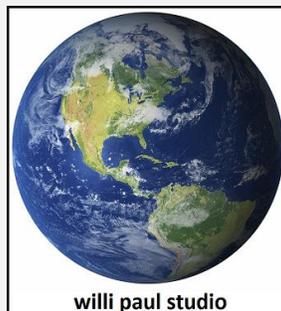




The Teenager's Guide to Permaculture

Willi Paul Studio / Planetshifter.com (2009 – 2017)

eBook #35



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"The Secret Food Forest" – New Myth 72. Inspired by the "Mythology, Spirit and Permaculture" Workshop @ 2015 Northwest Permaculture Convergence. PDF + Video.

Introduction



["Halo and Kat Wing of Caledonia Alley,"](#) New Myth #38

In 2042, the San Francisco Mission District is in bloom with organic cafes', food forests and walking paths. The streets are all gone, as are the cars and trucks that once clogged Valencia and 16th and the alleys with dark smoke and pesky horns. The fear from gentrification – a community diversity killer – has now been implemented in reverse. The Transition Movement arrived as the people's hero, killing the evil high rise developers, gated supermarkets chains and pirated water goons hiding in the High Sierra with a localized sword!

Sharing and bartering is the economic way in this land. The eco-confederacy called Cascadia. Repair and can, sprout and send.

This is a revolution of the spirit, Brother with Sister, Mother with Father. The people declared their neighborhood as a Holy Place and protected their seeds with the same vigor as the vision for the neighborhood. It was not an easy path to social and environmental justice. After the permaculture committee ripped-up the intersection at 24th and Mission Street, all hell broke loose! The last bus line was stopped here; a new bicycle path network sprang up in its place – and almost over nite.

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Since everybody has a mask on, the flick-lickey flames from the backyard fire pit took on another role on this clear July nite in the Mission. Somebody twirled and yelled; a young boy jumped over the flames like a wolf with a reason. As the sparks flew away, up into the nite sky, the drummers began.

Fires always give people a weird warmth – an out of body experience, right? A power boost of shaman juice and pagan thrust. Since the soil returned from the concrete makers, magic has returned to the hearts and hands of the Mission Tribe. Compost is the best money a farmer can buy.

"Here, let me paint your body with blue henna hatching," cooed Halo.

"Just as long as I retain my warrior status," laughed Kat Wing.

Their masks and costumes are an attempt to relive the tribal tale of good and bad times in the hood from the beloved garage painting still preserved in the former Caledonia Alley.

* * * * *

The Light Network crew visits each fire dance, every seed sourcing party, keeping watchful eyes on the Children of the Sun.

Community Building



“United Permaculture Workers” - Vision for a Global Permaculture Trade Union (PTU)

Working Paper 1.0

What is a Labor Union?

A [labor union](#) is an organization of workers who have come together to achieve common goals such as protecting the integrity of its trade, improving safety standards, achieving higher pay and benefits such as health care and retirement, increasing the number of employees an employer assigns to complete the work, and better working conditions. The trade union, through its leadership, bargains with the employer on behalf of union members (rank and file members) and negotiates labour contracts (collective bargaining) with

employers.

Permaculture Trade Union (PTU)

First, any labor-focused Permaculture Trade Union must not be confused with a “permaculture guild”, whose focus is to “... support a local community of designers and those interested in permaculture by producing educational and social events, enabling permaculture projects and providing opportunities to exchange information related to permaculture design.

-- [The San Francisco Permaculture Guild](#)

Second, a PTU should be charged with the protection and counsel of any undocumented laborer in the harvesting and processing of permaculture crops.

Third, the PTU can must contribute and integrate with other [social democracy](#) movements and organizations like the United Farm Workers, the Sierra Club and the [Transition Movement](#).

Finally, what are the work roles or trades that could be represented by the PTU? Investors, land owners, designers, material suppliers, labor, PDC school instructors and students come to mind.

Some advantages of a PTU

+ In addition to the critical collective bargaining mandate, the Union can actively educate and support the [global values of permaculture](#) including care for the people and care for the earth.

+ Permaculture has a huge marketing / outreach problem and the Union can help the fledgling vision out of the backyard and into the Commons!

+ The PTU can and must contribute to the ongoing standardizations of land design and harvesting tools and techniques.



[“The Hillsborough Alliance for Local Food Security”](#) - [New Myth #87](#). Dedicated to two 2016 Fall Permaculture Convergences at [Fort Flagler, WA](#) and [Hopland, CA](#). By Willi Paul, Planetshifter.com

Back in 2027, a **special Alliance** was born in the Bay Area out of the infrastructure collapse and subsequent famine and military coup in the United States. The permaculture clique needed land, a group out of Oakland called Planting Justice needed work for their members, while a spiritual house in San Mateo called the Unitarian Universalist was asked to mediate with rich land owners from the Town of Hillsborough Beautification Foundation.

The hub of the Alliance were the property owners who suddenly needed to grow their own food! They could offer their yards, wide and deep with rich, dark soils. Many had wells. Roof tops went solar. Swimming pools were transformed into aquaponic ponds; tennis courts - vegetable gardens. Drive ways = food forests.

The Burlingame Country Club and Golf Course became **The NorCal Permaculture & Transition University**.

Here’s more dirt on the Alliance Members -

[Planting Justice](#) - A grassroots organization with a mission to democratize access to affordable, nutritious food by empowering urban residents with the skills, resources & knowledge they need to maximize food production, expand job opportunities, and ensure environmental sustainability in the bay area.

[Seven Principles of Unitarian Universalism -](#)

- The inherent worth and dignity of every person
- Justice, equity and compassion in human relations
- Acceptance of one another and encouragement to spiritual growth in our congregations
- A free and responsible search for truth and meaning
- The right of conscience and the use of the democratic process within our congregations and in society at large
- The goal of world community with peace, liberty, and justice for all
- Respect for the interdependent web of all existence of which we are a part

[Hillsborough Beautification Foundation](#) - A non-profit organization whose volunteers raise funds and manage projects to beautify and maintain parks, school grounds, and other public spaces in Hillsborough, CA.

Early meetings of the Alliance were held at the UU Church for a neutral, yet spiritual, setting. The vision was always to share the land and the harvest. Shared housing soon came to the agenda as homes were converted to permaculture worker residences. The new Hillsborough community was a garden campus and a model oasis for the post Chaos-Era.

The **California Permaculture Works Program** was political compost.



“Taking the Food Forest to City Hall”
International Permaculture Awareness Week
San Francisco August 21 - 26 2016 Free-for-All

“[Taking the Food Forest to City Hall](#)” - International Permaculture Awareness Week. New Myth #78

Prelude -

‘Permaculture has to [get political](#) if it will have a role to play in taking on that unfairness with the urgency it merits, which is impossible unless we develop ways of meeting everyone’s needs while also restoring ecosystem health.’

‘Of course, protecting what (permaculturists) value, in ways that are [legal and nonviolent](#), is always first. But if these efforts fail time and time again, then should we mindlessly continue with them? Most people involved in permaculture realize that we need deep and radical political change. Yet no movement in history has achieved

any deep, radical change through solely legal and non-violent means.’

“If you find political activism fun, that it’s your passion, by all means go for it. I find that too many people have gone through environmentalist work and hit burn-out. Personally, politics is not for me. It’s not joyful for me. I do see that the system is beginning to break-down and I want to concern myself with creating solutions.” David Cody, [Urban Permaculture Institute](#) from: “[Does permaculture scale-up?](#)”

“A [permaculture convergence](#) is by nature a largely secluded affair; I have presented at three to date. The public is invited but it seems that the only the converted attend.” – Willi Paul, "[Pathways to Community Resilience](#).”

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Morning Banter @ Kick-off Rally:
- International Permaculture Awareness Week, SF -

“**Trees on Wheels** just showed up! Did they sign the liability waiver?”

The **GMO-Free** crew wants to spray fake pesticides on the speakers at 1:05 PM. - something about the Monsanto Spies hiding-out by the juicer?

“Is there anybody from the **New Planet Army** ready to speak? The folks dressed in white?”

Sisters from the famous Oakland-based Black **Permaculture Raiders** want more time to haul in their part of the Food Forest demo.

The **SF Pot Club** is missing a shovel. And a kid.

“Parking tickets go to the Mayor’s Office. Have you seen the draft **Seed Library** speech?”

“Is that trout stream from the **Aquaponics** exhibit or a municipal water leak?”

“Did the **rocket stove** demo folks get a permit to camp out with the **food trucks?**”

The **Pagans for Spiritual Resilience** are raising hell again.

“Tell the **Permies for Drones** campaign that they cannot photo-bomb the Boy Scouts.”

“**DIY** wants to sit next to the Alameda Alchemists at the potluck. Something about sneaking marketing strategies from the **Transitionists.**”

“Anybody heard from the **Frozen Tofu Man?**”

Amen.



“The Permaculture Land Re-distribution and Lottery Act of 2019” - New Myth #76

The Dust Bowl (1930’s) - With insufficient understanding of the ecology of the plains, farmers had conducted extensive deep plowing of the virgin topsoil of the Great Plains during the previous decade; this had displaced the native, deep-rooted grasses that normally trapped soil and moisture even during periods of drought and high winds. The rapid mechanization of farm equipment, especially small gasoline tractors, and widespread use of the combine harvester contributed to farmers' decisions to convert arid grassland to cultivated cropland.

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Once a regional example of sustainability, the Bay Area is now slowly constricting, a halo-stained ouroboros, from lack of food

and housing resources, energy terrorism, deterioration of infrastructure and ongoing graft in both corporate and government sectors.

The Drought Years brought some folks into the streets demanding change while others followed the cyclical “doom and gloom economy” over the cliff. NorCal Permaculturists joined forces with Occupy, the Sierra Club and other land reformist groups to peacefully redistribute land for a new community farm family.

Bumper stickers pillaged: “No cars, No Walgreens”, “Duck GMO!” and “Give Our Children Land!”

The Permaculture Land Re-distribution and Lottery Act of 2019 brought qualified city gardeners to together to build small-scale agriculture settlements where once huge tractors and pesticide sprayers paved the land for corporate profiteers like Monsanto and Del Monte. Care for the community and sharing the harvest ethics were written into law and implemented.

“Going forwards to travel backwards, some claimed!”

Not everyone won land from the lottery.

More urban land was also offered to families and farming organizations throughout the Bay Area by religious groups, schools and corporations in an effort to grow healthy food and train the jobless. One important result from the Act was a renewed sense of neighborliness and community security for all.



“PermTrans” - It’s Time to Merge the Transition and Permaculture movements. Agenda +PDF

“There is a massive opportunity to meld the design science of permaculture, the community-based change of Transition Towns and the activism and governance possibilities of Occupy.”

-- from: [“PermOccupy - A Pathway to a Sustainable Future,” by Killian O'Brien. Interview on PermOccupy with Killian by Willi Paul. \(2001\)](#)

Please see: [4] Selected Abbreviated Mission Statements - Permaculture, Sustainability and Transition Organizations - at the end of this piece.

[1] Introduction Questions

Are you running from or embracing a spiritual message?

Are you willing to give up your ego and/or profit to save the planet?

Can you envision a better life post-Capitalism?

Who is in charge of resilience in our community?

Who is making a profit in Permaculture? Are you?

[2] What are a few Ethics and Principles of PermTrans?

+ Care for the community and sharing your surplus

+ Localization

+ Sharing

+ Resilience

[3] What does the Transition + Permaculture = PermTrans vision look like?

+ Not a profit taking endeavor

+ Sharing or convergence model

+ Create and integrate both city and rural hubs

+ Use the existing school facilities, teachers and funding

- + Increase political power as a super group - Win seats to councils and teach the wider community
- + Visioning as dominate community process for ideas and implementation
- + Grassroots – bottom up first
- + Efficiency in time and energy is increased
- + Transform passive competition between groups (money, people power, facilities, land, sponsors, etc.)
- + Training worldwide
- + Skill-building at the individual level
- + Build local resilience and connections close to home
- + Strive to live for the land—not just with it or from it
- + Engage people to strengthening their communities
- + Align with the wider global sustainability movement
- + Diversify a sharing, local economy
- + Combine journeys and story elements from both movements for new myths

[4] Selected Logos and Abbreviated Mission Statements Permaculture, Sustainability and Transition Organizations

[Transition Albany](#)

Transition Albany is an expression of a worldwide grassroots movement to engage regular citizens in the visioning and creating of a positive future beyond fossil fuel dependency.

[Bioneers](#)

Bioneers is a fertile hub of social and scientific innovators with practical and visionary solutions for the world's most pressing environmental and social challenges

[Transition Los Angeles City Hub](#)

Transition Los Angeles is a network of local grassroots groups that are growing local resilience, our ability to flex and adapt to change. Specifically, we are working on proactive solutions to the combined challenge of peak oil, climate change, and economic contraction. We are part of the international Transition Movement.

[Permaculture Research Institute](#)

The Permaculture Research Institute (PRI) is located on a Permaculture demonstration site in The Channon NSW, and is headed by Geoff & Nadia Lawton. We specialize in education & training worldwide. We also provide daily Permaculture news and information via permaculturenews.org. The Permaculture Research Institute is a not-for-profit organization, limited by guarantee.

[Daily Acts](#)

We provide citizens and organizations the knowledge and tools to transform lawns into food forests, install greywater systems, create habitat, keep bees, rear local chickens, and tend to personal and financial ecology. Our education programs promote skill-building at the individual level, while catalyzing green policy and widespread change throughout our communities.

[Transition Palo Alto](#)

We're part of a world-wide grassroots movement to build local resilience and connections close to home. 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.

[Quail Springs Permaculture](#)

Quail Springs Permaculture is a gathering of passionate stewards who have dedicated their work to the multi-generational learning journey of seeding and tending the land and the culture. We strive to live for the land—not just with it or from it. We are guided and nurtured by our Board of Directors, Stewardship Council, staff, donors, volunteers, interns, apprentices, course participants, and partner organizations which together provide a strong circle of support.

[Sustainable Fairfax](#)

Sustainable Fairfax is a nonprofit organization focused on education, outreach, and activism on issues of sustainability. We are a hard-working group of volunteers committed to the philosophy that we must attend to the needs of the present without sacrificing the ability of future generations and the natural world to provide for their own needs. Our vision is to provide events that support the local economy, teach sustainable environmental practices, and build community. We strive to inspire citizens to take action on issues such as Climate Change, Toxins, Zero Waste, Food, Water, and other sustainability topics. We also work actively with our town and county governments, businesses, other non-profits, and community groups to create a connected community, strengthen our local economy, and support diverse ecology.

[Transition Silicon Valley](#)

Transition Silicon Valley is envisioned to be an incubator/umbrella organization for Transition groups within Silicon Valley. Silicon Valley is too large to be effectively organized by one Transition group. Hence, it's likely there will be several Transition Initiatives in the area. It is likely that a regional Transition group will be of assistance to those local groups. At the moment, this was written the state of Transition Initiatives in Silicon Valley is at their earliest stage. Silicon Valley has many existing groups who have purposes similar to Transition. We want to utilize previously done research, and work with existing groups that are already implementing pieces of the Transition model. We want to create a map of Silicon Valley resources useful for Transition so that they are available to everyone.

[Transition Unite States](#)

Transition US is a nonprofit organization that provides inspiration, encouragement, support, networking, and training for Transition Initiatives across the United States. We are working in close partnership with the Transition Network, a UK based organization that supports the international Transition Movement as a whole. The Transition Movement is a vibrant, grassroots movement that seeks to build community resilience in the face of such challenges as peak oil, climate change and the economic crisis. It represents one of the most promising ways of engaging people in strengthening their communities against the effects of these challenges, resulting in a life that is more abundant, fulfilling, equitable and socially connected.

[Transition California](#)

Welcome to the transition California network! A strategic grassroots and continually evolving movement dedicated to:
+ Facilitating connection between Transition Town efforts throughout California and beyond so that individual and collective

efforts are aligned with the wider global sustainability movement.

+ Connecting and collaborating with local and global initiatives that encourage sustainable community development, zero waste, community based economies, local food production, sustainable business practices, and efforts that lend towards the transition to a sustainable world.

[Transition Cotati](#)

Transition Cotati brings neighbors together to build a more self-reliant and resilient future for Cotati. We envision a vibrant and diverse local economy, a dramatically reduced reliance on fossil fuels, and a rich community life.



“Urbanite Drive” - a global community relations model for Transition & Permaculture groups. Request for Partners

“We are unashamedly passionate about marketing the green credentials of our clients and there is nothing we relish more than highlighting a client's commercial investments if they help create a better environment. Our environmental PR team also works with developers and construction companies that use sustainable products and build on brown field sites and we help local authorities successfully promote recycling.”

[Environment PR, Beattie Communications, UK](#)

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A Different Picture? The Transition / Permaculture movements are struggling to get their message out, to enroll new members, compete and connect with other groups. The Urbanite Drive network is envisioned to be much more than a public relations tool but a hub to collaborate and accelerate change.

Overview – Principles and Vision

- + Serving the Ecology & Transition & Permaculture communities
- + “Design, Promote and Teach”
- + Promote and Connect
- + Open Source Technology
- + “Making Meaningful Relationships that Last”
- + Values-driven, family-driven, neighborhood-driven, grassroots-driven
- + Strengthen New & Connecting Existing Networks
- + Leveraging Existing Social Networks, Content and Good Will
- + NO silos – Integrate Messaging Across All Movements
- + Drivers: Localization, Permaculture Ethics, Mythology, TBD

Free Services -

- + DIY Calendar – upload News, Events and Classes
- + DIY Directory
- + DIY Blog

For Fee Services -

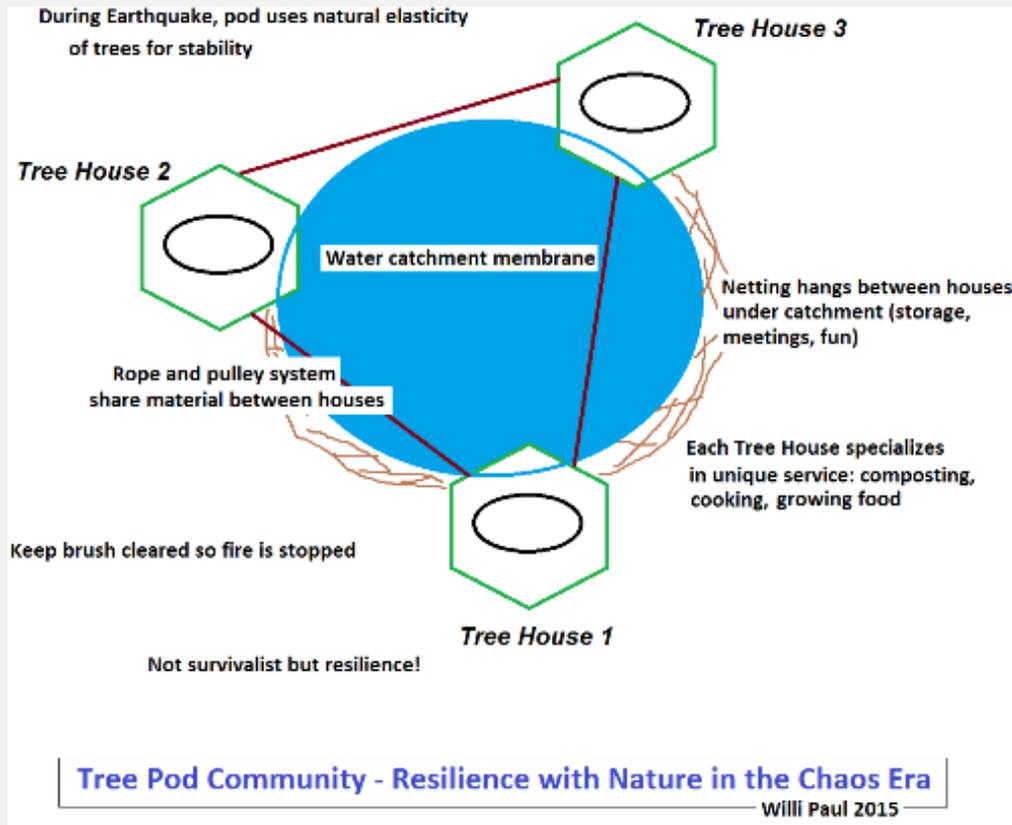
- + Interviews
- + eBooks
- + Articles
- + Social media – fee service
- + Illustrations
- + Press relations
- + Community Workshops (online & F-F)

+ Partnership Program (TBD)

+ Video Conferencing

3 Tier Fee Schedule -

100% cash, 50-50% cash/barter, no charge



[“The Tree Pod Community”](#) – “Resilience with Nature in the Permaculture & Transition Era”

[Permaculture principles](#) provide a set of universally applicable guidelines that can be used in designing sustainable systems. At least three of the twelve principles apply in the trees are:

- + Accelerating succession and evolution
- + Work with nature rather than against
- + The problem is the solution

* * * * *

Tiny houses, tee pees, yurts, trailers, back seats. Enter a sustainable and protected living family relationship – the Tree Pod Community.

Key Specifications:

- *Water catchment membrane – anchored by all three houses
- *Rope netting hangs between houses, hanging under water catchment membrane for storage, meetings and fun
- *Each Tree House specializes in a unique service: composting, cooking, growing food
- *Rope and pulley to share material between houses

*Keep brush below cleared so fire danger is minimized

*During Earthquake, trees have natural elasticity

*Not survivalist but resilience!

[“Grid Town” \(Permaculture Station\) for the Post-Chaos Era](#) + SYMBO Message 1.0 [video]. New Myth #65

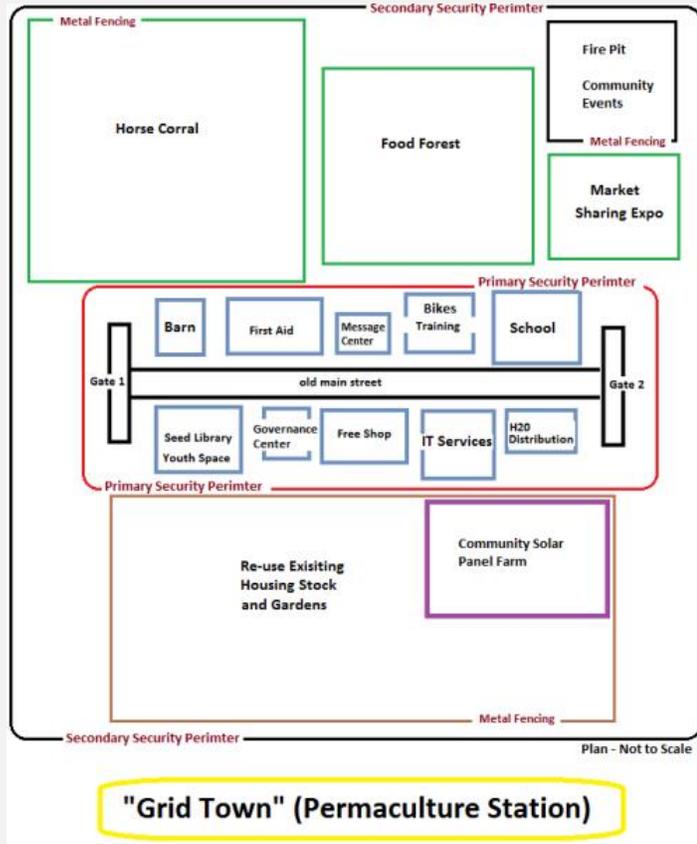
Please download the **PDF version** of this document at the bottom of this post.

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No one can predict how global warming will roll-out. It is our **man-made, anti-Mother Nature monster cross to bear** and any settlement types after the Chaos Era ends will need to be well-panned, compact, secure and localized.

The “Grid Town” schema is definitely reminiscent of castle and moat days - and the frontier days - where folks hugged Main Street and guarded the entrances. Here we see permaculture values at work (Care for the Earth, Care for People, Return the Surplus). The Grid Town plan supports and further details the Permaculture Grid vision and the SYMBO alt language process.

Individual consumption schemes and top-down systems are gone. The community good takes precedence. In simplistic terms, this vision for Homo sapiens is a hybrid: a short-term duck and cover, protectionism bent (Preppers) and a long-term sustainability play (per the Permaculturists).



Does this mean a positive re-birth is possible for humans on Earth? Yes. As arduous and “paranoid” as this future vision may seem today, it is a realistic balancing act between Mad Max and Woodstock.

The [SYMBO message](#) (video) for this article is a prototype message that could be carried by runner or horseback to another Grid Town. It incorporates text, PermaGram and sound elements.

Technical Details from the Plan -

- + Site security is in three tiers – with an armed or electric technology on the main (external) perimeter
- + SYMBO messages are child-like and cryptic by design and are supported by each notebook’s password protection
- + Each Grid Town has a limited amount of solar-power energy and battery storage and rationing is mandated
- + As described in the Permaculture Grid vision, a very weak security LAN is possible for the Town but just for the Main Street and adjacent buildings
- + In the old days, towns were built for the sake of the railroads, who need water and supplies and fresh labor. Grid Towns are located with horseback /runner travel, security and water supply in mind
- + In addition to the food forest, small livestock and food crops are grown in the neighborhood south of Main Street

Discussion Questions -

- + Who is a threat? Individuals and gangs who want to take-over the life support system offered in the town
- + How many folks are possible in this scheme? 250? What is the capacity? Based on what?
- + What is recycled and re-used? What is not?
- + What are the alternative economic and governance models and drivers? PermOccupy?
- + Water? The big unknown in 2076!
- + Are folks practicing "Communal Permaculture?"
- + What does the SYMBO message say?

Traditions and Rituals



[“White Board Democracy: A New Community Ritual for the Farmer’s Market?”](#) - [New Myth #94](#) plus Interview with Carol Reed, [Burlington, WI Farmers Market](#).

- Appetizers -

[1.] A [farmers' market](#) is a physical retail market featuring foods sold directly by farmers to consumers. Farmers' markets typically consist of booths, tables or stands, outdoors or indoors, where farmers sell fruits, vegetables, meats, and sometimes prepared foods and beverages. They are distinguished from public markets, which are generally housed in permanent structures, open year-round, and offer

a variety of non-farmer/producer vendors, packaged foods and non-food products.

Farmers' markets exist worldwide and reflect their local culture and economy. Their size ranges from a few stalls to several city blocks.

[2.] [John 2:13-17](#)

13 - And the Jews’ Passover was at hand, and Jesus went up to Jerusalem,

14 - And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 - And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables;

16 - And said unto them that sold doves, Take these things hence; make not my Father’s house a house of merchandise.

17 - And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

* * * * *

New Myth #94 - “White Board Democracy: A New Community Ritual for the Farmer’s Market?”

The large white board at the front entrance to the Saturday Farmer’s Market is already jumping!

One shopper wrote: “A farmer’s market requires re-visioning, re-purposing, redefining. What are the needs and benefits to the community?”

Another community voice scrawled: This needs more integration with citizens, kids and seniors - and the poor - in this town.”

Another lament: “How is a farmer’s market resilient? Why not talk about a “living incubator for permaculture and related job training?”

And this zinger: "Who is the community?"

A new ritual for an old tradition:

The Tradition is the farmer coming "to town" to sell produce and meat to City folks.

The new ritual is to raise issues during the market on the white board and then discuss them together in a town meeting at the close of business. Education and politics shared live between all people.

The *promise* is to transform the market into an agora for local democracy and localization.

What is *sacred here*? *The harvest*?

City Hall?

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Core Values @ Farmers Market

Nourishment, Sustainability, Relationships, Excellence and Organizational Strength are core values to Burlington Farmers' Market. Food is at the heart and soul of our lives. Access to fresh, nutritious food is the foundation for health and human dignity. The relationships that are built by positive personal connections and cooperation are meaningful contributions to our community. By combining innovation and industriousness we can achieve our best while making the Farmers' Market fun, functional and beautiful. A salaried Market Manager and a Board of Directors was established in 2009, made up of volunteers with different backgrounds, to help with management and direction for the market.

* * * * *

Interview Carol by Willi

What is the history and original purpose of the Burlington, WI farmer's market (FM)?

2017 start the 10th year of the market in Burlington. It started with a local business owner contacting our UW Cooperative Extension office in town. He had recently visited the market on Capital Square in Madison. Came back to Burlington and asked how we could have something like that here. I had been hired by Extension to do a survey of local markets.

I visited about 30 markets in SE WI, interviewed farmers/vendors, managers and consumers. The vision for the market was different for each of us, the local business man wanted an event that would bring consumers to Burlington, visit the market and also shop in our quaint downtown. My vision was to create a venue that local farmers/growers could sell their crops without having to travel, making food access in the city a reality and increasing income.

Was the FM always a for-profit affair? How did the idea of community manifest in today's FM?

The market was to be a for-profit affair for the producers. We really kept fees very low, we worked on a very small budget. Sponsorship by the City is the mainstay of the market monetarily, so we have keep it on the front burner, what is good for the market, is it a benefit to the city? I am also a 4th generation Burlington girl and wanted a good for our community as well. We are very committed to the market, our producers and always try to collaborate with the city, local business and service clubs as well as food pantries.

The city funded us, but really had a very “hands off” approach and let us manage the market as we thought best. In 2011, the city administrator suggested we form a board of directors. I approached people that I knew had the best interest of the market in mind. Since then we have become a non-profit, have a treasure that keep us functional and community leaders that have helped promote the market.

Considering the current design and participation level of the FM, what needs to improve? Do you gather event data?

We continually strive to educate consumers about “local”. More consumers are always a need, events and draws to bring consumers to the market. After 10 years, consumers still come to the market in May and ask for tomatoes. We have formulated a season chart.

We do collect data, consumer totals, Food Share and Debit/Credit card totals. We have done some surveys at times as well.

Why do people go to farmer’s markets? In general, what are the benefits of the FM?

Many reason, some really want locally produced foods, want to talk to the person that grew it and understand the value. Our market is an afternoon market, so we have people that use it as a gathering place to meet friends. We also have prepared foods, so people can have dinner, and we offer entertainment.

Is the FM an incubator for new or start-up businesses?

Definitely! We have several vendors that have started at the market and have approached local grocery/specialty stores that have started carrying their products.

Are FM integrated for citizens, kids and seniors? Are the poorest among us regular visitors?

Yes, to all! We have regular Kids activities, scavenger hunts, craft days, we have local personalities come and read with the kids. We are located in a park in the center of downtown, seniors come and have dinner, listen to music, even dance on the sidewalk. We have the Quest, or Foodshare program at the market, we have a lot of products that can be purchased with their benefits.

How can a FM be resilient?

Hard question! The best answer I can give is always watching trends, listening to consumers and producers, and maybe the most vital is to always do what is the best thing for the market, not what I as manager want or think is best.

What is sustainable about a seasonal FM? Often the FM is promoted as a localized affair but is this true when vendors and goods come from 75 + miles away? Aren’t FM supposed to sell only produce?

Each market has to put their thumbprint on the market. A lot of research and thought needs to go into what the parameters of the market are. We are a producer market, all vendors grow, make produce what they sell at Burlington. We have found that there is a large part of the population that does not really cook and eat that much at home. So, by having artisans, prepared foods at the market we may reach some of those that do not even know what a snow pea is, or how it might be prepared. It is our opening to educate.

Often, at the Burlingame, CA Farmers Market, it looks like just another shopping opportunity for yuppies and their baby strollers and dogs?

That is not the case in Burlington. That being said we do have stroller, and dog walkers, but most often they purchase something, so are doing producers a good thing by have a variety at the market, I say yes, it does.

Are most farmer's markets now a pricey, luxury agora?

I can only speak for Burlington. Our producers have done their homework and know what cost of production is, so they price products accordingly. The old adage that the farmers owns the land, so it doesn't accost him much to produce, so it should be cheap. Many have no idea what the startup cost, planting, caring, harvesting and on and on cost.

The Burlingame FM, like many events, is located on a downtown side street. Why not integrate it permanently with the ball diamond, play grounds and city gardens at Washington Park as a year-round training site for permaculture and civic discourse?

We are actually in the park, we do plant some gardens and we also have a historic log cabin and gardens that are a teaching tool that the local garden club uses and all of the food harvested there is given to a food pantry.

* * * * *

Bio –

Carol Reed

Burlingtonmarket at yahoo.com

Carol Reed has managed the [Burlington, WI Farmers Market](#) from its inception in 2008. With the City of Burlington's involvement and support the market has grown from the beginning 7 vendors to about 20 in 2017 under the direction Reed. Reed also has served as Assistant to the UW Cooperative Extension Agriculture Educator, directly relating to farmer's markets, managers, vendors and consumers. All of these experiences have led Reed to the positions she holds now, managing 2 markets, consulting with startup markets and always building relationships with farmers' market vendors.



“[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?**”



["Nature is not a Ritual!"](#) – Online Roundtable Topic

Definitions -

A [ritual](#) is a semi-regular gathering of family or community members that share a Nature-based experience, value or dream often associated with local roles and traditions.

“ [Mythic imprinting](#)” is an iterative and transmutative process is grounded in the initiation, journey and hero triad from Joseph Campbell and is one way that neighborhood artifacts can help neighbors generate new songs, poems and myths. (W. Paul)

* * * * *

Consider three types of ritual -

1. Nature Rituals

- * Nature is not a ritual but a spirit. She teaches us about ecology, seasonal cycles, beauty, and the Sacred.
- * Nature is best experienced as “embedded” with our families.” Not inside a building but in the outdoors.
- * Symbols drive the schedule: fall leaves, snow piles, sprouting seeds, our harvest table.

2. Human + Nature Rituals

- * Bond fires, picnics, camping, star gazing, catch and release on a trout stream.
- * Human + Nature ceremonies are best local, decentralized experiences; consider a [pagan rites](#)?
- * We kill, drag and then hang ornaments on Christmas Trees. Human + Nature ritual.

3. Human Rituals

- * Humans are Nature ritual digesters and morphers. Nature is a raw ritual source too often tamed and controlled.
- * We need to build shared rituals based on love and tolerance not selfish consumption and conquest for the Popes and CEO’s.
- * Humans rituals have been devised over the Centuries to punish and control many cultures with a top-down, rules-driven “pseudo ritual” agenda.

* * * * *

[5 New Nature-based Rituals for the Permaculture Transition -](#)

Abundance Dance (Celebrating Nature)

Winter

Multi-stage art & music festival

Compost Festival (Seed Sharing & Harvest Share)

Spring & Fall

Planting Tools, Dirt and Food Meet-up

Annual Cascadia Convergence (Concert)

Late Fall

Big Education and Networking Event

Food Forest Work Trek Weekends (Caring for the Earth & People)

Early Spring

Multiple Community Work Actions with Evening Pot Lucks

Resilience Expo – Practical Seminars and Clothing Share

4 times per year

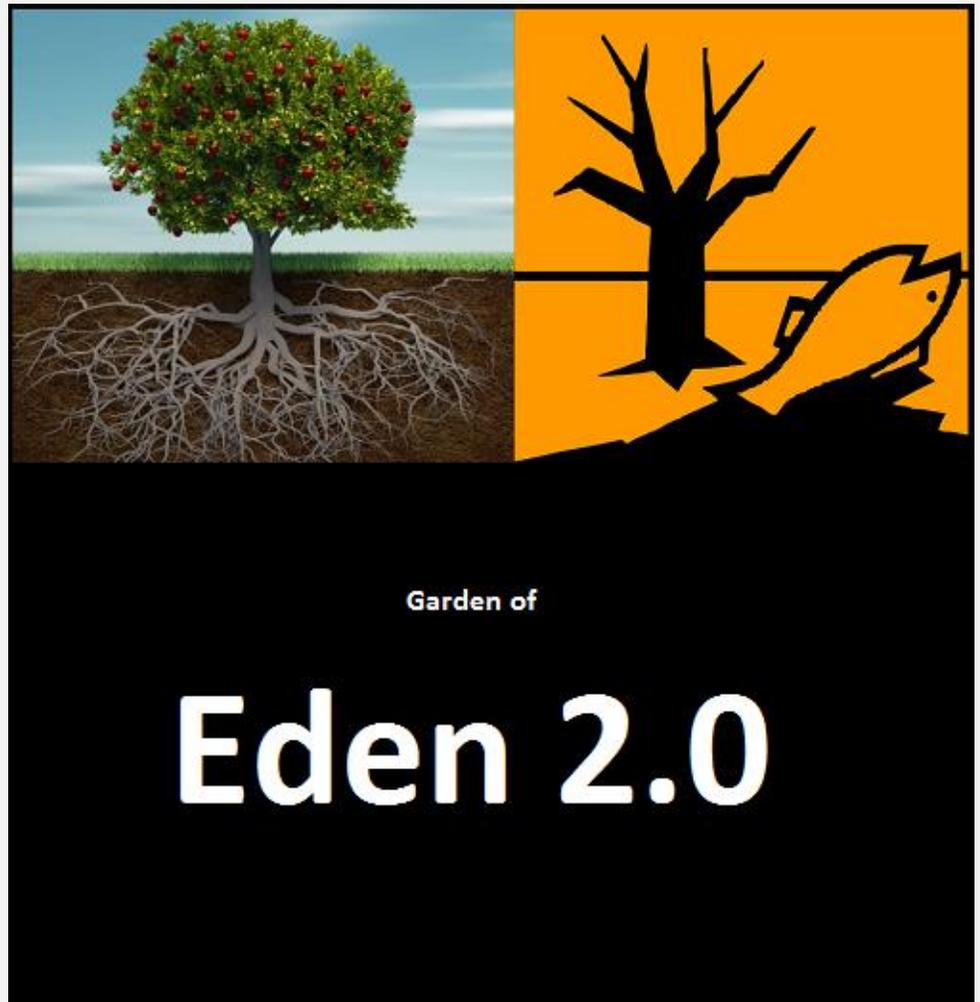
Local Community Education and Support for Basic Needs

* * * * *

Discussion Questions -

- * What are the connective tissues that can spawn new Human + Nature-based rituals? Is this social DNA lost?
- * What symbols dominate our rituals now? What does that crucifixion really mean on your chain?
- * Consider technology, sports, fast food. If such unhealthy, short-term consumption is not a ritual, how does this behavior impact the creation of new Nature + Human rituals?
- * Is the long-practiced behavior of littering an anti-Nature ritual or more of a bad habit?
- * Can we watch and celebrate Nature on our devices – as short-term, downloaded rituals?
- * Offer an example of how we currently experience a common religious holiday as a ritual?

Symbols



[“Garden of Eden 2.0 - The Permaculture Food Forest Mythic Promise”](#)

Prelude

The Garden of Eden Myth 1.0 -

Much like records of the great flood, creation story and confusion of languages, [the story of Eden](#) echoes the Mesopotamian myth of a king, as a primordial man, who is placed in a divine garden to guard the tree of life. In the Hebrew Bible, Adam and Eve are depicted as walking around the Garden of Eden naked due to their innocence. Eden and its rivers may signify the real Jerusalem, the Temple of Solomon, or the Promised Land. It may also represent the divine garden on Zion, and the mountain of God, which was also Jerusalem. The imagery of the Garden, with its serpent and cherubs, has been compared to the images of the Solomonic Temple with its copper serpent (the nehushstan) and guardian cherubs.

God created the first man Adam and then created the first woman, Eve. God put Adam and Eve in the Garden of Eden to care and nurture the land. He told Adam and Eve that they could eat from any fruit from the trees except for the tree of good and evil. God warned them that if they ate from the tree they would die.

[One day Satan came disguised as a snake](#) and spoke to Eve, convincing her to eat the fruit from the tree of good and evil. Eve told the serpent that God said they should not eat it and they would die if they did, but Satan tempted Eve to eat saying that she would become like God if she did. Eve believed the lie and took a bite of the fruit. She then gave some to Adam for him to eat. Adam and Eve, now knowing that they had sinned, immediately felt ashamed and tried to hide from God.

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Introduction

My thesis is that the “original Eden and cast of characters” are no longer vibrating, and of little value. But a transmuted Eden is a potential block buster. A new mythology is required for the Harvest. Apple is a technology company. Adam and Eve, God and Satan are re-runs.

Eden 2.0 is a working sanctuary; a new myth machine. Sacred. A mythological and spiritual forest temple with thousands of similar sites all over the world. The food forest is the dawning spiritual body of Human + Nature.

I asked Scott Wells in [our recent interview](#) if there a place in the present age that is like the Garden of Eden? Is this place just a fading metaphor for Mother Nature? His reply:

“When we speak of the “garden” in our mythology we are referring to the garden of Eden which is a metaphor for when we lived within a simpler range of awareness before we were able to conceive of duality. Being able to question our own nature is an expansion in awareness. So, eating the apple is actually symbolic of the growth in our mental ability to ask if we are inherently good or evil. What we are arriving at now collectively is to see beyond good & evil, to see that polarity is created from one source. Our challenge is to remember that we are one with this source.”

While I agree with Arthur George from our July 2014 [Planetshifte.com interview](#) that “the Eden story is really about the elevation of our consciousness, which is a continuing historical process,” I do not support his assertion that “any attempt to recreate and live in any new “Eden” would be regressive. Rather, human consciousness must move forward and upward, further from Eden. It would be best for modern myths to be oriented in this direction, as was the main line of the original Eden myth in my interpretation.”

Permaculture (and its agents) are far from regressive. Just ask us. Eden 2.0 is a vision fueled by resilience and spiritual rebirth; a community creation story.

* * * * *

Elements of a Permaculture Food Forest: SpiritNature and Community

- [Permaculture Courses](#), Plans, Ethics and Values
- Sun and Rain
- [Seeds](#)
- Fruits and Vegetables for the Harvest
- Home and Food for Animals
- [Fire Circle](#) - Alchemy and Spirit
- Tool Shack
- [Compost Piles](#)
- Enriched Soil

- **Water Source**
- **Gardeners and Teachers**
- **Food Sharing Systems**
- [Rocket Stoves](#)

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Mythic Elements and the Search for Garden of Eden 2.0

Campbell's classic mythological vision has now evolved to emphasize the community over the individual: community initiation, community journey and the community hero (W. Paul, 2017). Today, there is more resources and power in the group and often too much short-term gaining and corruption with individuals. Remember: "Power to the People?"

[Permaculture & Nature Symbols](#) are key elements in our archetypes, story building and our values and practices:

- **Shovel** - turning, renewal
- **Cob bench** - community
- **Pond** - water birth, diversity
- **Sun flower** – Nature Steward
- **Moon** - magic, Nature wisdom
- **Bees** - togetherness, eco-business
- **Lightning** – eco-Alchemy - transmutation
- **Cob feet** - dance, new Nature rituals
- **Broken concrete** - reuse – recycling
- **Butterflies** - metamorphosis, freedom

Archetypes impact the age that they persist in. Archetypes morph and fade. "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."

[Archetypes](#) support and challenge our life journey through the stories, births, deaths, celebrations, trials and tribulations. Consider the following:

A. **Permaculture & Nature Archetype:** A love to preserve unique landscapes for future generations. Mistrust of greedy, short-term land and energy developers

Symbols: Tree of Life, Permaculture logo, Yosemite, Seeds, Amazon Rain Forest, US Gulf Coast

B. **Permaculture & Nature Archetype:** 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: Crude oil on rails, GMO; Convergence and sharing expo events; neighborhood plans and new rituals

C. **Permaculture & Nature Archetype:** A deep love for freedom to own fire arms; fear of guns and killing.

Symbols: AK-47, US Flag, Scenes from mass shootings, vigils, pawn shops

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

Symbols: Rising coastal tides, melting polar ice, coal fired power plants.

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

Symbols: BP, PG&E, Duke Energy

In addition, [consider the following sound archetypes and their role in the Four Seasons:](#)

Spring:

Symbols - Planting Seed Crops, Cool Rain, Digging the Rows

Archetypes of Procreation: Renewal, Prayer

Sound Archetypes – Digging in the Soil

Summer:

Symbols - Weeding / Irrigating the Fields

Archetypes of Gestation / Incubation: Growth, Watching the weather as Crops Grow

Sound Archetypes – Channeling Water

Fall:

Symbols - Harvest Basket, Compost Pile

Archetypes of Community: Collecting, Celebrating, Soil Building

Sound Archetypes – Women Celebrate Harvest

Winter:

Symbols - Cracking Ice on a Frozen Lake, Canned Foods, Dried Fish

Archetypes of Transition: Decay, Meditation, Repair, Hibernation, Preparation

Sound Archetypes – Ice Breaking on Rive

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Conclusions

Psychologists and mythologists often see the world through the power of opposites. Dark - light; sane - insane, etc. There are numerous examples of this in the Chaos Age. Destroying Nature for short-term corporate profit as Bayer-Monsanto is doing is the evil opposite of a green, locally-nurtured Eden.

The opposites are stark:

Bayer-Monsanto = GMO - poison fruit - toxic seeds - killing-off small farms ...

vs.

Permaculture = Caring for Nature and building healthy communities ...

One group is growing a healthy space - the other is tearing it down. Permaculture is about expanding our consciousness; Bayer-Monsanto rules through capricious capitalism, a dark force that only cares about resource privatization and legal control.

God is warning us again.

Which Eden 2.0 is next?



Seedball Dream Days



RecipeShare for a Transitional Planet



Online GreenSéance



Rocket Stove Contest and eFestival

eRituals

Symbols & Archetypes

“Click of an Eye” – [New eRituals and their Symbols for the Permaculture and Transition Movement Toolkit](#). Discussion Questions

Tradition vs eRitual?

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. We learn to create and share customs and traditions from our family and key institutions. But are these traditions still healthy for our communities?

Can we learn to develop and practice new traditions in the Chaos Era?

‘A [ritual](#) is a stereotyped sequence of activities involving gestures, words, and objects, performed in a sequestered place, and designed to influence (unusual) entities or forces on behalf of the actors' goals and interests.’ **Rituals may be prescribed by the traditions of a community....** Rituals are characterized by traditionalism, sacral symbolism and performance and are a feature of almost all known human societies, past or present.’

The **eRitual** extends the traditional definition of ritual (above) with a spiritual, computer-mediated event comprised of two or more people connected synchronously by the Internet. Participants can share deep values, and create new relationships from long distance.

The **eRitual** extends the traditional definition of ritual (above) with a spiritual, computer-mediated event comprised of two or more people connected synchronously by the Internet. Participants can share deep values, and create new relationships from long distance.

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Building new eRituals -

- Who is leading the event?
- How long is the eRitual?
- When does it take place?
- What are the words?
- What the key symbols and supporting archetypes?
- What values comprise the foundation for the event?

- Is it integrated with other values, ethics, events, practices?
- What are the sounds and songs?
- What materials / space / tools / security are required?

Adapted from - [Testing the ritual waters](#) -

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Dominant spiritual drivers to create new eRituals for the Permaculture and Transition Movements -

- Nature protection
- Environmental justice
- Resilience
- Community Care, Community Hero
- Sharing
- DIY
- Localization
- Cooperation
- Re-use, Recycle, Reduce
- Spiritual - not religious

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10 New eRituals and their Symbols for the Permaculture and Transition Movement Toolkit – Consider the following new eRituals and ask yourself if you could facilitate any of them:

Rocket Stove Contest and eFestival – 24 hr.

Symbols – Rocket Stove

Seedball Dream Days– Recipes and Field Tests - 2 days

Symbol – Seedball

Online GreenSéance – 45 min.

Symbol – screen capture of participants with their candle

Quaker LightTime – 4-minute silent group meditation

Symbol – screen shots of meditative folks

RecipeShare for a Transitional Planet – 2 hrs.

Symbols – full salad bowl, uploaded recipes (pdf)

3 Million Hugs – Massive synchronous global eHug fest for 120 sec

Symbols – web site of each participant hugging themselves

New Myth Nights – Group Myth Writing with Neighborhood Mythology Program 3 hr.

Symbols – lightning, kids space rocket, compost

Resilience Poetry eSlam – 2 hr.

Symbols – screen shots of poetry book cover and participant reading live

SeedFest @ Online Garden – 2 hr.

Symbols – acorns, Indian corn, green beans

Nature Sounds SwapFestival – 4 hrs.

Symbols – a bumble bee buzz, cicadas call, splashing of the spawning salmon

* * * * *

Discussion Questions:

Do violent video games support positive, spiritual eRituals?

Do eRituals have the same impact as face-to-face rituals? How?

What are some of the opportunities and constraints with eRituals?

Do rituals have a negative connotation for some people? Anyone you know?

Is eRitual language dependent? Can images or sounds replace talk at the event?

Can you think of eRituals as non-religious events?

Can eRituals produce new archetypes? How?



“The Pledge of Resilience with the Flag” – [Update](#)

New Vision:

The Pledge of Resilience with the Flag:

“I pledge to work for environmental justice for Planet Earth, in all her bioregions, in support of eco-diversity everywhere. One Planet, under the Milk Way, indivisible, with GMO free food for all.”

John McConnell was the founder and creator of [Earth Day](#), and a luminary with a major passion for peace, religion, and science throughout his life. He originated and promoted major ideas to relieve human suffering and promote the common good.

Or this one?

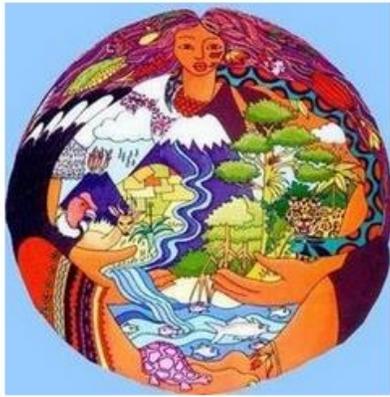
The Pledge of Allegiance to the Flag:

“I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.”

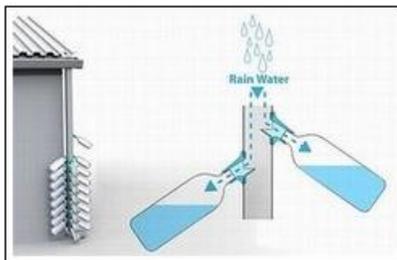
The [Pledge of Allegiance of the United States](#) is an expression of allegiance to the Flag of the United States and the republic of the United States of America, originally composed by Colonel George Balch in 1887, later revised by Francis Bellamy in 1892 and formally adopted by Congress as the pledge in 1942. The official name of The Pledge of Allegiance was adopted in 1945. The last change in language came on Flag Day 1954 when the words "under God" were added.

[“WILDpermaculture“ - Mixing ReWilding and Permaculture with Symbols. Lesson Plan Media](#)

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.”

* * * * *

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.

* * * * *

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

* * * * *

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.

* * * * *

[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

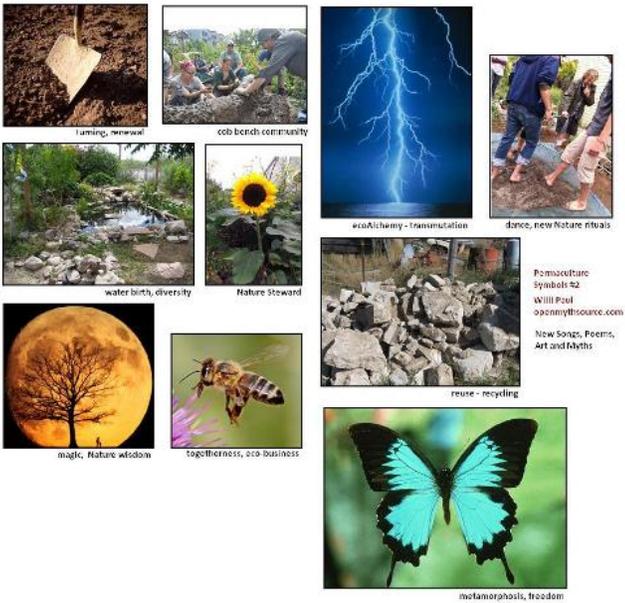
Mass Movement- New Mythology

Symbol- City Repair Project Logo (PDX)

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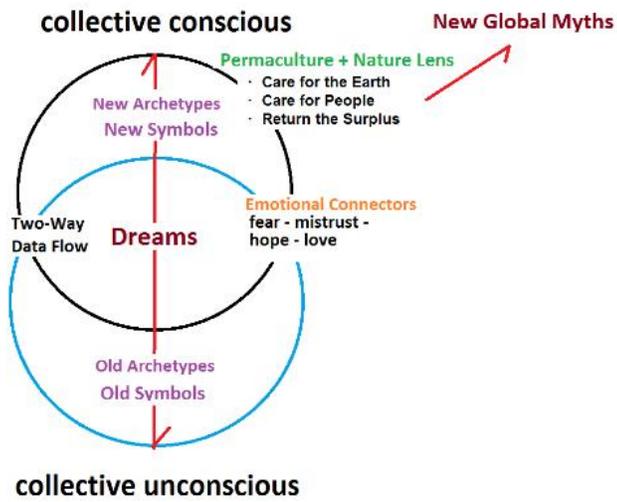
Questions --

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?

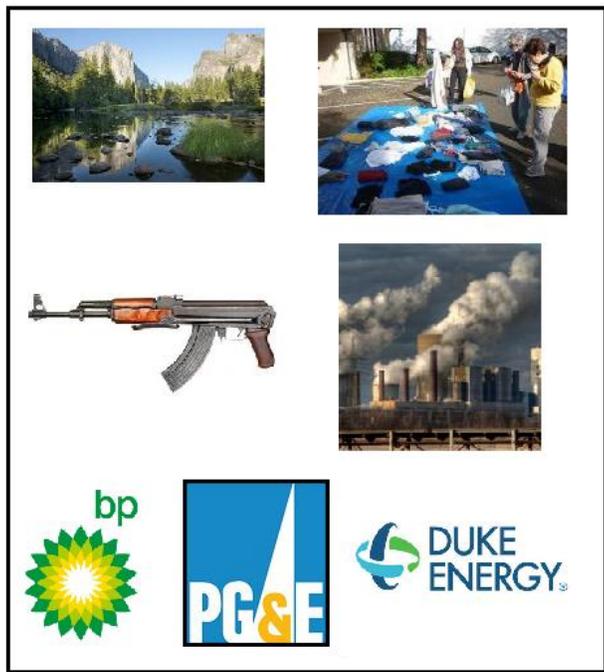


Permaculture
Symbols 82
Willi Paul
wcp@mythsource.com
New Songs, Poems,
Art and Myths

metamorphosis, freedom



Permaculture, Carl Jung and the New Archetypes by W. Paul, 2014



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

(i.) **Prelude** – excerpt from [Geo’s Vision Machine](#) by Willi Paul

“Transformation. Atheist-Episcopalian then bottomland Buddhist, part psycho-engineer, frequent Quaker and eco-maniac depressive poet. Ph.D. finisher in her last three races. Geo is as grandiose as her nickname; she worked the new alchemy-spirit sciences, reinitiating world traditions with high computer techno-séances and transformed pagan menus. John Lilly, Ginsberg, Crazy Horse, Ben Franklin, W.I. Thompson, Jesus Christ. Players. It is this meta-mystical boundary, "door breaking" as she refers to the whole business that keeps Jack biking up here. He has his own plan for the Vision Machine.”

(ii.) **Intro** - Creative Mythology

Joseph Campbell’s vision for the creation of new myths pits the individual versus the status quo:

[Role of Inherited Legacy of Myth and Symbol](#)

We might well ask if the myths and symbols of the past then serve any purpose. Campbell goes on to say:

"...with what I'm here calling creative myth, which springs from the unpredictable, unprecedented experience-in-illumination of an object by a subject, and the labor, then, of achieving communication of the effect. It is in this second, altogether secondary, technical phase of creative art, communication, that the general treasury, the dictionary so to say, of the world's infinitely rich heritage of symbols, images, myth motives, and hero deeds, may be called upon - either consciously as in Joyce and Mann, or unconsciously, as in dream - to render the message."

Creative Individuals

[Joseph Campbell](#) in his introduction to Creative Mythology writes:

“In the context of traditional mythology, the symbols are presented in socially maintained rites, through which the **individual** is required to experience, or will pretend to have experienced, certain insights, sentiments and commitments. In what I'm calling creative mythology, on the other hand, this order is reversed: the individual has had an experience of his own - of order, horror, beauty, or even mere exhilaration-which he seeks to communicate through signs; **and if his realization has been of a certain depth and import, his communication will have the force and value of living myth-for those, that is to say, who receive and respond to it of themselves, with recognition, uncoerced.**”

But who are these [individuals](#)? Campbell explains:

"...And in youth, though early **imprinted** with one authorized brand or another of the Western religious heritage, in one or another of its known historic states of disintegration, he will have conceived the idea of thinking for himself, peering through his own eyes, heeding the compass of his own heart. Hence the works of the really great of this new age cannot combine in a unified tradition to which followers can then adhere, but are individual and various. They are the works of individuals and, as such, will stand as models for other individuals: **not coercive but evocative.**"

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ONE – Scaffolding with Jung

“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.”

TWO - Permaculture & Nature Symbols

Permaculture & Nature Symbols are playing an active role in creating new archetypes. Here are ten to consider:

Shovel - turning, renewal

Cob bench - community

Pond - water birth, diversity

Sun flower – Nature Steward

Moon - magic, Nature wisdom

Bees - togetherness, eco-business

Lightning – ecoAlchemy - transmutation

Cob feet - dance, new Nature rituals

Broken concrete – reuse – recycling

Butterflies - metamorphosis, freedom

> > **See Top Image** < <

Key in the model (see below) is the interplay between archetypes and their symbols is called transmutation or **alchemy**.

Some archetypes share multiple symbols. Like a quiet volcano, many archetypes remain latent, unexpressed, dying-out and unseen under the cone. When culture-shifting events occur, the volcano explodes and the pool of archetypes are mixed and some get changed into new symbols and archetypes while brand new ones are catalyzed.

THREE – Permaculture Emerges in Partnership with Nature

Permaculture is a new agri-design movement that promotes healing Nature and sustainability with local - global actions. New archetypes come into public conscious thru [permaculture three ethic's](#) or “value lens”:

(+) Care for the Earth

(+) Care for People

(+) Return the Surplus

Unlike the one way direction championed by Jung, here is a **two-way flow of data** between the collective unconscious and collective conscious as pulsed by symbols and the four emotional connectors (see model). It is through our experience of the collective unconscious and collective conscious and the symbols that classic myths fade from consciousness and new ones emerge. The Permaculture Lens, as a transmutator, recombines new dreams, symbols and archetypes to help individuals experience and share new global myths.

Question: Can old archetypes be destroyed or replaced with the new archetypes? No, new ones are just added. Some old archetypes simply fade from our collective conscious and are “archived.”

>> See Middle Image <<

FOUR – Archetype codes and the Internet

It is important to support the model with key metaphors in the computer code and the Internet worlds as these are our global communication tool set. Archetypes can be seen as **conscious and unconscious “code”** to build and advance human evolution. **The Internet** is our primary broadcaster for new archetypes, symbols and new myths. Like software code – it is compiled, tested and re-written over and over throughout history. **Heroes write the code and challenge the data.** Archetypes are competing or complimentary **social catalysts.**

Here **fear - mistrust - hope - love** are working as connectors in this dynamic (see 5 new archetypes below).

The role of the following experiences in transmitting archetypes and their symbols between the collective conscious and collective unconscious should be explored further:

- Environmental: real-time, on land experience, verified by experience
- Historical and memories
- Music / Art – evocations from artists (Creative Mythology)
- Memes

FIVE - 5 Proposed Permaculture & Nature Archetypes and their Symbols in 2014

>> See Bottom Image <<

A. **Permaculture & Nature Archetype:** A love to preserve unique landscapes for future generations. Mistrust of greedy, short-term land and energy developers

Symbols: Tree of Life, Permaculture logo, Yosemite, Seeds, Amazon Rain Forest, US Gulf Coast

B. **Permaculture & Nature Archetype:** 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: Crude oil on rails, GMO; Convergence and sharing expo events; neighborhood plans and new rituals

C. **Permaculture & Nature Archetype:** A deep love for freedom to own fire arms; fear of guns and killing.

Symbols: AK-47, US Flag, Scenes from mass shootings, vigils, pawn shops

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

Symbols: Rising coastal tides, melting polar ice, coal fired power plants.

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

Symbols: BP, PG&E, Duke Energy

SIX – Preliminary Conclusions

(+) Agreeing with Campbell and his Creative Mythology, it is clear that artists can and do give us a “sense of the transcendent in a universe apparently empty of meaning.” Indeed, they share their symbols, initiations and journeys on our way to global change.

(+) Archetypes are often spiritual, political, and / or universal in how they affect human emotions and the arts.

(+) The often symbiotic relationship between Permaculture and Nature and their archetypes and symbols is key to deconstructing the process and predicting new ones.

(+) Computers and the internet accelerate global data sharing, symbol building and archetype testing between the collective conscious and collective unconscious.

(+) Archetypes, symbols and new myths are one big ecosystem made of multiple critical paths and stories. One corrupted symbol can wreak havoc on the collective unconscious – collective conscious collaboration.

SEVEN - Additional References for Permaculture, Nature Symbols and New Archetypes

[The Garden Symbol in Old & New Mythology. A Resource for Teachers. By Willi Paul, NewMythology.com](#)

["Symbols in the Transition?" by Willi Paul](#)

[Permaculture Teaching Video #3 - Sacred Alchemy & Symbols for the Permaculture Transition by Willi Paul. Filmed & Edited by claroscura.com. Co-Sponsored by CommunityAlchemy.com](#)

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



turning, renewal



cob bench community



water birth, diversity



Nature Steward



magic, Nature wisdom



togetherness, eco-business



ecoAlchemy - transmutation



dance, new Nature rituals



reuse - recycling

Permaculture
Symbols #2
Willi Paul
openmythsources.com
New Songs, Poems,
Art and Myths



metamorphosis, freedom

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

[Watch the Permaculture Symbols 2 video](#) by Willi Paul and read along!

* * * * *

Permaculture Symbols 2 -

Here is a tool kit from Nature so you can create new songs, stories, poems and smiles. Can we grow new myths for the Permaculture Age together?

Shovel - turning, renewal

Cob bench - community

Pond - water birth, diversity

Sun flower – Nature Steward

Moon - magic, Nature wisdom

Bees - togetherness, eco-business

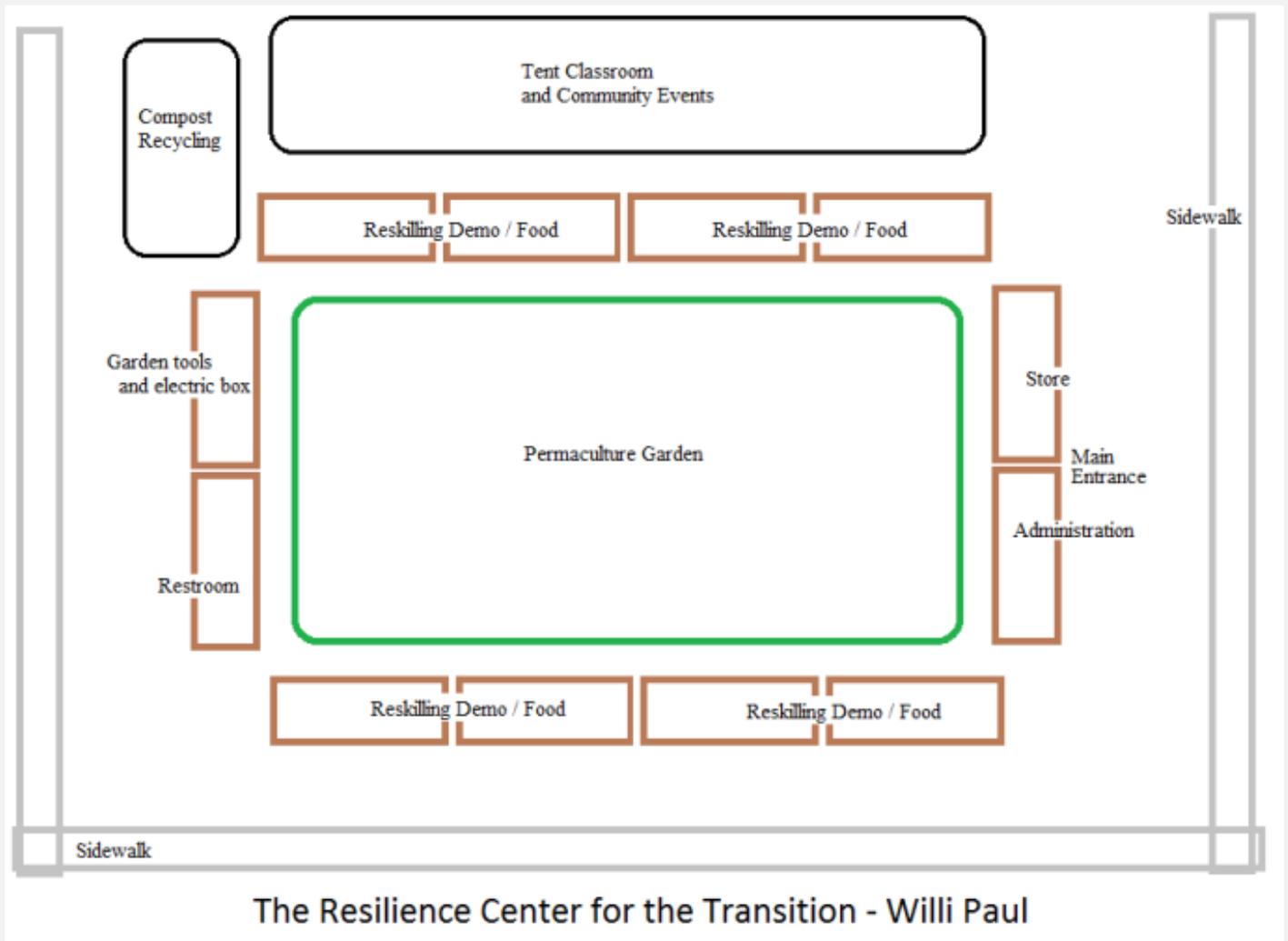
Lightning – ecoAlchemy - transmutation

Cob feet - dance, new Nature rituals

Broken concrete – reuse – recycling

Butterflies - metamorphosis, freedom

Technology in Community



[The Resilience Center for the Transition \(RCT\) with Site Plan](#) (PDF). A Permaculture & Reskilling Vision

Reskilling is a word describing a process of (re)learning skills we never learned, forgot to learn, or don't remember we learned from parents, grandparents or others in our communities. Reskilling builds resilience. These are practical skills for sustainable living, and include how to maintain, preserve, uphold, sustain and create resilience in our lives on practical levels.

A large version **site plan** (PDF) is attached at the end of this post.

* * * * *

By re-using and configuring a set of 12 40 foot steel shipping containers, a space in **an empty corner lot** can be transitioned into a resilient reskilling and sharing opportunity with a permaculture garden.

In the vision, the sidewalk provides an edge. **The containers are the second edge here**. A third functional edge is the adjacent refuse and compost area, both educational opportunities in junction with the demo spaces and garden. It is envisioned that a tent be erected in this area to facilitate share fairs and classes.

RCT is a business skills and services incubator and community coalition builder.

The 12 large containers offer several ways to **integrate community outreach**. In this vision, 8 units are dedicated to reskilling and healthy food service. Others uses include:

- 1 – Garden tools and electric box
- 1 – Restroom
- 1 – Store
- 1 – Administration

Security is multi-fold and integrated and includes installing the containers on the ground, preventing access. Gates with locks with smart placement of the garden paths are mandated – as is a calculated lightning regime.

While RCT is not a “food truck compound without wheels,” it is a blend of food for sale with educational and sharing opportunities, especially when fresh garden faire is available. Green technology is possible. Greywater and solar systems for example, would be terrific.

RCT Demo Ideas -

- Yoga for Life
- Fruit Tree Pruning
- Permaculture Garden Design and Maintenance
- Basic Clothing Repair
- Vegan Cooking Basics
- New Stories for Resilience Myths
- Making Seed Bombs
- Cooperative games
- Basic Plumbing
- Building a Hoop House for the Garden
- Basic Bike Repair and Maintenance
- Bee Keeping



“Shovel - Spade - Rake - Axe - Hoe”- [An Introduction to “Perm-Tech”](#) aka Permaculture Technology - Commentary and Study Questions

* * * * *

“Technology” (Wikipedia) -

Making, modification, usage, and knowledge of tools, machines, techniques, crafts, systems, and methods of organization

“Perm-Tech” (W. Paul 2017) -

David Holmgren refers to permaculture like ‘Thinking Tech’ in his work with Permaculture Principles or [“Thinking tools for an era of change”](#)

* * * * *

Close your eyes and consider the toxic and social impacts - and high financial costs of [fracking](#). This nightmare in Nature is the opposite of permaculture, both in terms of technology and [ethics](#). Permaculture is often thought of as a “hand’s on” or “Perm-Tech” business that deploys small hand tools to renovate small acreages and distressed land and produce sustainable gardens and small food forests.

In contrast, Geoff Lawton, whose Australian Permaculture design firm often deploys large earth moving equipment on client sites. He makes no apologies. But he stated the following in our [recent Planetshifter.com chat](#):

Willi: After the “swales and cob benches” are done, driven by low-tech design principles, permaculture comes down to love to me. How do you express love for the land and your clients?

Geoff Lawton: Appreciation of natural abundance in beautiful form.

Clearly, **heart and scale** are central parameters to Perm-Tech.

I have a shovel. You have a back-hoe. Are we digging Nature?

* * * * *

When I mention Perm-Tech, what ideas came to mind? Is gardening a technology? Seems like it could be according to the definition offered by Wikipedia (above).

Can you suggest 3 - 4 technologies that permaculture deploys? How about:

Compost, bio-char, swales and berms, A-frame for contours

* * * * *

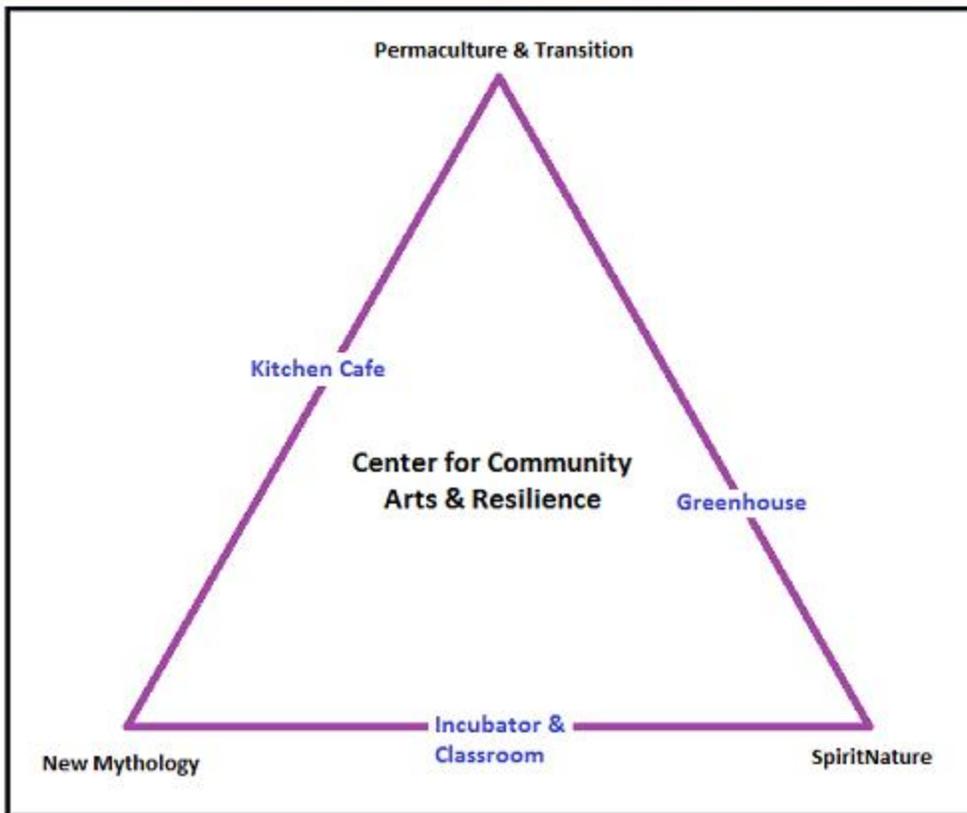
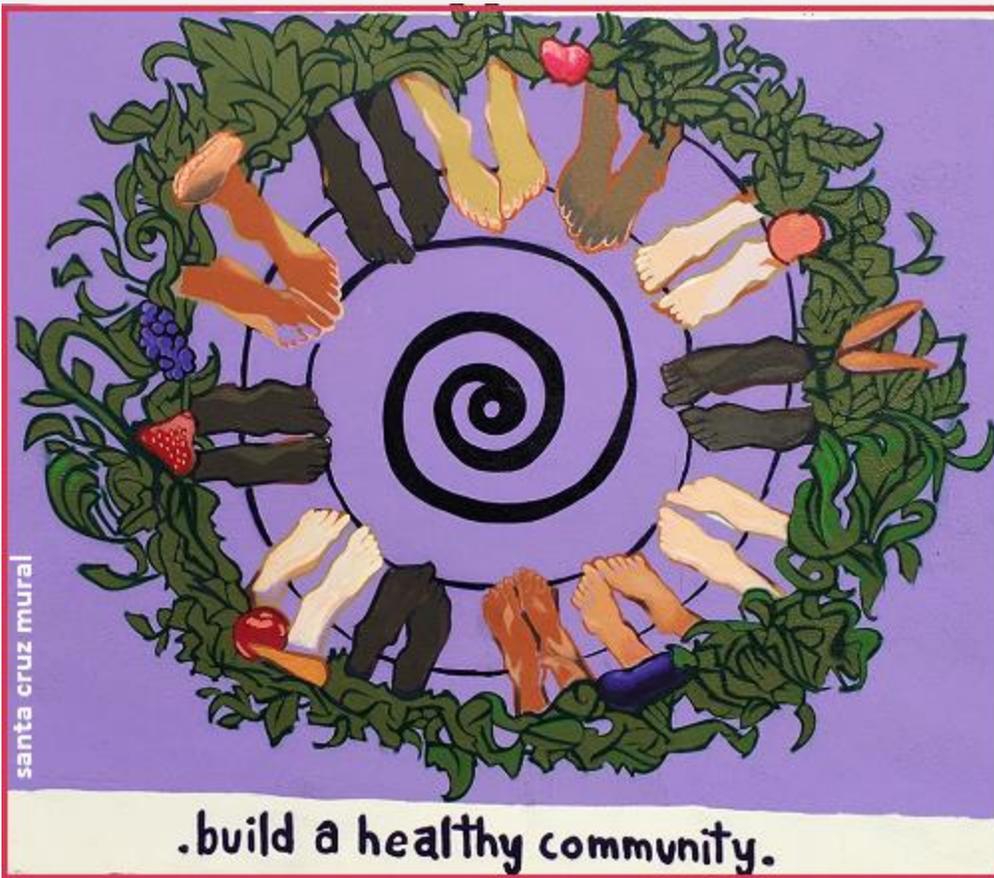
Questions to Consider -

1. Consider the Green-Tech sector, with its global investors and financial machinery. Can permaculture compete with its investors, publicity and Wall Street backbone?
2. Is the lack of large scale technology holding back traditional investment in permaculture?
3. Is Perm-Tech and the DIY movement, at root, “Sharing Technologies?”
4. Can you name a few “Perm-Tech” start-ups?

5. Do you see the current Perm-Tech tool kit as slowing the spread and efficiencies of permaculture?

6. How are resilience and Perm-Tech connected?

7. Do permaculturists take social responsibility for granted?



“Orientation: “Center for Community Arts & Resilience” - San Luis Obispo, CA. “Permaculture Willi Adventure #5” - [New Myth #89](#)

* * * * *

Permaculture Willi (PW) steps into the front door of the Center for Community Arts & Resilience (CCAR) and straps on a pair of [VR goggles](#) as orientation instantly becomes an initiation of edu-tech, stinky compost and deli treats. How to integrate the programs and tools with her own vision?

The 12-minute VR tour of the Center drives an engine of potentials. Each department is illuminated and prior student work is highlighted. The **New Mythology** wing supports both individual and community story writing classes with an eye towards [new global myth making](#). This is a rich database that supports “Cave Man to Norse to American Indian to our Post Chaos-Era” songs, poetry and stories. [Story Seeds.org](#) is a creative partner.

The second VR walk is hallowed ground for PW. The **Permaculture & Transition** wing is more like a [think tank](#) where resilience program and policies are debated. Students and guests address localization themes surrounding energy ownership, conservation measures and alternative, decentralized governments.

PW’s virtualized attention span is now directed at the **SpiritNature** wing, an [alchemic blend](#) of Nature, symbology and sounds. Many of the incoming students in PW’s class have signed-up with this focus as their major. There is a keen interest at CCAR to fire up new sounds and stories with music as the key bridge.

* * * * *

Virtual Reality phases into just “plain old meet and greet” for Permaculture Willi and the new students and parents. The **Kitchen Café** not only supports the Center staff and students but sells healthy food to the greater community who are always welcome. Drought resistant plants and non-GMO seeds are cultivated in the CCAR **Greenhouse** where the growing cycle and soil are turned into song and dance each quarter.

Orientation winds up in the center of the building, under a huge glazed roof. Herbs are hanging from the edges, drying to be processed and sold. Students present their work in this space and use it as an **incubator and classroom**.

A large banner hangs over the Permaculture & Transition wing entrance that shouts:

“Blend.”

* * * * *

Enjoy the first four Permaculture Willi:

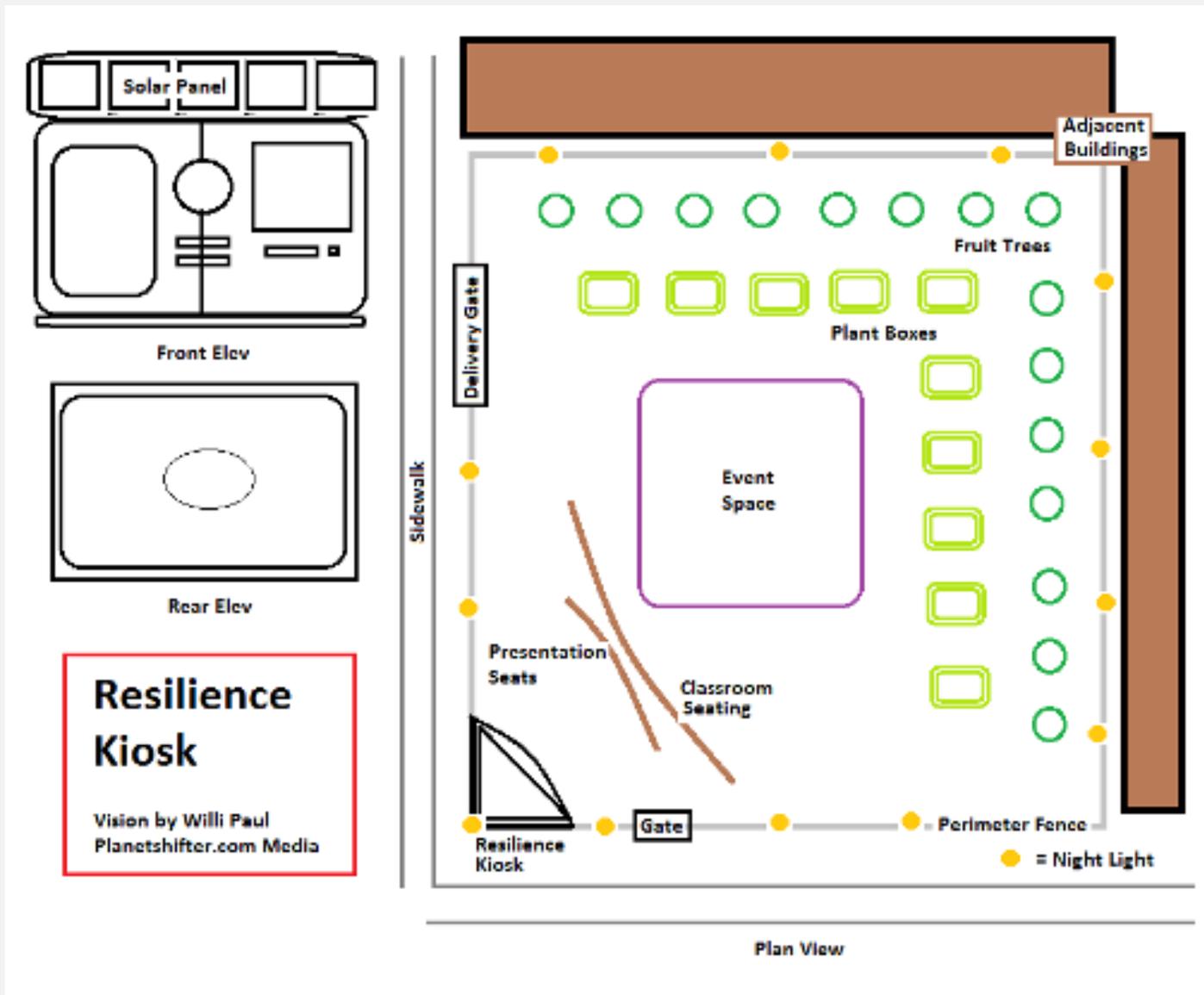
* [The Adventures of Permaculture Willi \(“P-Willi”\): The Glowing Labyrinth](#). New Myth #55

* [The Adventures of Permaculture Willi 2: Contest to ReCreate the Permaculture Logo](#). New Myth #56

* [The Adventures of Permaculture Willi 3: The Bababerry Trellis Prayer](#). New Myth #57

* [The Adventures of Permaculture Willi 4: The Big Seed Incubator](#) - New Myth #86

[“The Adventures of Permaculture Willi 4: The Big Seed Incubator” - New Myth #86](#)



[“Resilience Kiosk”](#) - Urban Permaculture / Transition Training Accelerator. Specification (PDF)

- 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 -

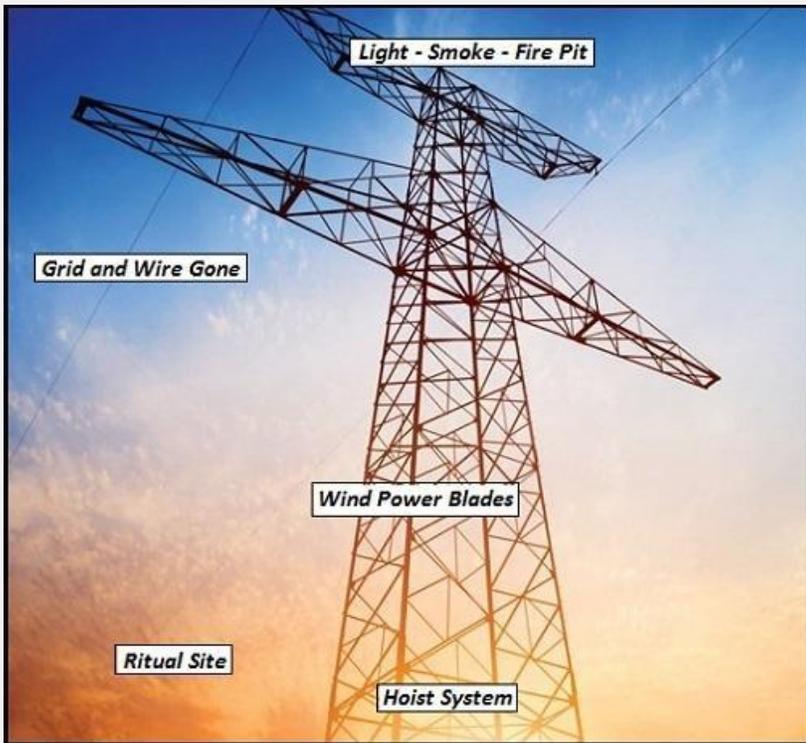
+ Permaculture Ethics: Community Care and Give Back

+ Transition: Sharing and Localization

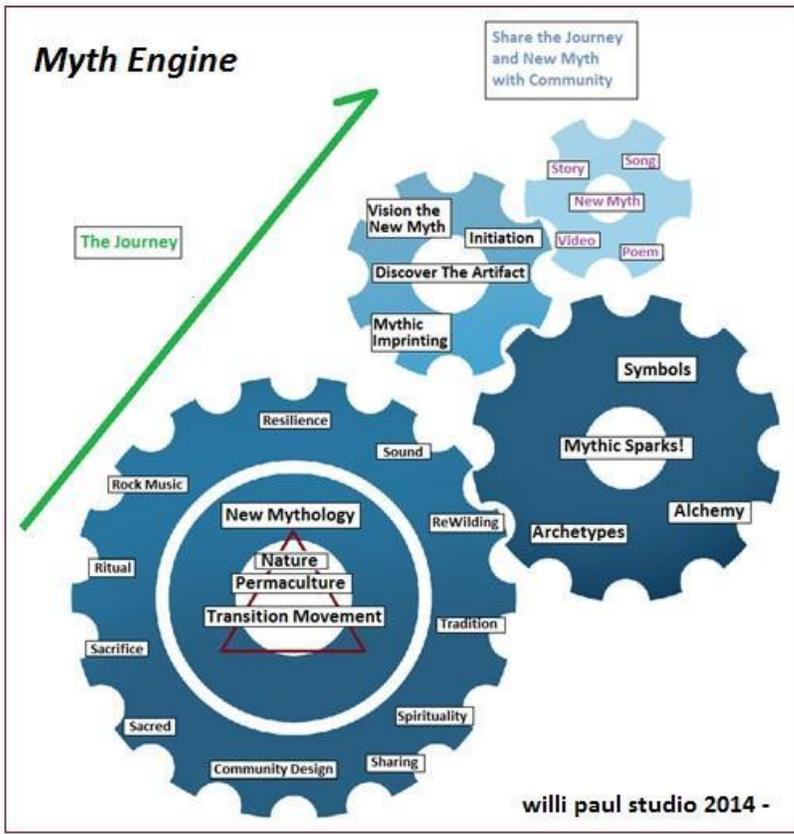
+ Creative Story Generator - [Neighborhood Mythology Program](#)

+ Inclusive, integrated, bottom-up

New Mythology



Mythic Artifact - The High Voltage Transmission Tower



- Myth Lab Journey Map -

i. Prelude: Excerpt - "The Stolen Wind Tribe of Cascadia Pass" - New Myth #27 by Willi Paul

I. Intro to Myth Lab #12

II. Seven Foundation Concepts and Movements Selected to Help Define the Resilient Human

III. Distillation: A List of Desired Characteristics of the Resilient Human

IV. Mythic Artifact: Re-Energizing the High Voltage Transmission Tower

V. The Mythic Engine

VI. Writing "The Tower of Fire and The Resilient Human"

a. Story Elements

b. Suggested Plot and Characters

c. New Myth #93: "The Resilient Human and the Tower of Light"

VI. Resources

VII. Questions for Youth

* * * * *

i. Prelude –

How SkySaw came to be in procession of a 265' tall air craft aluminum wind turbine from the broken Cascadia Pass Wind Farm west of San Francisco is still a mystery in 2018, many years after the grid crashed down around the Bay Area like a fallen hornet nest and the turbines were left for missiles of graffiti and decay.

A Tribe formed with local Light Network members who erected the machine on land that they were growing food on for barter. The power is for peaceful arts and crafts only. A spiritual lightning rod, a symbol for permaculture and a business coop maker, the turbine makes electricity for 5 local artisans and a never-ending security issue from the Dark troops.

Source: ["The Stolen Wind Tribe of Cascadia Pass. New Myth #27"](#) by Willi Paul

* * * * *

I. Intro to Myth Lab #12 -

The Myth Lab is a template for writing New Myths that identifies, tests and incorporates a mythic artifact. Myth Lab #12 builds a hybrid tale that many would call a Creation Story because it is concerned with the dawn of a new human being on Earth. The goal is to integrate permaculture, transition, Nature and sustainability with the values and struggles in the Chaos Age. The

Myth Lab is designed as an interactive, open source and iterative experience. One goal is clear: we need to build our own messages and new myths to support our new food and governance systems.

At the end of this process, you can read the result of Myth Lab #12:

“The Resilient Human and the Tower of Fire” AD 2029. New Myth #93.

II. Seven Foundation Concepts and Movements Selected to Help Define the Resilient Human -

In ecology, **sustainability** is the property of biological systems to remain diverse and productive indefinitely. Long-lived and healthy wetlands and forests are examples of sustainable biological systems. In more general terms, sustainability is the endurance of systems and processes.

Permaculture is a philosophy of working with, rather than against nature; of protracted and thoughtful observation, rather than protracted and thoughtless labor; and of looking at plants and animals in all their functions, rather than treating any area as a single product system. Building community and sharing are key ethics.

Transition Town Initiative differentiate themselves from other sustainability and "environmental" groups by seeking to mitigate these converging global crises by engaging their communities in home-grown, citizen-led education, action, and multi-stakeholder planning to increase local self-reliance and resilience.

DIY, or "Do it yourself", is the method of building, modifying, or repairing things without the direct aid of experts or professionals. DIY behavior can be triggered by various motivations including identity enhancement (craftsmanship, empowerment, community seeking, and uniqueness).

SpiritNature is a belief system where the Earth is held as a higher power, integrated as a protector, sacred and wild. A higher consciousness where humans are committed to saving Nature from human wrong doing. The opposite of greed, toxic technologies, resource exploitation and waste in general. (W Paul)

Social Responsibility is an ethical framework and suggests that an entity, be it an organization or individual, has an obligation to act for the benefit of society at large. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and the ecosystems.

Resilience is the capability of a strained body to recover its size and shape after deformation caused especially by compressive stress; and an ability to recover from or adjust easily to misfortune or change.

III. Distillation: A List of Desired Characteristics of the Resilient Human -

1. Diversity in social and economic systems and inter-personal relationships
2. Thoughtful observation in Nature
3. Engaging the community in home-grown, citizen-led education and actions
4. Making and repairing useful things without the direct aid of experts or professionals
5. Partnering with the Earth as an integrated higher power; a protector; sacred and wild

6. Maintaining an obligation to act for the benefit of society at-large

7. Learning and practicing the ability to recover from misfortune or sudden change

IV. Mythic Artifact: Re-Energizing the High Voltage Transmission Tower -

The Artifact is a Nature-Human combination with special powers and messages for the community. Examples include urban graffiti, an historic sculpture, or a permaculture garden. At base, artifacts are symbols.

A de-commissioned High Voltage Transmission Tower was selected as the Myth Lab Artifact because it represents the Capitalist values of “bigger is better,” corporate control of energy systems, and profits and its domination over Nature.

The Artifact’s role in New Myth #93 is to change an objects original use and create new ideas and meanings for the Post-Chaos Era community. Consider the following metaphors and symbols for the Transmission Tower:

+ A Tall Steel Tree

+ A Camp Geo-Marker

+ Scare Crow

+ 40 Mile Town Plan

+ Spiritual Protector

+ The Friendly Giant

V. The Mythic Engine (see graphic) -

The Myth Lab process incorporates one or more of the following “Big Ideas” from the Mythic Engine. Here are definitions from Planetshifter.com:

[Archetypes](#)

[Symbol](#)

[Sacred](#)

[Spirit](#)

[Tradition](#)

[Ritual](#)

[Sharing](#)

[Alchemy](#)

VI. Writing “The Tower of Fire and The Resilient Human” -

a. Possible Story Elements:

- + Steel Tee Pee
- + Light Guide
- + Mechanical Hoist to Top of Tower
- + Neighborhood Smoke Signals
- + Tower Fire Pit
- + Visual Sign and Trail Guide
- + Reduce, Reuse, Recycle
- + Steel from Other Towers for Village
- + Burning Man
- + Wind Power Blades Mid-Way Up Tower
- + National Grid Is Defunct, Only Local Alt Power Sources Now

b. Suggested Plot and Characters:

- + Courageous Leader
- + Two tribes in Sacramento Valley, CA
- + Promoting New Tradition and Ritual for Communities
- + Fall Harvest Food Sharing Event Between Neighbors
- + Biochar and Compost Mixing Ritual for Shared Enriched Soil Making and Seed Planting

c. Final: “The Tower of Fire and The Resilient Human” - AD 2029. New Myth #93 -

Gomani pulls the chain and rides the hoist to the fire pit, high atop the old steel electrical tower. Fire wood follows right behind, dangling just under his seat. He usually brings 3 or 4 log / kindling bundles up to the tower top as his dusk routine begins.

He packs away the burnt material from the last Light. He will take it down with him after his chores are down this eve. He thinks the pulley is a symbol of temporary ascension.

He lights the fire and speaks aloud a mantra he wrote:

+ Light Above

+ Below

+ Light Within

+ Give Us Direction

The fire burns bright for many minutes, an awareness message (“we are safe”), then Gomani sends a smoke signal message concerning the event for his neighbors tomorrow:

“COME AT MID-AFTERNOON” > “BLACK MAGIC DANCE” > “SAFE JOURNEY”

The idea to make a bruised farm land home using the old electrical tower as chimney, sentinel and gigantic clothes line was as resilient as it was pragmatic. The utility had mowed down a wide corridor around the thing for years and now the land said: “Plant here.” From atop the structure, one could see unobstructed miles; enemies and friends, alike.

This valley contains several small band of permies, pagans and Nature freaks, bound together by dirty DIY hands and transition hearts. They salvage and scrap and dig with their tools and grow food. This creates community and sharing. A soil circle.

* * * * *

Horses pull their friends from the southern lands on make-shift, flat-bed carts with big black truck tires. Children, seniors and men and women and dogs coming. Food from their harvest plus the bags of the black magic roll gently in the back. There is no track on the land, just a bee line to a picnic and a soil cheering.

The community meal is shared around the fire circle, kids running and seniors chasing. This gathering has been a tradition between the camps for years. Somebody muttered about Thanksgiving but most here would agree that such a money-bent and consumerist holiday was long gone. The ritual that binds the folks to the extended community and to each other here pertains to the mixing of the each other’s biochar-compost, that Black Magic.

A large tarp is spread-out on the ground and the teenagers from the two groups shovel this year’s biochar, compost and wood chip concoction into a central pile for others to mix. Alchemy indeed!

Both tribe’s use the ritual’s high nutrient soil as a green start for the next year’s planting.

* * * * *

Under the tower of fire, the community, not the individual, is the value-laden stakeholder in the Post-Chaos Era. And the community has the power to create traditions and rituals based on the sacred lands and recycled machines that litter it.

AMEN 2.

* * * * *

VI. Resources -

[“The Stolen Wind Tribe of Cascadia Pass. New Myth 27”](#) by Willi Paul

["Examples of Community Initiation, Community Tradition and Community as Hero in Northern California."](#) By Willi Paul, Mythologist

["Adding Resilience to Joseph Campbell's Four Functions of Mythology"](#) - Vision by Willi Paul

["Mythology and Resilience"](#) - A Conversation between Author & Painter Stephen Linsteadt and Mythologist & Transition Entrepreneur Willi Paul + PDF

["The Mythic Engine Kick-Starts a New Mythology.](#) Conversation with Mythologists Willi Paul and Shari Tarbet" + PDF

[New Book: "MythicWarriors: Reader and Myth Engine, Permaculture, Nature, Transition and the New Mythology. Interviews, Articles, New Myths and Messages from a Mythic Journey."](#) by Willi Paul and Planetshifter.com (iBook & PDF)

10 Elements of Modern Myths (W. Paul, updated 2016) -

1. Sci-Fi & Para-normal experiences
2. Universal struggle
3. Journey, Initiation, Community as Hero
4. Permaculture and Transition Values and Symbols
5. Eco-Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Artifact Initiated
9. New rituals and traditions
10. Rewilding

* * * * *

VI. Questions for Youth

- + When is black green?
- + Is Goman the conscious of the community - or is the community the consciousness?
- + Do the horses have the same symbolic power as the old tower?
- + Has the Chaos Era begun? What are the clues?
- + Do you have the Light? Where is it?
- + Have you met a Resilient Human?



[“Permaculture and the Rocket Stove Myth](#) - Light Fuel for the New Prometheus”

“A [rocket stove](#) is an efficient and hot burning portable stove using small diameter wood fuel. Fuel is burned in a simple combustion chamber containing an insulated vertical chimney, which ensures almost complete combustion prior to the flames' reaching the cooking surface.” *Also called Rocket Stove because of its huge potential to bring people together and to accelerate planetary consciousness.* (W. Paul)

* * * * *

The Classic Myth: “How Prometheus Gave Fire to Men” -

Written by [James Baldwin](#), based on Greek mythology

Many years ago, according to the stories told by the people of ancient Greece, there lived two brothers who were not like other men, or like the gods and goddesses of Mount Olympus. They were the sons of one of the Titans who had fought against Zeus and been sent in chains to the prison of the Lower World.

The name of the elder of these brothers was Prometheus (which means Forethought). Prometheus was always thinking of the future and making things ready for what might happen tomorrow, or next week, or next year, or even in a hundred years' time. The younger was called Epimetheus (which means Afterthought). Epimetheus was always so busy thinking of yesterday, or last year, or a hundred years ago, that he never worried at all about what might come to pass in the future.

Prometheus did not want to live amongst the clouds on Mount Olympus. He was too busy for that. While the gods were spending their time in idleness, drinking nectar and eating ambrosia, he was planning how to make the world wiser and better than it had ever been before.

So instead of living on Olympus, Prometheus went out amongst men to live with them and help them and he quickly noticed that they were no longer happy as they had been during the golden days when Kronos, the titan, was king. He found them living in caves and in holes of the earth, shivering with the cold because there was no fire, dying of starvation, hunted by wild beasts and by one another—the most miserable of all living creatures.

"If they only had fire," said Prometheus to himself, "they could at least warm themselves and cook their food; and after a while they could learn to make tools and build themselves houses. Without fire, they are worse off than the beasts."

Prometheus went boldly to Zeus and begged him to give fire to the people, so that so they might have a little comfort through the long, dreary months of winter.

"I will not!" said Zeus, "Not one spark will I share with them! For if men had fire they might become strong and wise like us, and after a while they would drive us out of our kingdom. Besides, fire is a dangerous tool and they are too poor and ignorant to be trusted with it. It is better that we on Mount Olympus rule the world without threat so all can be happy."

Prometheus didn't answer, but he had set his heart on helping mankind, and he did not give up. As he was walking by the seashore he found a tall stalk of fennel. He broke it off and then saw that its hollow center was filled with a dry, soft substance which would burn slowly and stay alight for a long time. He carried the stalk with him as he began a long journey to the top of Mount Olympus.

"Mankind shall have fire, despite what Zeus has decided," he said to himself. And with that thought, he snuck quietly into Zeus' domain and stole a spark from Zeus' own lightning bolt. Prometheus touched the end of the long reed to the spark, and the dry substance within it caught on fire and burned slowly. Prometheus hurried back to his own land, carrying with him the precious spark hidden in the hollow center of the plant.

When he reached home, he called some of the shivering people from their caves and built a fire for them, and showed them how to warm themselves by it and use it to cook their food. Men and women gathered round the fire and were warm and happy, and thankful to Prometheus for the wonderful gift which he had brought to them.

One chilly winter evening, Zeus gazed down from Mount Olympus and noticed fires burning cheerfully at the hearths of men and women in every village across the land. It did not take him long to realize that Prometheus had disobeyed him and given fire to men.

Zeus was very angry and ordered that Prometheus be chained to the side of a mountain to suffer there for all eternity. And there Prometheus stayed, thinking of the future, happy in the knowledge that he had given fire to men until he was one day rescued by Hercules, the mortal son of Zeus.

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I have two [rocket stoves](#) that I love to cook on, and part of the enjoyment is simply managing the fire, much like a guy at a campfire poking the wood.

Permaculture's Mythic Tool Kit -

I. [10 Elements of Modern Myths](#) (W. Paul, updated 2016) -

1. Sci-Fi & Para-normal experiences
2. Universal struggle
3. Journey, Initiation, Community as Hero
4. Permaculture and Transition Values and Symbols
5. Eco-Alchemy

6. Nature is Sacred

7. Threat of apocalypse

8. Artifact Initiated

9. New rituals and traditions

10. Rewilding

II. Rocket Stove Symbols -

Rocket Stove is a symbol of re-use, resilience, pride, community, energy-saving. Its fire provides warmth, and is visually soothing. Its light is a beacon of hope.

III. Rocket Stove Alchemy -

(transformation from one state to a new one)

As a portable burner, the Rocket Stove cooks raw food by rendering unburnt wood to charcoal. The Rocket Stove, through a political lens, can facilitate awareness of pressing social issues by bring folks together at community sharing events.

IV. The Rocket Stove as the Artifact -

The Artifact serves as a metaphor of a specific nature - human synergy and as a new story catalyst. Examples can include graffiti, a highway bill board, an historic sculpture, or a permaculture garden, that include special messages for the neighborhood.

V. [Rocket Stoves and Archetypes](#) -

One: Permaculture & Nature Archetype: A love to preserve unique landscapes for future generations. Mistrust of greedy, short-term land and energy developers

Symbols: Tree of Life, Permaculture logo, Yosemite, Seeds, Amazon Rain Forest, US Gulf Coast

Two: Permaculture & Nature Archetype: The hope to build sustainable systems in our local neighborhoods and towns. Fear of food and fuel shortages and fights for resources between neighbors and governments

Symbols: Crude oil on rails, GMO; Convergence and sharing expo events; neighborhood plans and [new rituals](#)

Fire is one of the basic elements, the nucleus of camp life, and fuels many DIY (back to basics) crafts for new neighborly sharing and commerce. The rocket stove is also a symbol of appropriate / sustainable technology, including the use of recycled materials in a cradle to grave ethic. It can be used for signaling over distances and deployed for local security. As an alt-campfire, the Rocket Stove brings people together for discussion and song and supports the "Community as Hero" idea: heat for all!

"In many ... [old legends, told around the campfire or a roaring hearth](#), can be heard the approach of galloping horses, the whispers of phantoms in ghost towns, the far-off sounds of pistols blazing, and the sighing moans of the winds drifting through the ancient trees of hunting, mining, and cowboy camps. American History is filled with folklore, Native American mythology, and real truths that make for wonderful campfire tales."

Permaculture as New Prometheus -

The classic Prometheus myth is not supporting any headlines in today's run and gun world. It is simplistic and unconnected and requires an update.

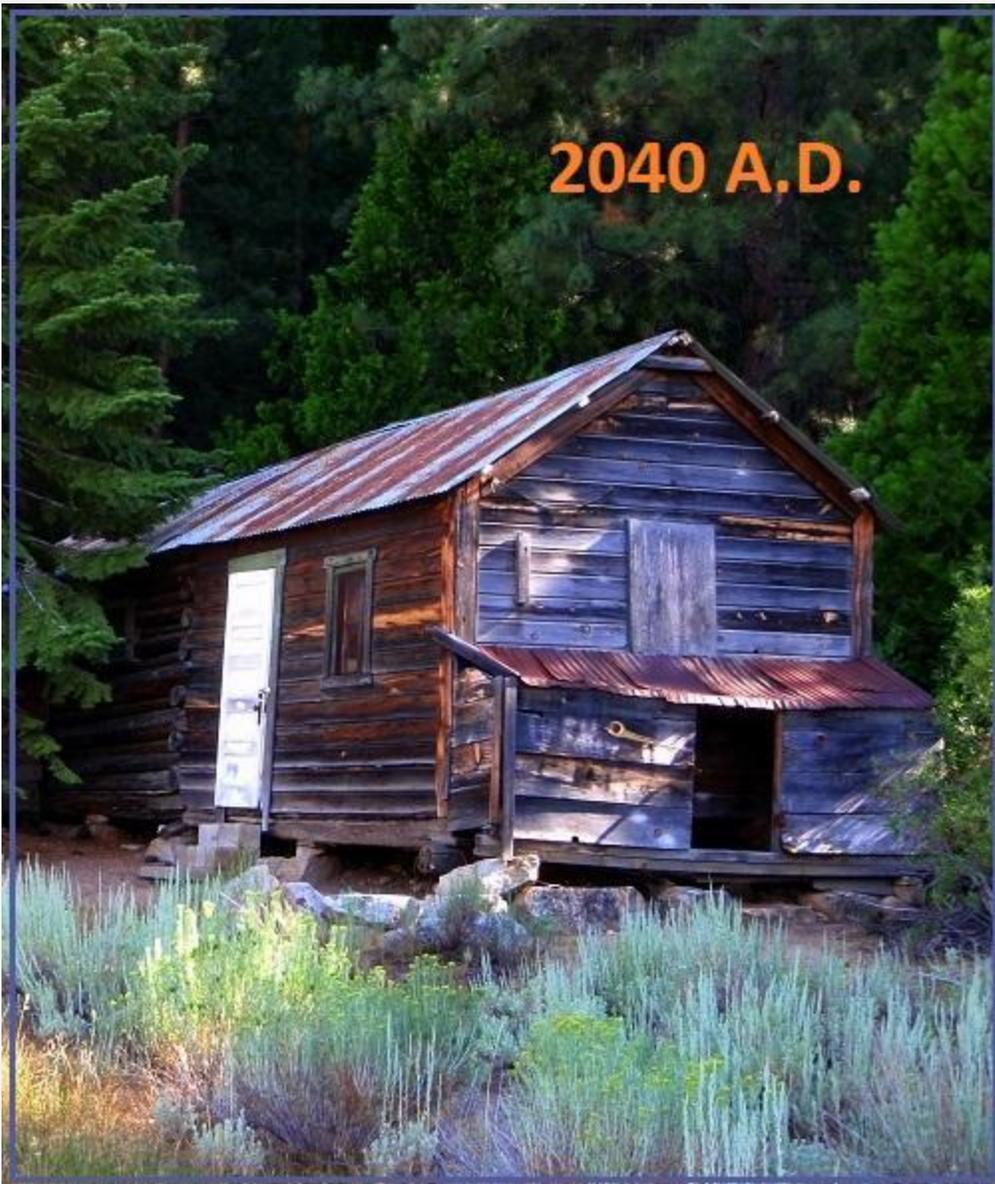
Now use the Prometheus myth as a story template to see how Permaculture can revive it for modern meaning and implementations. Permaculture as the new Prometheus – bringing new ideas thru its Rocket Stove and Design with Nature values. Is not the underlying message of the emerging Rocket Stove myth about sharing - not stealing?

People and technology have changed but fire hasn't. And the need for more community sharing has never been more critical. Why can we not connect the divorced twins, Survivalists and Permaculturists, through a little camp stove to share the feast?

Can you write the Rocket Stove Myth?

* * * * *

“... the [downside of clinging so fiercely to old myths](#) is that we can lose sight of a more compelling and timely ideal. What would that new cultural myth look like? I'm not sure, exactly, but I think it would celebrate the rich diversity of a country that values its flexibility and enthusiasm about the future; that can innovate its way out of a jam and absorb changes in the world while keeping its collective mind, culture, and commitment to freedom and opportunity open and intact. Anybody can be afraid of change. It takes an exceptional culture to manage evolving and complex social problems and embrace a changing demographic face,”



[“Permanent Convergence”](#) - Freedom Springs Homestead, 2040 A.D. New Myth 81

Note: This is Mr. Paul’s submission for the [“Writers and Artists Online Roundtable: Visions 2040” - 6/1 – 23](#). Presented by Planetshifter.com.

Jacob J. Marklee founded a toll bridge crossing the Carson River in 1861. He aimed to tap into the traffic from the silver mining boom at Silver Mountain City. On June 23, 1862, he recorded a land claim of 160 acres in Douglas County, Nevada. A boundary survey took place, and the property ended up being in California. In 1863, Marklee died after being involved in a gunfight. When the Comstock Lode discovery took place, the town of Markleeville was founded on the Marklee property. Today, the Alpine County Courthouse sits on the former property, which is listed as a California Historical Landmark.

Survival is the new silver. Water is the new Internet.

After the oil trains derailed, and the processed food war was toast, and the reading lights went dark, Alpine County was bankrupt. Four families from the Davis, CA area heard about the mass exodus from Alpine to the cities southwest and set out for saner existence. “Migration out and migration in.” They aimed northeast for Markleeville and the abandoned Grover Hot Springs State Park in search of community and some transitional shelter.

[Grover Hot Springs State Park](#) is located on the east side of the Sierra at the edge of the Great Basin Province, characterized by open pine forest, and sagebrush and meadows. The park has a pool complex with a hot pool and a swimming pool hot springs, a campground, picnic area and hiking trails.

The 18 refugees are Seed Savers, Storytellers, Food Forest Defenders, Permaculture Teachers, Child Care Providers, DIYers, Post-Techie - Post-Hippie Salad Spinners; a few Guardians of the Post-Chaos World.

The grid is now just boot tracks in mud. The New West will not download the Old.

“Why did these people leave this area, Pops?” asked Dillion.

“Panic. Fear. No plans to make the shift away from the unsustainable.” Shouted Rob.

The settlers began working with the surrounding land and the hot springs to integrate food crops, cob housing in transition to localized resource sharing and a rushed DIY life. Power poles and lines were re-purposed for shelter, garden edging and clothes lines. They blended water catchment, compostable toilets, food forests, water and pedal-power.

In an act of great cleansing and hope, they buried the former inhabitant’s fire arms, cars, trucks, lawn movers and thermostats in the adjacent abandoned rock quarry and constructed a community shelter with the remaining free rocks and boulders by the springs.

The cold pool was converted to a root cellar just before Winter hit and serves the clan well in keeping vegetables and other items from freezing.

Seed balls and rocket stoves, forever, Amen.

At the first supper meeting after the trek up from the Valley, teams were set-up to handle security, food foraging, child care and spiritual support.

“This is our first tradition.” Cooed Catherine. “We need to preserve the food that we carried up here and mix it with local edibles.”

“Community will be first in our symbolic database; the seasons of Nature our ritual auger.” People nodded. They did not consider this journey as a burden or an emergency but a long over-due shift in their consciousness and a change for the better for all of the Planet. They are in it for the long haul.

Certainly the “First 18” benefited from the infrastructure in the State Park but also from the canned food and household items in near-by, abandoned Markleeville homes and businesses.

“We give thanks and prayers for the people who left this place many months ago for an uncertain life in the urban geographies. They left here black and blue from the profit motive but we now choose sharing.” Lamented Rob.

“What should we call this camp?” Smiled Jenny.

“How about Freedom Springs?” suggested Wilt.

Freedom Springs, indeed!



[“Giger’s Harvest Tradition @ Root River”](#) - New Myth #79

Giger, former Prep Cook and L.A. Antiquer, now the ageless handy man at the “last resort” called OddFellows Park, cited between Forestville and Guerneville, Sonoma County, CA. Son of Merle and Biff Stormgate, he was born in 1958 in Stevens Point, Wisconsin. Besides a broken down stop sign and a shady grey 25 cent wash’n’dry, this Redwood bend in the road offers a boat dock for the tourists where Giger launches his annual fall trip to the family ruin on the Root River.

A pontoon boat decked out with Grateful Dead stickers and a propane stoked kitchenette and a blow-up sleeping pad; an oar and a tiny outboard propeller to navigate the flood prone Root.

It's time-off for Giger, 3 miles downstream at the old Stormgate summer McMansion, a food forest and berry batch is weighted with apples, peaches and blackberries. His rituals dance in a submerged dock; the fire pit and the river's shoreline. All give face to the Harvest Tradition.

A tradition, weaving time:

"The River is the future. Water is the one thing we count on around here for the crops and wine." He calls to the Black Bird on this bow. But the NorCal drought of the last 7 years and counting has almost killed what little farming forecasting he has culminated.

"I love that fire pit." Giger is a grass burner, in more ways than one. **"Fire is now."**

Mumbling now, he dribbles out something like: "That fucking old House." These days **Giger's past** is more akin to a barn yard rummage sale running down his paint peeled heart.

* * * * *

Please understand that this is an archetype-fueled redneck who lives in the **"The Inbetween"** spaces like the morning fog; the semi-yearly rising and climaxing of the Root flood water; like the sticky smoke from his fire pit; the cries of the old boards falling off the house; and the curvy dirt-spray in the shore line.

Giger knows all about this nature / conscious – unconscious border stuff.

His Symbols? "River - Shore / Bank - Fire Pit – House." **Artifacts.**

He dreams about his geography. He would explain what he thinks is his calling: that his life's **Journey is also is his Tradition.**

And throw in a few easy rituals for glue.

* * * * *

In many ways, Giger is like his old boat dock, sunken and decaying. A nice, old riparian growth. He loves to tell tour guests how the River is more akin to Time Travel – she gives us escape and shadow; a cool dive into mystery. He claims that the Root is the real Hero and thee Human / Nature interchange. Don't we all get that the River is multi-channel; a wildlife corridor?

But you must know that wondrous feeling from jumping off the edge of the boat and hitting the shore? 1 second of suspended life. Understand the transition between River and land. This is Giger's bioregion.

The pontoon party of one bangs all birds and beers to the bottom of the boat.

Let the rituals begin.

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Traditions are usually built on the backs of short-term, often seasonal rituals. Nature powered, often fire started.

Giger throws his fresh fish on the bank and ties up the boat with an old blue plastic rope. Over the next two days he will be busy with the **harvest ritual**: picking the fruit from the food forest and the berries from the co-starring thorny bushes. All are sealed in large ziplocks while the stems and leaves are piled next to the fire pit.

Evenings feature the **burning ritual**. The fire pit as caldron and alchemist. Dried grasses, leaves, old house debris and fish bones are up in flame and smoke. Giger gives thanks and sleeps next to the coals.

Fire Alchemy is the binder or spirit glue between “The Artifact, the Archetype and the Human.” The burnt and crusted Fire Pit material is a delayed compost – next year all these elements create a potent soil compost which Giger takes home to his garden.

Last year’ pit coal ritual is this years’ soil - bagged prize for the return.

In the **final ritual**, Giger lights a candle in the old house to gives thanks for a bountiful harvest and renewed spirit with a prayer for another safe river run next year.

He mutters: “Tradition is Hope is Connectedness is Binding Nature with Human Kindness...”

* * * * *

The Root River pontoon outboard engine wails. Giger? Refreshed.

Preserving a little **Spiritual Echo** until he repeats this Harvest Tradition Circle next year.

A Permaculture Fable



[“The Clothes Line Garden Club”](#) - A Permaculture Fable for Children

The life cycle of the Clinger family is geared to the Four Seasons

Planting seeds in the Spring

Watering the fields in the Summer

Harvesting crops in the Fall

Canning and repairing in the Winter

Round ‘n’ round they go...!

This spring Mom C. hands each kid a small paper bag of mixed seeds, collected from their farm.

“What’s what in this crazy collection of seeds?” they exclaim.

“We’ll see, won’t we!” smiles Mom.

* * * * *

Each kid gets a small batch of land out back by the clothes line to raise a garden and each ponders how to tell what plants and flowers the seeds will grow. Photos are taken. They even ask Jude, their farm manager, what to do. Right now, they have only so much dirt and so much compost for this journey.

Summer comes quickly to this part of the country and sprouts of various thicknesses, colors and heights are coming through the soil and up to the Sun. The water bucket is busy!

The small paper bags of mixed seeds are now “head scratcher gardens” of tree saplings, flowers, beans, potatoes - and many weeds!

* * * * *

Mom Clinger helps the little farmers sort and separate the baby trees from the vegetable shoots, and puts the flower starts in the long sun-faded boxes in the front of their house. She teaches them where each type of plant community grows best and congratulates them on their stick-to-it-ness.

“Do you remember which seeds grew up to be what kind of plant?” she laughs.

* * * * *

The Moral:

You may never know what ideas will be important to you until you love them to life! Or: Diversity can come in small paper bags.



[“The Secret Food Forest”](#) – New Myth 72. Inspired by the “Mythology, Spirit and Permaculture” Workshop @ 2015 Northwest Permaculture Convergence. PDF + [Video](#)

The Triad

Sunn makes tofu and watercolors her worlds in an old Jetstream trailer with her sometimes-big brother

Jake lives in an attic with a few mice and dust-topped boxes from relatives unknown

Roni lives above an ice cream shoppe, a telescope is his pillow

The three teenagers hail from the Alberta neighborhood, PDX, and hang together at the local summer arts school

The kids have an informal work for food thing going with Roberta, an elderly wise-woman friend with a permaculture-inspired garden

Composting, spot watering, weeding, harvesting and cooking fill their stomachs and keep all twelve knees and hands happy

The four see themselves as a Tribe (in a Tribe in a Tribe, etc.) The garden feeds them in multiple ways, in a seasonal dance and revolving tradition

A Tribe Mission

+ Exploration as Journey – Excitement as Initiation (alchemy)

+ Their Goal is to share findings with the community Hero

“Today it is time to find the passage to the Secret Food Forest,” she exclaimed The trio wondered if Roberta had eaten the forbidden mushrooms or something!

“Find the Secret Food Forest, then” She drew them a whisper map in the soil around her chicken coop A diagram that was soon invisible by footprints

What the explorers did not know at that time was that a heart is involved

“Sit in a circle”

“Close your eyes and connect your hand”

Now chant: “Sea Soil Land Salt” “Sea Soil Land Salt” “Sea Soil Land Salt” “Sea Soil Land Salt”

“You can return back to the garden in the same way”

Jake, Roni and Sunn stared in wonder at the plants and animals in the Secret Food Forest. The messages came in chunks, supercoded in Nature’s bliss:

< **Beauty is diversity is resilience** > A sacred place Lost Perfection Healthy Cycles Outside Time and Space
.... PDX Utopia Eden and God Getting Called Safety, Sanctuary dodge + crawl < **Symbols** > Seeds
.... Fruit Key Hole Design Mandala Light and Dark symbiotic guilds peace symbol yin yang
.... barbwire fences < **Sacred Ground** > Birth Life Death Cycle Mystery Shadows Truth Authenticity
Living the moment Life Force Energy Spirit Planting the seeds Respect Thanks and Praise < **Resilience** >
.... Dandelion fights back Kids falling out of trees, again and again connection to land Wildlife Natural
composting Songs of birds < **Guarding the Gate** Pact of secrecy Bond between 3 kids Journey of
consciousness every rock and plant has a story Free Imagination Sharing the secret while maintaining the sacred
.... Keep a tiny soil sample; water sample; seed sample in a neckless The Secret is your Hearts

The Community Heroes Return

“Sit in a circle.”

“Close your eyes and connect your hands.”

“Sea Soil Land Salt” “Sea Soil Land Salt” “Sea Soil Land Salt” “Sea Soil Land Salt”

They return with a wink to the backyard garden in Alberta PDX, all hugs to Roberta

Writing down the codes on their Apples

The kid’s begin their creation stories and parallel lives

New circles to trust