

# THE SHAMANIC POWERS OF EXPERIENTIAL EDUCATION<sup>1</sup>

Whenever I think about the “ills” and problems of the world, and the necessity for humankind to “heal” and transform to a higher level humanbeingness, I also think about the power and potential of the outdoor/challenge/adventure/ experiential methodology. I believe that experiential education (EE) can make a significant contribution to the healing of the human condition. I think that EE leaders can help people cultivate personal visions of the necessary transformation, and discover the personal power that they need to journey to tomorrow. When I think about EE leaders as facilitators of personal growth and learning, visionaries, healers, guides, and transforming agents, the word “shaman” comes to mind. I use the word generically, but my choice does need some clarification.

## SHAMANISM AND SHAMANIC POWER

The word shaman is used internationally and it has root origins back to early Greek and the languages of central Asia. If one were to stick to strict language and historic practices concerning shamanism and shamanic powers, a number of things should be pointed out:

(1) In Sibera, where the term was first used quite commonly, a shaman was one type of holy person. These were people who entered deep trances often considered as “ecstatic.” The word “ecstasy” has roots in Greek, meaning “out of place” or “out of the physical.” The true shaman was a person who had out-of-body or mystical states of mind.

(2) Before the invading white anthropologists, historians, and religious teachers started reporting on the Native American cultures, the term “shaman” was unknown. There were many different types of spiritual leaders and healers, and they were called by names that translate as “medicine person,”

---

1 - 1994 - This paper was originally written to accompany a workshop titled “The Shamanic Power of Challenge Education Methodology” at the International Conference of the Association for Experiential Education, Austin, Texas. A revision of the paper was published in my book *The Challenge of Native American Traditions* (co-authored with William J. Quinn) in 1998.

“herbalist,” “ritualist,” “weatherman,” “visionaire,” and “spirit guide,” but not as “shaman.” In fact, there has been discussion in recent years about the fact that many Native Americans are offended when their spiritual leaders and healers are called shamans. (A parallel offense for indigenous people of Africa is to call their healers “witch doctors!”)

(3) The word “shaman” has been used historically in Siberia, Central America, parts of South America, Alaska, and a few places in North America to refer to people who had powers to communicate with the “other world” or directly to the spirits. They often had out-of-body experiences involving altered states of consciousness, sometimes induced by techniques of auto-hypnosis, or, more commonly, by ingestion of psychotropics (e.g., herbs, roots, peyote, mushrooms).

(4) When a people recognized shamans as well as healers, there was usually a distinction. Not all shamans had healing powers, and not all people with healing powers were shamans.

My point is that under strict interpretation of the term and practice of shamanism, it would be inappropriate and insensitive to consider the spiritual leaders of most Native American people as shamans. Furthermore, it would be inappropriate for me to talk about the shamanic powers of EE, and the potential for EE leaders to be shamans for the people. However, I use the word in a broad generic sense. I see the shaman as a visionary. I believe that experiential educators who vision the appropriate evolution of our species — toward greater love for our fellow beings and our Earth — can guide the people they work with, and all of humankind to life-saving and earth-saving values and behavior. I think of the many problems of the world as “sickness” of the human species, and therefore can think of EE leaders who address those problems as “healers.” I think about the possibilities for EE leaders to become transforming agents for individuals, groups, families, and corporations, and in that sense they are shamans.

As I make a case for that belief, I will touch upon some of the more strict definitions and practices mentioned. I will review the topic of “consciousness,” and suggest that people can achieve awareness that parallels what has been called “mystical” or “altered” consciousness without chemicals and without extensive training in esoteric practices. I believe that EE leaders can play an important role in humankind’s search for a better world in which peace and love prevail over violence, intolerance, cynicism, hopelessness, and existential despair.

This paper will begin by making the case for three broad and encompassing goals for experiential education. Then, in order to lay the foundation for the essential argument of the paper I will explore three separate but related topics.

A - theoretical perspectives and arguments about the inherent drive for growth in all things

B - the nature of consciousness, higher consciousness, altered-states of consciousness and transforming visions

C - shamanism and shamanic powers

The paper will conclude with discussion of my essential argument that, when appropriately applied the EE methodology has the potential — the shamanic power — to have significant impact on the destiny of humankind, and that EE leaders have the potential to become as “shamans for the 21<sup>st</sup> century.”

### **THE GOALS OF EXPERIENTIAL EDUCATION.**

When reduced to the most basic form, the goals of outdoor/experiential/challenge/adventure education can be seen as threefold:

(1) To enhance the self-concept of each person, empowering them for their personal journey along life’s trails, and releasing their potential to become all that they can become.

(2) To guide people to increased effectiveness in interpersonal relationships and to greater awareness of the interdependency of all humankind as we evolve and transform to become all that we can become.

(3) To make people aware of the interdependency of humankind and the Earth, and of their responsibility for contributing to, the Earth in its quest to become all that it can become.

These goals are global enough to encompass more specific objectives of psychological, social and environmental nature. In terms of consciousness, it could be said that these goals are in the realm of self-consciousness, social consciousness, and environmental consciousness. Some would suggest a fourth goal, in the realm of spiritual consciousness, but I think it is better to recognize

that the highest levels of each of the three other goals is really of a spiritual nature. Spiritual consciousness recognizes the interconnectedness of all three goals or modes of consciousness.

These goals might also be understood by expansion of Lawrence Kohlberg's model for moral development of the human mind (1981), which suggests a progression from pure self-interests, to concern for immediate others, and on to concern for all humankind.<sup>1</sup> A number of ethical theorists, noting that Charles Darwin had suggested that ethical thoughts and behaviors could be expected to change through time according to the principles of evolution, have suggested that Kohlberg's model could be extrapolated upward. This would mean that moral concern for all humankind should be followed by concern for all species and for the Earth itself (c.f., Regan, 1982; Partridge, 1982; Nash, 1989).

Others have speculated on the nature and desirability of this holistic level of consciousness. In a pioneering work on the nature of human consciousness, Maurice Bucke (1990) called it "*cosmic consciousness*."<sup>2</sup> A very similar awareness can come about as the result of meditation or deep contemplative thought, a process of emptying the mind of all thoughts of focus, becoming an empty glass waiting to be filled. What I call deep contemplative thought involves focus on and introspective analysis of a particular idea. Mathew Fox (1991) has suggested that awareness of "*creation spirituality*" can be consciously cultivated, and is reflective of a new "*cosmic consciousness*."<sup>3</sup> Ed McGaa, Eagle Man, in the traditions of the indigenous people of America, writes of "*Mother Earth Spirituality*" (1990).<sup>4</sup>

It is also possible to see the three goals of EE as relating to the concept of love. They can be interpreted as goals to enhance love of self, others, and Earth. The potential power of such love has been noted by Teilhard de Chardin (1964): "*Some day, after mastering the winds, the waves, the tides, and the gravity, we will harness for God the energies of love. And then, for the second time in the history of the world, man will have discovered fire.*"<sup>5</sup>

Stating the goals of EE in these global terms may seem to be overly ambitious for basic experiential programs, but observations from others lend support. Mitch Sakofs, Director of Research and Education for Outward Bound Schools, reported on his contacts with leaders of EE programs throughout the world:

*I am always impressed by the talent and spirit of dedicated*

*educators and helping professionals. Each seems to be genuinely concerned with making the world a better place, and to that end they chose the field of experiential education because they believe that it is more than a pedagogy or application of mere technique, but a value-driven philosophy; a philosophy of life that values integrity, compassion, and an appreciation of the natural world... It is also a perspective on the world that celebrates and affirms life and spirituality, and is not only accepting and respectful of differences among people and cultures, but appreciative of the vibrancy those differences add to our humanity. (Sakofs, 1992)*

In a brochure for the Kurt Hahn Leadership School, there is reference to the challenge of responding to “*a myriad of complex social issues,*” by developing leadership based on the core values of “*respect for self, others, and the world.*” That brochure quotes the School’s advisor, Lloyd Bostelman, who suggests that “*we really do want to remake the world*” (NCOBS, 1992).

More typically, the goals of EE sequences are stated in less global terms — as enhancing self-concept, cultivating leadership, releasing inner potential, improving social adjustment, developing teamwork, increasing creativity and problem solving, and teaching environmental sensitivity. It is possible that the stated goals of various activities and programs are steps toward broader (stated or unstated) objectives.

It is important to note that EE leaders may not always be completely aware of the relationship between basic program objectives and the more encompassing goals of the underlying program philosophy. On a continuum of consciousness, it could be that the more global goals are often at the unconscious or pre-conscious level, and not in full awareness. This does not mean that they are not operative, nor that the groups facilitated are not progressing towards them when the stated goals are quite simple.

A distinction can be drawn between the *manifest* and *latent* purposes of many group activities. For example, when the Hopi Indians did the rain dance, their expressed purpose was to bring sustenance to their crops, but there were *latent* goals of building tribal cohesiveness through the shared participation in traditional ritual, and affirming the values and beliefs of the culture (Merton, 1968). In the EE program, stated goals for improving communication and cooperation may also be stimulating the individual towards connection to, and concern for, all humanity. A goal of enhancing awareness of the environment may well be making contribution to the cultivation of a compassionate

involvement with the Earth. Whatever the manifest purposes of experiential activity sequences, there may be very significant latent potentials.

*The whole process of forming small adventure groups, developing necessary skills for activities and interactions, and then experiencing an outdoor adventure program, provides opportunity for all participants to experience the higher potentials of self and others, to sense the possibilities for the required interdependency with others and with all things of the environment, and to know the joys of love and peace. Self can indeed be transcended, and a vision of the connectedness of all things can be discovered.*

(Smith, 1984)

### **THE PERSONAL GROWTH JOURNEY.**

Psychologists often emphasize the importance of the personal growth process as the starting point for learning and transformation, and EE leaders have often suggested that personal growth is the primary goal of their programs. I think that many EE leaders would agree with holistic education philosopher, Rudolph Steiner, who suggested that the goal of all education was based on the necessity to “*unlock the divine within us*” (Richards, 1980).<sup>6</sup>

Mihaly Csikszentmihalyi<sup>7</sup>, noted psychologist, educator, and management consultant, has also suggested that people need to learn to attend to their inner experiences:

*People who learn to control inner experiences will be able to determine the quality of their lives... Such people lead vigorous lives, are open to a variety of experiences, keep on learning until the day they die, and have strong ties and commitments to other people and to the environment in which they live. Perhaps their greatest strength is that they are in control of their own lives.*

(Csikszentmihalyi, 1990)

Rolling Thunder, a Lakota medicine man, suggested that while humans certainly can develop attitudes and behaviors that are respectful and loving of the Earth, they must recognize the starting point as introspective reflection. “*We have to start cleaning up our own spirits before we can start cleaning up the land*” (Boyd, 1974).

Many people are not aware of, or do not understand and accept, their

personal power and personal responsibility for cultivating and cooperating with their own natural tendency for positive growth and becoming. My teacher, Carl Rogers summarized, “*The individual has within himself the capacity and the tendency, latent if not evident, to move forward towards maturity... This tendency may become deeply buried under layer after layer of encrusted defenses; it may even be hidden behind elaborate facades which deny its existence*” (1961).

This tendency toward positive growth, and deeper appreciation of self, others, and Earth, may have to be triggered by inward attention which can dissolve ego. This would widen awareness of the field of being. Perhaps this broader sense of being, which recognizes our connection to all that is, was our “*original blessing*,” from which humankind’s consciousness has strayed. Politician and social activist Tom Hayden<sup>8</sup> suggested that humans have the full potential to return to what was perhaps a higher-order consciousness:

*If I am optimistic, it is because I believe we can restore our consciousness to an original state because it lies within us. So healing the world is bound up with healing ourselves. A tougher mountain to climb than El Capitan is the mountain within each of us, but when we reach its summit we are discovering the heights of ourselves.* (Hayden, 1992)

It must be recognized that the journey to self-discovery is more than a cognitive experience. This is exemplified by those who purport to love self, others, and environment, but display inconsistency between their words and their behavior. Congruence can be found only when the individual sorts through values imposed by society — values that Joseph Chilton Pearce calls “*consensus reality*” — in order to discover personal versions of truth which will mandate appropriate behaviors (1971).<sup>9</sup>

Others have suggested that the whole process of personal growth begins by focusing on the outside. The Native American vision quest involved going to the wilderness to become more personally aware and empowered by the spirits. The ancient traditions of Rasa Yoga also emphasized that the unity of self could be attained from sensitive attention to the natural world. This would suggest that the adventure of personal growth can begin by focus on the *wilderness beyond* as well as on the *wilderness within*.

It helps to set aside the linear geometric perspectives of Western science in favor of alternative paradigms. Then one can recognize that the *wilderness*

*beyond* and the *wilderness within* are really the same place. The outside is the inside, and the inside is the outside, so whether one begins the journey by “going out” or “going in” really doesn’t matter; the journey will lead the person to the same holistic perspective of loving self, others, environment, and *The Other*.

## **EXPERIENTIAL EDUCATION AND PERSONAL GROWTH.**

To the extent that EE programs can guide individuals and groups to goals of personal growth they will make a significant contribution to the healing of many of the present ‘sicknesses’ of humankind — egotism, narcissism, prejudice, violence, hatred, cynicism, alienation, despondency, materialism, and militarism. The responsibilities are immense.

In order to facilitate the growth journey of others, the experiential education leader must become a teacher, counselor, healer, prophet, guide, sage, Tantrist, sorcerer, and **SHAMAN**. A first step in developing the skills required to facilitate people’s personal growth journey is attending to one’s own personal growth (Smith, 1992). It is very important that leaders strive for congruence between personal awareness of what they should be and the nature of their being. EE leaders must “*walk the talk*” (Sakofs, 1992), and must continually strive for wisdom about the nature of being, the nature of nature, and the many methodologies which can foster growth and learning for themselves and for others.

The personal growth journey can enhance awareness of personal power. This can range from simple feelings of “I can do that” to the unleashing of complex energies for creativity and healing. The whole life of the Oglala Sioux involved a search and balancing of personal powers (Lewis, 1990). The ancient Japanese technique of *Hakomi* involves learning how to tap into the innate wisdom and healing powers of the self (Kurtz, 1980).<sup>10</sup> The great humanitarian doctor, Albert Schweitzer, recognized the power that lies within the individual when he spoke of the healing powers of African witch doctors.

*The witch doctor succeeds for the same reason all of the rest of us succeed. Each patient carries his own best doctor inside him. They come to us not knowing this truth. We are at our best when we give the doctor within a chance to go to work.*

(Schweitzer, in Cousins, 1979)<sup>11</sup>

The goals of experiential education are thus given clarification. Leaders must be in touch with their own personal powers so as to facilitate students and clients personal growth. *We don't need teachers — we need releasers!* EE leaders must become resources for releasing the personal growth process and the personal powers of others. We must become as “*the shaman without,*” guiding people to that ultimate teacher-healer “*the shaman within.*”

There is obvious overlap between these goals for EE and other alternative approaches to education. There is a shifting paradigm for all educational theory and practice. There needs to be focus on the question of what education needs to be for the 21<sup>st</sup> century. Rethinking the purposes of education, David Orr wrote:

*The goal of education is not mastery of subject matter, but of one's person. Knowledge carries with it the responsibility to see that it is well used in the world.... We cannot say we know something until we understand the effects of this knowledge on real people and their communities... All education is environmental education... The way learning occurs is as important as the content of particular courses.*  
(Orr, 1990)

Our stated goals for challenge education view the potential of humankind quite positively and optimistically. Many have noted that the historic tendency has been to focus on the more negative aspects of human beings, and this results in a distorted vision of what it means to be human. In his book, *The Brighter Side of Human Nature*, Alfie Kohn (1990) tells stories and cites references pointing to the many positive behaviors of people. He suggests that there is good reason to be optimistic about the nature of the species. Negative perspectives of the human journey can become self-fulfilling prophecies. To the extent that people can become aware of personal powers and possibilities, and become optimistic about the human journey, they will evolve in a more positive direction.<sup>12</sup>

It has even been speculated that there is an evolutionary advantage gained by people who think well of themselves and the future of humankind, and that there are basic biological tendencies towards optimism. This is because the development of an optimistic orientation “*permits people alone and in groups to feel good and confident about their forthcoming experiences*” (Tiger, 1979).<sup>13</sup>

Most EE leaders do have positive perspectives on the potentials of humankind, and recognize that individuals can grow to become cooperative, caring, and balanced. Of course, these beliefs can be eroded and challenged by the pessimists, the materialists, the reductionists, the bureaucrats, and all those others who have lost their way. It becomes important therefore that there be networks of support which can help leaders maintain optimism, personal energy, and positive vision for the profession. Such networks can also be a forum for sharing new methodologies, and can provide a base for the ongoing personal growth journey of each leader.

Some might argue that stating the goals of EE in terms of the threefold overview presented here is grandiose thinking. They might agree that the goals are noble, but would argue that they are well beyond the scope of simple EE programs. They would suggest that the methodology of EE is not sophisticated enough to address goals that are so defined. When discussing my ideas for this paper, a professional colleague told me, “*I’m just a plain old facilitator of an adventure program. Somebody else will have to take on the task of changing the direction of humankind’s evolution.*”

My friend’s attitude is not uncommon. Although recognizing that somebody’s got to do it, there is reluctance to accept personal responsibility for the task. Still, I know of his facilitation skills, and the depths of his convictions. I have come to characterize him as a “reluctant shaman,” because I know of his personal powers and ability to release the personal growth forces of others.

### **THE DRIVE FOR GROWTH.**

One of the assumptions underlying my argument is that of a *growth drive* in all humans. It can be postulated that there is a *life force* in all living things — in every living cell. This is a drive for the organism to fulfill its’ destiny and become all that it can become. Thus, in that complex collection of cells, the human organism, that tendency to grow towards wholeness and perfection is magnanimous. Further, it can be argued that all the living cells of the Universe, combined into all the various life-forms, create a vibrant totality that is continually evolving and unfolding to its own highest potential.

**A. BIOLOGY: BASIC LIFE FORMS.** Science has long recognized the principle of *entropy* which suggests that organized forms gradually disintegrate into lower and lower levels of organization. Original speculation on this force suggested that the Earth would eventually end in a great ball of

fire. As philosophers and scientists grew to understand the life force, and speculate on an apparent drive towards survival in living things, there was postulation of a ‘negative entropy’ operative in living cells. Later, this life-force towards survival and growth, as opposition to disintegration, became known as *syntropy*.

It is beyond the scope of this paper to review all the theory and research on the subject of syntropy, but a few references will be presented to exemplify the theory. In 1968, distinguished scientist, Albert Szent-Gyorgyi<sup>14</sup>, wrote about the “drive in living matter to perfect itself.” He admitted that in his earlier research he had referred to this as a mere “tendency” towards growth, but he had come to prefer the stronger term “drive,” which he defined as the capacity of life to maintain and improve itself. He introduced his argument from the laboratory, and from personal observations that supported the thesis.

*In the winter, at Woods Hole, the sea gulls are my main company. These gulls, called herring gulls, have a red patch on their beaks. This red patch has an important meaning for the gull feeds its babies by going fishing and swallowing the fish it has caught. Then, on coming home, the hungry baby gull knocks on the red spot, and this elicits the regurgitation in mama, and the baby takes the fish from her gullet. All of this may sound very simple, but it involves a whole series of most complicated chain reactions with a horribly complex underlying nervous mechanism. How could such a system develop? The red spot would make no sense without the complex nervous mechanism of the knocking baby and that of the regurgitating mother. All of this had developed simultaneously, which as a random mutation has probability of zero. I am unable to approach this problem without supposing an innate drive in living matter itself. (Szent-Gyorgyi, 1968)*

George T. Lock Land argues that since human behavior has evolved from basic biological existence, psychological phenomena are thus a continuation of the same growth and natural selection processes that are responsible for biological evolution. In a theoretical blending of humanistic and scientific theory about the necessary transformation of the human species, he argues that the key to understanding human behavior is to look at the behavior of atoms, molecules, and cells. He suggests, “*Human processes are transformed homologues of biological processes.... All organic and human behavior is growth motivated*” (Land, 1973).

These hypotheses might seem to suggest that the drive of cells is towards a pre-determined function. Szent-Gyorgyi suggested a ‘wisdom’ inside living cells, which determines the search for place and function, and such argument has been supported by subsequent research on the functioning of DNA “blueprints.”

In the case of extrapolation up the phylogenetic scale to the human organism, there might be suggestion that the potentials for ‘becoming’ are limited to some sort of underlying blueprint. More recent research has suggested that many cells are much more flexibly formatted, and can apparently modify their function depending on association with other cells and organs.(Walsh & Cepelso, 1992). Perhaps this research brings the old argument about the relative contribution of heredity/genetics and learning/environment down to the cellular domain. Whereas most of the earlier research tended to support an argument for innate determination, and limitations of cellular biology, it may be that there is a variable potential even at the simplest of cellular life.

In this case, extrapolation to the complexity of the human would suggest that the nature of being and becoming is not predetermined, and can be modified by experiences, associations, learning, and choices. It has been noted that the human species now has sufficient understanding of the process of evolution and transformation that we can choose to become what we choose to become (Dobzhansky, 1962; Teilhard de Chardin, 1964; Dubos, 1981; Ortner, 1983).

Thus, there is evidence and argument that even the most basic of life forms have the tendency or drive towards maturation and wholeness. It can also be hypothesized that such directional unfolding is not totally pre-determined. The drive towards becoming creates process — the goal can be modified in route as influenced by experience and choice. Teilhard de Chardin saw the process as one of choosing a goal, an “omega point,” on the distant horizon and moving towards it, but after traveling the horizon can be reassessed and a new “omega point” defined.

#### **B. BIOLOGY/PSYCHOLOGY: THE HUMAN ORGANISM.**

With regard to the human, there has been considerable attention to the question of growth drive. The history and philosophy of the Orient make reference: The Chinese call it *Chi*, in Japan it is *Ki*. In the west, philosopher Henri Bergson postulated *elan vital* (life force) in his overview to ontology.<sup>15</sup>

In his early writings, Sigmund Freud defined *libido* as the basic drive/energy for the human being. In later writing he expanded his thought and introduced the concepts of *eros* (life energy, life force) and *thantos* (death wish, death force). This focus on the human being was strikingly parallel to the biological concepts of syntropy and entropy. Other psychoanalysts wrote of the libido, but Carl Gustav Jung defined it more broadly as “a stream of psychic energy.” Alfred Adler debated Freud’s emphasis on the sexual nature of the libido, and postulated that the life force was “a will to power,” which he considered as a “*life force towards fulfillment.*”

Victor Frankl, an existential psychiatrist, survived the ordeal of a concentration camp in World War II, and later defined the basic drive of human life as a “*will to meaning... the freedom of the spirit has been overlooked. Yet it is this freedom that truly constitutes the essence of man, a new principle of life as a will to meaning*” (Frankl, 1963).

Psychologist Abraham Maslow’s whole theory of human potential involved the drive towards “*self-actualization.*” According to his arguments, every human being strives to become. “*What a man can be he must be. He must be true to his nature. This need may be called self-actualization*” (Maslow, 1970).

Becoming a self-actualized person, according to Maslow, is the far goal of every human being, whether that goal is realized (conscious) or not. It is, however, not a static goal, but a process, an ongoing attempt to grow and learn and function in full psychological health. He does not differentiate between ‘basic needs,’ as discussed in traditional psychology of motivation and emotion, and ‘growth needs,’ except to note that the latter may be unique for each person.

Psychologist/psychotherapist Carl Rogers also emphasized the drive towards growth. In early writings he spoke of the tendency of clients in counseling to grow and “become.” (Rogers, 1961). Later in life, he expanded his thinking to include all living things, and he wrote about the holistic force, which drove this “formative tendency” (Rogers, 1978).

*Whether we are speaking of a flower or an oak tree, of an earthworm or a beautiful bird, or an ape or a person, we will do well, I believe, to recognize that life is an active process, not a passive one. Whether stimulus arises from within or without, whether the environment is favorable or unfavorable, the behaviors of the organism can be counted*

*on to be in direction of maintaining, enhancing, and reproducing itself. This is the very nature of the process we call life. This tendency is operative at all times. (Rogers, 1980)*

Perhaps the most comprehensive theory of personal development and therapeutic intervention to postulate a basic drive for growth is that of Roberto Assagioli.<sup>16</sup> His choice of words for the process of healthy and holistic growth was “*psychosynthesis*,” which has semantic roots like the biological concept of synergy. According to Assagioli, that is the appropriate term for the natural tendency of every person to synthesize all experiences, learning, values, goals, and behaviors into a comprehensive and acceptable whole. More specifically, psychosynthesis refers to the process of attending to, and cooperating with, this natural tendency for growth. He suggested a whole sequence of exercises and activities that the therapist can use with the client to facilitate the release of that personal growth force (Assagioli, 1971).

Assagioli might have been considered as an esoteric psychologist, for he advocated the study and development of the forces of human nature. Like others who paid heed to some of the traditions of the Orient, he recognized the value of relaxation, breathing, meditation, and guided fantasy in helping clients to an awareness of their internal growth force.

Psychologists and biologists seem to agree, then, that the very process of human life involves a tendency towards wholeness and perfection - a growth drive! It might be summarized with the simple phrase — *being implies becoming*.

### **C. BIOLOGY/ECOLOGY: EARTH AS A LIVING ORGANISM.**

As far back as Plato (1937), it was suggested that the purpose of each part of the Universe was to make a contribution to the whole. In *Timaeus*, Plato tells his story of the origin of the Universe, and writes of the soul “*being everywhere interwoven from the center to the outermost heaven.*” *Timaeus* teaches of each planet and each star as a living creature and intelligent soul. In *Laws*, the Athenian says to the student:

*The ruler of the universe has ordered all things with a view to the excellence and preservation of the whole, and each part, as far as may be, has action and passion appropriate to it... And one of these portions of the universe is thine own, unhappy man, which however little, contributes to the whole, and you do not seem to be aware that this and every other creation is for the*

*sake of the whole, and in order that the life of the whole may be blessed and that you are created for the sake of the whole, not the whole for the sake of you.*

There is similarity between Plato's views and the cosmological interpretation of the Native American Peoples. Just as it can be argued that the concept of a growth force can be extended down the phylogenetic scale from the human organism to simple life forms, so it can be argued that there can be extension up to the ecosystems of the Earth and to the total complexity of the Earth and the Universe. It is possible to conceptualize the Earth as a living, growing, becoming organism. The first people of America spoke of Mother Earth, and sensed her life and growth.

*To Indians the Earth is not inanimate. It is a living entity, the mother of all life, our Mother Earth. All her children, everything in Nature, is alive. The living stone, the great breathing mountains, trees and plants, as well as birds and animals and man. All are united in a harmonious whole. Whatever happens to one affects the others, and subtly changes the interlocking relationships of the parts of the whole. This life force or dynamic energy that pervades and unites every entity in Nature is known through the Orenda of the Iroquois, the Maxpe of the Crows, the Manitou of the Algonquins, and the Kachinas of the Pueblos. (Waters, 1973)<sup>17</sup>*

Traditionally, humanitarians have argued for extension of rights to animals, but in the past few decades the environmental philosophers have widened the focus to include all living things, including the flowers and the trees. In the early 1970's, an environmental journalist, Harold Gilliam, suggested that the Bill of Rights should be rewritten in order to give consideration to the rights of all living things. He spoke of "the Great Family," and asked, "What of the rights of a pelican? A redwood? A stream?" (Nash, 1989).

By the 1980s, radical thinkers, the deep ecologists, and the eco-philosophers, were arguing for recognition of the earth as a living organism — as one holistic ecosystem that is growing and becoming. Some suggested that there should be basic rights for geophysical beings, such as rocks, soil, and air. Archeologist Jacquetta Hawkes, laid groundwork for such argument in writing about consciousness.

*Consciousness stretches up through time, from the placid mass*

*of cells on the drying mud, through reptiles that browse on the branches of trees, and the little mammals peeping on them through the leaves, up to Proust in his exquisite agonizing web...Consciousness must surely be traced back to the rocks — the rocks which have been here since life began and so make a meeting place for the roots of life in time and space, the earliest and simplest. (1963)<sup>18</sup>*

It has been noted that such an assumption of consciousness in all living things is not new in humankind's thinking. The Native Americans believed that all things, even the rocks, had spirit life. At the extreme, this belief that there is life in all things leads to reports of "conversations." After a vision quest to the wilderness, many Natives reported that trees, animals, winds, mountains, or clouds had talked to them. "*Even the rocks are alive. When we use them in our sweat lodge ceremony, we talk to them, and they talk to us*" (King, 1990).

The hypothesis that the planet is alive relates to the questions of both environmental and ethical consciousness. Roderick Nash has thoroughly covered this topic in his history of environmental ethics (Nash, 1990). Historically, ethical attention to the environment was championed by Ralph Waldo Emerson, Henry David Thoreau, John Muir, Aldo Leopold, Rachel Carson, and others. Such a system of beliefs has been called "Nature Religion," and believers would include Thomas Jefferson, the Algonkian Indians, Annie Dillard, and others (Albanese, 1990). Theodore Rozak wrote about "the rights of the planet in his book *Person/Planet*. (Rozak, 1978). James Lovelock summarized thinking on the "Gaia Hypothesis," which is based on the notion that the Earth is a living organism, in his book *GAIA: A New Look at Life on Earth* (1979).<sup>19</sup> About that same time, Fritjof Capra's book, *The Tao of Physics*, offered a new paradigm for the science of western civilization. He suggested that identity of the individual was indistinguishable from the identity of the whole interrelated cosmos (Capra, 1978).

As this holistic perspective unfolded, there was even extension to the very limits of the universe. Granting that there was less understanding of the process of growth and evolution of the complex ecosystem called Universe, Teilhard de Chardin suggested that the unfolding of the universe might be understood by attending to that process in the human species. "*Evolution is definable in general in terms of a one-way irreversible process in time, which during its course generates novelty, diversity, and higher levels of organization. It operates in all sectors of the phenomenal universe, but has been most fully described and analyzed in the biological sector.*"

More recently, environmental philosopher Thomas Berry wrote of the life of the universe. *“Even beyond the earth there is the larger context of our existence in the universe itself... The earth itself exists within this universe context and functions within its universal imperatives... There is ultimately only a single sacred community, the universe itself”* (Berry, 1992).

Arguments of the deep ecologists are based on hypothesis that earth and universe are living, being and becoming. The earth and the universe may be unfolding with that same positive growth force, syntropy, acting against oppositional force, entropy, as in the biological life systems. Humankind’s role in that drama might be conceived as at the very center, being the “force behind the force,” the seat of the syntrophic drive of the earth and the universe.

*The history of man seems to demonstrate emergence of his progressively conscious participation in theretofore spontaneous universal evolution. My continuing philosophy is predicated on assumption that in dynamic counterbalance to the expanding universe of entropically increasing random disorderliness there must be a universal pattern of omni-contrasting, convergent, progressive order; man is that anti-entropic reordering function.*  
(Fuller, 1963)<sup>20</sup>

In this whole scenario, the human organism’s drive to become all that it can become may even include responsibility for the unfolding of the total earth and universe. Perhaps there are not three basic goals for challenge education, but only one ---- We must guide each and every student and client to understanding their personal being and becoming and his/her relationship to all things!

William Goldfarb suggests that, at minimum, our capacity to develop deeper perceptions of the natural world correlates with new levels of understanding of our deeper selves (Goldfarb, 1991). It must be concluded that each individual’s personal growth is interwoven with the growth and becoming of all others, and of the earth and universe.

### **CONSCIOUSNESS.**

Exploration of the thesis that there is life and growth force in all things of the universe is interwoven with the concept of consciousness. Some would argue that the essence of higher order life is higher order consciousness. Humankind, the highest on the phylogenetic scale, may occupy that spot

because of higher levels of consciousness. However, such argument does not mean that there is no consciousness in lower forms. Time may be moving other life forms towards the levels of consciousness that humankind has already achieved. The path for humankind is to evolve to even higher levels of consciousness. Jan Christian Smuts called attention to “*an indivisible but powerful organizing principle*” inherent in all of nature, and he speculated that the total universe was becoming ever more conscious (1961).<sup>21</sup>

The subject of consciousness is important to the arguments of this paper because the stated goals of challenge education are concerned with people’s awareness. Consciousness evolves for each person, just as for all of humankind, and for the universe. It follows that all people would not be at the same level of awareness of self, other, environment, and The Other. Each person’s growth and learning leads them to different levels and patterns of self-discovery. Each person’s consciousness is the result of their own particular experiences and pathways.

**A. CONTINUUMS OF CONSCIOUSNESS.** Consciousness may be the most unique capacity of the human organism; certainly the consciousness of our own existence as living beings, what can be considered as self-consciousness, was a major step forward on the evolutionary path. Many who have analyzed or speculated on consciousness have suggested that it unfolds along a linear continuum. (c.f., Metzner, 1971; White, 1972; Tart, 1975; Pelletier, 1976). Teilhard de Chardin viewed the human being as an ultra-complex’ organism on the evolutionary scale, having achieved that very important point of self-consciousness. All humankind has evolved, is evolving, and will continue to evolve. Once there was awareness of our own evolution, the further evolution of humankind became interactive with the evolutionary process of all that is. “*Progress is essentially a process of ever increasing consciousness, as it moves beyond self-consciousness to species consciousness and cosmic consciousness*” (Teilhard de Chardin, 1964)

Even before Freud’s postulation of a threefold model of personal consciousness (unconscious, preconscious, conscious), and Carl Gustav Jung’s idea about the collective unconscious, William James suggested that there were five “levels” of consciousness — dreamless sleep, dreaming sleep, waking sleep, self-transcendence, and cosmic consciousness (1927).

In a narrative about personal growth and transformation over a period of years, Stanislav and Christina Grof suggested that the new image of humankind comes from cultivation of the “*holotropic*” mode of consciousness,

which is moving towards wholeness, from the outside back to the inside. This is differentiated from the more basic linear consciousness which is essentially “*hylotropic*.” (Grof & Grof, 1989; Grof & Bennett, 1992).<sup>22</sup>

Research by neuropsychologists and neurophysiologists in the 1950s identified separate functioning of the two hemispheres of the brain, and this led to the postulation of different types of consciousness and different types of learning. Robert Ornstein, who worked in some of those laboratory studies, and later went on to delve into the esoteric traditions of the East (Zen, Sufism, Meditation), later wrote on the two modes of consciousness.

*The left hemisphere is predominantly involved with analytical thinking, especially language and logic. That part of the brain seems to process information sequentially, which is necessary for logical thought since logic is dependent on sequence and order. The right hemisphere, by contrast, appears to be primarily responsible for orientation in space, our artistic talents, body recognition, and recognition of faces. It processes information much differently than the left hemisphere does, and integrates material in a simultaneous rather than linear function.*

(Ornstein, 1972)

Ornstein’s theory had immediate impact on educational theory and practice, as many humanistic and holistic educators began to advocate for “whole brain learning.” Yet, even before the educational practice could catch up with his thinking on consciousness, Ornstein suggested that there may well be many different brain structures, and many separate forms of consciousness. In his theory of “multi-mind,” he suggested that some of the areas of the brain may have access to consciousness, and some may not, and that the appropriate view is toward a “multi-level or hierarchical view of the mind” (1986).

Ken Wilbur’s theory of consciousness suggests that any linear conceptualization should be seen as circular. Consciousness could be viewed as expanding from basic persona, to ego identification, to awareness of the whole organism, to awareness of the world about the person, and to awareness of the cosmos. The deepest and innermost levels of personal consciousness are identical with the absolute and ultimate reality of the universe. Becoming fully aware of self implies becoming fully aware of the universe, just as cosmic consciousness implies full self-consciousness (1975).<sup>23</sup>

It can be hypothesized that the deepest levels of awareness of the

“within” are exactly the same as the purported higher awareness of the “without.” The very nature of humankind is the very nature of the universe. In terms of our threefold designation of the goals of challenge education, it may be that all three are attainable by focus on any one of the three. A meaningful journey to the *within* will provide an enlightenment of the *without*, and careful attention to the *without* will result in greater understanding of the *within* (Smith, 1980).

Most of those who have written about levels or states of consciousness recognize that there are arbitrary, quite shadowy, lines of differentiation. “*Our normal waking consciousness is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of our consciousness entirely different*” (James, 1940).

Assagioli suggested that all his “maps” of the conscious and unconscious minds are little more than “crude approximations,” for they cannot represent the dynamic aspects of the process and continual interplay that is involved. At the deepest levels of “*transpersonal self*,” according to his theory, “*individuality and universality actually blend*” (1971). Wilber noted, “*the spectrum of consciousness, just like any spectrum, infinitely shades and grades into one another*” (Wilber, 1975).

As the person moves about the continuum of consciousness, or from one state of consciousness to another, basic identity, value orientations, and behavioral expressions are modified. Likewise, as we modify our identity, adopt new values, and learn new behaviors, our consciousness is modified. There is an interactive blending of what we believe, what we value, what we learn, and how we behave, with our basic consciousness and our basic identity (Unger, 1991).

As the individual grows to greater consciousness of self, he/she better attends to the needs and potentialities of that self. As consciousness expands to understanding the interdependency of self and others, humanistic values and behaviors follow. As there is evolution to consciousness of the relationship between self and all humankind, and between self and the earth, greater attention is paid to the interdependency of all that is of the universe.

In spite of the diversity of models, maps, and theoretical overviews to human consciousness, there are similarities amongst the various linear models. Most seem to recognize that below normal consciousness is an unconscious domain, filled with awareness that has been suppressed, repressed, or perhaps

involving evolutionally transcended aspects of primordial consciousness. All that is in the domain of that unconscious can be discovered, uncovered, and reclaimed. According to the experts, one can not only uncover awareness of basic animal impulses and behaviors, but can find a degree of primal “reptilian consciousness.” Neurologists would suggest that the latter are stored in the most primitive foundations of the brain stem. In any case, all of the memories and awareness of the unconscious are somehow stored within the organism.

Most experts have also recognized that there may be awareness and wisdom that exists beyond the organism. These are those universal truths — knowledge that may be stored in the trees, the mountains, the stars and even the rocks. This knowledge can also be discovered and brought back to the normal states of consciousness. The challenge education leader could be viewed as a facilitator of indoor and outdoor activities and adventures which have the potential to guide students and clients to awareness and understanding of knowledge that exists deep within and far beyond.

**B. ALTERED STATES OF CONSCIOUSNESS.** In addition to quantitative continuum for different states of consciousness, it has been suggested that there are also qualitative differences. Perhaps the longest list of purportedly identifiable states of consciousness is that of Stanley Krippner (1972), who suggests twenty different alternative states of consciousness, including “*dreaming*,” “*rapture*,” “*coma*,” and “*expanded*.” He notes that some of these states of consciousness may be fragmentary or pathological and thus invalid on any rational basis.

It should be recognized that people are deeply influenced by their cultural traditions. What might be considered as an altered or abnormal state of consciousness in one community or culture might not be so judged in another. For example, trance-like states of a Yogi would not be viewed as abnormal or irrational by those who believe in transcendence for purposes of enlightenment. Likewise, a hallucinogenic state following a fast and prolonged *vision quest* by a Native American would not be considered abnormal by fellow tribesmen. In a number of primitive societies, peyote or herbal mixtures were used to bring about an altered state of consciousness, but the process, and the information obtained during such a state, was considered normal. In the 1960s, subcultures within American society considered mind-altering drugs as quite acceptable and an appropriate way to seek special wisdom and enlightenment (c.f., DeRopp, 1960; Leary & Clark, 1963; Alpert, et.al., 1964; Blum, et.al., 1964; Cohen, 1964).

At the other extreme, pragmatically grounded people might argue that anyone who has a vision of the planet earth as a living organism is probably the victim of a complete loss of rational/normal consciousness — likewise the Native American who reports on conversations with rocks, trees, or animals. What is considered normal or abnormal in the domain of consciousness is certainly influenced by one's culture, and even by the basic reference groups of the individual (c.f., Wallace, 1956; Pelliter & Garfield, 1976).

There are a good number of philosophical, sociological, and semantic problems in defining what is “normal” regarding consciousness. Some authorities have agreed that these problems of definition exist, and confuse the determination of altered states. It may be that the real criteria for an altered state of consciousness (ASC) is a subjective confirmation by the individual.

(ASC)... is any mental state that is induced by various physiological, psychological, or pharmacological maneuvers or agents which can be recognized subjectively by the individual himself (or by an objective observer of that individual) as representing a sufficient deviation in the subjective experience or psychological functioning from certain norms for that individual during alert, waking consciousness. (Ludwig, 1969)

(ASC)... is a qualitative alternative in the overall pattern of mental functioning, such that the experiencer feels that consciousness is radically different from the normal way it functions. (Tart, 1972)

Some experts have suggested that objectively observed and subjectively reported behaviors under the influence of drug induced altered states are not all that different from other ASC, as obtained by natural methods such as meditation. One student of meditation even suggested that the appropriate “end state” of meditation was an ASC (Goleman, 1971). Others have reported the possibilities of attaining ASC without psychotropics, but through Sufi dancing or sensory deprivation (DeRopp, op.cit.; Henderson, 1975).

Perhaps it would make sense to narrow the definition of ASC to those associated with the induction of pharmacological or herbal substances. Certainly, it is the attention brought to mind-altering chemicals by writers such as Huxley and Baudelaire, and by the whole scientific and subcultural explorations of LSD in the 1960s, which brought considerable focus on the issue of ASC. Historically, there was research with LSD as producing a “model psychosis,” which suggested an irrational, out of control pattern of consciousness. This leads to the conclusion that the visions obtained in a drug

induced ASC would be the result of a neuro-network gone haywire, instead of the insights and messages of enlightenment from the spirit world that had been associated with the more natural methods of transcending ordinary reality. Native American medicine man, Lame Deer, noted that he did not like to use peyote. *“I mistrust visions that come by in the easy way, by swallowing something.... The real vision has to come out of your own juices”* (Lame Deer & Erodes, 1973).

Those who do argue against the chemical creation of an ASC are sometimes considered out-of-touch with the scientific knowledge of the times. These arguments were often stated in the 1960s by advocates of mind-altering drugs.

Those who advocate that the ASC is truly different qualitatively often suggest that the awareness, insights, and visions achieved in altered states give the individual greater wisdom about the nature of life (past, present, and future), and can bring special powers for prophecy and healing. Many medicine men, sorcerers, and shamans argued that their special powers came from experiences of ASC which put them in touch with spirit powers. Since most of the people did not experience ASC, and did not understand the nature of it, they were convinced that those who talked of them did relate to the supernatural. Thus, in primitive cultures, when the medicine man or shaman claimed special wisdom, healing powers, and directional vision, the people believed. Probably, in instances of healing, the patient's deep belief in the magic and the power of the medicine man's prescriptions and practices made a significant contribution to their recovery.

If the ASC created by mind-altering chemicals is considered as fragmentary and disorganized, that would tend to invalidate the awareness and perceptions produced. It would not make sense for people to put credence in the teachings of those whose visions were based on such experience. Like Lame Deer, many of the most respected medicine men, prophets, and shamans of Native cultures purported to obtain their wisdom and power from visions which came from natural experiences rather than chemical ones. In fact, much of the wisdom and healing powers of shamanic healers was based on centuries of simple trial and error, wisdom passed down from generation to generation, and careful attention to the realities of their world. When they spoke of the 'spirits' telling them of rains to come, they were often practicing very sound weather forecasting based on observations of natural events. When they prescribed herbal teas, or exercises of family massage, they were healing in ways that they had been taught by their elders (Sharon, 1978; Harner, 1980).

A contemporary Crow medicine man, Thomas Yellowtail, has noted that the shaman's 'visions' were "conditioned by the degree of development of tribal myths." He suggested that there was really quite rational formulation of the prophecies preached and the lessons taught (Schuon, 1990). Certainly, most of the wisdom and power of the Native shamans was not the result of chemically induced ASC, but was more attuned to historical wisdom and traditions.

**C. TRANSFORMING VISIONS.** The consciousness of humankind has now evolved to the point where we can choose directions and goals for the future. We can determine significant and appropriate behaviors for ourselves and all humankind. As we come to know our potential for holistic growth and balance, and of the interdependency of all things of the universe, we can begin to map our journey. As with any journey to the wilderness, we will have opportunity, and even necessity, for revision and remapping our adventure as experiences unfold.

There is parallel to the experiential education group in program sequence. One of the important tasks of the EE leader is to guide individuals and groups toward establishing and understanding appropriate goals for the adventure. What I am suggesting in this paper is that experiential education leaders can contribute to the setting of appropriate goals for all humanity as we move into the 21<sup>st</sup> century. Certainly, there are now some clearly desirable guidelines for the adventure ahead.

What we now know about the nature of humankind, the interactional requirements of the rapidly developing multi-cultural world, and the delicate balances of the ecosystems of our earth, requires new paradigms to guide our journey. A new paradigm is a new way of thinking, a new composition of conscious thoughts. It is now forty years since Thomas Kuhn (1962) introduced the term "paradigm shift" to suggest new ways of thinking about old problems.<sup>24</sup> These shifts often involve the appearance of principles that may have been existent but unrecognized (unconscious) earlier. This concept has been discussed in relation to psychology, medicine, education, physics, religion, economics, and almost every other realm of human inquiry. The shifting paradigms form an interacting network among professionals of many different backgrounds. (Ferguson, 1980).

New awareness, new paradigms, coupled with the evolutionary growth of consciousness, has brought us to reconsider the place of humankind in the universe. The significance of our new awareness and expanded consciousness

was captured in the observation of sociologist John O'Neil, when he noted that ours was the first civilization in the history of the world to have considered the possibility that we may be the last (O'Neil, 1985).

Historically, much was viewed from an anthropocentric perspective, postulating that the human being was the center of the universe, or from a geocentric overview, postulating that the earth was the center of the universe. A new "interactive" perspective has been suggested.

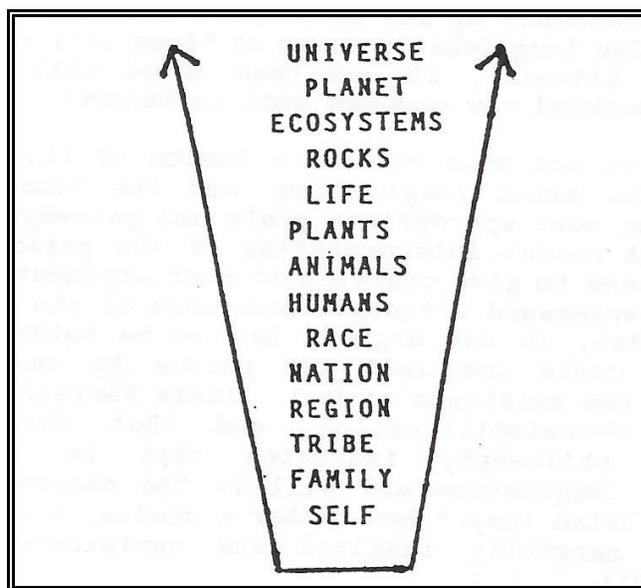
*My proposal is that aspects of scientific knowledge requires that the place of man in the universe be re-described. For the sake of brevity I shall develop this proposal around three terms: dependence, interdependence, and interaction (or participation). By dependence I mean a necessary reliance by human beings on processes and "forces" that are not the products of human creation and are not under full human control. By interdependence I mean mutuality or reliance. This can be stated in simple proposition that what occurs in human activity affects its surroundings, just as what occurs in surroundings affects human activity. By interaction I mean that intentional human activity involves a participation in these processes and forces, and while they do not have the capacities for intentional response, they nonetheless react. In developing these terms I am attempting to avoid the excess of a purely organ model of interpretation. (Gustafson, 1983)*

Gustafson's arguments suggest that higher consciousness results from scientific knowledge. This higher awareness of, and requirement for, "interactive" and participatory patterns of behavior parallels that of many Native American cultures. Quite obviously, they did not come to that vision of the way things ought to be from scientific inquiry as we know it. Likewise, that wisdom did not come from any strange ASC. The Native vision of the nature of humankind, and the connectedness of all things, was derived and reinforced by sensitive, balanced behavior and reflective thought.

*The man who sat on the ground in his tipi meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the universe of things was infusing into his being the true essence of civilization. And when native man left this form of development, his humanization was retarded in growth.*

(Luther Standing Bear, 1933)

Gustafson was focusing on the issues of ethics in the future of humankind, and the concerns of many ethical theorists overlap the task of developing proper transforming visions for humankind's future. What can be called "evolved" or "sequential" ethical theory suggests a pattern of evolution of thought about 'rights,' 'justice,' 'responsibility,' and 'morality.' The evolution of ethical thought has paralleled the evolution of consciousness, from concern about the issues of human rights, to attention to the question of animal rights, and on to concern for all things with which humankind shares this place in the universe. It can be argued that many of the Native American cultures achieved this highest level of ethical consciousness. This evolution of ethical consciousness has been schematically overviewed by Roderick Nash, as shown in Figure 1.



**FIGURE 1: EVOLUTION OF ETHICS (NASH, 1989)**

Arguments for increased attention to our impact on the environment, sometimes called the green movement, have been more frequent the past two decades. There has been a call for a new consciousness, and a new pattern of behavior for all people — the "*Way of Ecopiety... by ecopiety, we wish to convey a deeply abiding sense of care and reverence for coexistence among all beings and things whether they be human or not*" (Jung & Jung, 1989).

The evolution of ethical consciousness has brought humans to ever increasing attention to the environment. While early ethical theorists were mainly concerned with how people should behave towards one another, there is now attention to our behavior towards all things of the earth. *“In ethics, we are extending our concerns beyond suicide, homicide, and genocide, to a concern for biocide, the killing of life systems of the planet, and on to geocide, the killing of the functional integrity of the planet itself”* (Berry, 1990).

As humankind has marched along the evolutionary trail, with complex development of consciousness and ethical concerns, there has been transcendence of any heretofore limitation of biogenetic determinism. We can choose to become! The long debated issue of free will vs. determinism is no more! Likewise, it has been noted that “trend is not destiny.” We can choose what to become!

Choices are not made without a vision of alternatives. The human will, the human imagination, and the human capacity for envisioning the most appropriate goals and pathways will continue to inspire. Interpretations of the existential philosophy of Soren Kierkegaard have made much of the purported *“leap of faith”* --- the leap to belief in God which had to be taken blindly when rational consciousness came to a dead end. More recently, after careful study of Kierkegaard’s thoughts, it was suggested that Kierkegaard had recognized the importance of imagination and the will in the choices made to become a believer. The leap of faith was not a blind leap, but rather a choice, a commitment, made in terms of carefully imagined and envisioned alternatives (Ferreira, 1991).

This hypothesis has ramifications beyond the basic religious and spiritual choices made by people. Whenever a person comes to a choice point, they tend to analyze as much as possible in terms of rational consciousness, but they will also use their imagination, their intuition, and their creative potential to vision the future and determine the effects of present choices. They do ‘whole brain thinking,’ and rely on the full range of consciousness, even tapping into the knowledge that is made available to them at times of thoughtful reflection, deep introspection, dreaming, and stretching of consciousness.

The visions that will guide humankind’s transformation are not limited by rational consciousness and scientific knowledge. They can come from the heart. They can come from attention to various patterns of alternative consciousness. They may involve tapping the wisdom of the unconscious. All

humankind might profit from talking to the trees, the four winds, and even the rocks, as Native wisdom instructs. As individuals strive for deeper understanding of self, by searching both the ‘wilderness beyond’ and the ‘wilderness within,’ they will find new visions and new understanding of the way things ought to be, and they will further cultivate important transforming visions. Native American author, Frank Waters, noted: “*Further evolution rests on the soul of man. We must, by our own volition and will, reconcile the unconscious and the conscious. We must each make journey to our own centers, and wake old Gods, or perhaps create new ones*” (Waters, 1973).

By attending to the total potentialities of consciousness, people will be able to develop significant transforming visions. Two things will be helpful:

First, there is need for methodology for facilitating growth and learning which involves understanding of self, others, environment, the self-other interdependency, the self-environment interdependency, and the self-other-environment-Other Oneness. The theory and practice of experiential/challenge/adventure education offers that. Experiential education can provide programming that enables learners to explore their personal visions of how things ought to be — transforming visions which can guide them to understanding new behaviors which will enable all humankind to achieve desirable goals.

Second, there is need for leaders who have keen personal understanding of the three goals of challenge education, and who are dedicated in their role as facilitator/guide/enabler of the personal growth journey of others. They must know of the basic tendency toward positive growth that lies within each student and client, and accept their role as releaser as well as teacher. Leaders such as these may well be considered as Shamans for the 21<sup>st</sup> century.

### **SHAMANS AND SHAMANIC POWERS.**

The case can be made that it is entirely appropriate to consider facilitators of experiential education programs as “Shamans.” The definition of shamanism and the functions of the shaman have varied through history and from culture to culture, although it has been the shaman as a spiritual leader and prophet, or as a medicine person and healer, that has been given the most attention in the literature. Usually the shaman has been studied from the point of view of his role in religious life. As a result, his participation in other phases of cultural life has been largely ignored — or has emerged only as a by-product of the investigator’s preoccupation with religion (Park, 1975).

In his classic study of shamanism, Mircea Eliade found that the label had been used for everything from medicine man to magician, from priest to sorcerer, from wizard to witch, from teacher to therapist, and from poet to seer. He found the common denominator to be the person's ability to convince people that he/she had special wisdom and power obtained from interactions with the spirit world, often through alternative states of consciousness. These states were sometimes brought on by chemical agents, but were also attained by meditating, chanting, drumming, dancing, and opening their consciousness and calling on the spirits for special insights and knowledge (1964).

Lame Deer (1972), of the Lakota Sioux, noted that there were six different kinds of people with special powers that were recognized amongst his people.

***Pejuta wicasa***, who were the herbalists, and had much knowledge about the health and healing powers of plants, roots, barks, and berries.

***Yuwipi***, who were healers and spirit guides that made use of rawhide, stones, rattles, magic bones, and sacred prayers.

***Waayuatan***, who were seers of the future, could predict weather, hunting success, directions one should travel, and events of importance. Things predicted that did come true were then *wakinyanpi*.

***Wapiya***, were the 'witch doctors' who used thorns, sucking cups, sucking, and massage to heal and strengthen. In some cases, they could become 'bad' and then work to put sickness into people.

***Heyoka***, who were the sacred clowns, the tricksters, who also had some healing powers, and could also stimulate the visions of others, often by doing things completely backwards.

***Wicasa wakan***, were the true visionaries, the most holy spiritual leaders who saw the great vision. They came to know of the mystery of life and people and all things in nature.

Lame Deer suggested, "If you want to stretch the word out like a big blanket to cover everybody, even a peyote roadman could squeeze under it and qualify as a medicine man." Still, he believed, "the only real medicine man is *wicasa wakan* - the holy man."

*Such a one can cure, prophesize, talk to the herbs, talk to the stones, conduct the Sun Dance, or even change the weather, but all this is of no great importance to him. These are merely stages he had passed through. The wicasa wakan has gone beyond all of this. He has the wakanya wowanyanke — the great vision... The wicasa wakan loves the silence, wrapping it around him like a blanket... I believe that being a medicine man, more than anything else, is a state of mind, a way of looking at and understanding this earth, a sense of what it is all about.*

The medicine men of the Apaches are interchangeably called shamans, priests, and medicine men (Bourke, 1970). A study at the Navajo reservation school in the 1970s reported three kinds of shamans. There were “herbalists,” who worked toward symptomatic relief, the “diagnosticians,” who worked by inspiration and deep awareness, and the “singers,” who were responsible for tribal ritual and ceremonies (Bergman, 1973). A study of the treatment of mental illness in Native cultures led to the conclusion that their “witch doctor” and our “psychiatrist” perform essentially the same functions (Torrey, 1972).

A Peruvian shaman (*curandero*) was observed and interviewed in depth, and it was concluded that most of the healing wisdom came from tried and true folk medicine practices which had been carefully passed down from one generation to the next (Sharon, 1978). Another author noted that one of the key functions of the *curandero* was that of giving advice (Lash, 1990). Other authors have made reference to the multiplicity of functions of different shamans, often quite beyond any role as priest or healer (c.f., Kiev, 1964; Coleman, 1975; Halifax, 1979; Schlesier, 1987; Lewis, 1990). Even poets, singers, chanters, drummers, dancers, artists, and magicians have been recognized as having shamanic powers — being able to stir the imagination of others and lead them towards new awareness and enlightened vision.

A study of shamanism in ancient China, exploring the wisdom of the nine songs from the teachings of the philosopher Chu Y’uan, who lived around 500 B.C., reported that the people recognized shamans and respected their wisdom. It was suggested that a shaman was one upon whom “*a bright spirit had descended,*” leaving them with a lifelong “*love affair with the spirit world and the wisdom therein about the future*” (Waley, 1955).

Anthropologist Carleton Coon also suggests that the shaman was considered as one who had a special acquaintance with the overseeing spirits and their knowledge. Thus, when the ordinary man ceded his interest in

spiritual enrichment and cosmic problems, it was the shaman, the priest, the magician, and the sorcerer who stepped in to seize the power. Coon suggests that the shaman combined knowledge of religious ritual and traditional folk medicine with “*a shrewd knowledge of his fellow men,*” and thus became an “*all purpose expert in human nature*” (1971).

Castenada’s sorcerer, Don Juan, does not emphasize healing, defining the power of the sorcerer as the ability to perceive things which ordinary perception cannot. They are able to see, and to tune in on, the “intent,” which is a connecting force of the universe. Don Juan spoke of this important role of the sorcerer as being able to take knowledge that was “*seemingly incomprehensible,*” and interpret it to make it “*understandable by the standards of everyday life.*” The sorcerer serves as a guide for others who seek their inner energy by teaching them the ways to become receptive to that knowledge. He admitted “*From where the average man stands, sorcery is nonsense or an ominous mystery beyond his reach. And he is right, not because this is an actual fact, but because the average man lacks the energy to deal with sorcery*” (Castenada, 1987).

Some researchers have emphasized the role of the shaman as a seer or prophet. From the perspective of transpersonal psychology, it was suggested that a shaman is simply one who “*makes spiritual journeys*” with essential purpose being “*to divine the future*” (Kalweit, 1988).

Perhaps the broadest perspective on shamanism would be that the higher consciousness, the prophetic visions, the wisdom, and the healing powers are available to every person. Granting Don Juan’s recognition that most people do not have the inclination nor the appropriate personal energy to open themselves to the wisdom and power that can come to them from the within and the without, it can still be argued that each person does have that potential. “*In certain cultures practically all adults share proclivity for shaman-like experiences*” (Silverman, 1967). “*There is no one system and no particular form to the shaman’s work. It is earth-based and eclectic, and is manifested in different ways around the world*” (Noble, 1991).

With such a range of definitions of shamans and shamanism, it is difficult to predict who will be considered as the shamans of the 21<sup>st</sup> century. As the lines between physical health, psychological health, spiritual health, and environmental well being have become vague, the holistic orientation becomes appropriate. It has been suggested that shamanic powers involve drawing upon the roots of historical knowledge, but at the same time being keenly aware of

new age wisdom. Shamanic powers for the next millennium will be based on wisdom from the past, wisdom from the present, and even wisdom from the envisioned future. Native American wisdom may be an important contribution, but it will not be a panacea. The powers of the shamans of the 21<sup>st</sup> century may take creative new forms.

Society will have to access the effectiveness of those who claim shamanic powers. Some have warned about the dangers of false prophets and false shamans. The increasing interest in the wisdom of Native American traditions has brought a lot of *heyokas* (tricksters) to the limelight. There are profit-motivated people who are out there promoting medicine wheels, sweat lodges, ceremonial smudging, crystals and vision quests as avenues of personal growth. Because so many people are now seeking new visions, there is bound to be exploitation, false promises, and inaccurate offerings.

*As the lure and lore of Native America becomes more popular, trivial and ripped-off versions of the old wisdom are inevitable, and it remains a lesson of discrimination for incoming seekers to choose between the true medicine and the snake oil.* (Lash, 1990)

### **SHAMANS OF THE 21<sup>ST</sup> CENTURY.**

History would certainly suggest that there will be people with shamanic powers in the 21<sup>st</sup> century. Who will be the shamans of the future? It might be expected that many of the common denominators of the shamans of bygone years will continue to influence, but there may also be new influences. Taking a broad perspective on shamanism and the shaman's role in society, the characteristics of those who evidence shamanic powers in the next century might be summarized as follows:

A. The shamans will be those who open themselves to all states and levels of consciousness, and thus will be able to step beyond what Castenada called "ordinary reality." Those with capacity for careful reflection and deep introspection will be recognized as having wisdom, power, and appropriate visions for humankind's transformation. The shaman will be one who looks inward and outward, inside and outside, and recognizes the circular connectedness of those perceptions. The shaman of the future will certainly be a "reflective practitioner" (Schoen, 1990).

B. The most important function of the shaman may be that as seer or visionary. They will have firm grasp on what Lama Deen called “the Great Vision.” By carefully looking inward and outward, they will have keen understanding of the potentials for humankind. They will have optimism and hope for the future, and will be able to translate both the vision and the hope to others. The transforming vision of the shamans of the 21<sup>st</sup> century may well parallel the three goals of challenge education as posited in this paper. Perhaps, as Lash has suggested, “the medicine man of the past will become as planetary shamans of the future,” having deep appreciation for the connectedness of all that is, and knowing of the interactive and interdependent behaviors that must unfold for the human species (Lash, op.cit.).

C. The shaman will be a teacher, releaser, counselor, healer, guide, and spiritual example for all people that they come into contact with. She/he will evidence much personal energy and a continuing interest in their own personal growth. They will be sensitive to and genuinely concerned about the personal growth journey of all with whom they live and work. Their wisdom, personal energy, sincerity, compassion, and never-ending faith in the goodness and potential of all people, will be recognized and appreciated by students and clients. They will have more significant questions than answers.

D. The shamans of the 21<sup>st</sup> century will know that every person has the power and potential to grow in cooperation with their own inner drive to become. Each person will be recognized as being their own best guide/healer for their journey to awareness and fulfillment. Shamanism will be viewed as a process of putting people in touch with their own inner resources: they will be as the “shaman without,” putting people in touch with their own “shaman within.”

If these become the characteristics of those who are recognized as having shamanic powers, then the 21<sup>st</sup> century shamans will be much like the EE leaders of the last decade of the 20<sup>th</sup> century, who recognize that their evolving methodology can guide people to necessary awareness, values, and behaviors for holistic evolution. The parallels are such that professionals working with the unfolding theory and practices of EE may well be considered as shamans, or as having shamanic powers.

## NOTES:

**1.** Lawrence Kohlberg blended concern for child development and moral philosophy into a theory about the stages of moral development. He was guided by questions about how children develop a sense of right and wrong, good and bad, justice and responsibility. He was influenced by the thinking of psychologist Jean Piaget, and philosopher/educator John Dewey, both of whom saw child development as a process of sequential stages. According to Kohlberg (1981), there are six stages to moral development, the final being when people come to awareness, understanding, and acceptance of “universal ethical principles.”

**2.** Richard Maurice Bucke (1837-1902) was a fascinating character of the 19<sup>th</sup> century. At the age of 20, he left his home in Ontario to prospect for silver in California. After a near-death winter, from which he lost a foot and several toes on the other, he returned to Montreal and began his studies in the new field of psychiatry. At the age of 40 he was the director of an asylum for the insane. He was over 50 years old when he published his first book, a study of the moral nature of man. He suggested that there were three types of consciousness: “simple self-awareness,” “moral consciousness,” and “cosmic consciousness.” He came to recognition of the latter as the result of some sort of transcendent experience. He reported that one evening, “*all at once*,” he was overcome with a fantasy of being encrusted in a “*flame-colored cloud*,” and associated feelings of “*exultation, of immense joyousness, accompanied by an intellectual illumination impossible to describe*.” He interpreted the experience as suggesting that the foundation principle of the world was “*love*” (Bucke, 1900). While he believed that this third level of consciousness was attainable by all people, he thought that only a few dozen people in the history of the world had truly found it — Jesus, Mohammed, Buddha, Dante, and his friend Walt Whitman, were on his list.

In his book, *Trance: A Natural History of Altered States of Mind*, Brian Inglis paralleled Bucke’s experience with that of the mystics, whose mind-states are also quite transient, and often lead to sensations and awareness of “*the oneness of everything*.” (Inglis, 1989). In any case, because of the way he reported discovering “cosmic consciousness,” Bucke was considered (dismissed?) as a mystic. The world was not yet ready to support Carl Jung’s archetypal psychology, let alone the idea of a consciousness that was even deeper. In retrospect, many people now consider that Bucke was a century ahead of his time.

I cannot leave this brief overview of Maurice Bucke without telling the story of his death at the age of 65, just two years after he published his account of “cosmic consciousness.” Apparently he stepped out onto his porch in winter, slipped on the ice, and cracked his head in the fall. One of his friends reportedly said that the fall resulted from Bucke’s prosthetic feet, and that later in the day they were found hanging in a tree in front of the house. It is reported that the friend said, “One can only hope that dear Richard was in the third level of consciousness when he opened the door and took that fateful step.”

**3.** Matthew Fox, formerly a Roman Catholic priest of the Dominican Order, is the major contemporary figure associated with the set of beliefs about God, humanity, and nature that is called “Creation Spirituality.” These beliefs can be traced back to both the Old and New Testaments of the Bible, but have decidedly pantheistic philosophy (God is all, all is God). The belief is based on the Thomas Aquinas interpretation of the scripture that revelation can

be found in two places — the bible and nature. A good summary of Creation Spirituality can be found in the book *Who Is My God?*. (Skylight Paths, 2004). Fox is the author of 25+ books, and is recognized as one of the challenging religious/spiritual teachers in America. He draws on spiritual traditions of Christianity, Hinduism, Buddhism and Islam thought; one of his more recent books is titled *One River, Many Wells.*( 2004)

Because of his holistic and often mystical interpretation of the divine, and his attempts to conceptualize the universe as the mystical body of Christ, Fox was first censored, then silenced, and finally expelled from the Catholic Church. He started the University of Creation Spirituality in the 1980s, and that gave him guru status among followers. His movement has sometimes been described as a cult. He has achieved acceptance from many environmentalists and much of the Native American community because he identifies Christ with Mother Earth. His ideas and his interpretation of religion is also popular with feminists, for he seeks to define God in a matriarchal rather than patriarchal framework. God is the mother, Nature is our mother, and the Universe is our grandmother.

**4.** There are hundreds of different Native American cultures across North America, each with its own rituals, ceremonies, traditions, spirituality and cosmology. There are, however, some common features of what can be called “Native American Spirituality.” It is a land-based, spirit-based, spirituality that emphasizes the importance of the relationship between people and the spirits with which all things were imbued. All things of the universe are interconnected and interdependent, and the purpose of life is to determine one’s place and purpose in the “big picture.” The Native Americans were not mystics (in the sense of believing in realities beyond empirical perception), but their experiential interaction with the environment led them to appreciation of the spiritual connectedness of all creatures and all things of the Earth.

Ed McGaa, Eagle Man, of Oglala Sioux heritage, wrote some of the clearest (his critics might say ‘simplistic’) explanations of Native American spirituality. His first book was titled *Mother Earth Spirituality* (McGaa, 1990) and was well received by environmentalists, new age spirituality leaders, and the public at large. However, McGaa is more than a historian, he is concerned with how Native American traditions can help humankind heal themselves and their world. His most recent book is titled *Nature’s Way: Native Wisdom for Living in Balance with the Earth* (2004). He argues that in order to save the planet from ecological disaster, people must follow the spiritual path of balancing self with others and self with earth. We must all come to recognize the connectedness of all things and the wholeness of the “Great Spirit” of all that is.

**5.** Pierre Teilhard de Chardin was a Jesuit priest, geologist, paleontologist, biologist, anthropologist, and philosopher who wrote extensively (15 books) about the relationship between human spirituality and the natural sciences. His seminal works were titled *The Future of Man* (1964) and *The Phenomena of Man* (1965), not published in America until after he died. Chardin believed that “each one of us is perforce linked by all the material and psychic strands of his being to all that surrounds him.” He was a psycho-evolutionist, who believed that humankind now understands the principles of evolution sufficiently to choose our own destiny. He suggested that the human species has reached a crossroads in human evolution, an “*Omega Point*,” where there needs to be a coalescence of

consciousness so that all see the connectedness of all things. As there is greater awareness of the oneness of all that is, a new state of peace, love, and planetary unity will develop.

**6.** Rudolph Steiner (1861-1925) is perhaps best known as the founder of the “Waldorf Schools,” which are popular throughout Europe and with homeschool advocates around the world. His educational philosophy is based on ideas about the stages of development through childhood, and his belief in the existence of a spirit world. But Steiner was much more than an educator; he was a literary scholar, an architect, a playwright, an agriculturist, and an occult philosopher. He was concerned with both education (as a teacher and tutor) and spirituality (involved in the theosophical society and the Rosicrucian movement), after the age of 40 he became very interested in the occult. He looked to the wisdom of the East, but developed a distinctly European blend of science and spirituality. His ideas contributed to the development of biodynamic agriculture and the movement toward organic farming. He developed a technique for body movement that would increase balance, coordination, and listening skills, called “eurythmy” — which was quite similar to Tai Chi.

Steiner believed that there is a spiritual world that is accessible to pure thought by cultivated self-development. He said that humans have three levels of being — the physical body, the soul, and the spirit. In order to fully understand the body and the soul, one must understand the spirit. He outlines the spirit world in six levels, the highest of which is when one recognizes their existence, whether in or out of harmony, with a world consciousness (as exemplified by people like Christ, Krishna, and Buddha). It is as Bucke’s “cosmic consciousness,” but where Bucke thought one became aware of it through an altered state of consciousness, Steiner thought that it could be reached by conscious and disciplined body-mind efforts.

**7.** Mihaly Csikszentmihalyi is a psychologist and director of the “Quality of Life Research Center” at the University of Chicago. His theoretical perspectives, which he published under the title *Flow: The Psychology of Optimal Experience* (1990), have been praised by professionals in recreation and leisure studies, experiential outdoor adventure, and corporate management consultants who are interested in helping people cultivate their creativity and health. His early research on adjustment showed that people are most happy when they are in a state of “flow” — a Zen-like state of being “in the zone,” balanced, focused, and totally immersed in their immediate activity. Flow can be described as a state of psychological awareness where motivation and intention are blended totally into performance. Thus, people who achieve flow are enthusiastic, productive, creative, and ego-free. Csikszentmihalyi (who often jokes that the pronunciation of his name is as “chicks send me high”) gives examples of the skier swooping down the slope, the jazz musician becoming the music he is playing, and the climber working his way up a rock bluff. Talent, practice, setting goals for work and play, and being on top of all surrounding factors, contribute to people’s ability to achieve flow. The theory of flow lies at the core of what is now called “Positive Psychology.”

**8.** Tom Hayden is a lifelong social activist who came to national prominence in the 1960s when involved in anti-war and civil rights movements. He was one of the historically famous “Chicago Seven,” and later formed an alliance with liberal California governor, Jerry Brown. This led him to a twenty year career as a California politician, serving for a decade in the state assembly and almost a decade in the state senate. In the 1960s and 1970s

he wrote anti-war, and other socially critical books, but in the 1980s and 1990s he “mellowed” and began to write about the need for positive visions of the future, re-connection with nature, and personal/spiritual growth (Hayden, 1992; 1996).

**9.** Joseph Chilton Pearce has been an American iconoclast for over 50 years, but he has usually offered alternatives to the ideas, practices, and institutions that he criticizes. He came to prominence in 1971, with the publication of *The Crack In The Cosmic Egg: New Constructs of Mind and Reality* (1971), in which he draws upon Jung, Tillich, Castenada, and Teilhardt de Chardin to make a case against rational-logical thought in favor of an imaginative and transcendent consciousness which he believed was the unfolding of biological destiny. His best selling book was *Magical Child* (1977), in which he outlines an approach to child development and childhood education (he draws on the ideas of Maria Montessori and Rudolph Steiner’s Waldorf Schools). Pearce’s contributions to new paradigms for development, education, and life adjustment are thought provoking and often controversial. It is an understatement to say that he makes one think. In 2002 he published *The Biology of Transcendence: A Blueprint for the Human Spirit* (2002), which overviews his ideas on development of the body, mind and spirit, and gives prescriptions for achieving higher awareness and spiritual balance.

**10.** “Hakomi” is a Japanese word that translates as “Who Am I?” American, Ron Kurtz, developed a body-centered technique of psychotherapy which works to integrate mind, body, and spirit, drawing from the teachings and practices of Buddha, and called it “Hakomi.” (1990). The therapeutic approach is one of self-discovery of the life rhythm patterns of body-mind-spirit interaction, which leads to a new understanding of wholeness and a deep spiritual appreciation for non-violence.

**11.** Norman Cousins discussed the power of the mind in the healing process in an article in the *New England Journal of Medicine* in 1976. The article was so well received that he turned it into a book titled *Anatomy of An Illness* (1979). He told how he had abandoned traditional medical practice (with the support of a holistic alternative medicine physician) in favor of a self-treatment program of vitamins, relaxation, and laughter. The symptoms of ankylosing spondylitis (a degenerative disease of the connecting tissues) gradually disappeared as he focused on his emotional health and empowered himself with the idea of mind over matter. The idea that our emotions can cause and cure physical ailments has a long history, and Cousins’ book became very popular with alternative health care professionals. His account of the recovery was written with both serious intent and humorous style. He reported that laughter was one of the best medicines, and during his recovery he frequently watched the movies of the Three Stooges. His ideas inspired what has been called the “humor therapy movement.”

**12.** Alfie Kohn began as a teacher, but early in his professional life he became a critique of America’s educational methods and child rearing practices. He became a popular lecturer on schools and schooling, parents and parenting, and relationships in the workplace. Critics say his ideas are based on a common sense approach to life, not scientific research, but his books (8-10 at last count) have been popular with the mass market. My favorite book by Alfie Kohn is titled *The Brighter Side of Human Nature: Altruism and Empathy in Everyday Life* (1990), in which he questions the assumptions of those who argue that humans are

basically animals, that aggression and violence are part of our human nature, and that there is little reason to be optimistic about the human condition. Human nature is much more prone to cooperation, compassion, and caring, according to Kohn. He believes that people are basically good, not bad. He argues that competitiveness, which lies at the base of most child-rearing and educational practices, is not the natural state. The many experiential educators who have been influenced by the theory and practice of “New Games” and “Playfair,” and are opposed to competition in playing and learning can find support in Kohn’s writing. One of his early books was titled *No Contest: The Case Against Competition* (1986).

**13.** Biologist/Social Philosopher Lionel Tiger is probably best known for his book *Men In Groups* (1969), in which he posited the concept of “male bonding” and prophesied that the world was changing from one where males had more power and were “in charge” to one where females were gaining the upper hand. He suggested that the forces underlying that trend were not social, political, or moral, but basically biological. The changes are not without impact on family structure and psycho-social adjustment, so there is a need for everyone to garner their personal power and let these transforming trends unfold. He returned to that same theme in 2000, with publication of *The Decline of Males: First Look at an Unexpected New World for Men and Women* (2000).

Tiger’s general message throughout his professional life has been to bridge the gap between biological and social science, and although he has sometimes been criticized as being an alarmist, he does have a positive message. In *Optimism: The Biology of Hope* (1979), he suggests that throughout history changes in the biology of people and the physical aspects of the world have always been adjusted to — and always will.

**14.** Albert Szent-Gyorgyi von Nagyrapol was a Hungarian born biochemist who researched the structure and function of living organisms. He immigrated to the United States shortly after he turned 50 years old, and took a position at a center for research on muscle function. He spent over a decade as a research scientist and academic professor, but he became a social/political critic during the Vietnam war. In 1970, when he was 77 years old, he published a popular book, *The Crazy Ape* (1970), which was critical and pessimistic on the political leaders of the world. He thought that while there was an inherent drive to grow and improve in function in all living things, from the smallest cell to the total human being, the forces of the world were making it difficult for natural biology to follow the course. He was a most interesting blend of pure scientist working in a laboratory where he could have escaped from the realities of the world, and a man who observed and experienced the many complexities of existence. He could thoughtfully watch and analyze the behavior of a mother bird on the one hand, and then turn to memories of World War II and Vietnam to reflect on humankind’s tendency to self-destruct on the other. I think he is the one who first said something about research being a process of observing what everyone else can observe and then thinking about those observations in ways that nobody else has thought.

**15.** Henri Bergson was a French philosopher of the early 20<sup>th</sup> century. He suggested that mind is pure energy, and his philosophical system is essentially dualistic in that the world contains two forces in opposition. His notions have parallels to the Taoist belief in the energies of *ying* and *yan*, and it is possible that Sigmund Freud drew upon Bergson’s ideas in later life when he wrote about the drives of *Eros* and *Thanatos*. For Bergson, the life force

is “*elan vital*” — the vital spirit, which is the energy force that is causative inside the individual and works against the oppositional forces of the outside world.

**16.** Roberto Assagioli was one of only three Italian psychiatrists to study with Sigmund Freud and become one of the pioneers of the psychoanalytic movement. Still, even while practicing analysis, he became critical of the limitations of Freud’s overview of consciousness, and soon developed his own approach called “psychosynthesis,” a more holistic and mystical schema. His critique of Freud was that there were higher levels of consciousness that should be explored. He was calling to understand what Maslow would call “the further reaches of human nature” many years later. He was talking about “alternate realities” long before Castenata’s Don Juan. He was talking about “higher self” before the new age transpersonal psychologists. He was talking about the importance of the personal “will” long before Victor Frankl. He suggested that the appropriate role for the psychotherapist was as a “guide” for the client’s self search long before Carl Rogers introduced client-centered therapy. Assagioli’s map of human consciousness covers more than Freud’s, with room for personal spirituality and even (to draw from Maurice Bucke) “cosmic consciousness.” He postulated a drive toward higher order understanding of the importance of harmony in all relationships, intra-personal, interpersonal, between humans and the earth, and between humans and the universe. In a recent overview and tribute to Assagioli, it is suggested that this pioneer of thought opened doorways to “the forgotten wisdom of all ages and cultures,” and that because of him “spirituality is a serious subject on university curricula again” (<http://home.wxs.nl/~brouw724/Assagioli>).

**17.** If one was asked: “Who is the novelist, cultural anthropologist, newspaper editor, mythologist, historian, Hollywood script writer, and spiritualist half-breed Native American who shared visions of the nature of human nature and human books — fiction, non-fiction, biographies, histories, and collections of essays — they would be asking about Frank Waters. His novel *The Man Who Killed The Deer* (1942) was highly acclaimed, and is still in print. His non-fiction books included *Masked Gods* (1950) and *The Book of the Hopi* (1963), both of which are revered by students of Native American history and traditions and anthropologist/sociologists with interest in the ideas about symbolism and mythology as reflected in the writings of Carl Gustav Jung and Joseph Campbell. His statement about the interconnectedness of all things, from his novel about a man who killed a deer, is one of eloquence: “*Nothing is simple and alone. We are not separate and alone. The breathing mountains, the living stones, each blade of grass, the clouds, the rain, each star, the beasts, the birds, the invisible spirits of the air — we are all one, indivisible. Nothing that any of us does but affects all of us.*”

**18.** Jacquetta Hawkes was a British archaeologist who became more interested in writing than digging. She became an archaeology correspondent for the Sunday Times in London, and wrote children’s books, plays, guidebooks, and a novel. Her approach to archaeology was considered as “intuitive and humanistic,” and she thus had little acceptance in formal scientific circles. If one would say that she had a “message” to share, it would probably be that archaeologists need to expand their thinking, their observations, and their interpretations beyond the narrow realm of science. One reviewer praised her by noting that she never sold out “*that early curiosity of the garden dig*” to the rigors of academia; “*she never lost sight of archaeology’s most important goal — to understand what it is to be human.*”

**19.** Ideas about the Earth as being alive may be as old as humankind. The ancient Greeks gave earth the powerful name *Gaia*. In 1979, James Lovelock, a British scientist who was working with N.A.S.A. at the time, developed a theory of the planet as a living organism, and called it the “Gaia Hypothesis.” All things of the universe are compositions of energy; energy packages as small as single cell amoeba, and composites as large as elephants and whales — so why not extend that notion upwards to see the Earth as one complex ball of energy? Lovelock’s hypothesis was quickly incorporated into what Norwegian environmental activist and philosopher Arne Naess called “*Deep Ecology*,” which suggested that people needed to understand themselves as part of the living earth in order to protect themselves from their own ongoing destruction of the earth. Indian philosopher Sri Aurobindo suggested that the next step in the evolution of humankind should be to develop an “earth consciousness” which would move people closer to the divine. Lovelock’s hypothesis therefore has relevance to both the ecological/ environmental movement and to the thinking of those who seek to guide humankind to higher levels of personal consciousness and to spiritual wholeness.

**20.** Throughout his life, American architect, inventor, author and visionary Buckminster Fuller asked questions about whether or not humanity could survive on the planet Earth. He popularized the term “spaceship earth,” coined the term “ephemeralization” which means “doing more with less,” stressed the concept of recycling. He invented the geodesic dome, and warned us about the future problems of the world as fossil fuels were depleted. He was, in many ways, one of the most colorful characters of American history in the 20<sup>th</sup> century. One of my favorite stories about “Bucky” Fuller is that he often used the term “world-around” instead of “worldwide,” arguing that “wide” implied a geometric plane rather than a sphere — and that ideas about the world being flat went out long ago! In spite of his genius, and his many accolades and honorary degrees, he never became a full professor until the age of 73, at Southern Illinois University. He was a scientist, but his visions about the future and recommendations for behavior change followed from his personal goal of “applying the principles of science to solving the problems of humanity.”

**21.** Jan Christian Smuts (1870-1950) was a historic South African and United Kingdom soldier and statesman. He was a commissioned officer for the commonwealth during World War I, and became the prime minister of South Africa afterwards. He was an active and vocal participant in the worldwide meeting that led to the creation of the League of Nations. He advocated world peace throughout his life, and during the 1930s and 1940s he became friends with Churchill, Ghandi, and other world leaders who were concerned about peace. He was a teacher, humanitarian and philosopher who coined the terms “holism” and “holistic” to describe his ideas that were alternative to the reductionistic concepts of science. In his book *Holism and Education* (1926), he outlined his ideas with a Gestalt-like notion that a whole organism (person, state, world) is greater than the sum of the parts. Science could provide information about the parts, but understanding of the whole requires a higher consciousness. I remember reading somewhere that after Albert Einstein studied Smuts’ book he said that he thought two mental constructs would ultimately change the world — (1) his own notions about relativity, and (2) Smuts’ notions about holism.

**22.** Stanislav Grof, a psychiatrist and research scientist, was one of the founders of the field of transpersonal psychology. He pioneered early studies on altered states of consciousness - research on the potential healing effects of LSD. That research led him to

broader studies about the complexities of the human mind, and to considerations about levels of consciousness. It has been suggested that Grof's research is relevant to "the final frontier" of science — "inner space."

Christina Grof, Stan's wife, studied with Joseph Campbell, and became interested in body-mind interaction. She was a master in Hatha Yoga, and developed special exercises for movement and breathing which she called "*Holotropic Breathwork*" to facilitate people's personal/spiritual growth process. She worked with her husband on the books *Beyond Death: The Gates of Consciousness* (1980), and *The Stormy Search for Self* (1990).

Stanislav Grof's book *The Holotropic Mind: The Three Levels of Human Consciousness and How They Shape Our Lives* (1992), was described by one reviewer as "a moving journey into the depths and heights of the human psyche." The Grofs have developed a non-Newtonian analysis of the mind, and prescribed ways for people to achieve the highest orders of consciousness which involves appreciation for the connectedness of all people and all things of the universe.

**23.** With sixteen books on consciousness, spirituality, mind-body interaction, and scientific inquiry, which have stirred interest around the world, Ken Wilbur is probably the most translated academic author in the country. His first book, *The Spectrum of Consciousness* (1977), was apparently rejected by many publishers, probably because they couldn't figure out what he was talking about. Still, when the book was finally published, it gave him recognition and status among the many intellectuals who were concerned with body-mind issues and with the blending of knowledge from the East and the West. With publication of additional books, with page after page of philosophy and suggestions for daily living, he has become a bit of a guru. The internet is filled with discussions about his ideas (and lots of criticism of them), and there are organized meetings of his followers in various cities around the world. He draws on psychology, sociology, philosophy, mysticism, and science to form a picture of what he now calls the "Kosmos." He also speaks of "Kosmic Consciousness." Although he once aligned himself with the transpersonal psychology movement, he has stepped back from that in recent years, and created his own personal think tank, the Integral Institute. Two of his more recent books are *A Brief History of Everything* (2000) and *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World* (2005).

**24.** Thomas Kuhn (1922-1996) was a scientist/philosopher whose speciality was epistemology and history of science. His book, *The Structure of Scientific Revolutions* (1962), told how the direction of development of a scientific field is dramatically shifted when a traditional viewpoint or approach is challenged by a valid new idea. That book had major impact, selling over a million copies in 16 different languages. Kuhn challenged scientific thinking in other ways throughout his career. He took some controversial positions (e.g., charging that contrary to popular belief, scientists are not always objective in their pursuits because they are so locked into their theoretical positions that they often don't see the objective data in front of them). He challenged scientists to have more interdisciplinary communication, and is therefore partly responsible for the development of many new fields of inquiry (e.g., human geography, ecopsychology, biogenetics, psycho-physiology, and bio-linguistics).

## REFERENCES

- Adler, A. (1964). *Social interest: A challenge to mankind*. New York: Capricorn Books.
- Albanese, C. (1990). *Nature religion in America: From the Algonkian to the new age*. Chicago: University of Chicago Press.
- Assagioli, R. (1971). *Psychosynthesis*. New York: Viking Press.
- Assagioli, R. (1973). *The act of will*. New York: Viking Press.
- Baudelaire, C. (1971). *Artificial paradise*. New York: Herder & Herder Company.
- Bergman, R. L. (1973). A school for medicine men. *American Journal of Psychiatry*, 130, 663.
- Berry, T. (1990). Earth Day: 1990. *Creation*, 6 (2).
- Berry, T. (1992). The primordial imperative. *Earth Ethics*, 3 (2).
- Blum, R. (Ed.) (1964). *Utopias*. New York: Athenum Press.
- Bourke, R. (1970). *The medicine men of the Apaches*. Glorieta, NM: Rio Grande Press.
- Bucke, M. (1969). *Cosmic consciousness*. Chicago: University of Chicago Press. (Original publication 1902).
- Capra, F. (1974). *The tao of physics*. Berkley, CA: Shambala Press.
- Castenada, C. (1987). *The power of silence: The further lessons of Don Juan*. New York: Simon & Schuster/Pocket Books.
- Cody, J. (Ed.) (1990). *Wood Ibis: A journal of shamanism*. Texas: Bactrop Press.
- Cohen, J. (1964). *The beyond within: The LSD story*. New York: Anthenum.
- Coleman, V. (1975). *The medicine men*. London: Temple-Smith.
- Coon, C. (1971). *The hunting peoples*. Boston, MA: Little, Brown & Company.

- Cousins, N. (1979). *Anatomy of an illness as perceived by the patient*. New York: Norton.
- Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. New York: Harper.
- DeRopp, R.S. (1960). *Drugs and the mind game*. New York: Grove Press.
- DeRopp, R.S. (1974). *The master game: Pathways to higher consciousness*. New York: Dell/Delta.
- Dobzhansky, T. (1962). *Mankind evolving*. New Haven, CT: Yale University Press.
- Dolfyn, R. (1992). *Shamanic visions: Nature spirituality, sacred power, and earth ecstasy*. Oakland, CA: Earthspirit, Inc.
- Dubos, R. (1981). *Celebrations of life*. New York: McGraw-Hill.
- Ebenreck, S. (1991). Ancient wisdom: Plato's living cosmos." *Earth Ethics*, 2 (2).
- Eliade, M. (1964). *Shamanism: Archaic techniques of ecstasy*. (W. R. Trask translation). Princeton, NJ: Princeton University Press.
- Ferguson, M. (1980). *The aquarian conspiracy*. Los Angeles, CA: J.P. Tarcher.
- Ferreira, J. (1991). *Transforming vision: Imagination and will in Kierkegaardian faith*. New York: Oxford.
- Fox, M. (1990). *A spirituality named compassion*. San Francisco: Harper.
- Fox, M. (1991). *Creation spirituality: Liberating gifts for the people of the earth*. San Francisco, CA: Harper.
- Fox, M. (2004). *One river, many wells*. Los Angeles, CA: J. P. Tarcher..
- Frankl, V. (1963). *Man's search for meaning*. Boston, MA: Beacon.
- Fuller, R.B. (1963). *No more secondhand God*. Carbondale, IL: Southern Illinois University Press.
- Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York: Basic Books.

- Gardner, H. (1993). *Multiple Intelligences: The theory and practice*. New York: Basic Books.
- Gilliam, H. (1971). An equinoctial ceremony in a nob hill cathedral. *San Francisco Examiner*, October 17.
- Goldfarb, W. (1991). *Ecology, economics, ethics: The broken circle*. In Borman & Kellert (Eds.). New Haven, CT: Yale University Press.
- Goleman, D. (1971). "Meditation as meta-therapy." *Journal of Transpersonal Psychology*, 3,1.
- Grim, J. (1983). *The shaman: Patterns of siberian and Ojibway healing*. Norman, OK: University of Oklahoma.
- Grof, S. & Grof, C. (1980). *Beyond death: The gates of consciousness*. Los Angeles, CA: Thames and Hudson.
- Grof, C. & Grof, S. (1990). *The stormy search for the self*. Los Angeles, CA: J.P. Tarcher, Inc.
- Grof, S. & Zina, H. (1992). *The holotropic mind: The three levels of human consciousness and how they shape our lives*. San Francisco: Harper.
- Gustafson, J. (1983). Ethical issues in the human future. In D. J. Ortner (Ed.), *How humans adapt: A biological odyssey*. Washington, D.C.: Smithsonian International Symposia Series.
- Halifax, J. (Ed.) (1979). *Shamanic voices: A survey of visionary narratives*. New York: Dutton.
- Harner, M. (1980). *The way of the shaman*. New York: Harper-Row.
- Hawkes, J. (1963). *The world of the past*. New York: Random House.
- Hayden, T. (1992). A time for transformation. *Creation Spirituality*, 7 (5).
- Hayden, T. (1996). *The last gospel of the earth: A call for renewing nature, spirit and politics*. Los Angeles, CA: Ig Publishing Co.
- Henderson, C. W. (1975). *Awakening: Ways to psycho-spiritual growth*. New York: Prentice-Hall/Transpersonal Books.
- Hippler, A.E. Shamans, curers, and personality. In W. Lebra (Ed.), *Culture-bound Syndromes: Ethnopsychiatry and Alternative Therapy*. Honolulu, HI: University of Hawaii Press.

- James, W. (1927). *The varieties of religious experience*. New York: Random House. (Reprint).
- James, W. (1940). Does consciousness exist? *A Pluralistic Universe*. NY: Random House.
- Jung, H.Y. & Jung, P. (1989). The way of ecopiety. *Holistic Education Review*, 2 (3).
- Kalweit, H. (1988). *Dreamtime and inner space*. W. Wusche (trans.). Boston, MA: Shambala.
- King, M. (1990). *Wisdomkeepers*. Wall & Ardon, (eds). Portland, OR: Beyond Words Publishing Co.
- King, S.K. (1990). *Urban shaman*. New York: Simon & Schuster.
- Kohlberg, L. (1981). *The philosophy of moral development*. New York: Harper.
- Kohn, A. (1986). *No contest: The case against competition*. Boston, MA: Houghton-Mifflin.
- Kohn, A. (1991). *The brighter side of human nature*. NY: Basic Books.
- Krippner, S. (1972). Altered States of Consciousness. In R. White (ed.), *The Highest States of Consciousness*. New York: Doubleday.
- Kuhn, T. (1962). *The structure of scientific revolutions*. Chicago: University of Chicago Press.
- Kurt Hahn Leadership School. (1992). Program brochure, North Carolina outward bound school.
- Kurtz, R. (1990). *Body-centered psychotherapy: The Hakomi method: The integrated use of mindfulness, nonviolence and the body*. San Francisco, CA: Life Rhythms.
- Lame Deer, J. & Erodes, R. (1973). *Lame Deer: Seeker of visions*. New York: Simon & Schuster.
- Land, G. (1973). *Grow or die: The unifying principle of transformation*. New York: Random House.
- Lash, J. (1990). *The seekers handbook: A guide to spiritual pathfinding*. New York: Harmony Books.

- Leary, T. & Clark, W.H. (1963). Religious implications of consciousness expanding drugs. *Religious Education*, May.
- Leonard, G. (1972). *The transformation*. New York: Dell/Delta.
- Lewis, T. (1990). *The medicine men: Oglala Sioux ceremony and healing*. Lincoln, NE: University of Nebraska.
- Lovelock, J. (1979). *GAIA: A new look at life on earth*. New York: Norton.
- Ludwig, A.M. (1969). Altered states of consciousness. *Archives of General Psychiatry*, 15 (3).
- McGaa, E. (1990). *Mother earth spirituality*. New York: Harper/Collins.
- McGaa, E. (2004). *Nature's way: Native wisdom for living in balance with the earth*. San Francisco, CA: Harper.
- Maslow, A. (1968). *Toward a psychology of being*. New York: Van Nostrand.
- Maslow, A. (1971). *The further reaches of human nature*. New York: Viking.
- Merton, R. (1968). *Social theory and social structure*. NY: Free Press.
- Metzner, R. (1971). *Maps of consciousness*. New York: Collier Books.
- Nash, R.F. (1989). *The rights of nature: A history of environmental ethics*. Madison, WI: University of Wisconsin Press.
- Nicholson, S. (Ed.) (1987). *Shamanism: An expanded view of reality*. Wheaton, IL: Theosophical Publishing House.
- Noble, V. (Ed.) (1989). *Journal of contemporary female shamanism*.
- Noble, V. (1991). *Shakit woman*. San Francisco, CA: Harper & Row.
- O'Neil, J. (1985). *Five bodies*. New York: Cornell University Press.
- Ornstein, R. (1972). *The psychology of consciousness*. San Francisco, CA: W. H. Freeman.
- Ornstein, R. (1986). *Multimind: A new way of looking at human behavior*. New York: Doubleday.

- Orr, D. (1990). What is education For? *In Context*, No.27.
- Ortner, D.J. (Ed.) (1983). *How humans adapt: A biocultural odyssey*. Washington, D.C: Smithsonian Institution.
- Park, W. (1975). *Shamanism in western north America*. New York: Cooper Square Pub.
- Partridge, E. (1982). Are we ready for an ecological morality? *Environmental Ethics*, 4 (2).
- Pearce, J.C. (2002). *The crack in the cosmic egg* (2<sup>nd</sup> edition). New York: Park Street Press. (Original edition, Pocket Books, 1971).
- Pearce, J.C. (2004). *Magical child*. New York: Plume Press.
- Pearce, J.C. (2002). *The biology of transcendence: A blueprint for the human spirit*. New York: Park Street Press.
- Pelletier, K. & Garfield, C. (1978). *Consciousness: East and West*. New York: Harper & Row.
- Plato. (1937). *Dialogues of Plato*, 2 Vols. (Benjamin Jowet Translation). New York: Random House.
- Regan, T. (1982). *All that dwells therein: Animal rights and environmental ethics*. Los Angeles, CA: University of California Press.
- Richards, M. (1990). *Towards wholeness: Rudolph Steiner education in America*. Middleton, CT: Wesleyan University Press.
- Rogers, C. (1961). *On becoming a person*. Boston, MA: Houghton-Mifflin.
- Rogers, C. (1968). The formative tendency. *Journal of Humanistic Psychology*, 18 (1).
- Rozak, T. (1978). *Person/planet: The creative disintegration of industrial society*. New York: Doubleday/Anchor.
- Sakofs, M. (1992). A value is a verb. *Horizon Newsletter, Winter*. Boulder, CO: Association for Experiential Education.
- Schlesier, K.H. (1992). *The wolves of heaven*. Norman, OK: University of Oklahoma Press.

- Sharon, D. (1978). *Wizard of the four winds: A shaman's story*. New York: Macmillian/Collier.
- Silverman, J. (1967). Shamans and acute schizophrenia. *American Anthropologist*, 69 (1).
- Skylight Paths (creator). (2004). *Who Is my God?* Skylight Paths, Inc.
- Smith, T. (1984). Outdoor leadership and endu consciousness. *Bradford Papers*, No.4, Bloomington, IN: University of Indiana Press.
- Smith, T. (1990). *Wilderness beyond..wilderness within..* (2<sup>nd</sup> edition). Cazenovia, WI: Raccoon Institute.
- Smith, T., Roland, C., Havens, M. & Hoyt, J. (1992). *The theory and practice of challenge education*. Dubuque, IO: Kendall/Hunt.
- Smuts, J.C. (1980). *Holistic evolution*. New York: Viking Press (Original Publication, 1926).
- Szent-Gyoeorgi, A. (1968). Drive in living matter to perfect itself. *Journal of Individual Psychology*, 11 (1).
- Stevens, J. & Stevens, S. (1988). *Secrets of shamanism: Tapping the spiritual power within you*. New York: Phillip Lief/Avon Books.
- Tart, C. (Ed.) (1969). *Altered states of consciousness*. New York: Wiley.
- Tart, C. (1975). Scientific foundations for the study of altered states of consciousness. *Journal of Transpersonal Psychology*, 3 (1).
- Tart, C. (1975). *States of consciousness*. New York: E. P. Dutton.
- Teilhard de Chardin, P. (1964). *The future of man*. New York: Harper.
- Teilhard de Chardin, P. (1965). *The phenomena of man*. New York: Harper.
- Tiger, L. (1979). *Optimism: Biology of hope*. New York: Simon & Schuster.
- Torrey, E.F. (1972). *The mind game: Witchdoctors and psychiatrists*. New York: Bantam Books.
- Unger, P. (1965). *Identity, consciousness, and value*. New York: Oxford.
- Waddington, C. (1960). *The man made future*. New York: St. Marten's Press.

- Waley, A. (1955). *The nine songs: A study of shamanism in oriental China*. London: Allen & Unger.
- Wallace, A. (1956). Revitalization movement. *American Anthropologist*, 58 (3).
- Walsh, C. & Cepplso, C. (1992). Widespread dispersion of neuron clones across regions of the cortex. *Science*, 24 (1).
- Waters, F. (1950). *The man who killed the deer*. New York: Swallow Press.
- Waters, F. (1950). *Masked gods*. New York: Swallow Press.
- Waters, F. (1963). *The book of the Hopi*. New York: Penguin Books.
- Waters, F. (1973). Lessons from the Indian school." *Psychology Today*, May.
- Weil, A. (1973). Light on the dark side of the brain." *Psychology Today*, June.
- White, J. (1972). *The highest states of consciousness*. New York: Doubleday.
- Wilber, K. (1975). Psychologia parennis: Spectrum of consciousness. *Journal of Transpersonal Psychology*, 7 (2).
- Wilber, K. (1977). *The spectrum of consciousness*. Chicago: Quest Books.
- Wilber, K. (2000). *A brief history of everything*. San Francisco, CA: Shambhala
- Wilber, K. (2005). *Integral spirituality: A startling new role for religion in the modern and postmodern world*. San Francisco, CA: Shambhala.
- Yellowtail, T. (1990). In F. Schuon (Ed.), *The feathered sun*. New York: World Vision Books.

# SOME FAVORITE QUOTATIONS

*As I watched the seagulls, I thought:  
That's the road to take! Find the absolute  
rhythm and follow it with absolute trust.*

Nikos Kazantzakis

*Formerly, the Eskimos lived virtually under the ground,  
and they put their dead on the surface. "We were warm,  
and the dead were happy," they said. Then the whites  
came and we had to live above the ground and bury our  
dead under the ground. Since then, "we haven't been  
warm — and the dead haven't been happy.*

John Dyson, *The Hot Arctic*

*Everything that happens to you is your teacher.  
The secret is to learn to sit at the feet of your  
own life and be taught by it.*

P. B. Berends, *Whole Child, Whole Planet.*



