

Living in a World that Doesn't Exist

Best of 2015

Willi Paul / Planetshifter.com

contents by type

instruction

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instruction



“Alchemy: A Glossary for Permaculture & Transition”

[Alchemy](#) is action with heart and a plan. New alchemies are now available and can be experienced as a spiritual exchange, group brainstorm, and garden digs. I propose that the following types of alchemy are available for our use.

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[Imaginative Alchemy](#) – The power of the idea and collaboration, making visions real.

[Eco Alchemy](#) – Creating and sharing new solutions for global stewardship and permaculture practices.

[Shamanic Alchemy](#) – Journeys, initiations and holistic practices with the spirit as lead by a wise healer.

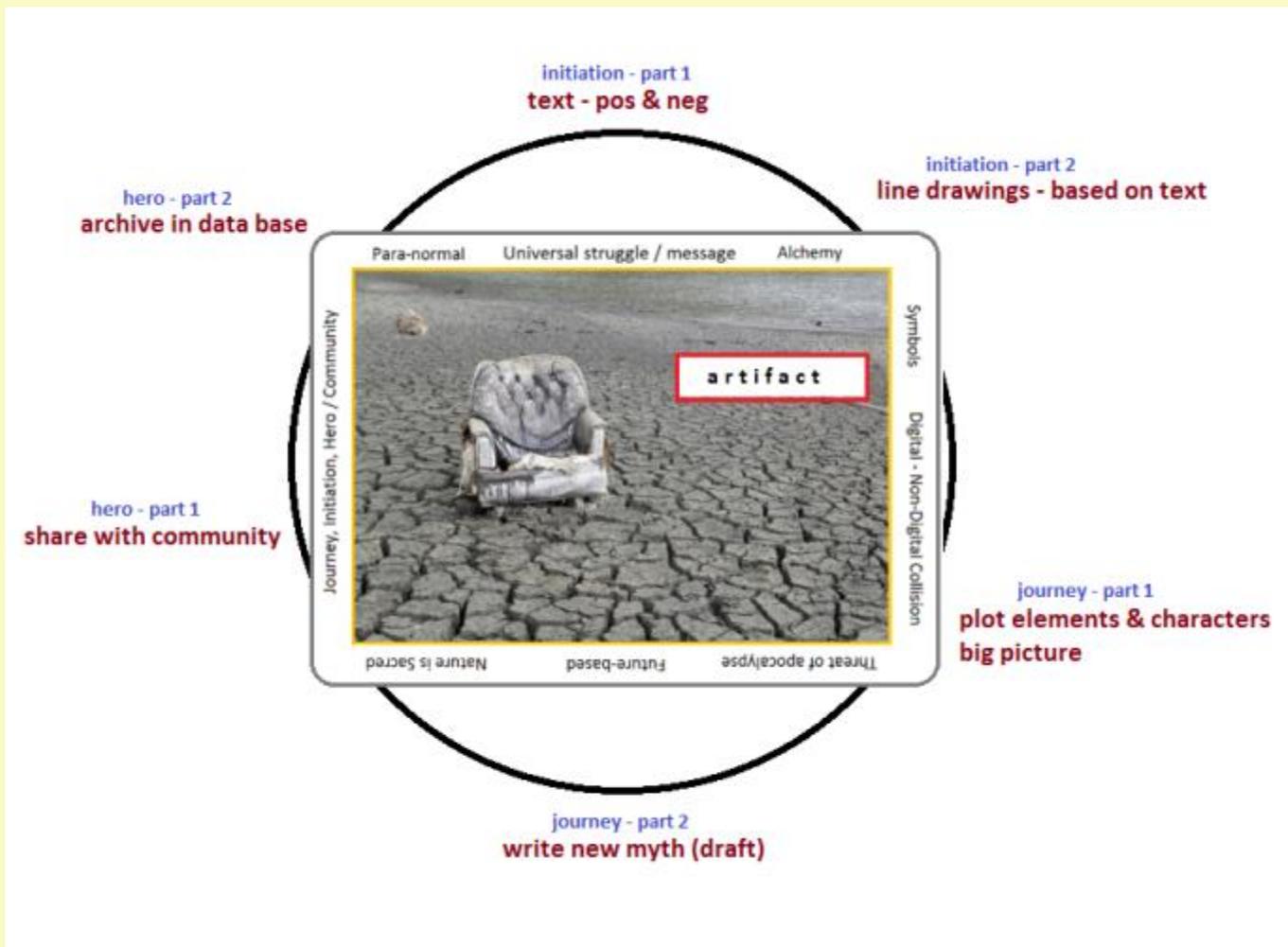
[Sound or Sonic Alchemy](#) – Vibrations, natural or human made, and their power to support creation.

[Digital Alchemy](#) – Computerized images and text that create new stories, songs and myths.

[Community Alchemy](#) – in transition together, sharing best practices and as we build a permaculture future.

[Earth Alchemy](#) – Seeing the Earth and Nature as a living, evolving organism. Humans, plants and animals as one.

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Discussion Highlights and Data Archive from [Peninsula Mythic Roundtable](#) . Sponsored by Transition Palo Alto, 4-1-15

Please see the **data archives** for the [Santa Barbara](#) and [Davis Roundtables](#).

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What is an Old Myth? A New Myth?

Old Myths are:

- Derived and run thru Church teachings and doctrine
- People think that resources last forever
- Babies are an unlimited resource – no birth controls required
- Husband + Wife is the norm
- Kings and Presidents rule top-down in a hierarchy

New Myths are:

Personal, created by individuals and the community
Acknowledge that resources are finite
Include solar and recycling
Acknowledge the population crash coming
Acknowledge all types of friendships and relationships
Champion interdependence and sharing

"The Signal Tree" – New Children's Myth #66 by Willi Paul

Key Ideas:

Permaculture
Mother Tree – Universal Mother Nature
Regeneration
Food - Organic
Light
Sacred
Dreams can be guided
Morality / lessons can be tested / re-worked
Community as Hero is a Transition process

The New Mythology Tool Kit

Boards: 2 each:

Archetypes Permaculture Transition Alchemy Nature Ritual

Light
Sacred and ritual – words that need clarification
Archetypes (2) raise fears, warnings and destruction
Hierarchical vs. equality models
We are not separate from the Hero making or the enemy, the community is integrative
Revitalization – the gas station
Symbols have deeper meanings and bridging effect
"Slow Down" our pace to appreciate new myth making

Myth Lab

Board – 6 Design Stages for New Myths & with Artifact & Mythic Imprinting

Design Stage Scheme is valid and useful
Transition Community Building Tool

Drought is Universal issue
Reinventing the past before the drought

Here is the [current list of elements](#) or influences that I use to produce New Myths:

1. Para-normal
2. Universal struggle / message
3. Journey, Initiation, Hero / Community
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision
9. Future-based
10. Permaculture + Transition

eBook – [Texting Joseph Campbell - 5 Methods to Design New Stories & Myths](#)

Data Archive from Peninsula Mythic Roundtable

(Files are attachments at the end of this post)

Discussion Highlights and Data Archive (pdf)

Poster (pdf)

6 Design Stages for New Myths (pdf)

Press Release (pdf)

Program Schedule(pdf)

Program Boards (images) (pdf)

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Attachment / Size

[Discussion Highlights and Data Archive.pdf](#)

392.66 KB

[Poster - Peninsula Mythic Roundtable.pdf](#)

206.03 KB

[Peninsula Mythic Roundtable Program Schedule.pdf](#)

338.36 KB

[Peninsula RT Program Images.pdf](#)

1.94 MB

[Penninsula Roundtable PR.pdf](#)

194.19 KB

[6 Design Stages for New Myths.pdf](#)

225.81 KB



Neighborhood Mythology Program

“Neighborhood Mythology Program” – A Curriculum Vision

Curriculum Outline

5 Point Introduction –

Multi-month, shared journey into self with neighbors

Build a Mentor program that creates new teachers with seniors as practitioners

Integration of all kids and their families and parents in a structured Initiation process

“Scale Up”: Start small, local, and build up, connect the network thru shared experiences and new myths

Transition from the old system to the new system

5 Learning Modes –

Experiential Learning

Theory

Collaboration

Risk Taking

Visioning

5 Themes –

1. [resilience](#) and [mythology](#)
2. [new rituals](#)
3. [new alchemy / archetypes](#)

4. [new symbols](#)
5. [initiations, journey & community Heroes](#)

5 Activities @ 5 Neighborhood Venues –

Creative Collaborations @ Coffee House

Nature /Spirit & Permaculture @ [Food Forest](#)

[Transition Incubator](#) @ Neighborhood Center

[Sharing & Celebrations](#) @ Fire Ring

[Myth Lab](#) @ Old Church: artifacts, old myths and new myths

5 Desired Outcomes –

Transition Movement: Awareness and Building

Revitalized Power of Old Mythology

Enhanced neighborhood and community trust

Improved Writing, Illustration and Storytelling Skills

Spreading Permaculture and Transition Values

sharing

In the Light

Society of Friends



“Examining the Sharing Vision in the Transition Movement” – Values > Customs > Initiations > Traditions > New Mythology (“the Sequence”)

‘ **Rituals and taboos** play an important role in human lives and help reinforce norms, behaviors, relationships and also in ... rites of passage, holidays, political rituals, and even daily actions that can be redirected from moments that stimulate consumption to those that reconnect people with the planet and remind them of their dependence on Earth for continued well-being.’

Prelude –

How does Transition create [new holidays and celebrations](#)? Enjoy the transition tales 3 [video interviews](#).

Intro –

First, we learn to create and share customs and traditions from family and key institutions. The supportive idea is that we **practice** to raise the flag or pick apples with the Scout troop in the Fall. We can develop and practice new values with in the Chaos Era. **New traditions can lead to new mythology.**

Resilience is now LinkedIn jargon but is a critical community building glue and plays a role in each transition between the fives sequences (Values > Customs > Initiations > Traditions > New Mythology).

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Defining the Sequence Terms –

A personal [value](#) is an individual's absolute or relative and ethical value, the assumption of which can be the basis for ethical action. A value system is a set of consistent values and measures. A principle value is a foundation upon which other values and measures of integrity are based.

A [Custom](#) is an action or way of behaving that is usual and traditional among the people in a particular group or place.

[Initiation](#) is a rite of passage marking entrance or acceptance into a group or society. It could also be a formal admission to adulthood in a community or one of its formal components. In an extended sense it can also signify a transformation in which the initiate is 'reborn' into a new role.

A [tradition](#) is a belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past. A number of factors can exacerbate the loss of tradition, including industrialization, globalization, and the assimilation or marginalization of specific cultural groups.

[New Mythology](#) – as proposed by Willi Paul.

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Examining the Sharing Vision from the Tradition Movement -

Values > Customs > Initiations > Traditions > New Mythology + Symbols

New Personal & Family Sharing Values

Love Nature; Build community; resilience; Permaculture: Earth Care, People Care, Share the Excess

Symbols: Blueberry patch; Planet Earth; Saving ground water

New Local Sharing Customs (Routines)

Reuse / recycle; community exchanges; backyard gardens; bake sales, second hand clothes

Symbols: Good Will Store logo; Tables of free stuff

New Sharing Initiations (Passages)

Learning Quaker ways; Boycotts and protests; Permaculture: Building a Community Food Forest; Annual garage cleaning, Community water saving campaigns; Neighborhood Resilience Courses

Symbols: Occupy logo; Permaculture logo; Soil

New Global Traditions Sharing (Celebrations)

Sharing Expos; Opening / closing summer cabin; Christmas Tree cutting and decorating; Earth Day; Gay Pride Parade; Transition: [Localization](#); World Music Day

Symbols: Tumble Weeds & Soil blowing away; Empty water reservoirs

New Sharing Myths (Universal Stories / Lessons)

"[The Permaculture Potluck Café](#)"; "[Our Revolution Starts Here](#)" – Little Free Library Network

Symbols: Community meal; Harvest gathering; Donation box

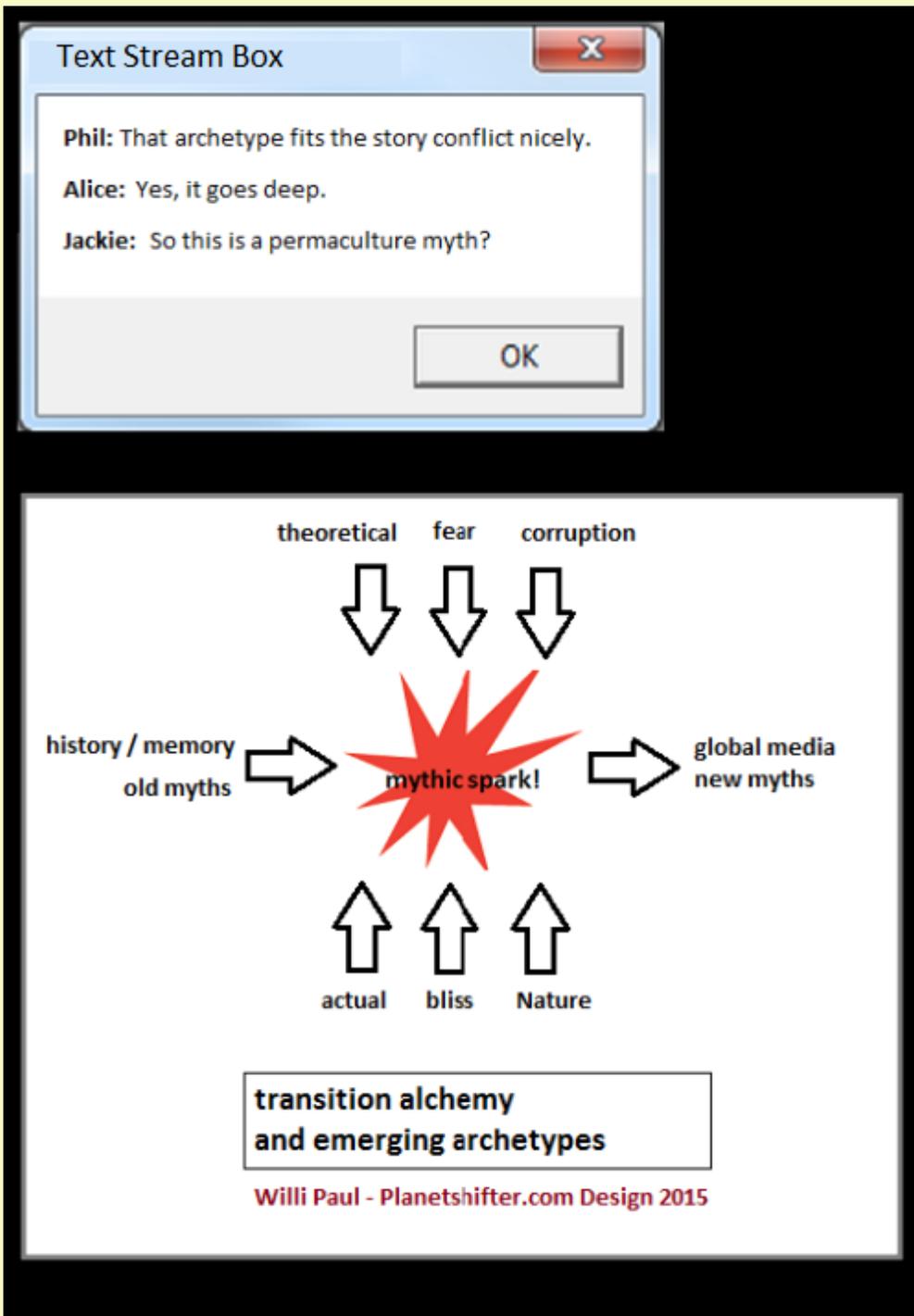
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Issues –

[1.] We need new symbols now, called artifacts in the Myth Lab). New symbols as catalysts of change- esp. for children. Sharing by humans is connected to a deep care for Nature. Nature shares with us and we practice with each other.

[2.] The 5 levels in the Sequence are a social scaffold, supporting other integrations and empowerment.

[3.] Questions: Can new traditions cross national and religious boundaries in this bloody and fractious time?



[“Myth Sparks and New Archetypes”](#) – An eGroup “Text Stream” Process for Creative Collaboration

“We envision the future of the social web as an ecosystem of collaborative tools designed to enable communities, guilds, and loosely affiliated groups everywhere to collaborate, share resources, sensemake and create at a scale. These tools will rise as a way to stabilize and rejuvenate the commons, and more efficiently distribute resources to the parts of the network that need them most, rather than concentrating the resources in the hands of a few.” - [Doing more together, together: seeding a Collaborative Technology Alliance -2015](#)

. . . . Joseph Campbell Meet Steve Jobs: Mystics in the Machine

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STAGE ONE

Tools and Strategies

The online process calls on multiple participants to work together in one text stream box (please see top illustration). All participants have equal access and rights to the content in a flat and temporary organization. 5 – 12 total participants. Collaborative journey with a minimal technical expertise required. This is a creative writing task not a code writing exercise. An initiation community.

Contributions to the story can come from anyone at any time during the event. There is no pecking order or hand raising. The event is 5-8 hours in duration. Each participant has full access to the Internet, their own work, research and books. Key to the program is that each contribution must recognize, consider (and embellish if possible), the contribution prior to contributing their idea.

STAGE TWO

Myth Lab Structure

It is important for artists and mentors spend time online together to analyze a pre-selected Artifact and produce a New Myth. For example, [New Myth # 42](#) includes a song by [Steve Tibbetts](#) and 12 paintings by [Simon Haiduk](#). The New Myth is a video from the duo's merged content.

A process model is included that illustrates mythic imprinting with more depth. The goal is to integrate permaculture, transition, Nature and the new mythology with the values and struggles in this Chaos Age. The Myth Lab is designed as an interactive, open source and iterative experience that enhances the community-driven at the [Mythic Roundtable](#).

One goal is clear: we need to build our own messages, songs and myths to support new food, security and governance systems.

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Process Terms and Themes from Myth Lab (W. Paul) -

Artifact – The Imprintable Artifact is a Nature-Human combination; examples include graffiti, a bill board, historic sculpture, and a permaculture garden, with special powers and messages to the neighborhood.

Mythos - The pattern of basic values and attitudes of a people characteristically transmitted through myths and the arts.

Mythic Imprinting - Imprinting is defined as a two-way interaction with a selected Artifact that generates synergistic meaning for all participants and the Artifact. Called "mythic imprinting" in the Myth Lab, this iterative and transmutative process is grounded in the initiation, journey and hero work from Joseph Campbell and is one way that neighborhood artifacts can help neighbors generate new songs, poems and myths.

12 Elements of Modern Myths (W. Paul) -

1. Para-normal
2. Universal struggle
3. Journey, Initiation, Community as Hero
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision
9. Future/ Sci Fi-based
10. Permaculture and Transition
11. New ritual and tradition
12. Rewilding

STAGE THREE

Mythic Spark

The Mythic Spark experience (please see bottom illustration) is also described as alchemy, a collision of opposites with new archetypes possible. An "ah hah" moment – a convergence. A leap in human initiation with potential for evolving current global archetypes. This spark synergizes and pushes the speed, integration and open source in our globally connected internet media.

The Mystic Spark could include, for example, a new ritual or a symbol for the New Myth.

“According to [Jungian approach of psychology](#), some highly developed elements of the collective unconscious are called ‘archetypes’. Carl Jung developed an understanding of archetypes as universal, archaic patterns and images that derive from the collective unconscious and are the psychic counterpart of instinct. They are autonomous and hidden forms which are transformed once they enter consciousness and are given particular expression by individuals and their cultures. Being unconscious, the existence of archetypes can only be deduced indirectly by examining behavior, images, art, myths, religions, or

dreams. They are inherited potentials which are actualized when they enter consciousness as images or manifest in behavior on interaction with the outside world.”

Here the archetype building and transfer between participants is seen is a live, mediated, and conscious exchange. Please see another scheme to understand current archetypes [here](#).

How the Mythic Spark works?

1. Each participant selects images or sounds (opposite dyads) and posts them to a project web page for group critique.
2. Reactions are shared. Elements of New Myths and archetypes are debated and reconciled.
3. Selected ideas are then incorporated into STAGE FOUR

Emerging Archetypes 2015 (proposed) -

New Archetype: Anxiety to Integrate Nature and Agriculture for Survival

Mass Movement: Permaculture

Symbol: Large tree roots to canopy next to farm field and settlement

New Archetype: Reverse engineer corporate control through localizing resources

Mass Movement: Transition Movement

Symbol: Neighborhood Sharing Event

New Archetype: “Back and Forward” to build a Global Nature

Mass Movement: Rewinding

Symbol: DIY huts and living off the land

New Archetype: A new spirituality driven by Reduce / Reuse / Recycle

Mass Movement: Sustainability

Symbol: Green Earth with 3 R’s Triangle

New Archetype: Community as Hero

Mass Movement: New Mythology

Symbol: City Repair Project Logo (PDX)

STAGE FOUR

Text Stream to Draft Story

1. The initial Text Stream collaborative event is closed to further submissions
2. Participants generate main characters, conflict, and scene(s), and main plot
3. Draft story is drafted and shared

STAGE FIVE

Iteration, Integration, Final Edits

1. Plot elements, archetypes and conflicts are checked for meaning and integrity

STAGE SIX

Illustration

1. Illustration(s) are debated, prototyped and approved

STAGE SEVEN

Final Product

1. Words and illustrations are formatted (html and pdf) for multiple sites and lists

2. The New Myth is published to the community, discussed and archived

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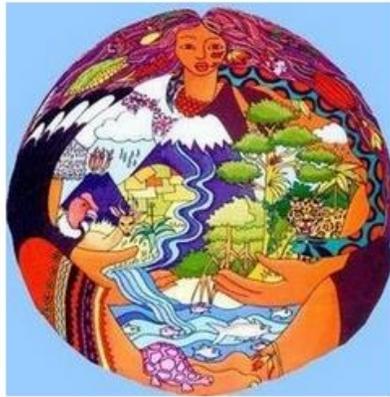
Please see these examples of recent New Myths from Planetshifter.com Media -

[“The Secret Food Forest”](#) – New Myth 72

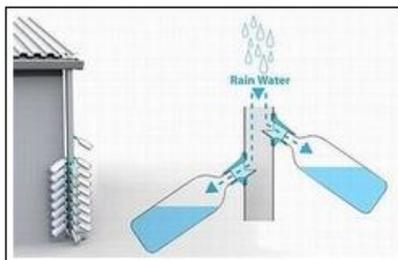
[“Light Geyser @ Pacacua River”](#) – Children’s New Myth # 71

[“Liana’s Sacred Hands”](#) - New Myth #67

Rewilding Symbols



Permaculture Symbols



“WILDpermaculture” - Mixing ReWilding and Permaculture with Symbols. Lesson Plan

Introduction –

Willi - *Tell me about your experience with Joseph Campbell’s initiation, journey and hero process?*

Dan - *... As I searched and worked through his wisdom teachings, audio lectures, online materials, I eventually found a circular diagram of the hero’s journey around the same time I was working with a shaman of the Peruvian Quechua tradition. I found the deep significance that the medicine wheel of the Quechua, north American shamanic, and Joseph Campbell’s conception all showing the growth of life through the 4 directions of the circle, and that indeed we never return. And, because it is a spiral, not a circle, we keep moving forward never to “return” to the same exact place of the past, but indeed there are similar themes of season, time, age, and location.*

-- **“Kids, Rewilding and the New Mythology”** - A conversation with Dan De Lion, ReturntoNature.us and Willi Paul, Planetshifter.com Media (+PDF)
Mixing ReWilding + Permaculture values and tools = “WILDpermaculture.”

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Definitions –

Symbols - Pieces of a grand puzzle; metaphors; sensory converters; emotional visual cues; soul scaffolding. Combinations of symbols and narrative reveal old and new patterns and pathways.

Permaculture: a system of cultivation intended to maintain permanent agriculture or horticulture by relying on renewable resources and a self-sustaining ecosystem.

Rewilding means to return to a more wild or natural state; it is the process of un-doing domestication. The term emerged from the green anarchism and anarcho-primitivism political theories, in which humans are believed to be "civilized" or "domesticated" by industrial and agricultural progress. Supporters of rewilding argue that through the process of domestication, human wildness has been altered by force.

Rewilding is considered a holistic approach to living, as opposed to skills, practices or a specific set of knowledge.

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Interpreting the Rewilding Symbols -

Trekking – hiking with, not on top of, the Land

Minimalist Shelters – temporary, light impact on Nature housing

Instinct – opposite of “technology will save you”

Gaia – Nature as a partner and Holistic Spirit

Native Indian Traditions – going back and staying with ancestors

Interpreting the Permaculture Symbols -

Fire Circle – flame shared is soul kindled

Old Garden Tools – 14 fingers on two knees

Water Catchment – reservoirs in your hands

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WILDpermaculture Values -

- (a) Science-based design becomes Nature Lore
- (b) Live with the land vs. engineering the land
- (c) Land as Spiritual Experience and less as survival

Conclusions –

1. Using symbols can create hybrid ideas – even movements – that stir-up the imagination and challenge the status quo.
1. We need to (re) combine permaculture with other movements to see what elements can best support human survival.
2. We have a set of time-worn, politically damaged religious symbols and stories. New symbols are desperately required to drive community causes and community heroes.
3. The [New Mythology](#) is the symbol-driven tool kit that fosters new stories, rituals and traditions.
4. New archetypes and alchemies are possible as new symbols support global creativity in our hearts and minds.

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[Emerging Archetypes 2015](#) (proposed) -

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Mass Movement- Permaculture

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Symbol- Green Earth with 3 R’s Triangle

New Archetype- Community as Hero

Mass Movement- New Mythology

Symbol- City Repair Project Logo (PDX)

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Questions --

1. How would you interpret and connect the 8 symbols in the illustration?
2. How would you design and test your own symbols?
3. Where do Re-Wilding and Permaculture not mix well?

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Additional Work from Planetshifter.com -

Merging Movements:

[PermOccupy - A Pathway to a Sustainable Future, by Killian O'Brien. Interview on PermOccupy with Killian by Willi Paul](#)

[PermTrans - It's Time to Merge the Transition and Permaculture movements](#)

Symbols:

[Permaculture Symbols 2. A Video for Kids with Eyes of Steel and Overflowing Feet!](#)

[Nature Points a Gun at Our Heads – Drought Archetypes and Symbols](#)

<http://planetshifter.com/node/2288> target="blank">The New Sacrifice - Visions for New Mythology, Permaculture and the Transition Movement

[Building a new sound symbol library for global community storytelling. Videos \(3\) + Lesson Planning + PDF](#)

[Examining the Sharing Vision in the Transition Movement - Values > Customs > Initiations > Traditions > New Mythology \("the Sequence"\)](#)

[Permaculture, Carl Jung and the New Archetypes \(+ PDF\)](#)

dialogues



Peter Ruddock

Willi Paul

“Transition Mythology” - Interview with Mythologist / Entrepreneur [Willi Paul](#), by Peter Ruddock, Transition Palo Alto in support of Peninsula Mythic Roundtable, April 1, 7:30 - 9:30 PM, [Mountain View Community Center](#), Free.

Bay area mythologist and publisher Willi Paul will lead the Peninsula Mythic Roundtable: “[Tools and Inspiration for Creating New Myths](#)”. Sponsored by [Transition Palo Alto](#) & [Planetshifter.com Magazine](#)

Willi will read one his recently published “[New Myths](#)” and direct a live “[Myth Lab](#)” exercise that will generate a new myth with audience participation.

Writers, artists, mythologists, storytellers, teachers and activists are encouraged to attend the roundtable.

Mr. Paul recently held similar events in [Santa Barbara](#) and [Davis](#) to enthusiastic groups.

Join us for an evening of myth building. Help your neighbors create a new myth, perhaps one that will get across the principles and values of Transition to a wider audience. Get inspired to go home and create some stories of your own. Hope to see you on April 1.

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Roundtable Interview with Willi by Peter

There are many kinds of stories. How does myth differ from other types?

I usually include short stories, poems and lyrics in my mythic design pool. Integrated with illustrative audio, video and/or graphics, I include story elements: plot, conflict, antagonists / protagonists, lesson(s).

Here is the [current list of elements or influences](#) that I use to produce New Myths:

1. Para-normal
2. Universal struggle / message
3. Journey, Initiation, Hero / Community
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision
9. Future-based
10. Permaculture and Transition

Why do you like to [work with myths](#)?

+ I love the arguments between the classic and new mythologies. In this transition, a new world waits.

+ It is a great challenge to integrate new issues and movements in the design of a relevant global mythology.

+ There is a rich basket of ideas in the pursuit of myths. Have you captured a new idea lately?

+ Myths are steeped in falsehoods, values, politics, dogma and bias. Tricky stuff!

+ The goal of creating a set of new universal values is daunting. I welcome great challenges now.

You specialize in interviews, written and video. You made a number of [Transition Tales videos](#) for Transition Palo Alto at its Sharing Expos. Why do you use this method to get people to tell their story?

I suppose video is the “techno-flavor” of the times: the power / ego of the recorded live moment? I hasten to add that text interviews require less bandwidth and are easier to build, edit and search online. Many feel violated if you take their image. My 148 YouTube [video library](#) is now largely sidelined to Twitter, G+ and LinkedIn as I share my vision forward.

What are some elements of myth that you think particularly relate to Transition?

[Localization](#) is a key myth / transition duo, as is [sharing resources](#). A third is that we need to build and practice [new rituals](#) with Transition lens.

Do you think Transition needs a hero? If so, what kind of figure might this be?

I have broken away from the Joseph Campbell crowd on the concept of the Hero. I no longer want individual Heroes but now support the community as the Hero. People with critical initiations and knowledge should return to the community from their journey to build resilience.

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“Permaculture, Rewilding and Herbalism” – Interview with [The Perma Pixie](#) (aka Taj Scicluna), Dandenong Ranges, Melbourne, Australia

“I started practicing Earth-based spirituality quite young, when I was about 11 or so I brought my first book on Witchcraft. It stirred something in me, and I realized that I had been practicing this instinctively anyway. Now that I am a Permaculturist, the two seem to go hand in hand. First of all, let me mention that Permaculture has no religious or spiritual connotation, it is a Design Science based on Systems Ecology. There are many ways to define Permaculture, and I do not think one definition is 'right'. Permaculture is many things, and has now been taken and adapted by many different cultures and people. My definition of Permaculture is ‘Careful Research, Planning and Design of Social, Building or Landscape Systems which mimic Nature for Maximum Efficiency’.

Permaculture considers each element and its relationship to all other elements within that system, aiming to create a multi-functional, closed loop system. To me, Permaculture is common sense. So it may be a shock to some saying that Earth based spirituality and Permaculture are elements which combine fluidly in my life. Sometimes talking spirituality (and having dreadlocks) somehow means you are taken less seriously. I do not believe science

and spirituality are mutually exclusive, and if Permaculture looks to many ancient cultures for its inspiration, we are truly missing the myth, story, culture and spirituality that often accompany these ways of life. We have lost our sense of ritual in many aspects. Now we have other rituals, whether it is our morning ritual of brushing our teeth or making our coffee... but these do not necessarily connect us to the land.”

-- thepermapixie.blogspot.com

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Interview with The Perma Pixie by Willi

One of the first impressions of you in your community is as alchemist. How do you transmute soil and people into new realities?

I am honored to be perceived as an alchemist!

I try to transform energy where ever I go. The second law of thermodynamics is that energy cannot be created or destroyed, only transformed, so I am always trying to transform energy to a more usable form and harness it before it becomes less usable.

This can apply to landscapes and social structures alike.

Soil can be transformed by harnessing the energy of microbes, and giving soil vitality and life. I build as much compost as I can, and am on the path of studying microbes to ensure that our soil is as nutrient dense as possible, thriving with life.

As for people, my goal is to invite them into a completely different atmosphere. I take care when preparing for Herbal and Wild Food workshops to bring all my wooden bowls and jars of herbs... everything is wrapped in twine and printed on brown post-consumer recycled paper... I like to see people's faces light up, for them to feel their life is an amazing and magical place.

My goal is to have an Education center that is a little cottage, with a fire place and a constant cauldron of soup, books lining the walls, many cushions and a massive garden to step into to learn about Permaculture, Herbalism and Rewilding.

What direct experience / lessons from Australian indigenous people have you integrated into your permaculture practice? Are there any conflicts with traditional permaculture methods?

One main conflict that I have experienced is that although developed in Australia, most Permaculture Systems use European plants and animals, unless it is in a zone 4 or 5 system. I understand that this is mainly because most of us eat a diet now that relies on these plants and animals, and because they obtain high yields. I have become a lot more interested in

Indigenous food, medicines and management practices, and I believe they have a place in Permaculture design. I like the idea of establishing ecologies that are threatened, whilst still providing food and soil nutrient.

I have now started practicing indigenous fire-making and studying fire ecology and the way landscapes were managed pre-1788. I am hoping to incorporate more of this into my designs and workshops.

Are you balancing activism with making a living?

This is a very interesting question, and I think it fluctuates. It is quite difficult to find that balance, as my goal is to make a living doing what I am most passionate about, and this includes making Permaculture, Rewilding and Herbalism available to people of different social and economic statuses. I do not want to fall into the trap the Western world has of overworking ourselves, as I feel this takes away from being in tune with Nature and understanding the Earth provides all we need, but I am a very hard worker and like to express a lot of 'fair share' in my work, which means volunteering my time.

It's very hard to make a living as a Permaculturist sometimes, and I try to remember I do not 'need' everything this society tells me I do. Obtaining an ethical income is very hard in this society, and I am still trying to find the right balance for me.

Tell us about your spirituality! How does your spirit-force fit with the traditional permaculture view of "no spirit allowed?"

For me, there is no separation. I am co-teaching a course at the moment called 'Sacred Ecology' which is a seasonal exploration of the elements through Permaculture, Primitive Living and Ritual. I am careful not to label it a Permaculture course, and I do really respect the intention of Permaculture having no spiritual or religious connotations, as it is based on an Ecological Science.

Many Permaculture methods and practices have been taken from Indigenous cultures around the world, and most (if not all) had a deep spiritual connection to the land. I do believe that in modern Western society we have lost this connection.

Spirituality is different for everyone, but for me, it's the Earth... its every atom, particle, light wave, frequency, pebble, waterfall, amoeba, bird, moss, microbe.... It's having a deep respect and appreciation that the Earth provides me with all I need to survive, and that it is part of me and I am part of it. There is no separation. I think this connectedness is my Spirituality, and Permaculture has helped me connect deeper.

Folks are headed to the caves, old rocket tubes condos, PDC classes and vegetarian cookbooks in an attempt to get ahead of a crash. Are we in the Chaos Era now? Are you a survivalist, too?

I tend to stem away from problems and focus on solutions. I understand peak oil, peak food and peak soil, but I will never make these a primary focus when teaching. I think there are already enough things that make us feel dis-empowered, and I like to provide solutions for people. I am not saying that there is one answer, or that I even have the answers, but I do believe someone is more capable of making change through love and motivation rather than fear and desperation.

Ever since I was younger I have felt like I have been running out of time. I had no idea why until I really realized the state the planet is in. I do believe we are running out of time to make adequate and appropriate changes to ensure that many kinds of life can continue to exist on this planet. I guess part of the reason I am interested in foraging, fire-making, reading landscape and herbal medicine is that of survival- but it more so stems from an interest to help others, which is why I love educating people about these kinds of things.

My relationship to the Earth and all these practices has not stemmed from a need to survive in an unsure future, but from a deep respect and appreciation that I am alive to experience in the first place, and a want to protect what gives me life.

Are there any special struggles or barriers around being a woman in permaculture?

Yes, there are. Being a woman is one thing. Being a woman with dreadlocks and piercing is another. I have actually had people tell me to my face that they were surprised I was intelligent and focused after speaking with me. People judge at face value all the time, and I feel if I changed myself to appeal to a wider audience then I would be perpetuating the discrimination.

Men are taken more seriously in a lot of areas than women, and this is true in Permaculture as well. A lot of men within the Permaculture movement are very intelligent, incredible, extremely practical people, and deserve to be recognized for their expertise. Many leadership skills are actually male traits, and so women do not appear to gain as much exposure as men within the industry.

One of the main barriers is talking to earth-movers and surveyors- very male dominated industries- where your opinion as a women is not taken on board with as much acceptance and respect. I am hoping that things become a little more balanced in future.

Although I am professional with my work, I do approach course participants with warmth and even nurturing, and that is something I am proud of.

Talk about ancient / new folklore and mythology in your bioregion? Have you designed new songs, dances and poetry with your communities? Examples?

My community has been the [Dandenong Ranges](#) for many years, and I feel we have created new songs and processes through the Permaculture Courses that have been held, that hopefully spill into the broader community.

I write poetry and spoken word myself, which expresses how I feel personally about environmental degradation, but I have not designed poetry or song that the community has taken on. I do however, design Permaculture games and processes for teaching, and use story and some indigenous folklore to describe landscape management strategies in a more digestible and interesting format.

One of the many key permaculture / transition movement concepts in my quiver for years is localization. Is this a political process?

The answer to many Permaculture related questions is; it depends. It can be political, and most of the time when dealing with invisible structures such as economics, community and legalities, politics and planning are a large part of this. I believe just as a landscape should have a design, so should a business, social structure or economy. This is where social Permaculture plays a part, and is a facet within the movement which I have become increasingly interested in.

When dealing with landscapes, often there is a predictable action - reaction process. It can be quite easy, with research and design, to shape a landscape and encourage an outcome. When dealing with people and concepts however, things become more complicated. I do believe that in order for us to localize our food and economies, we must learn to accept and respect a wide range of people, and be open to educating one another.

Localization can be taken into the hands of the community, and in many ways we need community backing in order to stabilize our food supply and deal with legalities that do not take environmental rights into consideration. This could well be a political process, but how that process is designed and its outcomes are up to the community.

Taj's Bio –

The Perma Pixie (Taj Scicluna) is passionate and motivated, aiming to inspire and educate people to live more nourishing and sustainable lifestyles using Permaculture, Awareness and Compassion! She has completed two Permaculture Design Courses and a Permaculture Diploma. Taj has run Permaculture Design Courses with Co-Teacher Tamara Griffiths in the Dandenong Ranges, which incorporate interactive and creative teaching methods for all kinds of learning styles. Taj has completed two Permaculture Teaching Trainings, with both Robyn Clayfield and Rosemary Morrow, and self-studies Facilitation and Social Permaculture.

Taj Scicluna is a current Director of [Permaculture Australia](#), and the Board Representative for Accredited Permaculture Training. Her other passions include Herbal Medicine, which she studies, and Spoken word poetry, and she aims to bring back peoples medicine, peoples food and peoples freedom not only through a passionate tongue, but through individual action and community empowerment.

Being introduced to the world of Permaculture in 2007 changed The Perma Pixie's life forever! Through participation in her first Permaculture Design Course in 2009, she felt as if she had finally found something that she could direct her energy to make a difference to the devastation that was happening to the Earth and its inhabitants.

Taj has continued both her formal and informal study of Permaculture, taught Wildfood, Natural Cosmetics, Edible Weeds, Soil Understanding and Herbal first Aid Workshops at CERES Environment Center, facilitated her own Permaculture Design Courses with Tamara Griffiths and Ducky, Attended the first ReGrarians PDC with Darren Doherty, Designed and created the 2013 - 2015 Rainbow Serpent Permaculture Garden and completed Robin Clayfields 'Dynamic Groups' course, focusing on how to teach Permaculture creatively.

During early 2015 she lived as part of '[The Simple Way](#)' Project, to explore Permaculture techniques, Simple Living and Community Involvement. The Perma Pixie has recently completed Rosemary Morrow's Teacher Training in Tasmania, and an Advanced Permaculture Design Course with Dan Palmer. The Perma Pixie has participated in various Bee Keeping, Long-Bow Making and Natural Building courses, interested in the techniques as well as the strategies of Permaculture and Rewilding.

Although her biggest passion is Permaculture Education, aiming to empower others enough to make changes to more sustainable ways of living, she loves to get her hands dirty by designing and creating lush edible wonderlands! Caring for the health and resilience of Bee's and Seed Sovereignty are among her other passions and she wishes to explore and develop her activism regarding these issues.

The Perma Pixie believes in creating a fertile, abundant and diverse planet, one backyard at a time!

* * * * *

Connections –

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“Kids, Rewilding and the New Mythology” - A conversation with Dan De Lion, ReturntoNature.us and Willi

Rewilding means to return to a more wild or natural state; it is the process of un-doing domestication. The term emerged from the green anarchism and anarcho-primitivism political theories, in which humans are believed to be "civilized" or "domesticated" by industrial and agricultural progress. Supporters of rewilding argue that through the process of domestication, human wildness has been altered by force.

Rewilding is considered a holistic approach to living, as opposed to skills, practices or a specific set of knowledge.

Prelude

“The function of the dream is as the Gaian teaching voice. The Logos is returning.” – Dan

Willi - Please elaborate on this passage for me...

Dan - It feels that at this time, the actual “felt state” of the earth itself is coming to conscious awareness of the human endeavor. That nature is actually expressing itself to those who are becoming more receptive, and the ideas are always similar. That through tools such as the internet, psychedelic medicines, and collective education, our dreaming and imaginal internal state is coming to the physical world. It’s that the Gaian consciousness is demanding that dreaming will no longer be suppressed by rational control.

And in this way, the western model of mind is being squashed by a force beyond its limited conceptions. Is there more to reality than mind? Yep, but now the question is how do we work with the unseen. The collective dreaming space is a way in.

In this time of great work of awakening coupled by planetary devastation, perhaps human mass extinction, it is very likely that the voice of Gaia itself will rip through our minds and lead us toward solutions. That in the back corner of consciousness, there is a voice... this voice is

the logos. It is a practice to access the power to dream-The inner realm, the imaginal space, which is where all solutions and inventions have truly come from, and will continue to come from. This inner guiding voice, seen as the logos by the Greek mystics, has been discussed openly by many greats from Einstein, to Newton, to George Washington Carver, to Masanobu Fukuoka, tell of altered states in which visions came to them.

The odd blessing is that no matter what our culture has done synthetically and culturally, we still dream, we still see visions full of archetypes with deep meaning. Some of them speaking messages of apocalypse, the need for change, the floodwaters rising, and peoples place in the need for an awakening.

We must all do our best to keep dreaming and paying attention to the symbols and significance of repeated patterns within our dreams, for it is there that the wisdom of nature comes to access us. If we, in community, practice conscious dreaming, it will begin to develop and unfold more of this vision. That we can see an inner landscape of “the way out” through this cultural “stuck point” we find ourselves in. The more we all pay attention and share our dreams with others, and discuss the symbols and try to find the meaning in them, the more we will see a map arise emanating from a source that is actually speaking a message to the collectivity of humans.

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Willi - Are you saying that we live in an altered state?

Dan - I would not suggest that the state is altered, but perhaps that the state of mind we are in is like an altar in which to view the world. A perceptual lens that is always evolving and changing. And within that, a largely ignored aspect of perception is that the lens by which we view through our belief systems do determine the possibility of what we see and experience. Under this awareness, then we must philosophically and culturally resolve the fact that, as Salvador Dali exclaimed “I am drugs” – meaning, that if truly consciousness is “biological” as science says, then everything we do, say, think, and eat or consume is indeed consciousness altering. That there is no stable state in essence.

And from this perspective, then, what we perceive of the “modern world” is actually a result of a drug stupor of tobacco, coffee, alcohol, and synthetic pharmaceuticals. And yet, you can see what’s going on in a place like Peru, where Ayahuasca is making itself known. Slowly the realization between plants and drugs is being more self-evident.

Willi - Can we be the voice of Gaia?

Dan - The earth, the Gaian system, is definitely seeking conscious conduits. The Dr. Seuss story of the Lorax expresses this sentiment perfectly. Through attuning with the Gaian system, our intent, will, message, and perception aligns with the intent of the Gaian system. Which, when

we look beyond the childish misinterpretation of “survival of the fittest” and see the actual message being broadcast; symbiosis, then we can resolve the apparent disconnection between the voices within us, the head, heart, gut, and genital region. This takes a tremendous amount of self-work, self-reflection, and softening our awareness to see, and not defend our minds.

Darwin apparently had a sign over his office door that said “there is no higher or lower”, and within that wrote extensively on other “less popular” ideals of capitalism, such as symbiosis, and also wrote extensively on the plant brain and the intelligence of nature. Within the path of biology there are 2 paths, simplified as “telling the plants what they are good for based on prior research vs. asking the plant what it wants to teach us, based on its signature, habitat, taste (carefully done) and other characteristics of its “voice”. Within that practice is attuning to a waking dream state.

Willi - Can you give us an example of how you activate conscious dreaming?

Dan - A few ways of activating this conscious dreaming state and learning directly from the ecosystem are forest wandering, meditation, dreaming, consumption of plants, and trance work; as well as combining these practices in very careful and self-reflective ways. One of my most practiced ways to sync the dream and physical world is by taking time to meditate in the forest, to set an intention of opening and wandering to the mysteries of nature within that meditation and open up a mindful state of active dream bridging.

Within this practice, I invoke that all of the messages of nature will also be a metaphor for self, circumstance, prophecy of what is to come, similar to a dream. That by interpreting animals, plants, insects, etc., as a totem to the story of my life, I can extract relevant messages from the ecosystem. The totem messages that are given take time and contemplation to decipher, just like the messages and story of dream.

Willi - What are the values of Rewilding? Are they different for children vs. adults?

Dan - I find that the most valuable aspect of rewilding, for both children and adults, is an innate sense of curiosity that continues to push the boundaries of our own personal awareness and attention. The open way of wandering, when applied to practice, enables the universe to lead us through means that are not rational and go beyond every day rational comprehension. This is something that children innately have, when they declare that a specific tree or rock has a name, or they become friends with energies of the earth, which requires preserving the capacity as they grow, not telling them it’s all unreal as we do in our rationalist culture. As if our modern culture really has a stronghold on reality =) For adults, the access of this waking dream, imaginative and agenda-less state is more of a challenge, where they need to practice returning to that, and getting their control issues out of the way. Then mysteries unfold daily.

Willi - What are some key symbols of Rewilding?

Dan - Key symbols of rewilding, shelters, Neanderthal, [Otzi](#), a Paleolithic diet.

Willi - How do we evolve past the agenda-less state? What does this feel like?

Dan - We want to set time to explore agenda-less wandering, to open up to coincidence, magic, and non-rational perception. Wandering in the forest leads us to many animal sightings, plants, mushrooms. In the practice of hunting/gathering, it's not a rational only experience that leads us to food and medicine. This is why indigenous people did so much ceremony around the hunt. As most of us have heard, the tribe would pray for the right deer to reveal itself in sweat lodge, asking the "deva" or spirit of that animal to bring the right one, that will do least harm, the injured or weekend deer. Very different than sitting in a tree stand.

When we enter the wandering state, we are led by our intuition, vs our intellect which analyzes the situation constantly.

Perception is a more holistic potential incorporating rational thinking, but not allowing that to be the dominating factor. With intuition, instinct, openness, observation, meditation, and rational thinking combined, we can truly perceive with all that we are equipped with.

Willi - What are common rituals of Rewilding?

Dan - Within the rituals of rewilding encompass everything from learning where our food comes from, to thanksgiving rituals, to celebrating the solstice and equinox, to sweat lodges, and magic, alchemy, medicine making, and even the ritual of reclaiming our money out of large scale capitalist models into local community, trade, and barter – redirecting energy in its many forms toward a less captive mentality.

Willi - Is Rewilding about survivalism?

Dan - I find that it may be today, because we are very disconnected from traditional living skills. So, as all of the popular TV shows show that you can "survive" for a weekend, and get back to a modern living civilization to get the calories needed to restore yourself from the ordeal which you would have died from. But this is only due to a lack of traditional skillset that would have been second nature by the age of 3 in traditional and indigenous culture.

In my practice and life path to thrive is the goal, and perhaps this is what indigenous people were naturally born into. A child was born into a surplus of food that their ancestors worked for to provide them the caloric necessity needed to grow their bodies and train to provide for their own, and for others.

Now a days we are often taught that "survival skills" are to get us back to civilization. Yet, as we in the rewilding community birth out of the "solo survival in the forest" mentality in to "tribe" mentality we will naturally develop a deeper sense of community. Within my practice,

the goal in nature is to thrive, not to run back to the city. To find that we are home in the forest, not that we are in a temporary battle with nature to return back to some other place.

Willi - Tell us more about your Nature-based magic? Is this timeless?

Dan - Often we hear of the “pagans” or “Hindus” or “pre-Christian” traditions; most of which have been suppressed out of our culture. Yet, I find that the plants teach us these traditions directly. That the alchemy of mysticism and magic is broadcast directly from plants, minerals, animals, etc.

A great example of this: In rationalist thinking there is often a great confusing realization of how did indigenous/pre-modern people all discover the same technology at the same time all across the globe without being in “communication” (which is an assumptive idea). We see signs of this interconnection in the practices from flint knapping, to alchemy, to medicine and building methodologies. Within this complete void of realization, it shows, at least to me, that the Gaian system, the plants, the animals, are all broadcasting a certain set of timeless teaching skills that can always be reclaimed because indeed, they are the way.

That things are progressively unfolded through the alchemy of asking the right questions and taking introspective time to contemplate the answers given. This gives a great hope in realizing that, for example, the plant traditions will return because indeed the plants broadcast their knowing into the biological organism which is our bodies. And deciphering those messages is a great alchemy.

It seems quite clear to me that this is how all people discovered their medicinal and edible aspects in the first place, instead of the hubris of projecting a “trial and error” rationalist mentality upon them, which has so many obvious flaws to it. A great example of these flaws is to just watch a monkey around poison ivy, do they smell and sense it first? Or just eat it and die, and then all the monkeys avoid it? Apparently our ancestors didn’t know how to smell, touch, and nibble test a plant before sitting down to a meal of it?

A really great example of the collective receiving of Gaian wisdom is to observe the ingenuity of flint knapping techniques all over the world. It is a delicate art of prediction which as anthropologists and paleontologists discovered, each quantum leap in technique is suddenly found all over the world. It’s just one of many threads of the mysticism of the collective conscious that many mystics have expounded upon. The same can be found with fire making techniques. Primitive people were far more advanced, and in a very real way made much larger leap in technological revolutions than our own culture.

Willi - The Boy Scouts have been working in and valuing Nature since they began. Your thoughts?

Dan - In a way, the boy scouts organizations were an attempt to preserve Native American practices, perhaps even unconsciously. And yet, the problem with these and other organizations seems to have arisen after the “leave no trace” philosophy was adopted in the 70s. In the attempt at “conservation” we adapted a very “hands-off” approach to nature where the only way to interact with it was to “save it” and that touching it automatically means damaging something; and with it the concept of caretaker was lost. Of course, we don’t need to save the earth, we need to save ourselves to be able to reside on the earth, which is allowing us to stay, for the time being.

Through these leave no trace teachings, suddenly it became about staying on a trail, and not touching any plants which automatically concludes harming; and the parks systems reinforce this with stringent rules about removing vegetation. As a result of this mentality, great dualities have arisen and become strengthened; people go in nature to go somewhere or to get a certain amount of mileage/exercise, and then go to the grocery store, instead of hunt/gather and understand the balance needed within an ecosystem to thrive and survive.

The concept of wasting would never exist under such real life experience. This disconnect has led to a wall up when most people never go to the wild places; there becomes no translating medium. The interaction is like a mime with a glass wall up. This is why I teach through Return to Nature, for me it is a missing piece of “nature translation” in a way, seeing the patterns and helping others unfold them.

That said, it is very important that these organizations keep engaging children in the options to play in the mud, drink wild water, eat plants, and understand deeply that “packaged meats” come from actual animals.

Willi - Tell me about your experience with Joseph Campbell’s initiation, journey and hero process?

Dan - Throughout my own awakening, while seeking to understand the subtleties of yoga, alchemy, and western mystical, as well as shamanic traditions, I discovered Joseph Campbell’s work initially on yoga and the chakras and found audio lectures of the “perennial philosophy teachings” online, which opened up many doors of perception.

As I dove deeper into his work I found that there was indeed a huge continuation of Carl Jung’s archetype work into a deeper level of mythos and mysticism, which indeed related and correlated that to the shamanic understanding that “spirits” or “energies” also have an archetypal representation. Of course, this was something that Jung wrote extensively on, but had not become popular due to the obvious boundary pushing that it would entail for his time.

As I searched and worked through his wisdom teachings, audio lectures, online materials, I eventually found a circular diagram of the hero’s journey around the same time I was working with a shaman of the Peruvian Quechua tradition. I found the deep significance that the

medicine wheel of the Quechua, north American shamanic, and Joseph Campbell's conception all showing the growth of life through the 4 directions of the circle, and that indeed we never return. And, because it is a spiral, not a circle, we keep moving forward never to "return" to the same exact place of the past, but indeed there are similar themes of season, time, age, and location.

Willi - Can the community be the Hero? If so, how?

Dan - The community is DEFINITELY the hero. One of the things I consider is that the age of the "enlightened ego" was very much defined by the astrological sign Pisces. This symbology is embodied in the Jesus archetype: Sacrifice, be the hero, and die for the sins of the world. This is the old hero, and perhaps also Martin Luther King, Ghandi, John Lennon, and many others were sacrificed in this way. What may be needed is the true Aquarian rebirth, which is that the community is the hero. And the Aquarian age being not necessarily something that will "happen to us" but something that we make manifest through our practice; something that the global culture is birthing. The Aquarian symbology is about saying there is no individual to "take down" that the cup is overflowing, that everyone knows, that all are becoming wise, enlightened, aware. That the issues and solutions we face are becoming global, blatant, and cannot be suppressed.

Willi - Why is Nature supposed to help humans survive? Isn't this the other way around?

Dan - The Nature and human dichotomy is an interesting one. Are we, as humans, nature? Or are we separate. Fundamentally, I feel that indeed humans are nature, and our intentionality is made to mimic the care of the ecosystem. Yet, we, through cultural and mythological ideologies have skewed that original intent. Simply stated, the belief that we are not nature stops us from intuiting the "human purpose" within nature. That said, we of course know that humans are meant to be caretakers of the ecosystem.

If we look at much of the plants in biology they have enlisted Homo sapiens help to diversify and spread their seeds, to cultivate the wild, and to really do things that no other plants, and maybe no other mammalian organism can do. Yet, where is the empowered and realized method? It seems obviously that we, as a species need to first admit to the rest of the ecosystem that we have no idea how to care take, and that this will be a learning curve in the biological evolution of the planet, or we will just simply make such a mess of exploiting the ecosystem that we will hit the self-eject button, and bring a lot along with us.

It seems more and more relevant that the Gaian system does want us to be part of the biological thrust of diversifying, protecting, and preserving the biosphere that took billions of years to get to this point. And Gaia is pushing us toward that realization, but maybe we have removed (or at least severely reduced) the catalyst for the awakening of the human ecological purpose; psychedelics =)

Willi - How do you use alchemy in your practice?

Dan - Alchemy is truly the basis of transmutation of energy, so in that way alchemy is occurring all the time. And, on the grandest level this means a spiritual quest to transmute our inner darkness/lead into gold/light – With this philosophical understanding as our basis, therefore to alchemize with plants can mean to transmute a leaf into a proper potion, nourishing substance, or medicine, of which can include a topical salve, liniment, or internal tincture, tea, or ferment. Within these practices of “the great work” of alchemy, there is a parallel and practically same basis of understanding also be seen in the tantric yoga path, Taoist alchemical works, and of course the western alchemy so named during the renaissance.

The great 2, the duality between male female, are united to create a 3rd element. In yoga, this is seen as Shiva (masculine) and Shakti (feminine) and their union as a result of resolving the dualities into union. Of course the “male female” principle is an archetypal metaphor for all levels of dualities, and indeed aspects within. On the esoteric, alchemy is the way the mind splits things into categories (alchemical separation), and the recombination or ability to see the threads (tanu-trayate iti tantra) between things, is the recombination; 2 very integral and important aspects of alchemy.

On the basic exoteric (material) level, this work can be done even with taking a leaf from a garden, in ritual and prayerfulness, and creating a healing ceremony for tea to heal us, or another. I try my best to apply this practice in all herbal preparations that I make.

Willi - I use color, sounds and code to create new myths and ignite alchemies here. Are you using music to teach rewilding? Are you creating songs or stories with your students? What are the main themes?

Dan - I do write music and love to improvise song and music circles within my community. I write and sing of the mysticism of nature, the medicinal aspects of plants, as well as the passion and magic of the realizations that come along with self-discovery within nature. It seems crucially important to gather friends together and make musical prayers and intentions in the form of improvisation to the sacred lands and spirits that were once revered and worked with by indigenous people all across the globe. In reclaiming the ability to raise our voices together, to bring fourth meaning, to explore intimate connection, and to break through all of the fears and limits that tell us we cannot sing, or our voice is not worthy, we do find a tremendous alchemy, the alchemy of transmutating the throat chakra into a power center... and indeed, the voice of Gaia is within that space.

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Dan De Lion's Bio –

Dan is an Earth Herbalist, Forager, Musician, and Teacher dedicated to working with Nature to further the healing of the planet and the soul. He teaches through Return to Nature, providing classes, lectures, and seminars on wild food foraging, mushroom identification, herbal medicine making, as well as primitive and survival skills with a focus on wild foods and forest medicines.

He also incorporates the philosophies of yoga, alchemy, meditation, and mysticism into his classes, lectures, and seminars and brings a deep rooted indigenous medicine perspective of practicing intuition with plants, in a systematic and grounded way.

Dan grew up in a life full of exposure to plants in the herb and vegetable garden which his mother grew, with continuous herb books as part of his upbringing as well as roaming access to the back yard which led to a farm. As he grew with this passion, he began mushroom hunting at 20 years old, and soon realized that wild plants could also be foraged, and received his formal herbalist training in 2010 from Heart Stone herbal school in Van Etten, NY. That same year, he started his business Return to Nature as a vehicle for sharing his passion for herbal medicine and his outreach to build a community with a deeper expression of Nature as a continual and abundant provider of nourishment, medicine and spiritual connection.

Dan has been teaching and leading community workshops and gatherings throughout NJ, NY, and PA and the surrounding area since 2009, and before that toured extensively throughout the country and recorded 2 albums in the musical group, Natural Breakdown. In his herbal and spiritual explorations, he has also traveled across the world, from India, to South America, to many places in the United States seeking and sitting with teachers and guides who have deeply expanded his knowledge about herbal healing, deeper perspectives on causes of illness, and working in respect with the natural world. Through teaching and facilitating now hundreds of interactive workshops, plant walks and community gatherings, along with receiving global exposure to many forms and permutations of community he has built and helped raise a strong core community based on herbal practice, nature skills, potlucks, and regenerative methods in his local home town of NJ.

Teaching from a deep passion to inspire children and adults alike to return to nature and remember that there is deep treasure around each and every corner of life, Dan teaches through hands on mentoring with focus on engaging the senses in and with nature to create and bridge a deep connection to the earth and our immediate surroundings that continue to deepen in students for the rest of their lives. Dan also offers private mentorship to students of all ages.

Dan leads several group plant walks a month and teaches workshops in symbiosis with local communities as well as classes for any groups including birthday parties, boy scout groups, homeschooling groups, and just about any other occasion. His class topics include Foraging

and herbal remedies, Community building, hands on herbal medicine making, how to harvest, identify, and prepare wild food, Mushroom identification, vegetable fermentation, kombucha making, bird language, and primitive and survival skills, and nature awareness.

Willi Paul's Bio -

Willi is active in the sustainability, permaculture, transition, sacred Nature, new alchemy and mythology space since the launch of PlanetShifter.com Magazine on EarthDay 2009. Willi's network now includes multiple blog sites and numerous list serves with a global presence.

SF. Mr. Paul has released 22 eBooks, 2293 + posts on PlanetShifter.com Magazine, and over 350 interviews with global leaders. He has created 71 New Myths to date and has been interviewed over 30 times in blogs and journals. Please see his cutting-edge article at the Joseph Campbell Foundation and his pioneering videos on YouTube.

In 1996 Mr. Paul was instrumental in the emerging online community space in his Master's Thesis: "The Electronic Charrette." He volunteered for many small town re-designs with the Minnesota Design Team. Willi earned his permaculture design certification in August 2011 at the Urban Permaculture Institute.

Willi's current focus includes the integration of permaculture, mythology and the Transition Movement and the Myth Lab – a technique that Willi is testing in his Mythic Roundtable series.

Mr. Paul's eGroups -

[Depth Psychology Alliance - New Global Mythology Group Founder](#)

[LinkedIn - New Mythology, Permaculture and Transition Group Founder](#)

[G+ Permaculture Age Group Founder](#)

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Connections -

Dan De Lion

Dan at returntonature.us

www.returntonature.us

www.facebook.com/returtonatureskills

www.youtube.com/returtonatureskills

solutions



“blood, soil, seed” – “An Integrated System to Create New Permaculture & Transition Rituals & Myths”

“Similar to dozens of other community [“food forests”](#) emerging in cities such as Seattle and Portland, the intention of the orchard is to inspire the community to gather together; to provide itself with a local source of fresh, nutritious food; to put to sustainable use our natural resources of rain, soil, and sunshine; and to spread knowledge of how to bring these techniques to more gardens. Proponents of the project hope its success will help lead to other community orchards in the area, such as along the new rail to trail line, or the Santa Cruz Riverwalk.”

[“Myth is subjective truth, your truth and my truth, not the truth.”](#) ‘We communicate our truth through stories, symbols and rituals. We inherit them from our ancestors and pass them on to our children. Mythology is the study of these stories, symbols and rituals and the subjective truth they reveal. ... if we value mythology, then we will value subjectivity, pay attention to other truths and expand our own truth. This is the power of myth....’

* * * * *

A [great tree](#) has been a symbol of choice of the permaculturists, Christians and many other religions for many years: solidarity, Nature, food, shelter, resilience. Trees are prominent anchors in kid stories, forest songs, farm legends and world myths.

As we grow trees, enjoy their fruits and sing their praise, supporting our gardens with green houses (or hoop houses as shown in the illustration), we seed, water and enjoy rituals.

The path to [new mythologies](#) begins with each individual, where we experience life and make choices, supported by our families. [Families gather together](#) in neighborhood or civic groups for friendship and seasonal events. It is with these stages that [new rituals can be created, performed, evaluated and refined](#).

New Mythology can be created by us in this synergy.

* * * * *

A Map to New Rituals and Myths

Permaculture + Transition Values – *love of Nature and a local economy*

New values drivers and edu-accelerators that replace worn-out religious practices

Person - [where dreams, archetypes and symbols work](#)

Visions and pollination for a new planet start with each of us

Family - *heritage maps and first rules to live by*

We learn, test and change the generational wisdom with our parents and grandparents

Neighborhood / Group / Town - *community growth and security*

Our second family where we build the day by day online and offline

Ritual - *celebrating the sacred*

Have you enjoyed a tree planting or sharing event yet?

New Mythology – *universal stories, systems of value codes for how to live with the Planet*

We are the hoop house dance, the new soil generation and the sweat to see us through

* * * * *

Every night I vibrate internally

That's my form of prayer

And the angels signal me

"Come over here, mister

Stretch out your glove..."

Cartoon man in the real world

You've got to nail it down

You got to nail it down

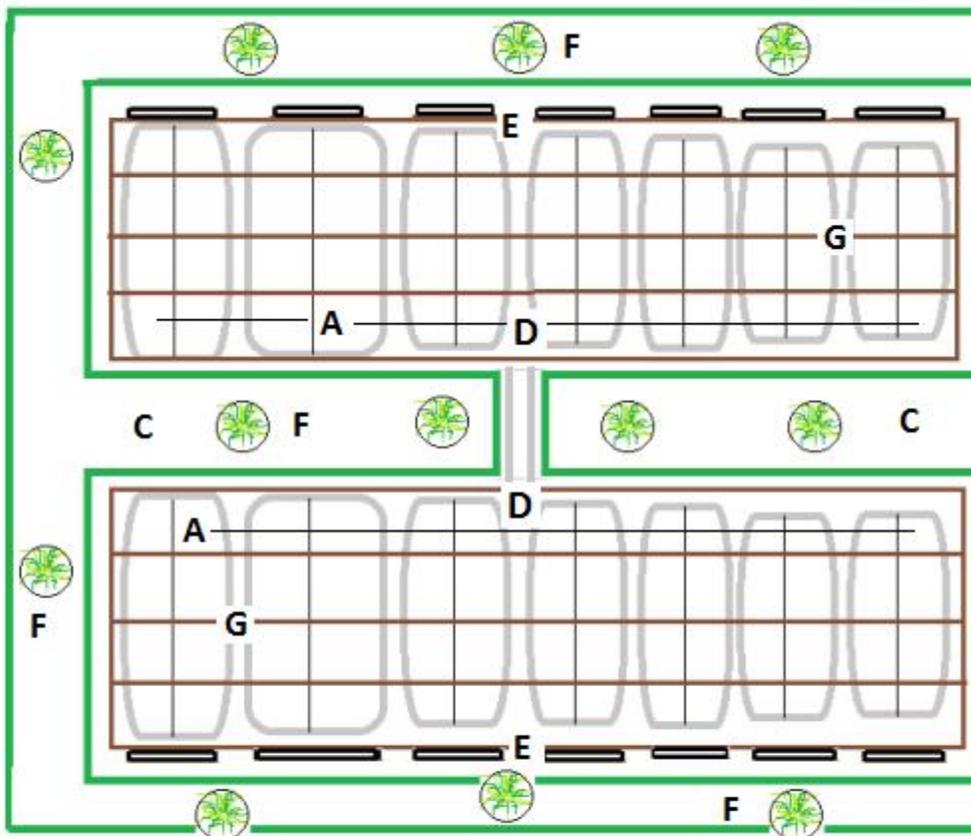
I got to nail it down

That ultra unbelievable love

-- [Robyn Hitchcock](#): ultra unbelievable love



Front Elev



Site Plan

Hoop House Community Incubator

Willi Paul - CommunityAlchemy.com

Hoop House Community Incubator (HHCI) - Vision for West Baltimore

[In the neighborhood](#) where much of the violence took place, a third of homes were already vacant and more than half of working-age residents do not have jobs. The median household income is \$25,000, less than half the national average. Chain stores are rare: residents rely on expensive little shops that sell groceries through hatches in bulletproof screens. Prices are high because competition is weak: few shopkeepers want to work in such a dangerous neighborhood.

* * * * *

Drawing Key for Elevation and Site Plan-

- A. Hoop Houses
- B. Sky Bridges
- C. Share Faire / Play Area
- D. Roof-top Gardens
- E. Solar Panels
- F. Trees
- G. Exposed, water-proofed roof joists

* * * * *

Introduction –

The Hoop House Community Incubator is envisioned to support a new “Collective Initiation” - a renewal for residents of West Baltimore and other places. HHCI is a multi-stage community revitalization process with the Community as the Hero: the end of the so-called “[Urban Desert](#).” Two adjacent row house buildings become connected and supported by new shared, integrated and consolidated HVAC, water and security systems including solar and roof-top garden technologies. Two often, boarded up residences are crime scenes or victims of arson. The roof-top location of the raised beds, hoop houses and solar arrays support a better security profile.

Permaculture and Transition Movement values are hard working engineers as resilience over-powers racism and hatred:

- Care of the Earth and Care of People
- Localization and Sharing

Keep a Shared “Community Transition Record” (The Stuff of New Rituals and Myths) that can include:

- Lessons learned, trials and successes
- Emerging new holidays

- Songs
- Protest pictures
- Messages from neighbors
- Technical innovation
- Garden yield data
- Recipes
- Dreams

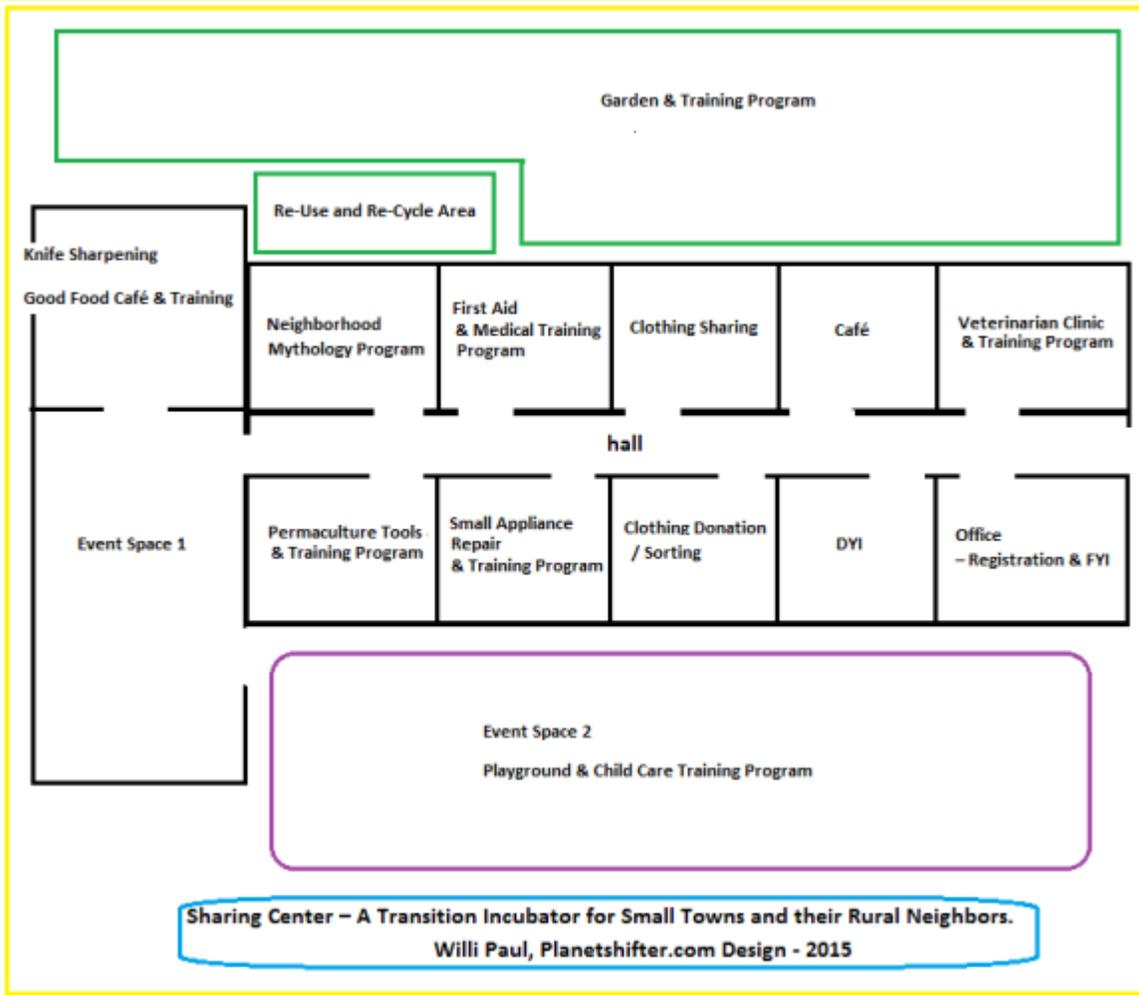
Program Elements -

- [1.] Hoop Houses (A) - Hoop Houses are on the former 3rd floor of connected buildings. Some are for soil building - others are for growing food and flowers for sale (rotate)
- [2.] Spirit Space for Reflection and Shared Meditation
- [3.] DIY Spaces for training, production and sales
- [4.] Community Hall for indoor HHCI gatherings
- [5.] Child Care
- [6.] Tech / Vocation Training Center
- [7.] 2 Sky Bridges (B) connect two buildings (units) – center of second and third floors
- [8.] Share Faire ground level between buildings (C)
- [9.] Roof-top Gardens use raised beds (D)
- [10.] Water Strategies:
 - Allow rain to water gardens directly
 - Capture rain with hoops and drains
 - Capture snow melt
 - Capture and store condensation
- [11.] Solar Panels along front (E)
- [12.] Trees along street and play area (F)
- [13.] Exposed, water-proofed roof joists (G) remain for structural support and place to attach hoop houses
- [14.] 1 Community Bath Room (Compostable Toilets)

[15.] 1 Community Kitchen (compost)

* * * * *

“[Imagine harvesting](#) your own healthy salads right through the winter. (You can) move beyond the traditional New England growing season to "start earlier" and "harvest later?" Learn ... the process of growing herbs and veggies beyond the standard growing season with cold tolerant / hardy plantings and using season extension structures. Incorporating Permaculture Principle #2 - Catch and Store Energy (using the cold frame to extend the harvest); Principle #3 - Obtain a yield (extended veggies!) and #9 - Use Small and Slow Solutions (a simple, easily built structure)....”



"The Sharing Center - A Transition Incubator for Small Towns and their Rural Neighbors" - Vision

"This is a vision for chaotic times! A budget saving alternative to Costco and University of Phoenix's "profit-driven supply chains" that touts "sharers not consumers." – WOX

* * * * *

What is a Sharing Center (SC)?

The SC is envisioned to be as off-grid and family / neighbor run as possible. Gratitude-fueled! Training programs are coupled with material and services exchange where possible. The vision utilizes what skills and values are already there – and to teach each other new ones when possible.

SC is a hands-on resilience machine as rural America reels from the eminent toxic corporate collapse and springs back to stability.

Sharing Center Elements –

Please see large format Sharing Center Plan (PDF) for an integrated training and community ecosystem for resilience.

- + Knife Sharpening
- + Good Food Café & Training
- + Event Space 1
- + Event Space 2
- + Café
- + [Neighborhood Mythology Program](#)
- + Veterinarian Clinic & Training Program
- + DYI
- + Clothing Donation / Sorting
- + Clothing Sharing
- + Permaculture Tools & Training Program
- + Office – Registration & FYI
- + Small Appliance Repair & Training Program
- + First Aid & Medical Training Program
- + Re-Use and Re-Cycle Area
- + Garden & Training Program
- + Playground & Child Care Training Program

Where?

Think: a re-purposed abandoned elementary school; a small retired manufacturing building? A refurbished barn? Perhaps a Lions or Elk's Club space?

Who?

Five Service Partner Templates -

[1.] [Neighbors Helping Neighbors](#) –

NHN are non-paid volunteers striving to provide groceries & counseling plus services to those who are unable to qualify for other 'safety net' programs.

[2.] [TPA Sharing Expo](#) –

Since 2010, we've been mounting creative and thoughtful responses to the challenges of resource depletion, climate change, and economic instability. Help us unleash the power and creative genius of people and communities to create a vibrant future for generations to come.

[3.] [Goodwill](#) -

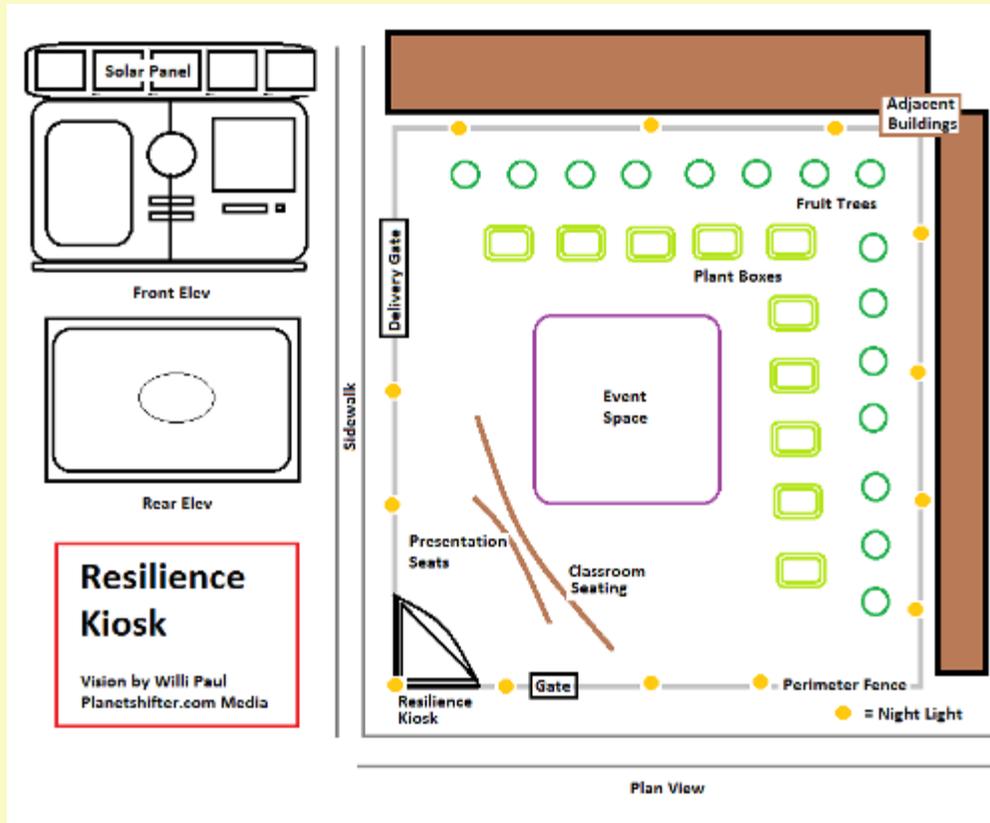
Donate stuff. Create Jobs!

[4.] Kindista.org

The SC “gratitude hard drive.”

[5.] [Repair Cafe Palo Alto](#) –

A volunteer-run, community service dedicated to encouraging the repair and reuse of goods rather than relegating them to landfill.



“Resilience Kiosk” - Urban Permaculture / Transition Training Accelerator. Specification

* * * * *

- The Solution -

- + Neighborhood - Corporate - City Technology Benefit
- + Food Forest Demonstration site
- + Transition of abandoned, littered sites to neighborhood crown jewels
- + Employment - Project Managers; Permaculture Designer / Teachers; Media Producers

- + “Soil to Digital” Hybrid Technology
- + Use of the “Home Media Center” metaphor
- + “Community Hero Site” - Community as Teacher and Hero
- + Resilience Kiosk Network – connecting and promoting other project sites

- Site Design Elements -

1. Resilience Kiosk: Chronicling progress, recording meetings and classes, viewing videos
2. Food and Tech Training:
 - + Food Forest – food for neighborhood
 - + Lot-side is screen & projector; street facing side is schedules and meeting notices
 - + Solar, Wireless and Internet equipped
3. Entertainment: Concerts and Night Time Media Art Projects (videos projected on adjacent buildings)
4. Multi-Lingual Operation and Info Displays

- Values -

- + Permaculture Ethics: Community Care and Give Back
- + Transition: Sharing and Localization
- + Creative Story Generator - [Neighborhood Mythology Program](#)
- + Inclusive, integrated, bottom-up

* * * * *

For more details, please contact:

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willipaul1 at gmail.com



“Big Bang Mythology” – “[Steve Tibbetts](#) and 7 Sound Archetypes”

Note: Please download the pdf version of this work attached at the bottom of this post.

* * * * *

(I) Prelude -

[I love this!](#) Incredible talent with musical and ... within 20 seconds you go from a sonorous desert to a mosh pit, a Tibetan temple, outer space, frozen tundra, and all with amazing drumming and breathtaking chords!

"The alchemical process is a physical ritual that projects an inner state onto physical elements." "Yes, I believe I understand how alchemy can work in the sound and visual arts; what's just as clear is that today's technology has definitely upped the ante." Source: PlanetShifter.com Magazine Interview with [Stephen Gerringer](#), Joseph Campbell Foundation

“Who would know anything about sounds from pre-history? By definition, they would be unknowable. I do like folding in the sounds of chanting in such a way that they lurk just under other sonic features: cymbals, drums, and so on. It gives a sort of "voice" to the instruments. These sorts of sounds rest just under the threshold of consciousness. It's fun to play with perception in that way. I don't actively sample nature. However, in sampling gongs and other instruments in Bali, I found that the sounds of frogs, bugs, and chickens were also recorded. I

left those sounds in. It gives the samples a nice organic buzz on the top.” From an [interview with Steve Tibbetts](#) by Willi, 7/2010.

* * * * *

(II) Introduction –

Origins of Sound Archetypes

Origins of sound archetypes go back to the Paleolithic period when all humans were hunter-gatherers. In this long period humans were closer to nature and their understanding of the “sacred” was very different from the current understanding of the sacred in the western culture. The sacred concepts in the form of ancestor spirits, first hunter spirit or the animal spirits were part of their daily lives and dreams. They communicated with these spirits in their dreams. Their self-consciousness and intellect were not as developed but their minds processed the symbols much better than us. They were myth-makers; they needed myths to survive and to understand the world around them. As part of the myth-making process, they communicated through symbols.

The sound archetypes were imprinted in ancestor brains by the shamanistic rituals of chanting and dancing. We all carry remnants of these imprints in our genes and in our collective mind. Chanting and dancing still have powerful effects on humans. Kiirtan is a modern version of the sacred dances of the Paleolithic times. The Sufi dances are the same way. Rhythmic repetitions of certain sounds take us to our beginnings. Basically we are reaching the deeper layers of our brain, the parts of the brain that deal with raw emotions and even deeper layers, the so-called primitive brain where involuntary body functions are performed. The sound archetypes are to be found at this layer of the brain and in the corresponding layers of the mind which is the collective mind of our species.

* * * * *

(III) Surfacing with the Primordial Images –

‘As many writers have discussed in PlanetShifter.com Magazine interviews, this sound is an alchemical or transmutation process, where the recombining of elements and the interactive process is more important than the product. Also examine myth as soundscape – or how the imagination of each listener both creates and recombines a story and how the meanings evolve as each collaboration changes the forces. These fragments can be re-mixed as each new group is created.

Differing from other musical composition, here sound is no longer the background but the foreground as the evolving sound collage drives the listener experience; sound is now a new story that we process and interpret individually and collectively.’

Source: [Building a new sound symbol library for global community storytelling. Videos \(3\) + Lesson Planning + PDF.](#)

* * * * *

[Steve Tibbetts](#) (born 1954) is a St. Paul, Minnesota-based American guitarist known for an original approach to both composing and sound-forming. Tibbetts views the recording studio as a tool for creating sounds. Most of his releases include world percussionist <http://m2foundation.org/dd/> target="blank">Marc Anderson.

There are no new sound archetypes, just new renditions or surfacings. Sound archetypes are re-called, re-powered and re-forged with reference to present day cultural traditions, rituals, images, symbols, machines and instruments, voices, costumes, drugs, initiations, values by a small pool of artists and alchemists.

Big Bang Mythology is the unique vision of the author, and is not endorsed by the Mr. Tibbetts. Primordial images are passages, connectors, and / or sonic frames – and not entire songs that are based on my journey and initiations to date.

Primordial sounds are Nature-borne forces that are expressed through our subconscious to the conscious. Archetypical sounds are the key to human evolution on earth and are the source of mythology throughout the ages.

For me, Tibbetts' music is a catalyst to the primordial coil or anima, especially in his live performances.

(IV) 7 Sound Archetypes in Steve Tibbett's Guitar-

1. Album Title / Song Title: Yr / Sphexes

Primordial Image: Do no fear the **moan hiss kisses** from the monkey clan as they have plenty of smaller, slower prey to feed on

Sound Archetype 1 ([Listen](#))

2. Album Title / Song Title: A Man About a Horse / Lochana

Primordial Image: As the volcano mountain spills lava into sea below, **boom hiss bang**, new soil will come forth with seeds sprouting

Sound Archetype 2 ([Listen](#))

3. Album Title / Song Title: Yr / Ten Years

Primordial Image: Sonar talk in the dolphin pack, **poing zip zing poing**, communicates and protects the family

Sound Archetype 3 ([Listen](#))

4. Album Title / Song Title: **Exploded View / Your Cat**

Primordial Image: Melting snow fuels the spring creeks and lakes, **gurgle drip drip splash**, recharging nutrients with sunshine

Sound Archetype 4 ([Listen](#))

5. Album Title / Song Title: **The Fall of Us All / HellBound Train**

Primordial Image: Strong winds, **swoosh swoosh**, are working up dust out on the plains

Sound Archetype 5 ([Listen](#))

6. Album Title / Song Title: **Exploded View / Name Everything**

Primordial Image: Great Spirit cries thunder: **wack bang wackkkkkkkkkkk BAM!**

Sound Archetype 6 ([Listen](#))

7. Album Title / Song Title: **Exploded View / Metal Summer**

Primordial Image: The first human being **breaks through** the atmosphere and **crashes** on the beach Sound Archetype 7 ([Listen](#))

Not all New Mythologies are sound-driven. And whether or not you feel that Tibbett's has captured and revitalized the primordial in the 7 sound archetypes above, there are many other artists that we can explore in the mythic, like U2's [Bullet the Blue Sky](#) and Jane's Addiction's [Mountain Song](#).

It is up to all of us to learn to tap the unconscious / conscious for new chants, spoken poems, trance songs and rituals that we desperately need to evolve.

* * * * *

(V) Big Bang Mythology Resources –

1. Questions -

- a. If we can feel the power of myth from storytellers, then why not from sound archetypes?
- b. Can a "Sound Myth" be a series of integrated Sound Archetypes that have a universal theme and message?
- c. How do we translate or transmute sound archetypes into visual cues, messages, initiations and global meanings?
- d. Describe the relationship between sound archetypes and ritual?
- e. How do you know when you hear / feel a sound archetype?
- f. Are sound archetypes connected to memories and new feelings?

g. What is a mythic experience?

h. Can a sound archetypes help to create a new language, code, or artistic key?

i. Can silence be a sound archetype?

2. Sound Symbol Archetype Myth Work by Willi Paul –

[water sound symbol myth: building new nature-based myths \(Video\)](#)

[Mixing alchemy and Mythology - Symbols and Spirit](#)

["Transition Prayer Percussion Ritual"](#)

[sound symbols, archetypes & the power of myth: an alchemic journey with Nature begins](#)

["Permaculture, Carl Jung and the New Archetypes" \(+ PDF\)](#)

["sounds symbols myths" - Interview with 4 New Composers plus 6 Sound Myths \(SCORE\). eBook #17](#)

[Building a new sound symbol library for global community storytelling. Videos \(3\) + Lesson Planning + PDF](#)

[Mixing alchemy and Mythology - Symbols and Spirit](#)

[The Reservoir: Rock Music and Mythology](#)

[Transformed as if in a Dream: Alchemical Transmutation and Our Sacred Earth. Interview with Michelle Ramona Silva, PhD.](#)

[The Permaculture Catalyst: Nature Symbols, Songs, and Stories for New Mythologies in the Sustainability Age.](#)

[Who has the keys to the mythological reservoir? Commentary](#)

["Willi's Green Box:" New green stories and myth generator](#)

[Sound as Myth: Initiation and Journey at the Sonic – Human Interface](#)

3. Myth Lab and Creating New Myths –

To date, participants have utilized several methods to produce New Myths, including Mythic Imprinting and Artifacts in a five stage process at the [Myth Lab](#).

Here is the current list of elements or influences that can be developed to produce New Myths:

1. Para-normal
2. Universal struggle / message
3. Journey, Initiation, Hero / Community
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision
9. Future-based
10. Sound Archetypes

4. Two Steve Tibbetts Interviews by Willi Paul -

[Pedal Flower Steve Tibbetts: Interview & CD Review of "Natural Causes."](#)

[Lucid Dreams, Sonic Cocoon](#), Tibbetts/Anderson interview

5. [Steve's Bio](#) -

Tibbetts plays acoustic and electric guitar as well as exotic percussive instruments such as the kendang and kalimba. His musical compositions span several genres and styles including experimental, jazz, rock, ambient, and world music. He has self-described his music as "post-modern neo-primitivism". Often more than one genre or style is found in a single composition. A variety of techniques may be used with the guitar such as a string-bending technique sonically imitating a sarangi with a 12-string guitar while also alternating between ambient soundscape and Hendrix-like distorted and feed-backed leads with an electric guitar. He incorporates field-recordings such as the footsteps in the track "Running" from Safe Journey, or the chanting of Nepalese villagers from the last tracks of Big Map Idea.

Tibbetts' recordings often include percussion by St Paul's Marc Anderson.

AllMusic states Tibbetts music is like "mosaics of world music doused in Tibbetts' particular brand of gasoline; not many explosions, but rather a steady wall of flame." The BBC noted Tibbetts' music as a "rich atmospheric brew" and "brilliant individual music making." Rolling Stone described the 1994 The Fall of Us All as "a trip of another, more explosive and enriching kind, a dynamic study of Eastern modality and universal spiritualism driven by rock & roll ambition." Stereophile promoted A Man About a Horse as "album of the month" January 2003.

Tibbetts also uses recording and editing as a creative process. The album A Man About a Horse features many tracks based on rhythms built from acoustic drumming recorded at various tape controlled pitches and speeds. These recordings were then sampled, sequenced and looped on

synthesizers. He states, "I go back and forth between the sampler and tape machine so much--looping, cutting, offsetting, and layering--that eventually I don't know where the sounds come from." A collection of his loops and sound textures entitled Friendly Fire were released 2002 by Sonic Foundry for their Acid Loops series.

* * * * *

“Creative myths are wonderfully cathartic because they cast on the primordial screen of our imaginations archetypal echoes and immense personifications of our hopes and capacities. Mythology bridges the gap between science and spirituality through a kind of mythological methodology: a subjective method of scientific inquiry using archetypal psychology as a vehicle toward discovery.” **Source:** Gary Z McGee on ["Our Self-inflicted Mythology"](#).



Salmon – An indicator species



Empty reservoirs



The Sun



Ground Water Wars

Symbols of Drought - Willi Paul

“Nature Points a Gun at Our Heads” – Drought Archetypes and Symbols

The drought in California and other places is cooking powerful , Nature-based archetypes with symbols of spiritual desiccation as well as an eminent environmental disaster. Drought conditions are spreading like hot lava with a growing cadre of farmer fights, corporate grey water and half-baked, poorly enforced rationing programs. Sustainability, and many other recent eco-community gains, and benefits to rising human consciousness, could be lost in the sand as profits - and the wealthy - dig in to save “their plots.”

Drought archetypes and symbols are value portals, tools and building blocks for folk tales, rock songs and new global myths. Symbols can be the stitches between our bubbling conscious and unconscious, for new water rituals and potential changes in consumption.

The [four archetypes](#) that follow are taken from “Permaculture, Carl Jung and the New Archetypes” (+ PDF) by Willi Paul, New Global Mythology Group @ [Depth Psychology Alliance](#)

Drought Archetypes and Symbols (see graphic for selected symbols)

Transition & Nature Archetype I: A love to preserve unique landscapes for future generations.
Mistrust of greedy, land and energy developers

-- **Symbols:**

Salmon – indicator species
Bad water smell and taste in East Bay MUD
Government’s mandatory 25% reduction

Transition & Nature Archetype II: Our hope is to build sustainable systems in our local neighborhoods and towns. Fear of food and fuel shortages; fights for resources between neighbors and governments

-- **Symbols:**

Looking for water on Mars
The Sun
Empty reservoirs
Water is ask for only in restaurants

Transition & Nature Archetype III: Fear that global warming will destroy all life on Earth.
Mistrust of business and
goal of short-term profits

-- **Symbols:**

Bottled water - Private water
No rain

Transition & Nature Archetype IV: Mistrust of energy privatization and corrupt safety practices. Love of the system and blind faith in corporate responsibility

-- **Symbols:**

Tumble Weeds and Blowing Soil in the Dust Bowl

Ground Water Wars



“Is urgency part of resiliency?”

The wolf knocked on the door and said, "Little pig, little pig, let me come in."

"No, no," said the little pig. "By the hair of my chinny chin chin, I will not let you come in."

"Then I'll huff and I'll puff and I'll blow your house in," said the wolf.

So he huffed and he puffed and he huffed and he puffed. The house of straw fell down and the wolf ate up the first little pig.

* * * * *

Define Urgency -

1. Importance requiring swift action.

[i.e. - *"the discovery of the ozone hole gave urgency to the issue of CFCs"*]

2. An earnest and persistent quality; insistence

[i.e. - *"Emilia heard the urgency in his voice"*]

Define resiliency -

A. Psychological resilience is defined as an individual's ability to properly adapt to stress and adversity. It can be learned and developed by virtually anyone. Resilience should be considered a "learned behavior."

B. In [Transition](#) we are particularly looking at the resilience of our towns and communities. We are looking at their ability to provide for us in the future. How vulnerable are they to shocks that might come from outside our communities and beyond our control? The more resilient among us are better able to bounce back and keep going.

C. [Permaculture](#) ... seems to speak to resilience by seeking to integrate ... sustainable elements (e.g., water catchment, renewable energy, district heating, food growing, waste recycling, transportation, etc.) into a whole system that operates efficiently so that the number of inputs are minimized but outputs attained are maximized. The goal is to create an ecosystem that provides as many useful products and functions out of the system as the designer's abilities allow while healing the planet.

* * * * *

Many see that the time for deep changes is at hand! Urgency must now be bundled with resiliency as we shift from Earth-based energy sources to human-engineered ones like swales, peddles and myths.

What are the implications of a global shift from consumers to [sharers](#)?

Who is the wolf?

* * * * *

“Think of California as the planet in microcosm. Mankind came to this Eden, settled it and ravaged its rivers, soiled its skies and eventually transformed it into a furnace. We’ll need drought-resistant plants and lots of sunscreen to survive our purgatory. Unfortunately, there’s plenty of evidence here that we haven’t yet learned the lesson of the biblical parable in which we’re living.”



“The New Sacrifice” - “Visions for New Mythology, Permaculture and the Transition Movement”

[Sacrifice](#) is used metaphorically to describe selfless good deeds for others or a short term loss in return for a greater power gain, such as in a game of chess. Recently it has also come into use as meaning 'doing without something' or 'giving something up'

My definition for sacrifice is: “the practice of not having the same choices as before, where we must give-up certain lifestyle benefits and comforts.”

But ask this: Can giving up something actually be gaining something in return?
Is sacrifice always a negative? Is it the same result when we give up spiritual resources? What are these?

How do we sacrifice for Nature? In Nature?

* * * * *

How is the new sacrifice celebrated or practiced? [Symbols](#) are key to building the new sacrifice:

Symbols of Sacrifice in the Chaos Age -

- A front lawn garden. An empty swimming pool
- Giving up the automobile
- Last year’s toys

- Giving away old clothes
- Volunteering some time to a non-profit
- Reducing home or business water use
- Walking or using mass transit

How does sacrifice support [resilience](#)?

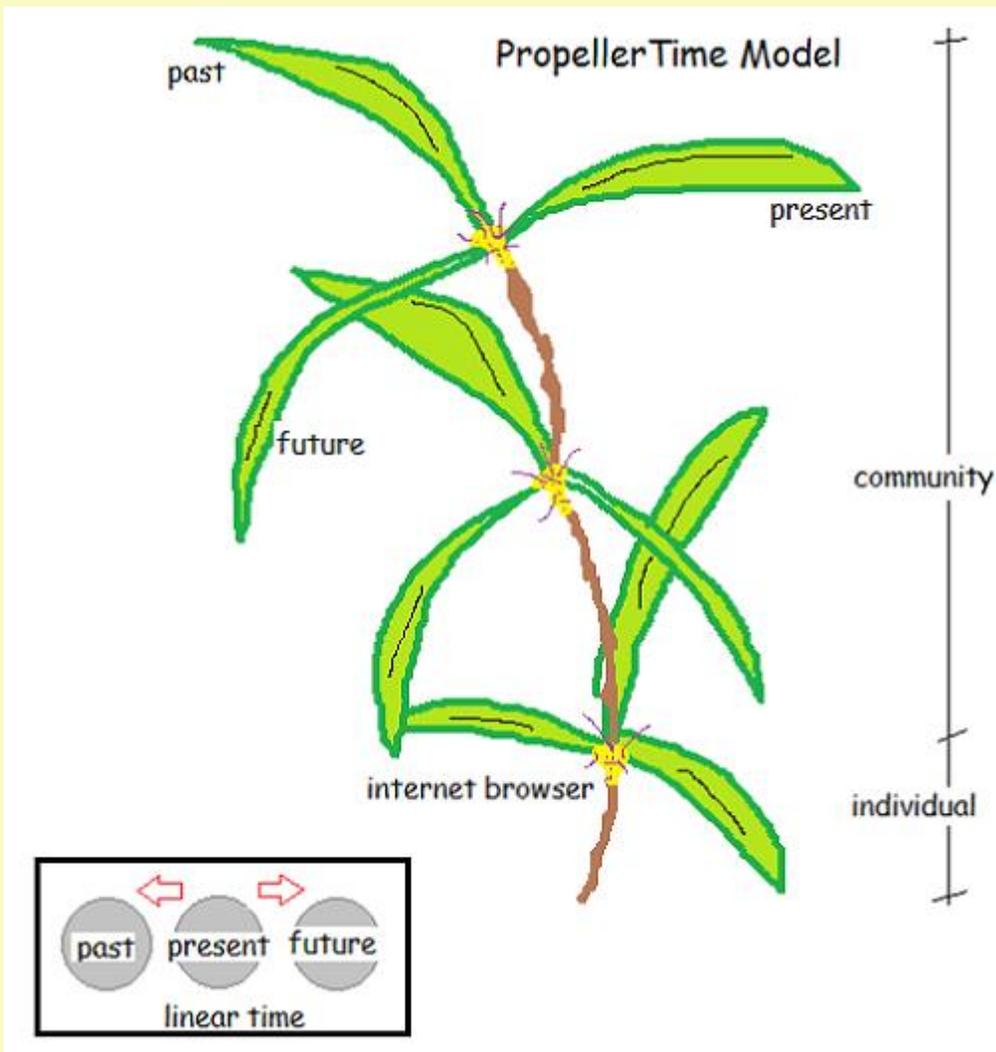
The two ideas are intertwined. Psychological resilience is defined as an individual's ability to properly adapt to stress and adversity. It can be learned and developed by virtually anyone. Resilience should be considered a "learned behavior." Here sacrifice can be implemented by resilience.

Sacrifice can also reduce stress and adversity with community training and family support.

In the [New Mythology](#) perspective, we all become "**global sacrificers**" for our mutual survival, creating new, non-religious values, customs, initiations, and traditions.

In the Transition Movement, we need to create new sacrifice customs based on sharing. In Permaculture ethics, sacrifice must be linked to care for community and planet.

New Mythology also teaches us that the community is the Hero - so the community is the "**global sacrificial engine?**"



“PropellerTime” – “Merging past, present and future in a browser” – Transition Vision

Dancing with Our Ancestors

[Back to the Future](#) -

Youngster Marty McFly is accidentally sent back in time from 1985 to 1955 in a time machine built from a DeLorean by eccentric scientist Emmett "Doc" Brown. Soon after his arrival in 1955, Marty's mother Lorraine falls in love with him, rather than with his father George McFly, threatening to cause a paradox that would result in Marty's nonexistence.

[Warp Drive](#) -

A hypothetical faster-than-light (FTL) propulsion system in many works, most notably Star Trek. A spacecraft equipped with a warp drive may travel at apparent speeds greater than that of light by many orders of magnitude. Spacecraft at warp velocity can continue to interact with objects in "normal space". Some of the other fiction in which warp drive technology is featured includes: Starship Troopers, Doctor Who, and WALL-E.

Dreamtime -

A term for the animist framework and symbol system of Australian Aboriginal mythology for a concept of "time out of time", or "every when", inhabited by ancestral figures, often of heroic proportions or with supernatural abilities, but not considered "gods" as they do not control the material world and are not worshipped.

The Center of the Cyclone – Autobiography by John C. Lilly, MD -

"The centre of the cyclone is that rising quiet central low-pressure place in which one can learn to live eternally. Just outside of this Centre is the rotating storm of one's own ego, competing with other egos in a furious high-velocity circular dance. In the centre of the cyclone one is off the wheel of Karma, of life, rising to join the Creators of the Universe, the Creators of us. Here we find that we have created Them who are Us."

Migration / Spawning of Salmon –

Folklore has it that the fish return to the exact spot where they were born to spawn. A portion of a returning salmon run may stray and spawn in different freshwater systems. Homing behavior has been shown to depend on olfactory memory.

Collapse into Now (REM) -

* * * * *

PropellerTime

dream-up the future (*hopes and expectations*)
experience the present (*completing lesson plans*)
search the past (*the textbook*)

Consider a space where past, present and future time have merged, re-combined and re-charged by the browser and an internet connection?

What is the synergy? Innovation, collaboration, evolution... madness?

What can we accomplish with all four sources at once?

Life in the Cloud

Memory is search

Search results are cross-indexed and prioritized for us

Memories are now real-time

Search enhances past - present - future time

The past is a PDF

Are we living in the moment or searching data bases as “new experiences?”

What are the lessons form the future?

If we can connect enough TimePropellers together, can new Myths be four dimensional, too?

In PropellerTime, music is an alchemic catalyst – merging times and enhancing psychological understanding.

In PropellerTime, we are the new community imagination incubator

* * * * *

... We are stardust
Billion year old carbon
We are golden
Caught in the devil's bargain
And we've got to get ourselves
Back to the garden

selected from [Joni Mitchell's](#) –

“Woodstock”



[“Permaculture Mission to Earth 2.X”](#) – New Myth #74 for Kids

Earth 2.x soil is dark grey, cruncky and spongey like a dirty old marshmallow mattress. Deep purple plant-like stuff is growing in shouts here and there. Everyone agrees that the solar green house for the baby veggies can't wait! No one thinks this will be like Bill Mollison's Eden.

NASA maintains that the water table is a mere 3 feet under their boots but water from Earth remains bountiful , leftover from their brief space journey, and there are more immediate tasks to tackle just now.

Prying and morphing the potential out of the spent space ship is proving easier than expected. Pulling aluminum! The first mission cartoon on the sister planet.

Think air stream trailer with wing extensions and weirder angles, the barracks is shaping up like a Frank Gehry dream on 16 wheels.

* * * * *

Back on Mother Earth, Mission Control is getting huge PR and laughs out of the new recycled and re-use-based mini station (RRMS) on Earth 2.X. The irony is that the price tag for this “bag of pop cans” and small array of solar panels is in the zillions of dollars. For many years to come, if the ship didn't bring it, they would be out of it. In steadfast transition, they dismantle,

use, save, or label and store everything from the original ship in their LAN-drive tablets and cloud computers.

Permaculture Specialist Sara Wright has a fairly flat topography to grid and build a few berms, swales - and a path – maybe a 2.X pond?

Heather Newberry, IT and Green Building Project Manager, is raising antennae and tracing the billions of cables into the new station control center as the communication black-out period approaches between the two planets.

Alec Dupree, a French National, hurriedly transfers the tender vegetable shoots into the green house, plainly concerned about time to harvest and lack of seasonings!

There is no down time on Earth 2.X. Just work and sleep and wonder.

* * * * *

“What is that thing?” NASA is always online, awake. “Move your trowel, please Sara!”

“Sure thing. Looks like,... a,... fossil.”

“Copy that.”

Can you photo measure it and send your data back to Mission Control asap.”

“Don’t disturb it any more than you have.”

Heather screams over to the dig site with shock and awe with her 5’-2” frame.

“Looks like a bone alright but not from Earth.”

“There must be others, yes?”

“Could this fragment be herbaceous?” pries Sara.

“Only one way to find out. We need a small sample for VAM-01.

* * * * *

Sara sets up a simple experiment in the new solar-powered greenhouse. She carefully prepares the following soil types:

100% Earth 2.X soil

100% Mother Earth soil

100% Mother Earth compost

75% Earth 2.X soil with 25% Mother Earth compost

75% Mother Earth soil with 25% Mother Earth compost

50% - 50% Earth 2.X soil and Mother Earth soil

Light, water, temperature and seedlings constants, “What about the air chemistry and atmosphere here, she asks to no one.”

* * * * *

NASA calling: “We did a macro-LifeScan for living tissues and structures on that planet, guys.”

“Well?” shouts Alec and Heather.

“At this point we think Earth 2.X has an internal neural net.”

“Can you define that, Captain?”

“It’s like a big brain, processing stimuli and physical data.”

“So that so-called bone fragment is part of this neural net?”

“Yes, tread softly.”

* * * * *

[four months later]

Permaculturnauts Sara and Alec figured-out how to connect the green house support system (water, light, soil) to Earth 2.X’s neural net. There is a cellular membrane that allows the crew to tap into the support of the net while maintaining ultimate control over growing processes and the yield.

Heather is running out of materials to re-use from the first ship so the NASA’s plan is to send a second Earth 2.X mission to the planet that can add additional living space and energy support systems. Importantly, the original batch of Earth soil has been morphed into super soil with the compost and local soil.

The crew has requested that some farm animals be sent up as well to continue their experiments and have a steak once in a while.

The Earth 2.X web site has gotten so much attention that NASA has hired 70 more techies to keep the chats and reports going. People consistently want to know if Earth 2.X has a brain? A soul?

What is deep in the planet's core?

* * * * *

"Control, we have a local area network issue, copy?" screamed Alec.

"Copy that, Earth 2.X. Go ahead."

"We are being code bombed! I think the planet has infiltrated our computer systems. All I see are thousands of code-like symbols cascading down my green house monitor! Don't you see this on your screens there?"

"No - We are sharing this incident at this time."

"Help!" pleads Alec.

* * * * *

[three years later]

A rescue ship lands on Earth 2.X but finds no trace of the first crew or their barracks, greenhouse or control center.



Willi 2015