally as well as recommend for other people to use as they are really Great Medicine. ♦

Via Medicatrix Naturae
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Focus on Women

Editor
Laurel Burnham

EARTH SUMMIT

By the time you read this, Galen Padraig Burnham O'Neill will have celebrated his second birthday. He has fine curly blond hair, beautifully dark brown eyes and a growing repertoire of words and surprises. "Watch me, Mom!" he commands, performing yet another tricky maneuver, precariously perched on the top of the wooden fence his father built to keep him away from the wood stove. We might be able to save him from the odd scraped knee or bumped head, but we can't protect him from what lies ahead, born as he is during the dying years of the 20th century, into a world that is destroying itself. My dear little boy will grow up having to live with the environmental devastation that the unparalleled depths of human stupidity, greed, fear, and the lust for power have manifested for us all.

"Children are our future" has unfortunately become one of the stock of platitudes used equally by politicians and advertising executives. When it comes to the commitment necessary to alter our present course of destruction and thus save the Earth, even the most noble phrases become meaningless unless real change is embraced. All the conferences and speeches in the world won't change a thing, only a complete transformation in human psychology and hence our behavior will...and that is our only hope for survival.

While listening to a radio news report on the recent Earth Summit in Rio de Janeiro, I almost succumbed to an impulse to stop my car in the middle of a busy street, get out and scream "STOP! STOP THIS MADNESS! I CAN'T TAKE IT ANY MORE!" And what precipitated this fit of rage, you ask? It seems that the annual cost of saving the planet has been totalled, and people were being asked if they thought we could afford it. Some people were doubtful. The politicians most certainly couldn't commit themselves. It's analogous to people trapped in a burning house, debating as to whether or not to try and put the fire out, because there might be a bill to pay for doing so. The sheer lunacy of it staggers me.

Back in Washington D.C., there is an underground fortress, for the express use of high ranking government officials in the event of a nuclear war. In that bunker there is a bank. And in that bank there is some \$15 million dollars...a private reserve of currency...just in case. I think it would be a sign of good faith, and a willingness to change, if the U.S. were to take that money and put it towards cleaning up the mess that it has made, as the world's worst polluter. And of course, those wonderful free thinkers back in Ottawa probably have their own Canadian mini-version of the big bunker in Washington...and they would, of course follow suit.

If you sometimes feel slightly crazy, or as if rage is about to consume you, or despair to overwhelm you, or some unnamed malaise is keeping you from sleep at night, dear reader, it's a good sign. These times are crazy-making. To feel something other than

numbness, denial and "business as usual" is a sign of healing. For it is definitely our willingness to change, and our passion, both our love and rage that will save this planet, not our silence, nor our complacency.

When I write, nothing would please me more than to be able to rhapsodize, to rejoice in some aspect of our amazing world and my relationship to it. It is precisely because of my awareness of the beauty, the wonder and the possibilities of ecstasy that I am also aware of the very great pain and despair that the planet, Gaia, and virtually all her inhabitants, not just the human ones, are experiencing at this time. My eyes are open, my heart is too.

I am the mother of a small child. The nature of the position requires virtually constant vigilance. The world is full of a myriad of possibilities for learning, but also fraught with danger for a toddler. I am trying to parent consciously, to be aware of what it is I am instilling in my son. On one hand, I want him to be courageous, to embrace life whole-heartedly, to see the world as a friendly place, the entire planet as his home. And yet, the world is not a friendly place. It is for everyone, especially small children, a particularly unsafe and unfriendly place. Even something as simple as playing outside in the warm spring sunshine has its hazards. Something about this makes me very, very angry, deep down inside. What have we done, to make playing in the sun unsafe for our children?? Chances are Galen will be wearing sunblock all his life, because the ozone layer is going to be getting thinner and thinner for some time to come. Even if we stopped driving our cars and doing all the other things that are destroying the ozone layer right now, we would not be able to reverse or stop the damage that has been done. All of the problems facing us...from global warming, to overpopulation, poverty, reduction of the ozone layer, destruction of the rain forests, etc., are human caused. The solutions therefore lie in changing human behavior and the psychology that motivated that behavior.

As a mother, I try to teach my children not to do those things that are harmful to others or to themselves. That is, I would think, the most basic lesson in humanity. I think that it is one of the first things that a mother will consciously try to impart to her child, besides her love and understanding. Why has that lesson been forgotten by so many for so long? What has happened to all those men who have been in control of this planet, that they have forgotten the first thing their mothers taught them? Who was it that said that we live in an era of nuclear giants and ethical infants? I am looking for the grown-ups amongst our leaders, and I can't find them. Perhaps it is unfair of me to reduce the world to such simple terms, like the relationship of mother and child. It would be just as unfair of me as a woman, to blame the degradation of the environment on the decisions and actions of men. But believe me, it is tempting. Blaming is easy. Finding solutions is difficult. The web is thick and very closely-woven, but the patterns are becoming easier to see. As women we have colluded in the content and structure of our world, and the state we humans find ourselves in. By doing so, we have denied our essential natures, reinforced our own oppression and ignored our own wisdom and experience. But no longer. To ensure the survival of the planet, we need to act on our own inherent wisdom and connection to the source of life. Gaia, the Great Mother, calls to us all. We are aware that there are links between environmental degradation, the exploitation of the planet, poverty, starvation, racism, sexism, militarism, and all forms of oppression and injustice. This kind of thinking reflects one of the basic principles of ecology; that of interdependence. This is also one of the foundations of the ecofeminist philosophy. This speaks of a type of maturity and

wisdom that is sadly lacking in our culture, one that we need to rediscover within ourselves, and we can do so, in the worshipful recognition of the wisdom of the natural world.

There is a direct connection between patriarchal thinking and acting and the destruction of the Earth. One of the basic underpinnings to this mindset is that our appropriate role as human beings is to function in opposition to nature, to "master" it and thereby hold chaos at bay. The natural forces and their basic elements are seen as evil, destructive, negative and a threat to humankind's existence. From another perspective, it would seem that there is a deep unspoken fear that one's being might be absorbed and annihilated by nature unless it is broken down into subsets which human beings can control, hence there are natural "resources": water, forests, what can be taken from the ground, animals, etc. The solitary "Marlboro Man" is a powerful archetypal symbol of this kind of thinking, one must guard his freedom and individuality or face being engulfed by that horrible monster, Mother Nature. And that is the other side of this imagery, that women, who are very closely identified with nature, are part of this same terrible conspiracy, every woman just a step away from turning into some kind of horrifically powerful biofascist with monstrous results. This might be overstating the case somewhat, but it is this kind of archetypal fear that lies at the base of patriarchal thinking, and it is here you will also find the roots of our Judeo-Christian moral heritage. So here we have some clues to the motivations underlying our problems. We are afraid, as frightened as children left alone in the dark. Are we afraid of our own creativity, perhaps? Our ability to reach happiness without consuming anything or harming anyone? Or are we afraid to accept that we are not alone, that we are indeed part of a great family, and to that family we owe our deference, our love, honor and respect.

There is a terrible emptiness to our materially oriented culture, with a future as bleak as complete annihilation of the planet and all life upon it. According to the mindset which controls our culture, which dominates every aspect of our modern lives, production and consumption and other supportive economic activity are central to human society, and things like spirituality only peripheral to "real life." To the Native peoples, this world view is completely contradictory to their own. At the centre of human life are experiences of deep communion with all of Nature. Native peoples seek to understand and honor their relationships to all living things, and embody this in their daily lives. And they have managed to live in harmony with nature, living fully rich lives for thousands upon thousands of years, creating cultures that are an amazing expression of Earth wisdom. And the white European culture has managed in a few short centuries to bring the entire planet to the brink of destruction.

*"The world is too much with us; late and soon
Getting and spending we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away."*

W. Wordsworth

And it is a curious thing, that no matter how many things we have, how new our VCR's and cars, how fancy our clothes, how numerous our relationships, how busy our lives, we still can't seem to fill that emptiness. So we just keep on gobbling up all the precious, finite earthstuff from which cars and VCR's and clothes and 20th century toys are made, in hopes that something will make us happy...because "business as usual" just doesn't do it.

I have come to cherish this Earth, our home. I have been changed forever by its beauty, the magnificence, delicacy and

wonder of the web of life. And I have found in the dominant culture no way to express this in a way that is reverent and loving, and also acknowledges my own special worth as a woman and a spirit that yearns to be free. So I have come to discover that one can find one's feet dancing in a spiral, or standing in a circle under the open sky, holding hands with others, giving thanks. I find this on my knees in the garden, my hands in the earth. I find it in the curve of Galen's cheek, in his little brown hands.

We live in an age of profound paradox. The evidence of human genius and inspiration is all around us, but so too is the evidence of staggering stupidity. We possess resources of technical, medical and scientific knowledge undreamed of even twenty years ago. And on the other hand, the entire ecosystem of the planet is endangered, millions and millions of people are starving to death, and there is still a stockpile of weapons on the planet that could turn every single precious living thing into radioactive dust. So where to from here? Many of us would like to believe that a new age of humanity is emerging, with the adoption of positive values and beliefs, an age of unprecedented transformation and growth. Others of us point to the environmental and social storm clouds that are gathering on the horizon, and predict nothing less than global catastrophe. I am willing to state that anything is possible, because I see ample evidence of both.

Many of the most brilliant minds of our planet are calling for immediate, dramatic and sweeping changes in every aspect of human affairs. We have the capacity to accomplish incredible feats, we humans. We do have the ability to change. When faced with the enormity of the task at hand, it is very easy to be overcome with feelings of helplessness and despair. "Almost anything you do will seem insignificant," said Gandhi, "But it is very important that you do it." So we do what we can. We recycle. We don't eat meat. We accept that voluntary simplicity is a state of grace. We walk a path of peace and tolerance. We celebrate and give thanks. We plant gardens, attend meetings. And as women, we learn to honor and speak from our own experiences, in order to bring understanding and healing to us all.

I want there to be a wonderful future for my little one. I want him to grow up knowing wonder and awe of the natural world and his own capacity for ecstasy. But I also want him to grow up accepting responsibility for himself and his actions, and realizing his unique place in the great circle of being. So when logic fails me, I seek my connection to the wisdom inherent in the natural world. I go to my garden to pray.

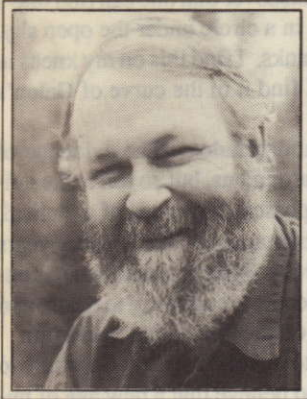
High in the Bolivian Andes, 14,000 feet above sea level, people grow their own food. The soil is very salty, very alkaline. You might think that conditions are next to impossible. But the Native peoples there, they plant one seed at a time, and they pray. And the only thing that grows their food is their prayers, because everything else, the soil, the altitude, the climate, makes it scientifically impossible to do so. And whether it's the Hopi or the Quecha or other Indian people, they sing and they pray when they work with their plants and gather their food. So now, when I go to my garden, I pray. "Mother, I thank you for all you give to me. Mother, make me strong where I stand. Mother, lend me strength, so that I may serve you well.

Blessed Be.

A PLEDGE OF ALLEGIANCE TO THE FAMILY OF EARTH

I pledge allegiance to the Earth, and to the flora, fauna and human life that it supports, one planet, indivisible, with safe air, water and soil, economic justice, equal rights and peace for all.

Networking for Change



Dave Cursons
Editor

Networking for Change is the title of this column since the first issue of Issues and it has sought to draw the reader's focus to organizations that aim to improve our communities.

*Decide to network
Use every letter you write
Every conversation you have
Every meeting you attend
To express your fundamental beliefs and dreams
Affirm to others the vision of the world you want
Network through thought
Network through action
Network through love
Network through the Spirit ...*

The more we network with one another, the more we discover that everything is connected to everything else. We learn that Christian-based communities and workers' co-operatives in Central America face similar challenges to those of intentional communities and organic growers in British Columbia.

We find that opposition to dam projects in South America and Southeast Asia carry the same urgency for self-determination and self-preservation as opposition to the Old Man River, James Bay, Kemano II or the Similkameen Dam proposal at Princeton.

Over and over we see that networking issues are survival issues and increasingly come down to the most basic of human issues, the preservation of land, water and air - life itself.

Non-governmental organizations (those are the ones we don't pay for out of our taxes) from Amnesty International to Naturalists Clubs, Watershed Coalitions to the Freedom of Information and Privacy Association and Men's Groups to Native Education Centres rely for their independence and effectiveness on their membership and the willingness of their supporters to give time, money and energy to the cause.

*... Networking is the new freedom
the new democracy
A new form of happiness.*

by Dr. Robert Muller

— The Columbia Society for Independent Living —
These folks are involved with thirty acres of land that forms a large portion of the township between the Bugaboos and the Rockies on Highway 95 south of Golden. They endeavor to maintain the land base as a networking resource centre and model community, one living harmoniously with the environment.

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Caravan to The New El Salvador

This fall the second Caravan to El Salvador will carry life-giving material aid to El Salvador. Vehicles loaded with farming equipment, building material and other much-needed items from different parts of Canada will join five other trucks from the U.S. on their way to El Salvador. They will be met in El Salvador by a Building with the Voiceless of El Salvador (BVES) delegation. The two groups will spend nine days visiting the recipients of the tools and material. You can be a part of this humanitarian effort.

Collection of material aid May 1 to August 20; Caravan drive to El Salvador, September 1 to 14; delegation flies to El Salvador, September 13 to 23. For information and donations contact:

The Second Caravan to El Salvador
#107 - 1556 E. 5th Avenue, Vancouver, B.C. V5N 1L7

or

Canadian Foundation to aid El Salvador Tel. (604)321-9144
and Archbishop Romero Salvadorian Community
Tel. (604) 254-7029.

BOOK — The Emperor Wears No Clothes —
by Jack Herer

The Authoritative Historical Record of the Cannabis Plant, Marijuana Prohibition, and How Hemp Can Still Save the World. This most talked about underground book of the last decade in its most recent revised form is available for \$14.95 (U.S. funds) from:

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THE OKANAGAN BASIN WATER BOARD 1992

This body has a murky mandate and is made up of appointees from City and Town Councils as well as Regional District Boards on the Canadian side of the Okanagan Basin.

The Okanagan Basin Water Board is mandated to organize, receive proposals, define problems, determine priorities, provide communication, to participate, to investigate, recommend, co-ordinate, advise and can require municipal taxation up to one mill if the Inspector of Municipalities says it's O.K.

Some call the Water Board "toothless". Others are more optimistic. If you're interested in supporting the work of the Okanagan Basin Water Board ask them for a list of the members currently appointed and for A Summary of the Current Objects and Purposes of the Okanagan Basin Water Board.

Contact: Okanagan Basin Water Board
c/o Regional District of North Okanagan
9848 Aberdeen Road, Vernon, B.C. V1B 2K9

FORESTRY

Bad cutting practices guided by foresters serving governments which are in the pockets of big business are destroying soil, air and water.

Logging road excavation changes runoff patterns and rates of flow with sometime catastrophic results for settlements.

Clearcuts and burns upset the natural regenerative capacity of the forest soils and ecosystem. Artificial regeneration methods supporting monoculture quickly deplete the soil's capacity to nourish a diverse healthy forest.

Exotic, state-of-the-art chemical applications in our forests are interventions by humans in a complex system which we stupidly try to shape to the interests of greedy forest companies backed by their retainers in government and organized labor.

Witness the Btk (forest pesticide) spraying debacle.

We fail to take wood carefully from the forest and we don't use all of it to fashion useful items locally. It's "cut and run forestry" with the accompanying "boom and bust" communities.

None of the government boondoggles like Integrated Resource Management schemes, Coordinated Resource Management, Round Table and especially expensive Royal Commissions of inquiry change the reality that our big governments serve similarly big interests in the global economic network.

That's why NDP Forests Minister, Dan Miller, defends exporting raw logs.

Interior of B.C. watersheds are overrun with free-ranging beef cattle, a long-time subsidy to beef-growing, another granddaddy industry in B.C., like forestry.

What is needed is real community control of watersheds through transfer of jurisdiction from Victoria to the local community.

Decentralization of government and local control of watersheds is a key policy of Green Parties everywhere.

The Green Party of British Columbia



Policy Principles of the Okanagan Greens

There is an interdependence among all things and our lives are part of an evolutionary process. This knowledge leads us to a political responsibility to exist within the biosphere by preserving its ecological integrity. We hold that economic activity must be sustainable.

We accept personal responsibility for improving social attitudes and favour holistic medicine, non-violent resolution of conflict and a broader concept of education.

We seek societal acceptance of bioregionalism in order to encourage a sense of place and social community. In this we include economic co-operation and the development of appropriate regional food production and self sufficiency.

Communities so organized, where economic activity and social life are merged in appropriate scale, are called conserver societies or steady state economies, and are communities where all are ensured equal access to open and democratic process.

The Okanagan Greens, Box 563, Penticton, B.C., V2A 6K
Phone: 493-4939, 493-2918 or 492-3881

DAVID SUZUKI VISITS OKANAGAN

On May 5th your Networking editor interviewed Dr. David Suzuki for Shaw Cable in Penticton. He was in Penticton to promote his and Paul Knutson's new book, *Wisdom of the Elders* (Stoddart 1992).

Knowledge of the proper and healthful relationship between humans and the earth in prophecy and folklore from a number of aboriginal peoples is documented and discussed in the book.

Canadians know David Suzuki from decades of CBC's *Nature of Things*. His books, *Metamorphosis* (biography) and *Inventing the Future* as well as the T.V. documentary "Planet for the Taking" and radio's "It's A Matter of Survival" have been guideposts to environmental activists. *Wisdom of the Elders* marks the latest stage in Suzuki's development as a scientist and proponent of environmental recovery and sustainability.



David Suzuki discusses Green Politics with
Networking Editor Dave Cursors.

Dr. Suzuki says he votes Green and supports the Green Party financially but won't publicly endorse the partisan political approach insisting that all parties and all institutions in society must operate from a green perspective.

Growth is the number one problem, says Suzuki, and naming it and standing for steady state economies cannot remain an issue for one party.

Dr. Suzuki is concerned that a central issue like runaway growth will become a marginal issue in the political process, when it should be the central concern of everyone.

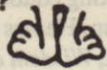
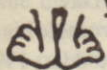
The need for care of water, air and soil were recurrent themes in *Wisdom of the Elders* but Dr. Suzuki became agitated when this interviewer pressed him concerning the current system that lets people do as they please with their private land. I was looking for a political statement on property rights versus environmental sustainability.

Beyond suggesting that we could work something out, Suzuki had little to offer on the subject.

Dr. Suzuki has made an indelible contribution to progressive thinking on the environment. *Wisdom of the Elders* is an interesting philosophic anthology of ecologically wise glimmers from ancient principles of sustainability.

As a partisan Green, I'm hoping David Suzuki will lend his public support to the efforts of Green Parties to change the governing parties' policies on the environment by threatening to replace them at election. ♦

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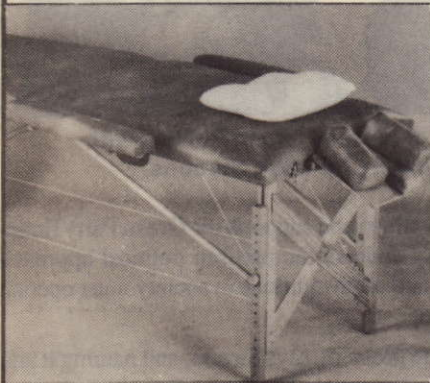
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CRYSTALS & GEMS

continued from page 11

individuals to permit them to attune to the Creative Forces of the Universe." (Scientific Prop.)

Today, many people agree with Cayce. The gem and crystal business is booming in most major metropolises throughout the world. Crystals especially have caused the imagination of the New Age public. When purchasing a crystal or a gem, there are certain guidelines to follow in order to get the most for your money. If you are buying a crystal for its vibration as well as its beauty be certain that it has been neither irradiated nor polished. In general, the more natural the form of the gem stone, the more useful it will be to you. (Some merchants will hotly dispute this last idea.) "Stones" such as amber, turquoise and lapis lazuli are often pulverized, and then reconstituted with the addition of a resin. Ask your gem merchant if you want to be certain you are getting a gemstone as nature produced it. In addition, be wary of stones which are color enhanced or dyed. Much turquoise and lapis have had their color changed by chemical means. The exotic, blue paua shell from New Zealand is often impersonated by dyed abalone shell. So, caveat emptor!

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CALENDAR

All Summer - Science of Mind Sunday Service. p. 5

July 10 - Crystal & Gem Sale. p. 11

July 10, 11 & 12 - Emotion in Art - p. 8

July 15 - The Wholistic Breakfast Circle meets Wed. morning at 7:30 at Bunches Bistro. Everyone Welcome! A different speaker every month. For more information call Diana 861-1316

July 16 - Aug. 23 - NLP Vancouver. Workshops all summer. p.10

July 20 - Aug. 28 - Idealia ...weekly. p.5

Aug. 1 - Cultural Expressions. p. 30

Aug. 15 & 16 - Healing your Inner Child p. 11

Aug. 16 to 22 - Centre for Awareness Retreat. p. 23

Aug. 21, 22 & 23 - Relationship & the Understanding Heart. p. 14

Aug. 29 - NLP Seminar. p. 12

Sept. 12 to 26. Cycle Tour. p. 7

Sept. 21 to 27 - Brother Charles. p. 3

Oct. 1 - Kootenay School of Rebalancing starts. Back page

Oct. 23 to 25 - Dzogchen Teacher Namkhai Norbu Rinpoche is giving a retreat in Vancouver. Space is limited so register early. Send cheque for \$120 to Dzogchen Vancouver, #305, 11806 - 88th Ave, Delta, BC, V4C 3C5. Tel: 597-6990

Nov. 7 - Inner Directions program starts. Back page.

Jan. 11, 1993 - Vision Mtn. Training. p.3

April 23, 24 & 25 - Spring Festival. p. 15

ONGOING

SUNDAY CELEBRATION is a gathering for family and friends to share love, joy, singing and an inspirational talk based on the principles from "A Course in Miracles."

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A COURSE IN MIRACLES STUDY GROUP ACIM is a written spiritual guide that enhances our perception of ourselves and our world. Its purpose is to help us change our minds about who we are and learn how to attain inner peace.

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Phone Linda Poole 542-3102 in Vernon

Kelowna: Monday: 7 - 9 pm - 1725 Dolphin Ave.
Phone Inner Directions: 763-8588 in Kelowna.

Kelowna: Monday: 7:30 pm - 1735 Dolphin Ave.
Phone: The Dolphin Centre: 868-8088 for info.

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LINDA KUSLEIKA will offer Yoga and Bodywork as a vehicle for exploring joy and wellness. She incorporates Massage, Polarity, Neuromuscular Therapy, Chinese 5-Element Therapy, and various yoga and movement philosophies into her work.

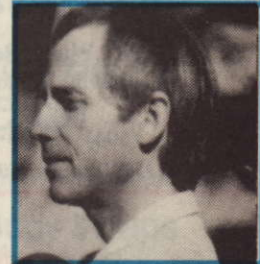


SHARON O'SHEA is an Astrologer and will share insights in such a way as to promote awareness of the cosmic order and healing of the individual mind. These are times of profound inner changes, and in order to facilitate the flow, a high level of tuning can be reached. If you have one, bring your chart.



DIANE PATTEN is a trained Counsellor, Rebirther, and Massage Therapist. She uses ceremony and ritual to create and integrate experiences of the mind, body, emotions, and spirit. She will facilitate "Passages in Ones Life" to allow us to examine and pass through the different stages of life.

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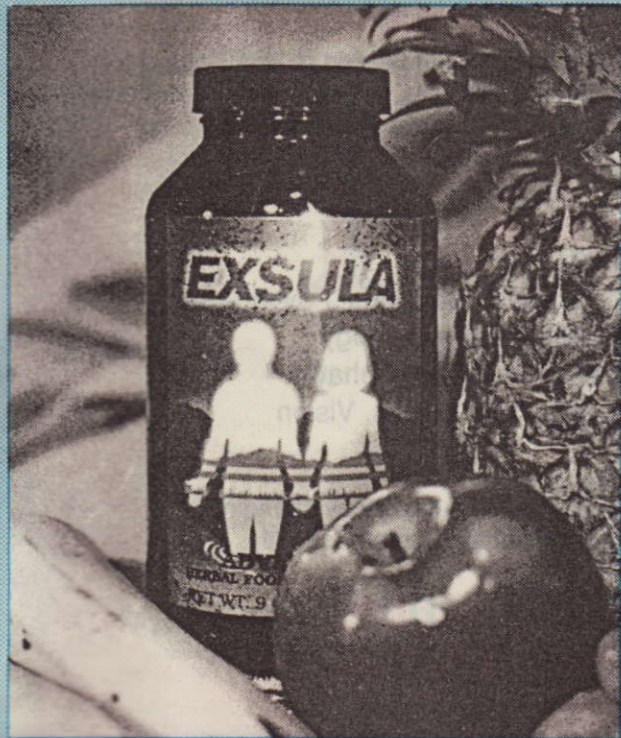
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