



TIMELINE

ISSUE NO. 84 NOVEMBER/DECEMBER 2005 • A bimonthly publication of the Foundation for Global Community

*In our final issue of *Timeline*, we thought readers might enjoy re-reading some quotes from articles over the years, plus a few selected articles in their entirety. We've tried to include mostly material that is positive and inspirational, but since *Timeline* has also covered issues like war and violence, the military budget, globalization, environmental issues, and the increasing power of corporations, a few sobering views are included.*

- Timeline Staff

Two years ago we printed in *Timeline* the preamble to the Earth Charter which originated at the Earth Summit in Rio de Janeiro in 1992—along with the 16 key principles of the Charter itself. The text of the full Charter is available on www.earthcharter.org. Here we reprint the first paragraph of the preamble.

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

You will find an index of articles and quotes on page 63.

Donella Meadows

The Earth was formed whole and continuous in the Universe, without lines.

The human mind arose in the Universe needing lines, boundaries, distinctions. Here and not there. This and not that. Mine and not yours.

That is sea and this is land, and here is the line between them. See? It's very clear on the map.

But, as the linguists say, the map is not territory. The line on the map is not to be found at the edge of the sea.

Humans build houses on the land beside the sea, and the sea comes and takes them away.

This is not land, says the sea. It is also not sea. Look at the territory, which God created, not the map, which you created. There is no place where land ends and sea begins.

The places that are not-land, not-sea, are beautiful, functional, fecund. Humans do not treasure them. In fact, they barely see them because those spaces do not fit the lines in the mind. Humans keep busy dredging, filling, building, diking,

draining the places between land and sea, trying to make them either one or the other.

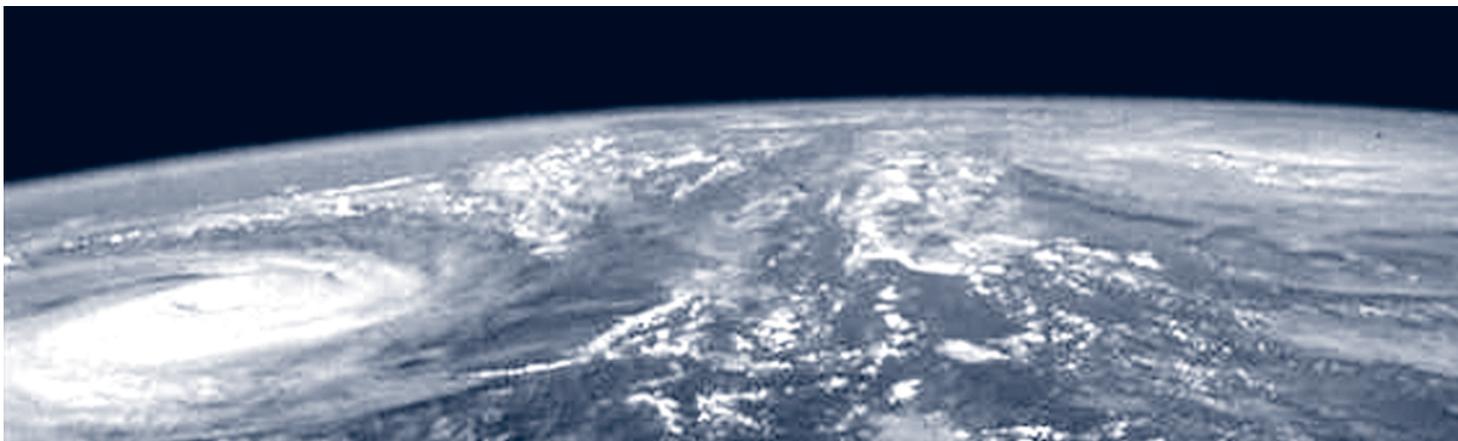
Here is the line, the mind says, between Poland and Russia, between France and Germany, between Jordan and Israel. Here is the Iron Curtain between East and West. Here is the line around the United States, separating us from not-us. It's very clear here, on the map.

The cosmonauts and astronauts in space (cosmonauts are theirs, astronauts are ours) look down and see no lines. They are created only by minds. They shift in history.

On the earth's time-scale, human-invented lines shift very quickly. The maps of 50 years ago, of 100 years ago, of 1,000 years ago are very different from the maps of today. The planet is 4 billion years old. Human lines are ephemeral, though people kill one another over them.

Even during the fleeting moments of planetary time when the lines between

continued on next page



Donella Meadows continued

nations are held still, immigrants cross them legally and illegally. Money and goods cross them legally and illegally. Migrating birds cross them, acid rain crosses them, radioactive debris from Chernobyl crosses them. Ideas cross them with the speed of sound and light. Even where Idea Police stand guard, ideas are not stopped by lines. How could they be? The lines are themselves only ideas.

Between me and not-me there is surely a line, a clear distinction, or so it seems. But now that I look, where is that line?

This fresh apple, still cold and crisp from the morning dew, is not-me only until I eat it. When I eat, I eat the soil that nourished the apple. When I drink, the waters of the earth become me. With every breath I take in I draw in not-me and make it me. With every breath out, I exhale me into not-me.

If the air and the waters and the soils are poisoned, I am poisoned. Only if I believe the fiction of the lines more than the truth of the lineless planet will I poison the earth, which is myself.

Between you and me, now there is certainly a line. No other line feels more certain than that one. Sometimes it seems not a line but a canyon, a yawning empty space across which I cannot reach.

Yet you keep appearing in my awareness. Even when you are far away, something of you surfaces constantly in my wandering thoughts. When you are nearby, I feel your presence, I sense your mood.

Even when I try not to. Especially when I try not to.

If you are on the other side of the planet, if I don't know your name, if you speak a language I don't understand, even then when I see a picture of your face, full of joy, I feel your joy. When your face shows suffering, I feel that too. Even when I try not to. Especially then.

I have to work hard not to pay attention to you. When I succeed, when I close my mind to you with the walls of indifference, then the presence of those walls, which constrain my own aliveness, are reminders of the you to whom I would rather not pay attention.

When I do pay attention, very close attention, when I open myself fully to your humanity, your complexity, your reality, then I find, always, under every other feeling and judgment and emotion, that I love you.

Even between you and me, even there, the lines are only of our own making.

*Long-time Timeline readers will recall that we ran a piece by Donella Meadows in every issue until her death four years ago. Dana, as her friends called her, was a systems analyst, lead author of *The Limits to Growth*, founder of the Sustainability Institute, professor of environmental studies at Dartmouth, and much, much more. Her wisdom and the elegance and personal nature of her writing made her columns special. We present in this final issue a few of our favorites.*

Emilia Rathbun

A human is endowed with curiosity and a desire to know.

To know is important in our complex world if one is to live and to survive. Nevertheless, I have concluded for myself that the ultimate peace is attained by the willingness to accept that the most central reality of life can only be accepted and complied with, not intellectualized or conceptualized. At my stage of life, I do not use the word God. There are as many definitions and understandings of that word as there are people and their different education, cultures, and experience. I call it the “Mysterium Tremendum.”

Even though I cannot fathom the reality of the “Thou,” I can meditate on various manifestations that seem to reside in, or be manifested out of, or emanate from the Mysterium Tremendum. After a lifetime of study, practice, meditation, and primary thinking, there are certain aspects of life and reality that I am certain of.

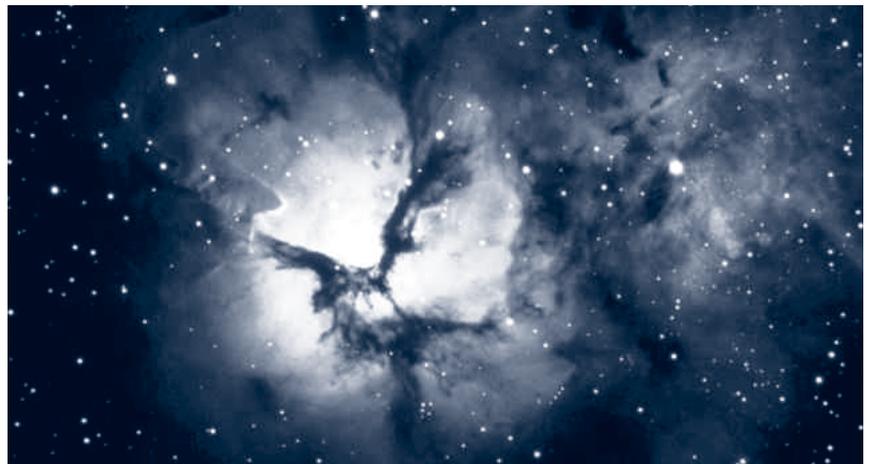
The first is that there is a source for all. They call it the “big bang.” I don’t know that I completely go with it, but I do because I don’t have a better answer. From it came everything that is—energy, light, matter, laws, principles, life, consciousness, all that exists. We discover, combine, and work with source, but we ourselves are not the source. If you want to ask a question about anything, the answer already exists, and is there to be discovered. You will never decide the answer by getting together with five others and having a vote. In the religious traditions, the simple instruction is do the will of a higher power.

I am convinced there is a direction of evolution, and that the direction has been toward diversity, complexity, life, and consciousness. Are we in charge of direction? No. Something other than ourselves is.

I am convinced there is an intelligence to all we discern and discover. We don’t know what intelligence is but we don’t need to because we’re human and we know we have it. When we look out with our intelligence, we see that there is intelligence that permeates everything. Our own intelligence mirrors, or is in the image of, reality that is intelligent.

I know there is love. There is something incredible about the Universe and the planet we live on. There is not only beauty, there is also truth and goodness. We don’t need to analyze them; we know they are here. So there is love, because we have been given a paradise.

Emilia Rathbun, educator and founder of the several organizations that preceded the Foundation for Global Community



Pattiann Rogers

We are physical creatures immersed in a physical world,

...a world we come to know through our bodies, through our senses. We were born from the Earth and have inherent connections with it, strong preverbal connections that we feel and are affected by every day. We are surrounded by and within the physical world, sunlight and shadows, wind or the still lack of it, the

motion of clouds in the sky, the fragrance of rain, the silence of snow, the sound of a river, a bird calling in the background, grasses covered in frost, grasses in the wind, a fly at the windows, a flowery weed by the roadside, the outline of a familiar tree at dusk, the sound of a door slamming, a dog barking in the distance, frogs or crickets or locusts beginning their calls as night comes on.

We are spiritual creatures, too. We delight, we grieve, we extol, we worship, we love. We hold to justice, honesty, compassion, grace. These are not abstractions. They are actions, states that are felt in our bodies. They are present in our blood, our pulse, our bones, our cells, our breath. We sometimes speak of them as if they had no connection with our bodies. I believe this is a mistake. The spiritual and the physical are one.

All cultures have possessed a cosmology, beliefs about the Universe and the physical world, its origins, processes, and its future. Often in the past the cosmology of a culture was synonymous with its religious beliefs, one and the same, or at least the two worked closely together. Today the story of the physical Universe, our contemporary cosmology, comes from science. Our cosmology is a story, an amazing story that is still in the process of being told, a story that modifies itself and scrutinizes itself. It's a vision, and we are included in the vision.

This story of the physical world, as much as we know of it, is stunning, and glorious. I find it beautiful and frightening, full



of wonder and mystery. I've tried to explore in poetry what the vision of our contemporary cosmology means to beauty, to the human spirit, to our spiritual needs. It seems crucial to me that this be done, not just by me but by all of us. It only weakens us to have religious beliefs that are not in accordance with the cosmology we live by. How can we endure such a split in our devotions?

Poetry is the only medium in which the language and the music of words is flexible enough to allow experimentation and hypotheses about these issues which are so important to how we define ourselves as human beings, how we imagine who we are and therefore what we value and how we act. I've made guesses in my poetry about the nature of divinity within our cosmological story, and about the nature of beauty and love, about our obligations as conscious creatures in the Universe. I don't give answers. I try to ask the right questions or to provide an evocative experience of the physical world in order to perceive it anew. Who are we in this Universe as we have come to envision and understand it? What is the creative power? What is divinity?

It seems important to me to remember that I can be both believer and seeker. I can believe and yet continue to question and search at the same time. I can believe and still be willing to modify or refine or enhance my beliefs in order to strengthen them or more exactly conform them to the truth of my experiences in the contemporary world. Belief to me does not mean rigidity, inflexibility,

being static and unchanging. The Earth, the Universe, the physical world we live in is none of these things. Why should spirituality be so? If spirituality is alive and vital, then it too will evolve if we allow it, always with care and circumspection.

Pattiann Rogers, *poet, author of ten books including Generations and Song of the World Becoming, New and Collected Poems, 1981 - 2001*



Ursula
Goodenough

We are uniquely religious.

Anthropologists have given the name *Homo religiosus* to our forebears who first buried their dead and set flowers and icons beside the graves. We need answers to existential questions. We need to believe in things, to structure and orient our lives in ways that make sense and offer hope, to identify values and ideals, to transcend and interconnect. And so, I profess my faith. For me, the existence of all this complexity and awareness and intent and beauty, and my ability to apprehend it, serves as the ultimate meaning and the ultimate value.

Ursula Goodenough, *Professor of Biology, Washington University*

Margaret Wheatley

One of the easiest human acts is also the most healing.

Listening to someone. Simply listening. Not advising or coaching, but silently and fully listening. Whatever life we have experienced, if we can tell someone our story, we find it easier to deal with our circumstances. I have seen the great healing power of good listening so often that I wonder if you've noticed it also. There may have been a time when a friend was telling you such a painful story that you became speechless. You couldn't think of anything to say, so you just sat there, listening closely,

but not saying a word. And what was the result of your heartfelt silence, of your listening?

A young, black South African woman taught some of my friends the healing power of listening. She was sitting in a circle of women from many nations, and each woman had the chance to tell a story from her life. When her turn came, she began to quietly tell a story of true horror—of how she had found her grandparents slaughtered in their village. Many of the women were Westerners, and in the presence of such pain they instinctively wanted to do something. They wanted to fix it, to make it better—anything to remove the pain of this tragedy from such a young life. The young woman felt their compassion, but also felt them closing in. She put her hands up, as if to push back their desire to help. She said: “I don't need you to fix me. I just need you to listen to me.”

Why is being heard so healing? I don't know the full answer to that question, but I do know it has something to do with the fact that listening creates relationship. We know from science that nothing in the Universe exists as an isolated or independent entity. Everything takes form from relationships, be it subatomic particles sharing energy or ecosystems sharing food. In the web of life, nothing living lives alone.

Our natural state is to be together. Though we keep moving away from each other, we



haven't lost the need to be in relationship. Everybody has a story, and everybody wants to tell their story in order to connect. If no one listens, we tell it to ourselves and then we go mad. In the English language, the word for health comes from the same root as the word for whole. We can't be healthy if we're not in relationship. And whole is from the same root word as holy.

Listening moves us closer; it helps us become more whole, more healthy, more holy. Not listening creates fragmentation, and fragmentation always causes more suffering. How many teenagers today, in many lands, state that no one listens to them? They feel ignored and discounted, and in pain they turn to each other to create their own subcultures. I've heard two great teachers—Malidoma Somé from Burkina Faso in West Africa, and Parker Palmer from the United States—both make this comment: “You can tell a culture is in trouble when its elders walk across the street to avoid meeting its youth.” It is impossible to create a healthy culture if we refuse to meet, and if we refuse to listen. But if we meet, and when we listen, we reweave the world into wholeness. And holiness.

I love the biblical passage: “Whenever two or more are gathered, I am there.” It describes for me the holiness of moments of real listening. The health, wholeness, holiness of a new relationship forming. I have a T-shirt from one conference that

reads: “You can't hate someone whose story you know.” You don't have to like the story, or even the person telling you their story. But listening creates a relationship. We move closer to one another.

Margaret Wheatley, president of The Berkana Institute, a charitable global foundation serving life-affirming leaders around the world



Joanna Macy



Don't be afraid of the dark

Don't be afraid of the darkness of your own pain, whether it's anguish for the world or rage for the suffering of your brothers and sisters. If we are like living cells in a collective body, it is natural that we feel the trauma of this larger body. It isn't crazy, or weak, it is natural that we suffer with our world. That is the literal meaning of compassion: *suffer with*. We are all woven into this life, and we all know on some level that the fate of the world is our fate, too. There is no private salvation. So we must take care not to pathologize our grief. It is worthy. And we must not fret when we cannot see clearly. That's the nature of systems—they are not machines whose behavior we can predict. They unfold, and in the unfolding, new, undreamt of possibilities emerge. So don't be afraid of the dark. The future ones will say of us: "Bless'em, they were groping their way but they still went ahead."

Dare to vision

Just because we can't see clearly how it's going to turn out is no reason not to cook up the most vivid of dreams. Whatever takes birth out of the darkness can only do so if we have been able to imagine it. Sometimes I think our imagination is the least developed muscle in our repertoire. Let the future into your hearts and minds and into your imagination. We will never be able to build what we have not first conceived.

Roll up your sleeves

There are so many different issues, and they seem to compete with each other. Shall I save the whales, or help battered women? Shall I protect the rainforest, or work on nuclear waste, or AIDS? It helps to realize that the part contains the whole. All the manifestations of the disease of our time have their source in the assumption that we are separate, and in the resulting illusion that we are somehow immune to what we do to other beings. But the root mistake is the same. The truth is that when you are working for the rainforest, you're also working for the whales or homeless children. This understanding is part of the great turning. It's a question, then, of finding what you love to work on and taking joy in that. Just don't try to do it alone. Link arms. Find the great gladness that is there for us in collaboration, the way we can spark each other's ideas and release each other's powers.

Act your age

Since every atom in our body goes back to the first flaring forth of space and light, we're really as old as the Universe, which is continually happening. It's right here, unfolding in us, through us. So when you are lobbying at your congressperson's office, or visiting your local utility, or testifying at a hearing on nuclear waste, or standing up to protect an old grove of redwoods, you are doing that not out of some personal whim, but in the full authority of your 15 billion years. Practice knowing that. It is true. It helps us glimpse the enormous promise that is there, and feel life's desire to go on. The life of this planet has desired you into being, and through you it can continue.

Joanna Macy, *eco-philosopher; scholar of Buddhism, general systems theory, and deep ecology; author of Despair and Personal Power in the Nuclear Age*

Will Keepin

We are urgently called to action

...in two distinct capacities: to serve as hospice workers to a dying culture, and to serve as midwives to an emerging culture. The key is to root our actions in both intelligence and compassion, a balance of head and heart that combines the finest human qualities in our leadership for cultural transformation.

We must transform anger, fear, and despair into compassion, love, purpose. This entails a crucial shift from fighting against evil to working for love, and the long-term results are very different, even though the outer activities may be virtually identical. Action follows Being, as the Sufi saying goes, and “a positive future cannot emerge from the mind of anger and despair.” (Dalai Lama).

As John Stuart Mill said, “In all forms of human debate, both parties tend to be correct in what they affirm and wrong in what they deny.” Don’t demonize your adversaries, this only leads to polarization. Going into an adversarial situation, we can be aware of the correctness of what we are affirming, but there is usually a kernel of truth, however small, in what is being affirmed by the opponent. We must be especially mindful about what we deny, because this is often where our blind spots are.

Remember that our work is for the world rather than for us. We are sowing seeds for a cherished vision to become a future reality and our fulfillment comes from the privilege of being able to do this work.

This is the traditional understanding of selfless service.

But, paradoxically, selfless service is a myth! In serving others, we are also served. This is important to recognize so that we don’t fall into the trap of pretentious service and a false sense of selflessness, or even martyrdom.

Love creates the form of service. The heart crosses the abyss that the mind creates and operates at depths unknown to the mind. Although your dreams may manifest in ways different from what you imagine, let your heart’s love infuse your work and you cannot fail.

Will Keepin, mathematical physicist, president and executive director, Satyana Institute



Oscar Arias

I want to suggest that we re-examine our global priorities and the values upon which they are based. Terrorism is one evil that should not exist in the world today, and there are many others, including poverty, illiteracy, preventable diseases, and environmental destruction. We have the resources—both material and spiritual—to eliminate many of these ills. Let us channel them according to the needs of the poorest and most vulnerable among us. Instead of building bunkers and shields that fail to protect us, let us build good will and harmony, human capacity and understanding, and in this way we shall build the world we want to live in. We must be the change we wish to see, as Gandhi once said, and not the darkness that we wish to leave behind.

Oscar Arias, former president of Costa Rica and the 1987 Nobel Peace Laureate

Hafsat Abiola

I'm inspired by all the beauty and expressions of life around me everywhere I go—in the sky, in the leaves, the way the wind blows, the way people's eyes connect with each other, the way mothers treat their daughters, the way people are brought up, the way people laugh. I have been in a space, in my early childhood and even now, of great love, great nurturing, and great care. I know that no one will reflect that which he or she has not seen. So those children or adults who have seen a lot of pain, who have not been loved or cared for, who hunger for food, or shelter, or security, or attention, will not show the best of themselves. And that hurts because I want all of us to be able to show the best of ourselves. So that is my motivation.

Hafsat Abiola, founder and director of the Kudirat Institute for Nigerian Democracy



Satish Kumar

The difference between religion and spirituality is that religion is a form, an organization to hold the value and the spirit. I sometimes use the image of a well. You have one well which is built with bricks. You have another well which is built with stone. You have another well which is built with concrete. You have one well which is ten feet in diameter. You have another well which is five feet in diameter. You have a well which is 40 feet deep, another which is 100 feet deep.

These are shapes and forms of different kinds of wells. But if you reach deep, the water is the same. So we need to look at Buddhism, Christianity, Islam, Hinduism, and a number of other religions as holding the water of the spirit. We must not get hooked on the shape and size and form and width and depth of the well. They only lead you to the water of the spirit. It is only the water of the spirit which is going to quench the thirst. We need to engage in a dialogue with different religions and come to that understanding that we are all looking and searching for the same water of the spirit. That is where the unity is.

But we are fighting about the shape and the form of the well. We are saying, "My well is better than your well. My well is deeper than your well. My well is bigger than your well." In the Middle East, the Arabs and Jews are fighting over this. In Ireland, Catholics and Protestants, both Christians but of different denominations, are fighting over this. My purpose in changing consciousness is to point out that if you go deep and drink the water—of the spirit—then you will have your thirst quenched. Otherwise, you will remain thirsty and you will go on quarreling.

Satish Kumar, Director of Programmes at Schumacher College in the United Kingdom

David Bohm

Some time ago there was an anthropologist who lived for a long while with a North American tribe, a small group of twenty to forty. Now, from time to time the tribe met in a circle. They just talked and talked, apparently to no purpose. They made no decisions. There was no leader. And everybody could participate. There may have been wise men or wise women who were listened to a bit more—the older ones—but everybody could talk. The meeting went on, until it finally seemed to stop for no reason at all and the group dispersed. Yet after that, everybody seemed to know what to do, because they understood each other so well. Then they could get together in smaller groups and do something or decide things.

There may be no pat political “answer” to the world’s problems. However, the important point is not the answer—just as in dialogue, the important point is not the particular opinions—but rather the softening up, the opening up, of the mind, and looking at all the opinions.

If we can all suspend our assumptions and look at them, then we are all in the same state of participatory consciousness. In dialogue the whole structure of defensiveness and opinions and division can collapse.

I think the whole human race knew this for a million years, and then in five thousand years of civilization we have lost it, because our societies got too big. But now we have to get started again, because it has become urgent that we communicate, to share our consciousness. We must be able to think together, in order to do intelligently whatever is necessary.

David Bohm from his book *On Dialogue*



Kofi Annan

Each of us has the right to take pride in our particular faith or heritage. But the notion that what is ours is necessarily in conflict with what is theirs is both false and dangerous. It has resulted in endless enmity and conflict, leading men to commit the greatest of crimes in the name of a higher power.

It need not be so. People of different religions and cultures live side by side in almost every part of the world, and most of us have overlapping identities which unite us with very different groups. We can love what we are, without hating what—and who—we are not. We can thrive in our own tradition, even as we learn from others, and come to respect their teachings.

UN Secretary-General Kofi Annan from his Nobel Lecture on December 10, 2001



John Ralston Saul

To care is neither conservative nor radical. It is a form of consciousness.

John Ralston Saul, *Canadian author, essayist and philosopher*



Vandana Shiva

I do not allow myself to be overcome by hopelessness, no matter how tough the situation. I believe that if you just do your little bit without thinking of the bigness of what you stand against, if you turn to the enlargement of your own capacities, just that in itself creates new potential.

Vandana Shiva, *author, activist*

Donella Meadows

I don't get discouraged as much as I used to,

...since I decided to seek out good news and hang out with good folk. That doesn't mean denying the dark side, it just means not dwelling there. It means avoiding media that deliver nothing but blood, bias, and conflict. (I get news from public radio and the few newspapers that admit a range of opinion.)

When I actively look for good news and good folks, I find them everywhere. They take up all my time now, they constitute my world, no matter where I go in the world. I spent last weekend with 30 top executives who are wrestling with the question of how to make their multinational corporation an active force for the sustainable end of hunger. The weekend before, I was talking with the energy minister of a developing country about radical electricity efficiency. Mostly, I work close to home, with people who do organic farming, or consumer co-ops, or local land trusts. Wherever I look, at whatever level, I find plenty of discouraging stuff, and I also find great people to work with and good projects worth joining. Then it's easy to keep going!

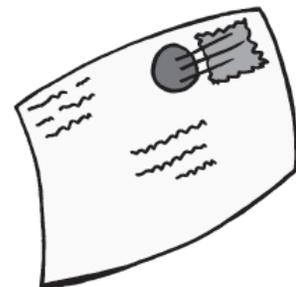
I have a motto: Don't waste your time with reactionaries. I learned that lesson the hard way. I used to lock horns with the most negative heckler in my vicinity and never noticed the many folks who just wanted to talk, listen, and move ahead. There are so many people whose minds are open, why bother, except occasionally for your own education, with minds that are closed!

But then I have another motto that sounds contradictory: Don't assume that anyone's

mind is closed. No matter what political button or official hat a person is wearing, I try to be straight and open. I assume a reasonable human is hidden in there somewhere. I don't weaken my own position, I don't play games. I speak with respect. If I don't get respect back, I walk away. (Don't waste your time with reactionaries.) Later I try again. There's a book that says, "Underneath anger is always fear, and underneath fear is always longing." The longing in everyone is to reach out and connect with others and make a wonderful world.

Just to be thoroughly contradictory, I have a third motto, when I can't get myself to be saintly enough to follow the previous two: Every now and then, when someone is acting like a real jerk, blow up. Over the long term that's probably a counter-productive thing to do. But in the short term, when it's done for a good cause and in a controlled way, it feels so good. Sometimes it's just what I need to keep going.

And now, if you'll excuse me, it's time to send another letter to my congressman, who has the ever-restored opportunity, as every new moment is born, not to be a blockhead.



Alice Waters

I pass by Martin Luther King Jr. Middle School every day on my way to Chez Danisse

...usually very early in the morning and very late at night. I had the impression that it was an abandoned school, and I mentioned this somewhere. As a result, the principal invited me to visit the school.

He wondered if I might want to help make a garden there. He took me on a little tour, and I realized that it wasn't just a garden that was a possibility. There was an abandoned cafeteria space that hadn't been used for 17 years—the kids ate at a fast food concession stand at the back of the schoolyard. When I went into this old room, it felt like a fantastic restaurant site! It was built in 1921 and still had all of the old cabinets and big tables. I thought if we just cleaned it up and painted it, we could make it into a place for the kids to cook.

There are a lot of schools with gardens, and a lot of schools that cook food, but I wanted to put them together. I think it's not just important to have a garden, but to grow the food, to cook the food, and to eat the food together—that is the transformational experience. I wanted kids to really understand the relationship of the earth to the table. It took Mr. Smith, the principal, about nine months to figure out how to convince the rest of the staff that this was a good idea. But then he called me back, and the idea of the Edible Schoolyard was born.

The first summer, the kids came and I brought the lunches. I thought, "I have to bring them something they'll all like. I'll make my own little handmade burritos and tortillas and beans." I brought that down, and also some peaches—and they

didn't want it! They wanted the tacos that they were familiar with. The peach had fuzz on it, and they wouldn't touch it. I was really shocked by that. By the end of that summer, they were eating the bitter lettuces out of the garden. I learned that when kids get involved with the planting, the growing of the food, and the preparing of it, then they have a desire to eat it.

We continue to work on the integration of the curriculum. The science and math teachers bring their kids out in the garden to teach them in that environment. We have a garden teacher who is there full-time, and usually one or two interns that help in the garden, so the classes can break down into small groups. It works very successfully. The same thing happens in the kitchen. They coordinate what they're serving with what the kids are learning in the classroom—in history, for example. It's a different avenue, one that I think is so accessible and appealing to the kids. It brings them into the subject in a very sensual way.

continued on next page



Alice Waters continued

I was extremely pleased when they evaluated all the courses at King school last year. The students choose their top ten of about forty different courses, and we came in number three, after field trips and gym! This is incredibly encouraging. They think it's fun—and at the same time they are learning something very profound. They're learning how to take care of the land for their future. They're learning how to feed themselves. They're learning how to cook, a skill that they'll have for their whole lives. And they're learning how to have pleasure at the table, how to communicate, how to be part of the group and express their ideas. Now I want to be number one!

I have a very big vision about what can happen with this program. I see it as a model for a national curriculum. Actually, it should be an international curriculum, because things are breaking down in countries all around the world. Kids don't understand the relationship of food to culture and food to agriculture. That's what we're trying to teach, just like you learn how to read and write and do arithmetic. You need to learn how to take care of the land. You need to learn how to cook, to feed yourself, and you need to learn how to communicate at the table—because that's where our culture is passed on.

I think the big change is only going to happen when people are educated about these principles. That's why the Edible Schoolyard program is so important to me. We have to begin at the beginning, with very little kids. This should be a program that starts in pre-school and goes all the way through the universities. The choices that you make about food affect not only the quality of your own life, but the future of the planet.

Food brings people together. It's not about how fancy it is. It can be a little bowl of soup or a cup of tea. There's just something about the purity of it, and the care that's taken in the preparation. When you're offering to somebody else, you're expressing your love

for them, your care about them. It's very satisfying to the person who gives it, and it's very satisfying to the person who receives it.

Farmers' markets are our greatest hope for the future, because they don't just change the way you eat, they change the way you live your life. When I go there, I know that this guy has gotten up very early in the morning and he picked all these things for my pleasure and for my good health. I can talk with him. I have a bond with him. He relies on me, and I rely on him. A sense of community comes from that. I'm always excited to go to a farmers' market. I just can't wait to see whether I can find something that I've never had before.

Eating can change your state of mind. It connects you with all of nature; you discover a new-found respect and appreciation. When you feel that way about it, it changes your relationship to the people in your life as well, because you see the people who are growing this food for you, who are giving you this life force, in a different way. You realize how important that is, and how important they are to your life. And that's the beginning of a sense of community, a sense of family.

We're meant to connect and to communicate in that way, and everything in the society is going away from that. The reason that I got involved with this project at the school was because I was worried about what was happening out there in the world. I'm worried about our kids. I'm worried about the violence. I'm worried about the way the cities are, the way people live, the lonely lives they live—it seems brutal to me, and going more and more in that direction. The Edible Schoolyard program is an effort to bring the children back into something that is real and part of their everyday life.

Alice Waters, owner and executive chef of Chez Panisse Restaurant, and creator of the Edible Schoolyard Project

Thomas Berry

Every being has two dimensions,

...its universal dimension and its individual dimension—the Great Self and the small self.

The Universe is our Great Self—that's why we are so inspired by being among trees, hearing sacred songs, seeing the colors of flowers, watching the flow of rivers. The source of inspiration is an encounter with the Great Self, the dimension where we experience fulfillment. We are not wholly ourselves without it.

I think the Iroquois Thanksgiving ceremony is one of the greatest of all religious festivals: The Iroquois remember and thank fifteen or more specialized powers, including the water, the rain, the wind, the earth, the trees. Within our own traditions, there is also this capacity for understanding that the small self cannot survive without the Great Self. Our job, as humans, is to be a part of the great hymn of praise that is existence.

This is cosmological thinking. To participate in the sacred mystery in these moments is to know what it means to be human.

Thomas Berry, eco-theologian, author of The Dream of the Earth, co-author with Brian Swimme of The Universe Story

Dattiann Rogers

So many amazing things are happening in the natural world all the time,

...and the more science looks, the greater the mystery becomes and the greater the amazement. I have the feeling something is saying, "Wake up. Don't you understand yet?" And I'm saying, "No, I don't understand yet." But the process of trying to understand is a pleasure in itself. I feel that paying attention to the world around us—and that includes human beings, too—is a form of praise, an expression of gratitude for what we have been given. Each one of us has been given life. None of us did anything to deserve that. It is purely a gift, and we are obligated to give back anything that we can of value as a way of expressing our gratitude for the moments of pleasure and joy and delight that we all experience in our lives.

And so I felt that attempting to praise those things that I had been given was a way of giving back what had been given to me...to honor something. Whether it is a blossom of columbine or the cry of a jay, I would like to give that phenomenon all the reverence and honor and praise it deserves. I think of my poems quite often as prayers.

