

red white black & blue



2017 eBook #37 sampler from willi paul studio / planetshifter.com

contents

prelude: REM

the new mythology

social responsibility

permaculture / transition

kids media

resilience

visioning

community building

interview

The time to rise has been engaged
You're better best to rearrange
I'm talking here to me alone
I listen to the finest work song
Your finest hour, your finest hour

Another chance has been engaged
To throw Thoreau and rearrange
You are following this time
I beg you not, beg to rhyme (blow your horn)
Your finest hour (blow your horn), your finest hour

Take your instinct by the reins
Your better best to rearrange
What we want and what we need
Has been confused been confused (blow your horn)
Your finest hour (blow your horn), your finest hour

Take your instinct by the reins
Better best to rearrange
What we want and what we need
Has been confused been confused (blow your horn)
Your finest hour (blow your song)
Your finest hour (blow your horn)
Your finest hour (blow your song)
Your finest hour



[“Soul Gate: Symbols and Archetypes in the Chaos Era” – Lesson Plan](#) from [Willi Paul Studio / Planetshifter.com](#)

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Contents -

Prelude - Symbols of Myth-tech from Silicon Valley

Introduction

Symbol Data from 12 Organizations

- Observations

Archetypes

- List of Proposed Archetypes

Questions

Additional symbol and archetype resources

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Prelude -

Willi: What are some key symbols of myth-tech from Silicon Valley?

Tim Hinchliffe: These symbols appear everywhere, but they are not always recognized. We seem to have a collective amnesia that researchers like Graham Hancock and psycho-analysts like Immanuel Velikovsky speak about. This amnesia, often by way of catastrophe, has made us forget about the interconnectedness of all things. Business logos are symbols that hearken back to Babylon, and we see logos with circles, gods, pyramids, and stars, but we have forgotten where they originated. But to speak of key symbols of myth-tech from Silicon Valley, you have flying chariots in Amazon Delivery drones, and the Internet as a repository of our collective knowledge can be likened to Prometheus in his quest to bring the light of knowledge to the people - the proverbial fire. Technology can be likened to magic talismans of myth that helps the hero in his journey of self-discovery. Developers are the modern demigods that create magic with their mysterious language of code. Entrepreneurs can be the new gods of creation as well. There are many, many symbols of myth-tech in Silicon Valley.

Source: "[Selling the Myth-Tech Code](#)" - Article and Interview: Tim Hinchliffe (Sociable.co) - by Willi Paul (Planetshifter.com)

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Introduction -

The study of values and symbols is a complex affair, even for the mythically-inclined. In this investigation, 12 large organizations (see illustration) are analyzed. Names, logos and slogans can have symbolic power. Ask yourself: does the organization practice what it's symbol preaches?

Each organization, whether for-profit or not-for profit, is scrutinized by 6 data points:

Organization, Focus, Slogan/Motto, Symbol Description, Nature Values, and Sacredness

* * * * *

Symbol Data -

[ONE]

Organization: ADT Home Security

Focus: Security Technology

Slogan / Motto: Making sure that your family and personal stuff are secure and there is no threat to your home

Symbol Description: Pill or Shield

Nature Values: None

Materialism: High **Sacredness:** Low

[TWO]

Organization: Apple

Focus: Entertainment and Communications Technology

Slogan / Motto: Anything you can do, you can do better

Symbol Description: Partially Eaten Fruit

Nature Values: Experience Recorder Technology

Materialism: High **Sacredness:** Low

[THREE]

Organization: Dropbox

Focus: Data Storage

Slogan / Motto: Securely share, sync, and collaborate

Symbol Description: Empty. Pen Blue Box

Nature Values: None

Materialism: High **Sacredness:** Low

[FOUR]

Organization: Sierra Club

Slogan / Motto: Explore, enjoy and protect the planet

Focus: Protection of Nature

Symbol Description: Yosemite and Tree

Nature Values: High – Protection of Natural Resources

Materialism: Low **Sacredness:** High

[FIVE]

Organization: John Deere

Focus: Residential and Commercial Property Maintenance Technology

Slogan / Motto: Nothing runs like a deere

Symbol Description: Jumping Male Deer with Antlers

Nature Values: Low – Manipulation of Natural Resources

Materialism: High **Sacredness:** Low

[SIX]

Organization: Cisco Spark Depot - Webex

Focus: Business Collaboration Software

Slogan / Motto: Integrations and Bots

Symbol Description: Simple Knot or Inter-locking Circles

Nature Values: Low

Materialism: High **Sacredness:** Low

[SEVEN]

Organization: Monsanto

Focus: Bio Technology

Slogan / Motto: innovation collaboration speed

Symbol Description: DNA Manipulated Seedling

Nature Values: Low

Materialism: High **Sacredness:** Low

[EIGHT]

Organization: Microsoft

Focus: Personal and Business Software

Slogan / Motto: Be What's Next

Symbol Description: Organization Chart

Nature Values: Low

Materialism: High **Sacredness:** Low

[NINE]

Organization: Natural Resources Defense Council (NRDC)

Focus: Protection of Nature

Slogan / Motto: The Earth's Best Defense

Symbol Description: Bear in Green Forest

Nature Values: High

Materialism: Low **Sacredness:** High

[TEN]

Organization: Shell

Focus: Oil and Gas

Slogan / Motto: Securely share, sync, and collaborate

Symbol Description: Yellow cartoon ocean shell

Nature Values: Low

Materialism: High **Sacredness:** Low

[ELEVEN]

Organization: Lockheed Martin

Focus: Military Weaponry

Slogan / Motto: We never forget who we're working for

Symbol Description: Mobile Rocket Launcher at War

Nature Values: Low

Materialism: High **Sacredness:** Low

[TWELVE]

Organization: Wells Fargo

Focus: Personal and Institutional Finance

Slogan / Motto: Diversity and Inclusion

Symbol Description: Old West Stage Couch

Nature Values: Low

Materialism: High **Sacredness:** Low

Observations -

Symbols lie.

But how do you know?

The main psychological message resulting from the data surrounds the unending fight between the capitalists (exploiters) and the protectors (healers). Lockheed Martin, Shell, Monsanto and John Deere all rank low on sacred and high on materialism. It could be argued that often corporate America is pushing cartoon symbols,

sloganeering in peaceful tones, but waging war on humans, the environment, or both. The groups fighting them score high on Nature and scared values.

This symbolic schism is important as we channel modern archetypes in the next section. When a symbol misrepresents your true mission and values, this information can be transmitted and stored in the subconscious through the conscious mind.

Negative values can create toxic symbols that contribute to negative archetypes. And corrupt mythologies.

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Archetypes -

“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.”

The [concept of Archetypes](#) has been around since at least the time of Plato, who believed that archetypal patterns were imprinted upon the soul at the time of birth, and that the soul then played out these patterns.

How do we hear or see archetypes? The messages are feelings through poems, images, and music video. Content with dynamic mystery that transmutes from the permeable boundary between the subconscious and consciousness - “the compost of the archetypes.”

Today, computers and the internet accelerate global data sharing, symbolic messages and archetype translation and expression between the collective conscious and collective unconscious. Symbols can carry deeper messages and may connect us back to older messages or ferment new visions.

Apple’s once bit corporate symbol could lead one to Eve’s role in the Garden of Eden or the rainbow swag of the Pride movement? Do you care? How about the stage coach and the horses on the Well Fargo logo? Has this image changed your point of view on the bank’s ongoing criminal activities? Do you trust them less now?

One could argue that the 12 symbols selected for this investigation have obvious meanings at face value. Do clever slogans/mottos conjure up deeper meanings from the archetype pool? Or is it that some citizens have lost the ability to grasp this information while others are manipulating it? Are archetypes bound with the trademarks?

In compassion to instinct (an individual experience), archetypes come from a power source that connects us to pre-human times and beyond and be expressed through the internal dialogue of an artistic encounter or the enjoyment of Nature.

Lost or corrupt archetypes break the connection to our shared unconsciousness and ultimately to our souls. What happens when we misrepresent our symbols and archetypes and promote a corrupt consciousness?

Global chaos.

List of Proposed Archetypes (positive and negative) -

1. The ancient fight between “good and evil” is now “profit taking by a few and dwindling, polluted resources for the rest”
2. For-profit advertisers are serving-up corrupt values to clueless consumers through false narratives
3. The lack of a global climate action plan is deepening our depression and our hope for a livable future
4. Smart phones, space rockets and hybrid cars will save us (but who afford them?)
5. Christianity vs. Muslim are on the apocalypse channel
5. We can respect Nature and share the harvest surplus with permaculture values
6. People don't kill people, drones kill people
7. We are powerless to the evils of Trump
8. Screens are an extension of our brains and the Internet never lies

Questions –

- (a.) Archetypes, symbols and new myths are one big ecosystem made of multiple critical feelings, values, lessons and stories. Can one corrupted symbol wreak havoc on the collective unconscious – collective consciousness? Example?
- (b.) What are the values and symbol(s) in your neighborhood?
- (c.) Are there really any new symbols? Archetypes?
- (d.) Can you experience a story without a storyteller and an audience?
- (e.) Is personal (or home) security sacred?
- (f.) What are the values and symbols in Nature? In agriculture?
- (g.) Who is your protector?
- (h.) Do we need more sacred companies, goods and services?
- (i.) The NRDC motto is “The Earth's Best Defense” – against who?
- (j.) Lockheed Martin's slogan is: "We never forget who we're working for" – who is that?
- (k.) How are symbols and archetypes helping to create the new mythology? Consider this stream:

values > symbols > traditions & rites > archetypes > initiation > journey > community hero > mythology > values 2.0 ...

(l.) Are we justifying destroying Nature by using corrupt archetypes? Examples?

(m.) When do cultural artifacts as like symbols?

Additional symbol and archetype resources -

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

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

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

[“Examples of Community Initiation, Community Tradition and Community as Hero in Northern California”](#) by Willi Paul

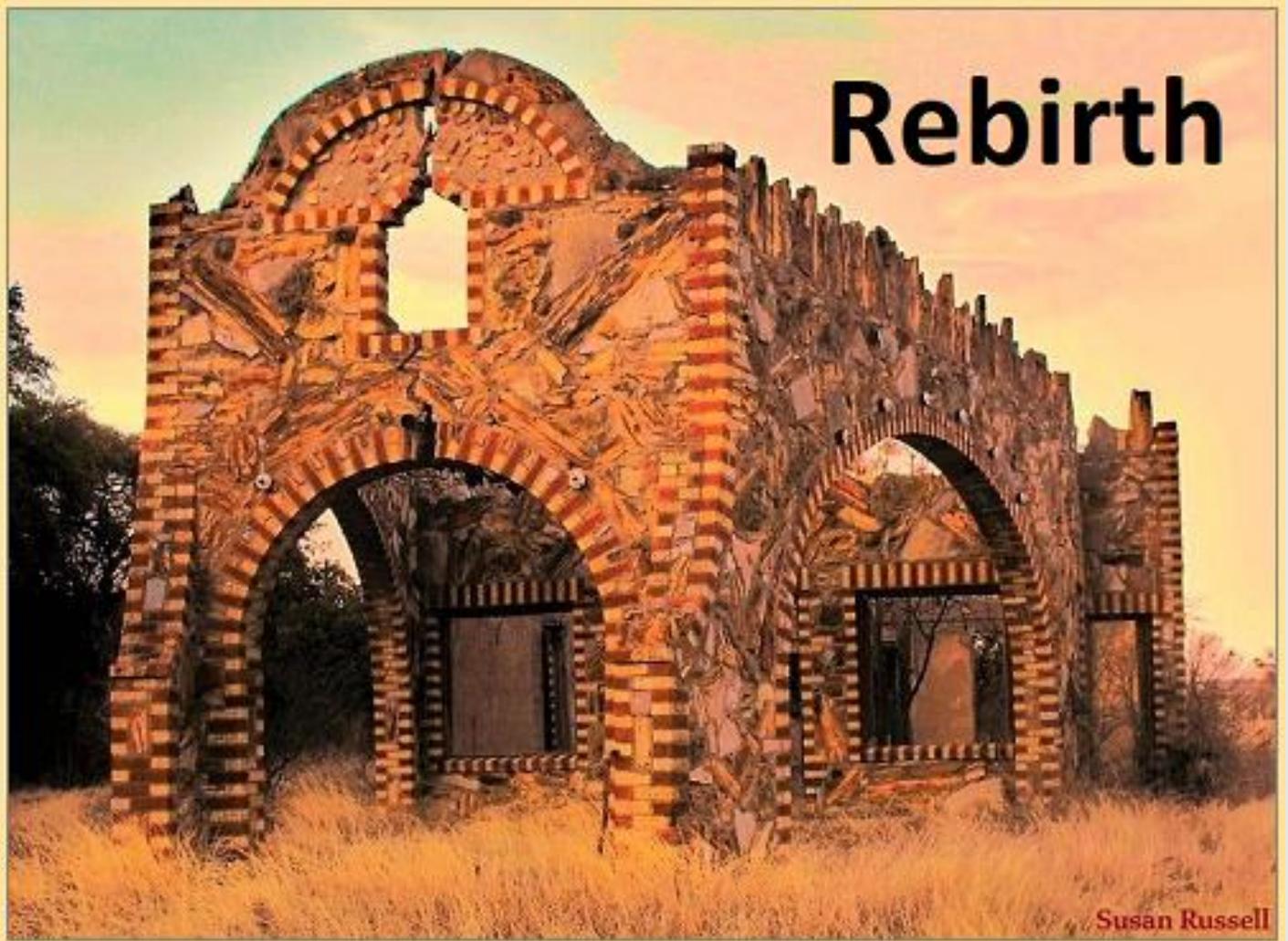
[“Trump the Anti-Christ” – Foreshadow](#) by Willi Paul

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

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

10 Elements of Modern Myths -

1. Sci-Fi & Para-normal experiences 2. Universal struggle and narrative 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 (W. Paul, updated 2016)



[“Accelerating Social Responsibility \(CSR\) and New Mythology”](#) - [“Glen Rose Perm-Tech Incubator - New Myth #97”](#) by [Willi Paul Studio / Planetshifter.com](#)

“In my meanderings around the US I have sought out [old gas stations](#). Many are being used by other businesses—auto repair is a popular repurposing, but they run the gamut from thrift stores to funeral homes. Others are vacant but still reusable. And some are just plain falling apart. Each was once a place where our automobile culture stopped for its fossil-fuel fix, maybe just a few years ago or maybe decades ago. They are all over the place, easy to spot once one starts looking. Just look for the overhang, the columns and evidence of the concrete pump ‘island.’”

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- Foundations -

[1.] **Social responsibility** (CSR) is an ethical framework that suggests that an organization or individual has an obligation to act for the benefit of society at large. CSR is a duty every individual has to perform to maintain a balance between the economy and the ecosystem.

[2.] CSR powers **Resilience** - the empowerment of being aware of your situation, your risks, vulnerabilities and current capabilities to deal with them, and being able to make informed tactical and strategic decisions to maintain balance and health.

[3.] [10 Elements of Modern Myths](#)” (W. Paul, updated 2016): 1. Sci-Fi & Para-normal experiences 2. Universal struggle and narrative 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

- Accelerating Social Responsibility (CSR) and New Mythology -

Discussion Points:

- * CSR’s mission includes the responsibility to record and preserve social trends, art and stories for the next generation.
- * Social Responsibility is grounded in resilience - also a key source of inspiration for New Mythology in our time.
- * CSR is a universal template for ethics – CSR is community-based as is New Mythology.
- * CSR and New Mythology are sources of universal ethics and are evolving to support all people’s rights on the planet.
- * Environmental laws and policy are helping to shape new stories and myths as are business stories and documentaries.
- * Artifacts reveal ethical choices and toxic journeys - real / physical (old gas station) and behavioral (leaving messes to next generation) records.
- * CSR and New Creation Mythology are combining to teach: “Abandonment > Struggle > Rebirth > Community.”
- * Business, Political and Natural Ecosystems are now integrated. Nature as Sacred is a universal hybrid ethic emerging now.

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- New Myth #97 - “Glen Rose Perm-Tech Incubator”-

SunOil is long gone, bankrupt for eons, who left the Rose dusted with toxic soil and crooked smiles, easy prey to the green fangs in Austin. Everyone wants a solution for the decaying gothic gas station dissolving at the intersection of Smith Rd. and HW 13. Good bones but no guts. Fossil Rim Wildlife Center and Dinosaur Valley State Park are attracting less and less screen toting tourists these days and the high school kids want to do something now for their lost generation.

A lefty coalition including the Senior High School Solar Engineering Group, 4H, Somervell County Ag Agency, The Dallas Metro Chapter of the Sierra Club, the Wednesday Night Book Club at the YWCA, plus tons of townies put an initiative on the local ballet for a permaculture-based solution for the gas station. Because SunOil forfeited the building and land, the City welcomed the hands and contributed to the improvements.

As a force of change, Permaculture has its share of baggage. While many practitioners see a global food strategy, many others pass it off as new hippie gardening. It’s ethics and principles preach building community

and sharing the harvest. But you also hear that it's a top-down, white man's game too often. But no one in Glen Rose is worried about the color of your skin, just how thick it is.

As an artifact in dire need of initiation and a new story, the mosaic-laden building skeleton is deemed sound by the City engineer. The design and construction committee found and installed recycled windows from a Fort Worth skyscraper failure. The floor is now a cool, polished concrete slab with decorative stones from nearby Big Rocks Park. Once a community eye-sore, the station is now all heart; a Hero. The kids packed a new corner stone with CD's, email memos and southern rock memorabilia for Earth Day 3000. The local paper declared the Glen Rose Perm-Tech Incubator sacred ground. A State of Texas historic designation sealed it.

The Town voted to include that the history and technology of the oil industry should be leveraged for a new, greener path forward. The coalition arrived at the startling goal of not stopping at tool rentals and cooking classes and went beyond an initial soil remediation patent to see how this hybrid technology could help clean the polluted air of refineries and other corporate polluters in Texas. The "Perm-Tech Compost Spinner" was invented at the Incubator to clean and separate bad soil and then blend it with refined compost and recycled computer parts. This substance is now added to green air filter technology to scrub CO2 and other airborne toxins from factory towers.

The buzz at this Sunday's pot luck picnic is not the article about the Incubator in Nano-Permaculture Magazine or the girls' softball team win at State, but the Tuesday visit from the Tesla Innovation Team.

Everybody is wearing green.



[“Sun2Soil” - Dissolving Nutri-Membrane \(SSDNM\)](#) - A [Perm-Tech](#) Innovation from [Willi Paul Studio/Planetshifter.com](#)

“Sun2Soil” - Dissolving Nutri-Membrane (SSDNM)

SSDNM is a light weight, ultra-thin, photo-sensitive and nutrient rich membrane composed of processed organic compost and soil enhancing nutrients.

First, the SSDNM technology supports green jobs as workers are needed to combine and manufacture the collected compost and soil enhancing nutrients into a membrane for use on organic farms and home gardens.

Employment is offered at a second time in the field when the Nutri-Membrane is placed on top of the newly planted field and slowly dissolves naturally with sun and water, helping to keep the moisture levels high underneath the membrane until the seedlings break-through the soil and emerge into the open air. Some ingredients in the membrane are also directly absorbed by the leaves of the seedlings.

At this stage, the membrane breaks apart from the shoots and falls into surrounding soil, releasing the remaining life nutrients from the Sun2Soil membrane. SSDNM works naturally with any crop.

The Sun2Soil Dissolving Nutri-Membrane technology is especially scaled for neighborhood permaculture grow projects, urban gardening and family food production that protect community, jobs and Nature.

Challenges include selecting and sourcing the right nutrients, along with soil testing and locating a steady reservoir of organic compost. Also, can the membrane be made on locally, on site, to close the loop?

For more information about research and community investment opportunities –
Please contact: willipaul1@gmail.com



[“Demo for Animated Kids Cartoon Show”](#) - [“Permaculture Willi - Hawk Drone @ Food Forest”](#) from [Willi Paul Studio/ Planetshifter.com](#)

Enjoy the Story:

[“Permaculture Willi - Hawk Drone @ Food Forest”](#)

2D Animated Cartoon (Demo)

135 - sec. length

Narration: Willi Paul and Malou Carreon

Partnerships / PR: willipaul1 @ gmail.com

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Food Forest- (gardening) is a low-maintenance sustainable plant-based food production and agroforestry system based on woodland ecosystems, incorporating fruit and nut trees, shrubs, herbs, vines and perennial vegetables which have yields directly useful to humans. Making use of companion planting, these can be intermixed to grow in a succession of layers, to build a woodland habitat. See Permaculture.

Original Script – 7 Scenes with Creative Elements -

SCENE ONE

Ariel Shot via Drone ~ 100’ high over landscape

View path from residential neighborhood to food forest project (FF)

P-Willi is walking thru the gate as a tiny spec

SCENE TWO

Mid Shot ~ close-up

P-Willi approaching FF holding drone machine that is disgusted as a hawk

P-Willi playing with tablet – using app for the flight

SCENE THREE

100' high over landscape

Drone exploring aspects and layers of FF

SCENE FOUR

Mid Shot

Close-up of tablet screen showing “live” video of

Drone exploring aspects and layers of FF

SCENE FIVE

Close-up

P-Willi enters instructions into tablet

SCENE SIX

Mid Shot

Drone descends and meets P-Willi at the target fruit bearing bush

SCENE SEVEN

Mid Shot

P-Willi gathers fruit for neighborhood event

P-Willi sends drone home

SCENE SEVEN

Mid Shot

P-Willi leaves FF and exits back thru gate

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Six Adventures of Permaculture Willi

“Permaculture Willi - Drone Rising @ Food Forest”

2D Animated Cartoon (Demo)

<https://youtu.be/GAVGn81fkM0>

The Glowing Labyrinth

<http://www.planetshifter.com/node/2188>

Contest to ReCreate the Permaculture Logo

<http://planetshifter.com/node/2192>

The Bababerry Trellis Prayer

<http://www.planetshifter.com/node/2195>

The Big Seed Incubator

<http://www.planetshifter.com/node/2376>

Orientation: "Center for Community Arts & Resilience" - San Luis Obispo, CA

<http://www.planetshifter.com/node/2397>



Nature



antivirus



bark



centerspace



cheeta



cloud



e conduit



hibernation



together



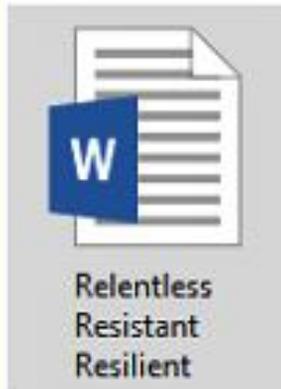
e conduit



owl



PR



Relentless
Resistant
Resilient



Exploring
Sustainability in
Technology &
Nature

Relentlessly
Resistant in
Resilience - Willi
Paul Studio



server farm



surge protector

surge

kid's video

"[Relentless Resistant Resilient](#): Exploring Sustainability in Technology & Nature" - [Children's Edu-Video](#) + Questions. [New Myth #95](#). By [Willi Paul Studio](#) / [Planetshifter.com](#)

Hey Folks - The video is [right here](#)!!

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You are Relentless!

not quitting; maintaining the course

You are Resistant!

pushing back under pressure

We are Resilient!

your family responds to changes together and recovers quickly

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Technology Sounds -

Server Farm

BerberFarmyard2.wav
acclivity

Electrical Conduit Electricity

deleted_user_7146007

Cloud Data Storage

Wind in a tree in the Mojave Desert (California, USA)
felix.blume

Anti-Virus Protection

boxing with bag
alebrujo

Surge Protector

Fog Horn.wav
CGEffex

Nature Sounds -

Thick Bark - Thick Skin

Scfi_Electric_Hum_01.wav
xixishi

Owl's Night Vision

Evening Glade.wav
NLM

Cheetah Speed

Fast Car Drive

produktes

Hiberation - Grizzly Bear

Growl (CDistorted).wav

djfroyd

Lightning Burns - fire creates conditions for new growth

Lightning Strike

Turrus

[Thank you [Freesound.org](https://freesound.org) sound artists]

Questions -

1. Break into small groups and come up with your own definitions of:

+ Relentlessness

+ Resistance

+ Resilience

2. What helps you learn new material the best?

3. Are the captions helpful?

4. What doe tree bark feel like?

5. Should the accompanied sounds make literal sense?

6. The key production elements are text, picture and sound? Want to do you a voice over for a future Studio project?

7. Are you doing “the sustainability” around the house and yard? At school?

8. I suspect that grizzly bear hibernation involves a lot of snoring. Agree?

9. Compare the noise and security of a barn yard to a server farm!



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

- 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 an house of merchandise.

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

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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.

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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 is 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.

* * * * *

Bios –

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.

Willi Paul

willipaul1 at gmail.com

As Principal of [Willi Paul Studio](#), Willi partners with companies and individuals to provide custom contract media services including articles, interviews, edu-videos, roundtables and eWorkshops. He co-develops and expands each clients' creative vision and excels in delivering content in a captivating and authentic way. His target clients are Start-Ups, B-Corps, Incubators and Non-Profit Organizations.

[Planetshifter.com](#) is an online community magazine, diverse database and outreach network that launched on Earth Day 2009. Planetshifter.com provides a deep database and wealth of information that includes 225 thought leader interviews with leading mythologists, permaculturists and artists, 1700 articles, 92 New Myths, 33 eBooks and 157 videos. As a globally-connected writer and activist in the Sustainability, Permaculture, Transition, SpiritNature, and New Mythology sectors, Mr. Paul is a visionary for the new global mythologist. Please find him on [Facebook](#), [LinkedIn](#) and [DPA.com](#).



Rhamis Kent
Co-Director

“Global Permaculture not Politics” – Interview with [Rhamis Kent](#), Co-Director, [The Permaculture Research Institute](#) (Australia & USA). By [Willi Paul Studio/ Planetshifter.com](#)

“Our task is to discover the role we each are supposed to play and do it to the best of our ability. We aren’t all equipped to do the same things. But whatever we’re individually capable of doing, we are charged with doing the utmost with it. That is the ultimate tribute and how we leave our individual mark – ideally, in the service of something that’s bigger than us.” Rhamis

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Interview with Rhamis by Willi

Is Capitalism the future of permaculture?

Perhaps natural capitalism – not one based on industrialization and financialization.

In a book titled **Natural Capitalism: Creating the Next Industrial Revolution**, the authors (Paul Hawken, Amory Lovins and Hunter Lovins) see the world’s economy as being within the larger economy of natural resources and ecosystem services that sustain us. The authors argue that only through recognizing this essential

relationship with the Earth's valuable resources can businesses, and the people they support, continue to exist.

According to the authors, the “next industrial revolution” depends on the espousal of four central strategies:

1. The conservation of resources through more effective manufacturing processes.
2. The reuse of materials as found in natural systems.
3. A change in values from quantity to quality and
4. Restoring and sustaining natural resources.

Permaculture, as a design science, presents a methodology for possibly achieving some of the aforementioned.

My friend, the environmental filmmaker [John D. Liu](#), wrote an article entitled **“Functional Ecosystems as the Engine of the Green Economy”** that does a pretty good job of describing what should form the basis for a sensible economy given the physical realities of the world we live in:

“From the study of natural ecosystems comes an economic answer that goes to the fundamental question of ‘what is wealth?’. Although everything that is produced and consumed comes from the bounty of the Earth, according to current economic thinking, the value of ecological function is zero. We now calculate the economy and money as the sum total of production and consumption of goods and services. By valuing products and services without recognising the ecological function from which they are derived, we have created a perverse incentive to degrade the Earth’s ecosystems.”

“Functional ecosystems can be shown to be more valuable than production and consumption. A pathway to sustainability appears if, instead of the economy being based on production and consumption of goods and services, it [was] based on ecosystem function. This would mean a fundamental transformation of human society. This development trajectory can be seen to address all of our most pressing problems. In an economy based on ecological function it would be economically disastrous to pollute. A functional economy would mean that conservation is not considered an expensive luxury, but the way to preserve wealth. It would also mean that restoration of degraded lands would be recognised as a means to increase wealth. Sequestering carbon would be a matter of course rather than an afterthought. A functional ecosystem-based economy would be much more fairly distributed, because those responsible for maintaining that function – currently those who suffer worst from the degradation inflicted by consumer capitalism – would be compensated for restoring and maintaining ecosystem functions.”

Do you have faith in your government? In your neighbors? How and Why?

I have faith in anyone who is guided by some semblance of an ethical sensibility. If they happen to be working in government or living next door as my neighbors, even better.

Ethics in many ways seems to be something alien to too many people nowadays. They're more taken by the novelty of technique and technology – which is merely concerned with whether or not there exists the capability of being able to do something. Ethics is focused on determining whether or not something SHOULD be done even if the capability exists.

Applying this to understanding how our legal systems operate, ethics are by and large seen as an anachronism. If government – or matters related to civics (i.e. – your neighbors, fellow citizens, etc.) - operates with solely a

focus on law (“following the rules”) that fails to be informed by ethics, then we’re potentially challenged with having to deal with a system of legalized oppression & criminality.

How does one come to have “faith in Nature?”

Well, I’m a practicing Muslim – so I believe in God. I have “faith in Nature” to the extent that I have faith in the One who fashioned it. According to this faith tradition, part of the central responsibility of the human being is to act as a vicegerent (a caretaker – NOT dominator) of the Earth and to be a cultivator of it. This requires having a working knowledge of how it functions, what rights nature has over you, and what responsibilities you have towards it. There is a vast history which speaks to this understanding. The history of Moorish Spain would be one of the more powerful & compelling examples. You can find written historical references about this period through something called the [Filaha Tests Project](#).

All in all, nature is the best working infrastructure we’ve got. It’s the only game in town, really.

Can we have faith in the source of your/our garden seeds? Do you believe that Monsanto and other plant DNA profiteers will change course one day?

This is an increasingly huge dilemma for people concerned about the genetic stock of the seeds they’re selecting for gardens, orchards, farms, etc. Essentially, the big agribusiness transnational corporations are attempting to consolidate the entire food chain. Monopolizing food – and possessing exclusive ownership over the technologies connected to producing food – is tragically viewed as a guaranteed way to generate huge profits in perpetuity since everybody needs to eat.

Whatever can be done to operate independently and outside of such a system should be pursued. These are people who cannot – and should not – be trusted. There’s no reason why they ought to be given the benefit of the doubt. Their collective track record speaks to the contrary.

Can you earn a PDC strictly online? Does PRI offer such a course?

PRI’s managing director, Geoff Lawton, offers an online course that has gotten excellent feedback and great results judging from the designs produced by the students that have taken it. The experience taking the course online is very different from taking it in the same physical space with a group of people. They both have their uses and strengths. As long as people are given access to the information in the manner that suits them best – and the quality of the instruction is high – that’s what matters most. I’ve done some teaching online but most of what I do is face to face.

What do you consider as the “leading edge” in your work at PRI? What are the key differences between the current Australian vs USA research interests and client work?

I work mostly outside of the U.S. and find that there’s a different set of issues I find myself gravitating towards within that context. Land degradation and desertification has been a particular topic of interest for me – especially seeing how it intersects with issues related to human security globally. At this point, we have access to enough surveys of human history to observe how it is largely driven and determined by the mismanagement of land-based resources (specifically – deforestation & habitat destruction, soil degradation, and water management problems). I’ve witnessed this personally with my own work operating in the MENA/GCC Region, Southern Europe (Northern Mediterranean), Central and South Asia, and Southeast Asia.

From what I've been able to see, the focus in the U.S. is on homesteading, market gardening, variations on urban agriculture, and (to a lesser degree) trying to expand on opportunities for regenerative/agroecological systems to be applied more widely. I think what I have to offer isn't particularly useful in advancing those particular efforts at the moment. There are plenty of very capable folks working on that stuff already.

Compare and contrast PRI and Permies.com?

Honestly, I don't know enough about Permies.com to give an informed comment. I haven't spent much time with the online forums, really – not even PRI's.

How is permaculture like, and unlike, survivalism? Do you have colleagues and for-profit projects in the latter camp?

I think permaculture is attempting to create the conditions that render survivalism unnecessary. One of the primary ethical principles permaculture is built upon is People Care. Survivalism strikes me as being very much motivated by a "me first" way of looking at the world and everything outside of "you" being a potential adversary. I don't see as much of an emphasis on fostering community & cooperation (outside of other survivalists) – and if it is, the groups are quite small and very provincial.

I see permaculture as being, in principle & practice, much more expansive. People care, implicitly, means that "I'm safe if you're safe, I'm taken care of if you're taken care of – I'm in danger if you're in danger". Survivalism strikes me as being more "I'm safe, I'm taken care of and you're danger but that's not my business – except if you put me in danger".

I have to say that I am intrigued by survivalism and have some measure of admiration for some of it – but I don't see it as being what is ultimately needed to overcome what challenges us as a species – and maybe that's the point to begin with.

Do you think that permaculture in general is political? Are you a member of a political party?

I don't see permaculture as political, necessarily. I claim no membership to any political party. The idea of a politically partisan permaculture saddens me. I'm already aware of very deep political divisions that exists within (some) permaculture circles, whether or not I like it. In fact, referring back to the question about survivalism, I see elements of permaculture being grafted onto/incorporated into the survivalists movement – especially in places like the U.S.

I think permaculture emerged as a response to the failure of politics. To quote Bill Mollison himself, he said permaculture is:

"...a revolution. But permaculture is anti-political. There is no room for politicians or administrators or priests. And there are no laws either. The only ethics we obey are: care of the earth, care of people, and reinvestment in those ends."

I see permaculture as being an expression of practical ethics – which, in many ways, would be diametrically opposed to politics since they're largely amoral (if not immoral) and unethical. Politics is essentially solely concerned with gaining (and holding) power and imposing an ideology that represents & animates a certain constituency.

Agroforestry and food forests; Social Responsibility and Permaculture; Regenerative? Resilience. DIY! There are many terms and many camps out here. What could help “the movement” come together?

That’s a tough question to answer. I agree with the need to try broadening the appeal of what permaculture has to offer (without compromising its principles). I’ve long said that permaculture’s dilemma is one of “marketing” & “P.R.” – that’s the world in which we’ve all been shaped, if we’re honest. That’s what we’re competing with. We’re in the “marketplace of ideas” and we have to be able to operate within that landscape if permaculture is to gain more support and participation.

I believe one of our challenges is identifying ways in which permaculture can be applied to a variety of different fields of endeavor which will enable it to have more of an appeal – because we’re trying to meet people “where they’re at”.

Success breeds success and people want to be affiliated with success & the folks who are responsible for producing success. The more successful examples of permaculture-related projects we can create, document, and present the more appeal it will have.

Consider the Green-Tech sector, with its global investors and financial machinery. Does permaculture compete with its investors, publicity and Wall Street backbone?

These people - and the institutions they’re attached to – exist so they must be dealt with. How do we identify common interests that allow for us to sit down and talk? A great deal of what accounts for Green-Tech isn’t really all that “green” or “sustainable” in truth. It’s a form of “less-destructivism” that prevents us from moving more in the direction we need to be going. It’s the same fatal error that has plagued industrialism (both capitalist & communist variants). What’s really being sold is the right to use someone else’s exclusive intellectual property that may or may not allow us to be collective more “sustainable”. But I think it’s important to highlight that finding the best definitive solution for “sustainability isn’t even the ultimate goal – it’s successfully finding as large a market share for your IP as possible.

The well-known economist Nouriel Roubini was quoted to have said:

“If we didn't have greed, market economies wouldn't be as innovative as they are. But in my view, greed has to be contained by the fear of losses, so there has to be a system where, if you take too much risk, you go into bankruptcy. You don't systematically bail out people who take excessive risks.”

In a very real sense investors, publicists, Wall Street bankers, etc. are all seen as being instruments and agents of greed. If Roubini’s point about greed having to be contained by loss, what’s the fear that would need to be appealed to? For me, it’s simply a matter of logic: How do you “create wealth” if you’ve destroyed the source of all wealth creation – the natural world? Even if you’ve made all the money you could possibly want, how and where can you enjoy spending it if everything has been destroyed or ruined? Where do you go on vacation?

How do we identify an “enlightened self-interest” that can motivate these types of people to do the right thing?

Do see the current “shovel and berm” permaculture tool kit as slowing the spread and efficiencies of permaculture?

Concerning “slowing the spread and efficiencies of permaculture” my observation is that PEOPLE are the rate-limiting factor. Technologies, strategies, techniques, etc. are tools. You still need people that know how, when, and where to apply them. This requires good judgement and intelligence. We need wisdom more than we need new, novel technologies. The fixation with technology (strategy & technique, included) ends up becoming a distraction which prevents us from addressing the actual problem – which, again, is fundamentally bad judgement.

This isn't to say technology isn't needed, but too often it obscures dealing with what we are more critically lacking in.

Permaculture design is about working with energies. Do we need to adopt a specific spiritual platform to advance permaculture into the main stream?

We need to operate from a very well-developed (and fully operational) ethical sensibility – whether or not that is taken from a particular spiritual tradition. I believe rationality has its limits and you have to begin to question epistemologies that are solely based on human reason. The human mind – and its ability to reason - is not God.

Personally, I've gained a great deal of benefit looking at my permaculture-related work through the lens of the Islamic tradition. It provides a deeply profound, rich, and very useful means by which to reference how our human experience is to be properly understood and contextualized.

Since I was coincidentally just reading about some of this very recently, I'll quote a couple of things that communicate a few of my thoughts:

"Being is a spiritual proposition. Gaining is a material act. Traditionally, American Indians have always attempted to be the best people they could. Part of that spiritual process was and is to give away wealth, to discard wealth in order not to gain. Material gain is an indicator of false status among traditional people, while it is "proof that the system works" to Europeans. Clearly, there are two completely opposing views at issue here, and Marxism is very far over to the other side from the American Indian view. But let's look at a major implication of this; it is not merely an intellectual debate."

"The European materialist tradition of despiritualizing the universe is very similar to the mental process which goes into dehumanizing another person. And who seems most expert at dehumanizing other people? And why? Soldiers who have seen a lot of combat learn to do this to the enemy before going back into combat. Murderers do it before going out to commit murder. Nazi SS guards did it to concentration camp inmates. Cops do it. Corporation leaders do it to the workers they send into uranium mines and steel mills. Politicians do it to everyone in sight. And what the process has in common for each group doing the dehumanizing is that it makes it all right to kill and otherwise destroy other people. One of the Christian commandments says, "Thou shalt not kill," at least not humans, so the trick is to mentally convert the victims into non-humans. Then you can proclaim violation of your own commandment as a virtue."

"In terms of the de-spiritualization of the universe, the mental process works so that it becomes virtuous to destroy the planet. Terms like progress and development are used as cover words here, the way victory and freedom are used to justify butchery in the dehumanization process. For example, a real-estate speculator may refer to "developing" a parcel of ground by opening a gravel quarry; development here means total, permanent destruction, with the earth itself removed. But European logic has gained a few tons of gravel with which more land can be "developed" through the construction of road beds. Ultimately, the whole universe is open--in the European view--to this sort of insanity." - [Russell Means \(1980\)](#)

“All of creation makes demands upon man, because he is created in God’s form and has been appointed His vicegerent (khalifa). He has the God-given duty, woven into his original created nature (fitra), to recognize the haqq [right] of things and to act accordingly. It is this haqq that must be known if his knowledge is to be true, right, worthy, and appropriate, for this haqq is identical with the khalq [creation] that God has established.”

“In short, beneficial knowledge is knowledge of ‘the what’ and ‘the why’ of ourselves and of things. In order to know a thing truly and benefit from the knowledge, we need to know what it is—its reality (haqīqa), which is nothing but its khalq and its haqq—and we need to know how we should respond to it. What exactly does it demand from us, rightly, truly, and appropriately? To put this into a formula, tahqīq means knowing the haqīqa of God and things and acting according to their haqq: Realization is to know things as they truly are and act appropriately in every circumstance.” - [William Chittick, “Ibn ‘Arabi on the Benefit of Knowledge”](#)

Please share a favorite fiction, permaculture story or song. What does it tell us about the future?

I’m reminded of a poem from Jalaluddin Rumi that I find really moving called “Poem of the Atoms”. It was featured in the Iranian film “Bab’Aziz”. The verses are:

*O’ day, arise!
Shine your light, the atoms are dancing.
Thanks to Him the universe is dancing.
overcome with ecstasy,*

*Free from body and mind
I’ll whisper in your ear where their dance is leading them.
All the atoms in the air and in the desert are dancing,
puzzled and drunken to the ray of light,
they seem insane.*

*All these atoms are not so different than we are,
happy or miserable,
perplexed and bewildered,
we are all beings in the ray of light from the beloved,
nothing can be said.*

I think Rumi is telling us, in so many words, we’re in good hands. It’s bigger than us and our preferences, desires, opinions, etc. All of those things are encompassed by the Reality we occupy: the heroes & the villains, the saints & the sinners, the good & the evil.

Our task is to discover the role we each are supposed to play and do it to the best of our ability. We aren’t all equipped to do the same things. But whatever we’re individually capable of doing, we are charged with doing the utmost with it. That is the ultimate tribute and how we leave our individual mark – ideally, in the service of something that’s bigger than us.

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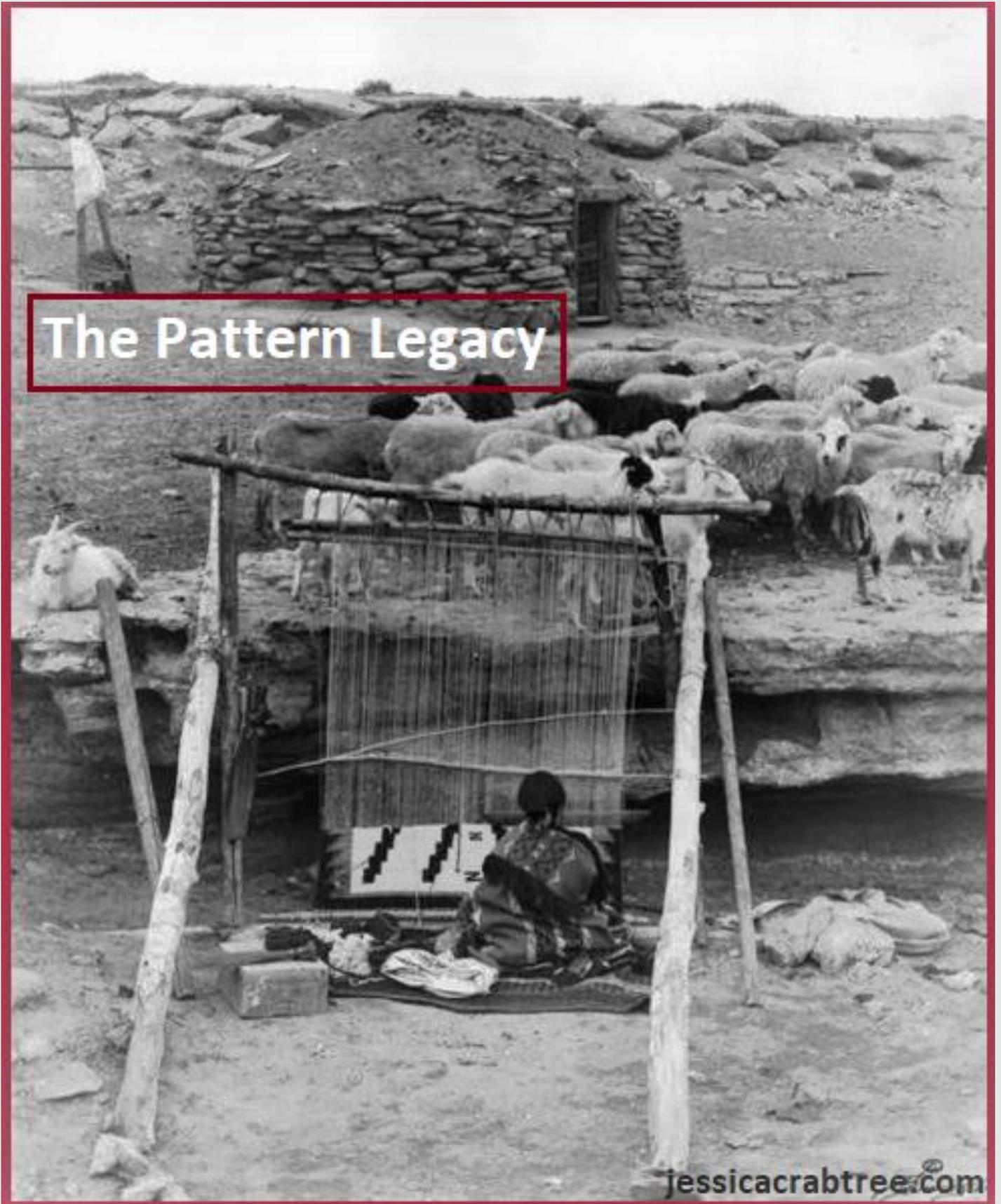
Bio –

Rhamis Kent

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Co-Director of [The Permaculture Research Institute](#) (Australia & USA); Consultant, Permaculture Sustainable Consulting. Rhamis is a consultant with formal training in mechanical engineering (University of Delaware, B.S.M.E. '95) and permaculture-based regenerative whole systems design serving as an accredited permaculture design instructor with the Permaculture Research Institute. He has previously worked for the renowned American inventor and entrepreneur Dean Kamen at [DEKA Research & Development](#), with subsequent engineering work ranging from medical device research and development to aerospace oriented mechanical design.

Since 2010, Rhamis has taught permaculture design in Palestine/Occupied West Bank, Greece, Ethiopia, Yemen, Turkey, Thailand, and the United States. He has also performed additional consultancy work on projects in Afghanistan, Pakistan, and throughout the greater MENA/GCC region.



The Pattern Legacy

[“The Pattern Legacy”](#) - Interview with Adam Brock, author of [“Change Here Now: Permaculture Solutions for Personal and Community Transformation.”](#) Plus: Study Questions. From [Willi Paul Studio / Planetshifter.com](#)

Willi: How is our preoccupation with screens and instant gratification working a pattern?

Adam: I think our addictions to screens and instant gratification are great examples of behaviors that stem from our ten-thousand-year hallucination of separateness. In both cases, anti-market forces have hacked our ancient neural patterns in order to sell more stuff and prevent us from spending our hours wisely.

* * * * *

“No matter which subject a pattern language describes, a pattern tends to follow the same general rules, first used in [Christopher Alexander’s](#) original work:

* A pattern has an easy-to-remember and highly descriptive name. It must be general enough to be applied to very different systems within its context, but still specific enough to give constructive guidance. For instance, Alexander’s pattern a place to wait addresses bus stops in the same way as waiting rooms at a doctor’s office, while still proposing helpful and constructive solutions.

* A pattern must characterize the problems that it is meant to solve, the context or situation where these problems arise, and the conditions under which the proposed solutions can be recommended.

* A pattern provides examples (best practices) of successful use of the pattern in the real world.

* A pattern will describe relationships to other patterns in the language, both larger and smaller.

Contrary to the common definition of pattern, the patterns in a pattern language aren’t necessarily visual. Instead, a pattern can refer to any set of conditions that are frequently repeated.” (pp. xxii - iii)

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Interview with Adam by Willi -

With the multitude of tools and patterns in your book, how should we prioritize a personal vision?

The patterns represent a "toolshed" of solutions to social design. However, only the reader can decide what to create with those tools. Each person's personal vision needs to emerge from our own unique backgrounds, passions and talents... in that regard, the patterns GOING HOME, RIGHT LIVELIHOOD, SANKOFA and SACRED ACTIVISM might be helpful guideposts in arriving at an appropriate vision.

What does your world look like in 2050?

The world I envision in 2050 is no utopia, unfortunately. It's one in which conflict, suffering and quality of life have all taken dramatic turns for the worse. And yet in spite of - or perhaps because of - these circumstances, it's also a world of full of humble heroes, a world in which communities are brought closer and inspired to reawaken their creative potential.

How do [instincts](#) support or interrupt patterns?

That's a great question. I think it depends, first of all, on how we define "instincts". There are plenty of behaviors that have been socialized into us through generations of conditioning, in ways that might not actually be very helpful for us. We need to do some protracted observation of our institutions and our own

thought processes, and work to re-establish functional patterns. Patterns like DECOLONIZATION and COMMONING that I talk about in the book represent aspects of that process. It's like a food forest that's been neglected and overgrown - we need to go back and do some pruning, weeding, and replanting.

Meanwhile, there are the reflexes that are more genetically engrained, that go much deeper than any particular culture. It's much harder to alter those, and overall my patterns lay out a strategy of working within those physiological and psychological limitations rather than trying to expand or alter them. Fortunately, many of those deeper instincts are actually quite supportive of the kinds of communities I think we need, and it's the dysfunction of our current society that's preventing us from acting on them.

Are patterns similar to [archetypes](#)?

Yes! Patterns are totally archetypes. Lots of folks get confused by Alexander's use of the word "pattern", and archetypes is one of the alternative words I use to explain what he's getting at.

What are the dominant patterns that are destroying our goodness and an ethical future? How do we change them ... and insert more sustainable patterns?

At the root level, I think the most damaging idea that our species has been telling itself is that our relationships with other humans and other species are primarily ones of separation and competition rather than collaboration. That attitude, in turn, has created the dynamics of colonialism and capitalism that are undermining our long-term prospects for survival.

Unfortunately, these dynamics are actually incredibly effective at doing what they aim to do - extracting value from ecosystems and communities to enrich those at the top of the pyramid. They are classic hierarchies, and it's my belief that they can only be taken down by more "mycelial", or networked, thinking. That means small groups of people working to undermine anti-markets and authoritarian governments from all angles - cyberwarfare, local currencies, direct action, social movements, court challenges, and many more. Think of a swarm of bees bringing down an elephant on a rampage. Critical to this strategy, however, is liberating ourselves and our communities from our dependence on those institutions that are killing us.

Are we aiming for one grand pattern that would be like the "Big Bang" of patterns (or a meta-pattern for change)?

No, I think that would be the wrong approach. There are no cookie-cutter solutions to this struggle, and the search for simple, scalable strategies will only perpetuate the dynamics that got us into this mess in the first place. As I mentioned above, I think our best bet lies in every person, every community, doing what they're best at.

Your patterns seem to be about incremental change. Do we have time to advance consciousness with such a pace?

What we don't have time for is to act out of haste. We live in a fractal matrix of complex systems, and the way complex systems work is through feedback loops that can be hard to detect at first. We can be doing something over and over, thinking that it's not making any difference, until a certain threshold is reached and all the sudden it's making all the difference in the world. I believe that, as long as we each trust in our own efforts to heal ecosystems, create peace, dethrone anti-markets and restore commons, we're already doing the right thing. To be sure, we each need to become more effective at what we're already doing, and perhaps more connected with allied movements across the globe. But I tend to see our present work as that of

mycelia, slowly building an underground network that, when the time is right, will fruit in rapid and unexpected ways.

Your patterns seem to be practical guidelines. Do you have spiritual or theoretical patterns? How might these types compare or interact?

As I discuss in SACRED ACTIVISM, I believe that some connection with forces larger than ourselves is critical to this work - but that connection can take any number of forms, from scientism to Paganism to Christianity. I have my own patterns of spiritual development that help guide my path, but I didn't feel like this book was the appropriate place to share them.

Are some of us trapped in long-term patterns? Why?

All of us are trapped in unhealthy long-term patterns, due to the circumstances in which we are born. Every time we make a mortgage payment or pay rent, we're accelerating the concentration of financial capital. Every time we get on an airplane, we're helping heat the planet another fraction of a degree. Even the most well-intentioned among us make racist, classist and sexist decisions every day of our lives. I don't think it's possible to live a life free of these damaging patterns. But what we can do is learn to recognize them, make sure that we don't let our guilt drive us crazy, and instead channel our resolve towards building healthy patterns to replace them.

What are the key patterns when one is in between negative and positive patterns?

All of us, in some form or another, is in a transitional state between the destructive present and the regenerative future. To keep us moving down the path towards the latter, we need to develop SPIRALS OF ABUNDANCE, engage in regular COMMITMENT PRUNING, and surround ourselves with friends and colleagues that see the world similarly and push our own personal EDGE OF CHANGE.

What are top three threats to humans? What patterns would you pick to counter them?

- 1) Climate change - regenerative agriculture (see patterns in Dave Jacke's [Edible Forest Gardens](#) and Peter Bane's [The Permaculture Handbook](#))
- 2) Anti-markets - COMMONING
- 3) Authoritarianism and consolidation of political power - NONVIOLENT STRUGGLE

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Purchase the Book –

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Study Questions -

1. Are patterns like a “human code? A prescription? How?

2. Will it be hard to bring permaculture into new patterns with their principles and ethics already in place?
3. What patterns can address the population and climates issue on Earth?
4. Do you agree with the author when he writes that 'humans can live indefinitely on Earth?' (xvii)
5. How is Capitalism a destructive or positive pattern? Which patterns can change it?
6. How can we deploy patterns that promote interdependence?
7. What patterns are found in the mythology's initiation and journey?
8. Can you point out any indigenous elements in Adam's patterns? Why are these important?
9. Would you say that rituals are driven by a kind of spiritual currency? What patterns support these gatherings?
10. Do you see any downside in separating your spiritual path with your political struggles?

Bio –

Adam Brock

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Adam Brock is an award-winning social entrepreneur and permaculturalist based in his hometown of Denver, CO. His work lies at the intersection of urban agriculture, sustainable business, and social change. In 2009, Adam co-founded [The GrowHaus](#), a food justice nonprofit, and served as its Director of Operations until 2014. He is active in the local and national permaculture communities, serving on the board of the Denver Permaculture Guild and organizing committee of the inaugural North American Permaculture Convergence. He has been a TEDxMileHigh speaker, a contributor and guest editor of Permaculture Design Magazine (formerly Permaculture Activist), and serves on Denver's [Sustainable Food Policy Council](#).