

HOW DO WE KNOW (Y)OUR HEALTH AFTER HIROSHIMA?

ETHICS IN WRITING (Y)OUR HEALTH AS A CASE

by

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF

THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

in

THE FACULTY OF GRADUATE STUDIES

Centre for the Study of Curriculum & Instruction.

Faculty of Education

We accept this thesis as conforming
to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA

April 1998

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Vancouver, Canada

Date April 24, 1998

Abstract

You do not yet know you are looking at my face, making a case of me.

You are reading “How do we know (y)our health after Hiroshima? Ethics in writing (y)our health as a case,” in a familied body, supplementing student and case-based curricula, written by U.B.C. faculty who teach basic and clinical health sciences with attention to ethical, aboriginal, alternative, and complementary medicines. A thinking body, I write a student/teacher portfolio as a resource for an imaginary seminar of health practitioners, researchers, students, or teachers who write health cases of individuals, families, communities, races, or species. I am written to voice health problems in living and dying of families who are excluded from existing curricula. This seminar is imagined to meet at U.B.C. reflecting on (y)our aboriginal, autopoietic, critical, and writing composition theories practiced here, sponsored by the International College of Philosophy. Jacques Derrida, a founder, writes of the College as an institution “...in which we tried to teach philosophy as such, as a discipline, and...to discover new themes, new problems, which have no legitimacy...in existing universities” (Caputo 1997, p. 7). My stories invent authors who write (y)our stories to learn case writing by questioning (y)our health as individuals, families, communities, races, or species. My thinking body asks you, reader-writers and student-teachers, how do you make (y)our case of health in writing? Seeing with my “I’s,” knowing with my “No’s,” speaking with (y)our voices, inventing, supplementing, writing and defending (y)our family health to come without being defensive, making myself a home at home in a familied body, I know I don’t know.

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Preface

You are reading my preface, a false face before the real face of a body of work in front of you, written like other prefaces, after the body of the work, refusing to return home silently; a post face, a supplement needed when readers who read me before you, asked me to help you read me. Pre-face or post-face, my face is turned to face you, expressing my concerns for (y)our health, as you begin a journey to know what you do not yet know, following in my footsteps, traces or marks of a life written before you met me, a reflexive body that has no meanings without your bringing what you know or want to know to me as a body of writing, which claims not to know of what it is we are cases without your voices animating me, giving breath and life and death to stories written in (y)our absences and read in (y)our presences, asking to know health in life death after Hiroshima, exploding experiences, images, or words of genocidal catastrophes in voices of people who have lived before and we hope will live after us. You have heard your own voices speaking my words and theirs which are now your words and belong to our kind forever, and you have a right to know what you will be reading and why (y)our responsibilities of reflection on what it is you know when you know you do not know are alive to (y)our knowing health, when you make a case of me as a teacher writing my stories of family health as yours to come too. The problem my writing questions is (y)our health in a readerly face of me as a writing body whose words are my voices. My method is writing myself as a case in hopes you will listen to (y)our familial bodies, (y)our voices, (y)our memories, imagining a teacher who writes (y)our case as theirs, providing you a safe place, a home for the homeless, where you can think who you are when your life becomes a case.

The conclusion is that this thesis needs (y)our readings to write (y)our family health to come.

Acknowledgements

for a reflexive body are contradictory ways of living when a teacher writes (y)our life and death with (y)our voices, making a case of (y)our health, asking you to attend (y)our life and death as you read or write (y)our life as a case: a singularity; a sign chain of more relations and more time space to come. First I acknowledge those I know I don't know: nameless, excluded, silenced, or forgotten speakers, writers, and nonhumans who provide food, shelter, laughter, aporias, stories, words, meanings, and music remembered and reflected here. Next are those I read or write and I don't know, named here as 'annotated resources,' especially Jackie Derrida who wrote his life below his friend Geoff Bennington writing his case above; my parents, siblings, friends, and relations who did not understand me and told me so; many institutions who refused me and my friends: employment, food for our families, justice, and tenure, taught me impossibilities of ways of living which are ways of dying. I wanted to write my memoirs and die eating worms and Sharilyn Calliou would not let me die in her seminar so she read and rewrote my stories by asking to understand me. I wanted to teach health with David Werner's books and Daisy Heisler's videos and Walt Werner helped me learn I needed to write my own way of practicing homeopathic medicine. For the past 16 years Dr. David Gerring has been teaching me homeopathy, asking me to attend my health by writing what happens when I take stories of life and death as cases and remedies. I wanted to write a poem and Carl Leggo showed me I was writing poetry as prose, and showed me how to live poetically. For my patient children, clients and readers, I am grateful for your (im)patience to read and write my case in stories. For those about to get on my case of homesickness as (y)our health in anticipation of a home for family health to come, I say (w)ri(gh)t(e) on...

Dedicated (devoted, consecrated, given, inscribed, written) to all (y)our relations, especially those suffering 'Residential School Syndrome,' described to the Royal Commission on Aboriginal Peoples and to me by Roland Chrisjohn:

A...pattern of attempted indoctrination of children of another group of people, combined with...theft of...the group's property ...[A] diagnosis requires five (or more) of the following:

- (1) a grandiose sense of self-importance and/or infallibility;
- (2) unjustified feelings of moral and/or intellectual superiority;
- (3) an intense desire to change the subject when the phrases "economic self-interest" or "crimes against humanity"...or the words "genocide," "racism," "colonialism," or "oppression" are heard;
- (4) lack of personal insight, or an absence of self-criticism;
- (5) unwillingness to accord human status or rights to creatures not passing arbitrary and inexpressible "standards;"
- (6) obsession with juggling history books and/or shredding documents;
- (7)...rhetoric[al] ability to sound like apologising without doing so, to call people "liars" without actually using the word, and to sound sympathetic while studiously avoiding accepting any criminal or financial liability;
- (8) tendency to repeat certain phrases, like "We don't need an inquiry," or "Let's let bygones be bygones;"

and to (y)our family health to come;

inaugurated by Chief Justice Lamer whose judgment of The Supreme Court of Canada in Delgamuukw vs. British Columbia, a land claim case of Gitksan and Wetsuwetan families, ends with these words on December 11, 1997:

Ultimately, it is through negotiated settlements, with good faith and give and take on all sides, reinforced by the judgments of this Court, that we will achieve... "reconciliation of the pre-existence of aboriginal societies with the sovereignty of the Crown." Let us face it, we are all here to stay.

To Whom It May Concern

Re: thesis format of "How Do We Know (Y)our Health After Hiroshima?

Ethics In Writing (Y)our Health As A Case" by Ken Schramm, All Fools Day 1998

This memo explains the format of my M.A. thesis, written to enact my pedagogy of show-and-tell-in-trial-and-error-learning, showing in its form what it tells in its institution of U.B.C. case-based health sciences curricula, with attention to ethical, aboriginal, alternative, and complementary medicines. My thesis is written in the genres of creative nonfiction: autobiography, ethnography, essay, memoir, novel, poem, and story. The required U.B.C. format of a thesis is followed from title page to bibliography and appendices, in a textual form of a human face, body, genitals, and legs dancing on mother earth. Autopoietic and deconstructive logics of the supplement motivate invention of a human face and body as an alternative form in which to re-member a familied case of health to come. Double columns are legs of annotated bibliography or sources for an imaginary writing seminar, and for appendices of mother earth as supplement and palimpsest of remembered and excluded texts. My thesis remembers writing as research, making a portfolio for an imaginary seminar writing health cases, and reading as writing, engaging readers as writers of a thesis as singularity, a case and a conversation for which both reader and writer are responsible. Opening transitional spaces of cultures among writers and readers for reflection on our cases as questions, the thesis asks (y)our attention to (y)our responsibilities for writing (y)our health. As a writing body, I ask readers to attend your selves knowing you are knowing (y)our family health when and where we are finding and making (y)our relationships by (y)our knowing and not knowing (y)our complicity in our continuing genocidal habits and institutional practices after Hiroshima, Holocaust, and compulsory or residential schooling of aboriginal or other families.

Healing Words Making A Totem Poem
with thanks to sharilyn, gertrude, homer's music, bill reid, and renee

Every totem
has their own story
commemorating
and
remembering
inaugural events.
Seven years ago
George McWhirter
told me
a piece of writing I presented him
for his poetry workshop
was not poetry.
He and She and Hiroshima
are now the belly and genitals of my thesis
in a writing
and
familied
human body
dancing on Mother Earth
meeting
and
speaking
with the emotions
and
voices
of their readers.
These healing words
born 4 a.m. this morning
awe full of desire
to erect a totem poem
introduce my work as a poet
reading words
who want to become
remembered as a poem.
Listening
among
splendidly
wonderfully
feelingly
storied words
singing
poetry
read before me
i know
my healing words
are not a poem
and i am not yet
a dead poet
remembering those who died before me.

ix

seven
minutes
for 7 poems
with EXTRA stuff...
in case the flu
strikes or
whatever
is
owed to
homesick homers
daughters
and
sons
mothers
and
fathers
sisters
and
brothers
aunties
and
uncles
cousins
and
steps
inlaws
and
outlaws
all (y)our relations
refusing
to come home
silently
re-mem-bering me muse
living dying (y)our poems
whatever is performed
with (y)our words
and
remembered
i want you to
hear
and
say
and
see
and
feel
and
dance
with
our words
as yours

dance me muse
 i am homesick
 for you to know
 i love you
 and
 you love me
 present
 and
 absent
 loving
 and
 living
 and
 dying
 lend me (y)our life
 and
 receive (y)our death pledge
 with interest
 forgive us (y)our debts
 as we remember (y)our credit union
 seven years
 itching rashanality
 in seven poems
 in seven minutes
 remembering rain
 and
 showers
 washing
 and
 scrubbing
 (y)our bodies
 (y)our skins
 renewing (y)our members
 painful body stories
 (y)our dis-eases
 remembered in my parts
 public
 private
 and
 pubic
 (y)our crohns disease
 in my belly
 (y)our dementia
 in my despair
 (y)our fungus
 in my (b)itching
 members
 (y)our AFR-AIDS
 and
 (y)our herpes
 in my fears

(y)our pneumonia
 and
 (y)our lung cancer
 in my breathing tears
 (y)our kidney failure
 in my pissing
 and
 being pissed
 on
 and
 off
 (y)our diabetic feet
 and legs
 amputated
 in my cold numb toes
 (y)our residential school syndrome
 is my homesickness
 re-membering (y)our living dying
 in my seven year rash companion
 a mushrooming prick
 of grieving delight
 and
 circumcised desire
 is mine
 the comma hanging
 down
 and
 standing around
 in patriarchal poetry
 Gertrude Stein
 refused to write
 in a circle of
 a rose is a rose is a rose?
 did eve know adam
 before
 while
 or after
 adam knew eve?
 is knowledge
 what you know
 when you love
 who you know?
 how do we know
 (y)our health
 after
 Hiroshima
 and
 her reflections
 on
 the atom bomb
 just live along?

Dog Woman
she
reads
earthy dirty stones
and
writes
grassy smelly trees
with her nose
and
her paws
write
loving worlds
with her ventriloquy
singing words
in our bodies
some she likes
some she licks
Cat Woman
she
opens doors
with her paws
stretching
and
climbing books
reading
Dog Woman
holding her
with her eyes
looking
seeing
being
high
Child Woman
she
laughs
lightening
worlds
with her eyes
smiling
when
Cat Woman
dives
falls
lives
in her lap
patted she
bites poet
watch out
Cat Woman
i will poem
your eyes

To Whom i May Concern

am

a reflexive

thesis writing myself

with (y)our images, voices,

feelings, insights, questioning:

asking how do we know (y)our health,

writing (y)our health as a case after Hiroshima

with healing words in the form of a human face and body,

making homes for homeless beings suffering genocidal catastrophes?

(Y)our moods, attitudes, feelings, insightful questions, prayers, judgments, understandings, decisions, actions, reflections, and knowings are experienced, understood, judged, decided, researched and reflected upon within the institutions of a thesis and university where these institutions are questioned by reading, writing, conversing, and reflecting on the pedagogy and rhetoric of the five paragraph essay and five chapter thesis, questioning their form, content, and institutional habits by enacting alternative forms as narratives. In this reflexive thesis enacted before (y)our eyes and on pages following after or behind a facade of a house represented here, relations of time or space, reading or writing, your and our knowing and not knowing, are enacted, opening questions of health as (y)our embodied desires in an imaginary writing class for which this reflexive thesis is one possible portfolio to remake institutions in which we share our living-dying as your stories. Instead of chapters, (y)our thesis has a face, body, shoulders, genitals, and legs dancing on mother earth, asking you to enact (y)our healing memories, voices, and images of family health to come as (y)our health.

How
do we know
(y)our health after
Hiroshima? Ethics
in writing (y)our
health as a
case

Father voices reading...
What is your research
question? The form of my
question is embodied
above in the shape of a
human face. These three
columns represent the
shoulders, arms, and body
of a reflexive thesis in a
family as a thinking body
made by father, mother,
and child voices. A short
answer to my research
question is we know our
health in families by
voicing (y)our thinking
in writing, embodying,
marking, and following
traces of (y)our abilities
to remember(y)our
familied bodies as homes.

Child voices imagining...
You are touching me here
on this page, and the next
page, and all the pages to
come, with your eyes,
your breathing, your
fingers, your feelings,
your mouth and your
nose, smelling and tasting
my papered inks, you are
writing me, whatever i
will have been, reflecting
your touching, thinking
me, speaking all by my
self with your voices. Like
a post card, anyone who
finds me can story me, i
am not in an envelope
like a sent letter. i am
inside Hiroshima with He
and She and you and me.

Mother voices thinking...
He is reading silently in
Boericke's *Materia
Medica*, a homeopathic
textbook of remedies and
diseases, listening to
Welsh songs on CBC radio,
reading aloud to me and
after being silent awhile,
He says: "sounds terrible."
"Yes" says Me.
"How do you know what
I'm thinking?" He asks.
"Oh! I meant the music,"
says Me. "I like the music
of my ancestors. I can't
handle reading these
diseases in Boericke," says
He. "He and She and
Hiroshima" is written
from stories He told me.

Health and ethics mean making a home together with families in 'The Peckham Experiment' of Pearse and Williamson or thinking Heidegger with Scott or Arendt. In this column with a patriarchal voice, He obeys a tradition that a thesis writes time in a present progress of researchers writing the Book of Life, explaining an objective world found and made by researchers following 'the scientific method.' Using quotes and writing what He is doing when He is knowing is a way to make His voice at home as part of a reflexive thesis by respecting and questioning a tradition, a way of life His voice reads as healthy.

One of the Kens who wrote me down was asked why he wrote me and what is his thesis any way? Ken said he did not write me, he heard my voices, and found another writer named Ken to write me. The only way he could explain me at all would be finding and making another story and I would be inside a story inside a story....He said his thesis was like listening to Bach playing jazz and he had discovered the music of He and She inside Hiroshima or HeRoSheMa and the only way out is in. Here is Hiroshima blowing you and me away on another August day remembering US bombing and killing us here in HeRoSheMa.

A story poem of nuclear war, nuclear marriage nuclear divorce, and gendered genocide. To write this story He found an imaginary author who wrote His life experiences as a 'case.' When He is reading and writing, He hears voices speaking in his world and He can feel His lips, tongue, and throat working, but the voices He hears are not in His head, and sometimes He says the voice is clearly not His voice, but a softer more feminine or child like voice, or a rough male voice. His voices are not His only and are heard and felt but not seen. They aren't mine which I hear in my movie images but they can be written.

How do we question and respect a patriarchal and traditional way of life as healthy? The tradition we question and respect is written in hierarchies of familial lives, institutions of power and knowledge which privilege human over nonhuman lives, rich over poor families, men over women, experts over amateurs, words over images, professional over personal knowledge and remembered common sense. In this way of life (y)our health is written by experts who tell us who is healthy and what questions we can ask of our health or them. They make health decisions in classes, families, genders, principles, rules, or codes of hierarchical ethics.

mmmma memories
 sunny shineybars
 making shapely shadowy
 colorsey all over me
 baby babbling birds
 singing dogs barking
 music speaking singing
 animaleasy dancey
 prancey crows crowing
 noisy nonsense
 crying lost lost lost
 dying music
 i can't understand.
 do policeman die? Yes.
 dont wannabe policeman.
 do firemen die? Yes.
 dont wannabe fireman.
 do doctors die? Yes.
 dont wannabe doctor
 dont wannabe dead.
 Everybody dies sometime.
 Some one is always dying
 all the time. i have all the
 time there is.
 Yes.
 Yes.

He listens but does not hear me or see me or feel me. I am invisible to him. I am invisible to myself. I see me in my children, gifts of life, all little hands and feet and innie outie belly buttons eyes winking at me perfectly formed each different the same singing their songs snugly nursing growing running so fast so far taking me scattered all over beaches, all across worlds in hungry loving children seeing me in their eyes dancing singing drawing paint food and eye food open mouths crying calling asking what is it? to every thing alive dying what is it? where do they go when they die? where am I thinking?

How can we question our entire ways of life, our ways of living when we ask how we know (y)our health after Hiroshima? Remembering nurses, physicians, and teachers complete forms to write health reports of their patients or students, this thesis has the form of a family as a writing body which asks how we know (y)our health by voicing (y)our stories in writing. The form of this thesis models a way of life in which family health workers converse with families to make plans for the care of their members from birth to death at home. We know (y)our health by sharing (y)our dreams and stories across generations of children.

Mother says i am growing up too fast. i said i only have a few pages to sing my song. She says i need time to play and enjoy life and i am too young to be thinking about death. Father says this story is a conversation at home with us and we should be able to laugh and play without worrying because we are going to die before it is all over anyway. i can't remember a time when i didn't think about being born and dying like frog eggs in the brook and fish eating the eggs and tadpoles in the pond, and roosters we ate for Sunday dinner. Father would carefully hold him to kill him, he would always fly around us bleeding and headless.

Hannah of Arendt family thinks thinking is ethics at the Eichmann Trial for Jewish genocide when she discovered that He just followed orders to kill Jews, without thinking. He made a habit of not thinking. The 'banality of evil' she named that unthinking obedience. He thinks I don't think because I don't talk words the way he does. I dance words in music movies he doesn't see. He asks where I go when I am 'in the fairies' dreaming lives born, unborn or not yet born, wondering what if all truths are mothers known only to those who we love who can and do imagine being in another body from one they were born in or out of?

Caring for children as	i imagine growing	Child is growing up
good human beings is a	up and having babies	much too fast for me. I
way of life in which we	and dying and being born	don't think it's healthy to
can know what we need to	again like great	be in such a hurry to
become healthy and learn	Grandmother and wonder	grow up and die even
to become healers.	what they will smell like	when she says she does
Education for those who	and look like and what	not want to die. I think
care for others should	will they see and who will	she is curious about what
enhance the health of	they be? Auntie Leslie of	is on the other side of life
healers as well as the	Silko family says her	and who lives there, she
health of their clients,	Pueblo ancestors are	loves Auntie Leslie's
students, or patients. The	buried at home in a room	stories of prophecies
U.B.C. Faculty of Medicine	next door where the roof	or Spider Woman weaving
'case-based curricula' use	has fallen down	webs of stories we live
health cases written by	making a shallow grave	and her hopes that her
faculty to teach students	their spirits going over	younger 'white' brothers
the basic and clinical	to write their stories	and sisters of America
sciences without giving	at Cliff House	will allow Mother Earth to
students their chances to	and storytelling	teach us to make our
write their own stories.	is when we let them	homes together here, not
This thesis supplements	all come in	somewhere out in space.
that curriculum by	from out there	I can't wait to go with her
writing a familied body in	to give us	to visit Auntie Leslie in
which students imagine	their gifts	the Southwest this Spring
authors to write their own	and be with us	to see the desert bloom
stories as health cases.	inside our stories.	and grow again.

Within a familial body,
 we question "healthy"
 ways of life as (y)our
 abilities to support life as
 individuals and families
 making homes together.
 We use autopoietic logic of
 the supplement as stories
 to deconstruct patriarchal
 monopolies in meaning of
 (y)our health. Family
 therapists hear (y)our
 stories as healing in
 autopoiesis, a theory
 based on research by
 Humberto Maturana. He
 surgically rotated the axis
 of a frog's eye and found
 its tongue missed flies by
 exactly the angle to
 which the eye had been
 rotated. He decided the
 frog's nervous system,
 not an eye perceiving
 wavelengths of light,
 made a frog world.

Uncle David of Werner
 family says children can
 be health workers by
 helping to make their
 community a healthier
 place to live. i wish i
 knew how to make the
 world a healthy place to
 be. i read his books
 'where there is no doctor'
 and i tried to imagine
 what i could do to help my
 brothers and sisters and i
 asked them to tell me but
 all they wanted to do was
 play doctor and then i
 wanted to be the midwife
 and help babies be born.
 Nobody wanted to play
 with me, They said it was
 gross and ran away. i
 asked my teacher if we
 could study the child-to-
 child health worker part
 of Uncle David's book. She
 said we are all too young.

Hard to believe this is the
 desert where the U.S.
 exploded the first atom
 bomb in July 1945 without
 knowing whether the
 Bomb would blow up the
 whole Earth burning all
 our oxygen at once. I
 think of the mothers and
 children of the
 Manhattan Project, they
 were among the first
 baby boomers and the
 women of San Ildefonso
 Pueblo cared for them.
 Their black-on-black
 pottery is famous. Aunt
 Leslie says Pueblo potters
 never separate them
 selves from Earth and her
 children and did not try to
 improve on Mother
 Nature. Their pottery
 designs do not copy but
 they abstract from each
 individual to the whole.

With Francisco Varela, he translated his studies of a frog's world to explain human visual perception is also determined by the histories and structures of an organism within a world it finds and makes in habits of knowing. Our bodies respond to outer changes at our margins to keep an inner constancy. Cognition is not a direct perception of the wave lengths of light on the retinal receptor cells of (y)our eyes as we are often taught in science classes. (Y)our eyes do not work like cameras with computer chips built in to the machinery of our brains. Walking from inside to outside we make a constant world of light and color.

i asked Mother and Father what i can do to be a good health worker and they showed me what they are writing about how we know our health. i read what they have to say and asked Father why there are no pictures. He said there are lots of picture books and movies on the internet and this is like when people first began watching TV and they complained that the pictures were better on radio. i see what he means. He said he hoped people who read our writing will wonder what their thinking has to do with being healthy and living a good life when good families are involved in doing evil things for good reasons.

Each squash blossom is released from their uniqueness to portray all their relations. Makes me think of homeopathic remedies. Each one has their own stories of their powers to poison and to heal us. We learn their stories by 'proving' them, putting sugar pellets holding a very diluted extract of the remedy under our tongues and reporting as many of their effects as we can notice, dream, write, or tell a homeopath during the three weeks we take this remedy daily. Listening to (y)our stories and noticing the effects of the stories on herself she writes as complete a portrait of the remedy's stories as she can.

Unlike us, a video camera won't remember the same colors and brightness in indoor and outdoor light. Maturana and Varela rewrite stories of biology and evolution in their "textbook" from their perspective of life as autopoietic, self making, and structure determined in living as knowing. A life form maintains itself within boundaries which separate and join them with others who are also self making. They deny the biological possibility of instruction because self making life forms do not permit information to cross boundaries where we meet worlds we make and live. All living beings are critics like a fish who knows bait is not food.

i thought of what Mother wrote about homeopathic remedies Grandmother gave us when we were sick and i wondered why Uncle David did not write about them in his books. Mother said he probably has enough work to do helping people to share their healing stories. She says stories are healing because they are alive and so are we. i guess remedies are alive when we let them tell their stories by noticing what happens in our bodies and our family when we take them. i had the flu and my body ached all over and i had a fever and i was so surprised when the aches and the fever went away so fast. i thought my symptoms, they were me.

Homeopathy comes from the Greek of Hippocrates meaning 'like cures like:' a medicine which makes a healthy person sick will strengthen a person with the same symptoms to become well. Symptoms tell us stories of our desire to be happy, more alive, and free to be living with all (y)our relations. I call homeopathics 'Mother Medicines' because mothers always use whatever flowers, plants, animal products, herbs and minerals they have around the home to care for their families. Remedies are feminine, their power is in a container, the milk sugar, water, or alcohol where they are dissolved and carried like a pregnancy.

Varela and Dupuy use Derrida's logic of the supplement to understand our origins as autopoietic: external powers, worlds and relations are made by internal relations and languaged beings giving form, matter, and life to (y)our readings of (y)our worlds and (y)ourselves as same and different. Questioning (y)our Greek patriarchal tradition and reading Plato, Heidegger, and Rousseau, Derrida thinks philosophy with Levinas as 'our love of wisdom in the service of the wisdom of love.' He questions the either/or logic of self identity in the priority of masculine reason over feminine, child, other, and family interdependence.

i asked Father if the logic of the supplement is like vitamins. He said we take vitamin supplements to give us what has been lost from our food by growing it in soil that is dead, run over by tractors or killed by chemicals in the air, water, and pesticides which were believed to help grow 'a better living through chemistry.' Vitamins within our food help us grow and detoxify heavy metals like lead and chemicals which cause cancer. A supplement shows what is missing or silent in what we think is self sufficient in ideas like Truth, Beauty, Justice, Nature, Happiness, Love, Democracy, and Health. i think i am beginning to understand Father.

The living story of a remedy is a self making autopoietic form of the medium in which the original substance is dissolved and imprinted on the structure of the molecules of hydrogen and oxygen. The memory of water lies in her ability to make snowflakes: each one uniquely herself and a portrait of Herself. Dr. Hahneman discovered homeopathy when he was translating a Scottish physician who claimed quinine cured malaria because it is bitter, and He decided to test quinine. He took a tincture of quinine from Peruvian bark and experienced symptoms of malaria as long as he took a remedy made from the diluted quinine.

Grandparents supplement patriarchal or nuclear family Oedipal dramas. In supplementary logics of family health to come, grandparents and children depend on each other for their health as members of the same and different circle of sacred relationships with all forms of life.

Varela and Dupuy use DNA to tell a story of a deconstructive logic of autopoietic supplements. DNA provides information to make proteins needed for the identity of the cell but DNA needs protein to make its boundaries and more proteins. Without a supplement of proteins from living beings, a DNA code can't live. DNA alone cannot make life.

Mother's stories are easier for me to hold onto and play with but i like what happens to me when i stretch myself to grow into Father's stories.

When he heard our Prime Minister say on the CBC: "In a democracy words should mean the same for everyone," Father said in a democracy to come

words mean the same and different for everyone.

Each of us makes a world and our selves. In Mayan worlds human beings are responsible for creation of the world. Uncle Basil of Johnston family helped me understand what father calls 'autopoiesis,' our self making emotions and actions make worlds in which we live in love with others at home.

He was surprised to learn the more he diluted the remedy the stronger were its effects on provers and patients. Remedies tell us stories of their powers and dangers and (y)ours. Listening to their stories and noticing dreams and experiences we have with their stories we can hear each other and ourselves living our poems. Michael of Hill family told me his story of following paths of his Mescalero Apache ancestors to heal Mother Earth and himself in the Alamogordo desert near Trinity where the men scientists give birth to the Atom Bomb and Father Oppenheimer spoke words from the Bhavagad Gita: "I am become death, the shatterer of worlds."

Grandparents supplement (y)our reflexive thesis by writing storied legs of a familied body supporting those who write (y)our health as cases. The story to come questions (y)our health by imagining an author to tell how Ken began writing when he learned his uncle was involved in making the first atom bomb. Telling this story is intended to encourage others to write their cases by imagining authors to write their own stories as fictions. (Y)our stories supplement those written by U.B.C. medical faculty to teach basic and clinical sciences. After the story are grandparent 'legs' giving healing, bibliographic, and storied support for this thesis.

Uncle Basil tells stories of the Manitous from his Anishinaubae heritage . He says missionaries believed that Natives need to be taught to know ideas like 'God' or 'Spirit.' The Anishinaubaek used forms of 'manitou' for spiritual realities. 'Kitchi-Manitou was 'God, the Great and Foremost Mystery of supernatural and natural orders' who created all beings from a vision or dream, a gift of goodness. Each intends to seek and nourish their gift as good. The story you will read is autopoietic, making itself with (y)our help, playing and exercising (y)our body, feelings, gifts and habits of imagining for making and knowing the world.

Auntie Leslie tells stories of Ma ah shra true ee or Quetzalcoatl, Divine Snake of the Beautiful Lake. At College Ken studied near Orozco's fresco of Quetzalcoatl, a spirit messenger to spirit beings and Mother Earth. Ma ah shra true ee is expected to return after terrible catastrophes and tribal peoples will regain their ancestral lands. In Paguete village there is a spring bubbling from a lava formation where the Laguna people and the animals first climbed up into this world near the Jackpile uranium mine where Laguna men mined for fifty years. Here a thirty foot stone serpent was found in 1980. What this means I don't know.

He and She and Hiroshima

a story by Ken Roth Brown, copyleft August 6, 1996

"...Why (or how) in an era of total information, is everyone and everything deceiving us?" Brian Fawcett, Vancouver Review, October '90

Both were born before Hiroshima, She in London in The Forties, He in New York in The Thirties. Both were divorced before they met in The Seventies living with friends to make a Co-op on one of The Gulf Islands. She liked his kind eyes, his voice, his broad shoulders and strong back. He admired the way she moved easily through the Rain Forest carrying a toddler on her shoulders. Until the end of the Co-op, they worked together, walked together, and talked together about everything, He thought. Living as one in love, they moved to Vancouver, married and planned to have a Baby someday when things were more secure. They never spoke of The Bomb until they saw Hiroshima Mon Amour together at a Peace Festival. He called it "Hero-She-ma" while she said "Hi-Ro-shima" the way She knew the perfection of everything Japanese.

The black-and-white movie began with strange discordant music and embracing naked white and dark shoulders, covered with nuclear dusty ashes or unclear sexy sweat. His voice denied you are seeing anything, and her voice intoned she saw everything, while the camera recorded the horrors of nuclear death and rebirth, in Hiroshima. As the horrors faded into the background, their love affair became her rebirth from the living death of her shameful love at seventeen for a German soldier, an enemy of her country, like her Japanese lover who was a soldier and is now her Hiroshima mon amour.

Over coffee after the movie, He was the first to speak.

I just realized that I have lived with You and loved You all these years and I don't know what You think about The Bomb or even this movie!

Don't be silly, I am sure we talked about it before sometime...

Well...

Well, what?

What do You think?

About what?

The Bomb. This movie. Love. Life. Whatever!

Don't be so loud, everyone is looking at us!

How am I supposed to find out what You think if I don't ask You out loud?

You don't have to be so loud and sarcastic. Besides it's only a movie. I'm getting a headache. Let's go home.

At home, He tried again.

I really want to know what You think and feel about The Bomb or at least the Movie!

I'm tired and nauseous. There's no reason to talk about it. Couldn't we talk about it some other time?

I'm not looking for a Times review from you, I just want to know what You think about The End of the World.

Look. We did not see anything in this movie. This man and this woman are not even lovers, they are only actors in The War Business, The Only Game In Town.

Both slept alone, She in Their Bed, He on the couch.

During the night, He woke and wrote this story, thinking We have the same English language but each one makes it live as we go along our ways. Meanwhile the Story continued and She dreamt of mystery stories by Agatha Christie. In the morning, He woke first, made the tea and brought the pot, milk, and cups into

their bedroom. She stretched and woke slowly, saying:

Good Morning.

Morning! How did You sleep?

I had this long complicated dream about Agatha Christie. Missed you.

Missed me? How come?

It's nice to have you close to me.

Yeah, as long as I don't get fresh.

Sex isn't everything, you know.

It's everything when You are in the mood.

You ask too much.

I want all there is in Life before it's all over.

I know but it's over too quickly. I need time to be Safe and Secure. I'm not as comfortable with Sex as you are.

Sex is the hardest scariest thing I do. We get into the silliest damn fool positions with each other.

We make a lot more Trouble than Love with each other.

Love is trouble enough. The Bomb makes it impossible.

What is this Thing you have about The Bomb anyway?

I was just coming into my teens, getting erect on my way to the pencil sharpener. Roosevelt died, and The War ended in Europe May '45 before School was out. We went to Victory Parades in New York City. News reels showed starving Jews dying in Nazi concentration camps. In early August the U.S. dropped The Bomb on Hiroshima. I remember The News: 100,000 KILLED. To prove they weren't sorry and it wasn't a mistake Our Great Leaders dropped a more powerful Bomb on Nagasaki. World War II was over, World War III was starting unless we stopped it.

That's what I thought. Since Grade One I hadn't spoken in Class but I began to bring pictures from Life Magazine and my writing into our Current Events Class. Nobody could stop me telling what I somehow knew about the horrors of war and Our Leaders making war on us.

It must have been scary. I was only a baby then.

I cried when Roosevelt died, Our President, the only One I knew.

I blamed Harry Truman for Hiroshima when I learned from my Uncle who worked on The Manhattan Project that he didn't even know he was working with radioactive chemicals, helping to build an Atom Bomb! Talking with him and reading Public Documents, I learned there were No Secrets for building Atom Bombs only those The Government kept from its Employees and People. I was angry at the so-called Grown-Ups and scared I would not grow up to have a Family of my own and learn to live before all Life died.

You took a lot of responsibility on Yourself and You still do. What did Your Family think?

Like You they thought I ask too much, think too much and I'm just too much so they sent me away to Work and School.

Poor Little Boy.

Little Boy is what they named the Uranium Bomb that killed the families in Hiroshima. I was not as Poor as You were. I don't remember ever having any money, but I didn't need it, and I still don't. Growing up I felt rich, some times I thought I would explode I was so full of myself, longing for a Woman to share my life, have Babies, and show those Old Guys they can't take The Future away from Our Grandchildren. I feel poor now only because we don't even have Children.

I thought You'd never notice.

Oh, You're in The Mood, are You?

Almost by Immaculate Conception, Baby was conceived and conveyed by Emergency Caesarean Section into The Medical War Business of Doctors, Nurses, Obstetricians, Pediatricians, Nannies, Disposable Diapers and Dads. Both She and He were exhausted. Baby did not sleep and Nanny did not work on their schedule of needs. She liked TV with a book without conversation, He needed conversation no matter what. Watching a TV replay of Dr. Strangelove or How I Learned to Stop Worrying and Love The Bomb while She read Agatha Christie on the couch across from him, He laughed often but managed not to speak until The End. Another black-and-white film, Kubrick's Black Comedy uses music, images, and relentless Jargon of Military Logic to portray an inevitable Nuclear Doomsday based on the strange love of men for their weapons of self destruction. He asked again:

What do You think?

Oh....I've been reading.

I know, You laughed sometimes when I didn't.

The whole thing seems so ridiculous to me, the way You Men get so excited about Your Missiles, Your Guns, and Your War.

Our War! I didn't know The Doomsday Machine is gendered. I'll bet they're plenty women working in The War Business, The Only Game In Town, You call it!

That's what I mean You get so defensive, it must be Your Testosterone Poisoning Your Precious Bodily fluids and Your Brain too. Kubrick is brilliant in showing how You Men think with Your Fucking Weapons.

Now it's My Testosterone, it's hard to believe this!

Don't believe it then.

What do You mean It?

I mean just exactly what I said. Don't believe it. Carry on your romantic fantasy. You Men like it because We Women carry on taking care of You where Your Mothers left off.

I don't believe You are saying this! Where do you get this stuff from...your Female Chauvinist Friends?

The Only Game In Town, I told you, caring for Men who are just like Children, Babies really, pretending to run The World and all They do is parade around while We Women do the Work.

Oh! and that's why I get to pay for The Nanny and the Disposable Diapers, because I'm disposable too!

Yes...and it's My Money too. I earned every bloody cent. All these years I helped You in your Business and took care of You and if You don't like it you know where you can Go...

He didn't know where He could Go but He left, slept alone that night and all the other nights until He met Another.

Both were born in the Thirties. They met after His Divorce. With 100 Million other North Americans watching a TV movie, The Day After, about after-effects of North American Nuclear War, He spoke His Fears with her close beside him:

I'm sure glad the children aren't watching this. I'd be even more frightened if They were home. At least we can talk about Our Feelings without worrying about Their Feelings.

I miss them but it's scary, It could happen anytime.

And there's no guarantee Bombs and Missiles would stop the day after War started. World War I was supposed to be over in a few weeks and its effects are still being felt. English Canada lost a Generation to that War and a Future too. I'm afraid we're going to give up everything to the Americans.

If Your Ex-Wife doesn't get it first!

You're talking like a Next Wife.

She would never allow That to happen.

How could She stop it?

All She has to do is continue The War, hold Junior for ransom and go back to Court for more Money. She acts like that's the only reason she had You and Him!

I sure miss Him.

And Her too, you're both so used to War You can't stop!

How come You put up with Me all this time?

Like They say, it's The Only Game in Town. Every Guy and His Brother is paying his Ex one way or another.

Sounds like Cancer, more Fallout from The Bomb.

In a way it is. All this Inflation and two Paychecks to pay The Mortgage is related to The Debts and Deaths of The Arms Race.

How do You know what's going on so clearly?

I keep my eyes open and I listen to people including You and I work and I study and I do Homework with the Kids. They really want to know what's going on. It's Their World too!

I miss them. Do you have any Idea how to talk with them about Nuclear War? This film won't cut it with them.

Tomorrow They will talk about it with Their Friends and compare It to the latest Stephen King Movie, say it's not as good and scary as that was, whatever it was, and already knowing more about War and Peace from TV and School than we know. They make it their Business to Know, just like They keep in close touch with Their Friends whose Parents are divorcing.

What a World we live in. I wasn't brought up for this.

Neither were They, but it's The Only World We Have and We have to take care of it and each other the best we can.

Sounds like Taking Care of Someone Who Loves You is The Only Other Game in Town.

You better believe it, Mister!

I just realized I'm more terrified of the Fallout from my Divorce on Junior and Me than I am afraid of The Bomb.

That's a step in the right direction for All of Us.

I hope so.

What scares you the most?

I'm afraid I'll never be divorced and able to get Junior to a Free Zone. We are living after a Nuclear Holocaust.

Yes I know.

What do You think about asking the Children to go with Us to the Hiroshima Lantern Festival, like the one we joined last year on the Fiftieth Anniversary of The Bomb?

I remember Everyone cheered each time we managed to keep a candle burning in the pouring rain and get a little paper Lantern Boat with a Peace Message to float a few yards out to sea before the candle went out. I wish we had invited them to go along with us because they are not doing it here any more. I guess they think Fifty Years is long enough to remember, now that The Cold War is over. Even in Hiroshima They are having trouble planning memorial ceremonies because, like the U.S., They want to remember their War Heroes, the same people we remember as War Criminals.

They slept together in her bed. He woke in the night and began writing...

A Post Card to Hiroshima & Nagasaki

I wanted to send a post card to each one of you
who lived in Hiroshima & Nagasaki more than Fifty years ago.
My Uncle Dick would want you to know that He did not know

He was helping to build an Atom Bomb.

He did not even know the chemicals were radioactive
when He put his head down into the centrifuges
to see how they were working.

When He learned the United States Government
had lied to him and to Us

about what the Manhattan Project was doing
He quit doing chemical engineering forever.

When I was Thirteen He taught me
that good people can do bad things

by following orders full of good words and lies.

There were no secrets about how to make an Atom Bomb
except the secret that You are helping to make one.

We have never seen your pictures or your cities in color,

You are always in black and white

to hide the blood and the burns and the pain.

Only the Bombs are exploding in beautiful colors.

My childhood ended with yours Fifty years ago

and I tried to stop the wars

and continue the Childhood of Humanity

and I do not know how to do it without your help

to take back the beautiful colors

from the beautiful Bombs

and bring the beauty

and pain of childhood

into all of our lives.

The only way I know

to send this to you

is to burn it

like a candle

with love

8/6/96

Grandfather mother speaking writing
storied and healing lives, ghosts, books,
words, and remedies...

"A - BOMB AND H -...Those alive love..."
Louis Zukofsky

Adorno, T.W., Else Frenkel-Brunswik,
Daniel J. Levinson, R. Nevitt Sanford
The Authoritarian Personality. New
York: W.W. Norton, 1950. "It would not
be difficult on the basis of the clinical
and genetic studies reported...to propose
a program which, even in the present
cultural pattern, could produce non
ethnocentric personalities. All that is
really essential is that children are
genuinely loved and treated as
individual humans" (p. 975).

Adorno, T.W. *Minima Moralia:
Reflections from Damaged Life*,
translated from the German by E.F.N.
Jephcott. London: Verso, 1978. "...the
attempt to contemplate all things as
they would present themselves from the
standpoint of redemption..." (p. 247).

Angus, Murray. "...*And The Last Shall
Be First:*" *Native Policy in an Era of
Cutbacks*. Revised Edition. Toronto: NC
Press, 1991. For Aboriginal Rights
Coalition, reviews postwar native policy
of increasing national debt to justify
spending less on federal fiduciary
responsibilities for native services.
Argues for a common interest of
aboriginal and middle class taxpayers.

"aporia: with no way out, difficulty,
question, problem...philosophy begins
with a sense of wonder...growing from
an initial difficulty (aporia), a
difficulty experienced because of
conflicting arguments...paralleled in
Socrates' frequent protestations of his
own ignorance," in Peters, F.E. *Greek
Philosophical Terms: A Historical
Lexicon*. N.Y.: N.Y. Univ. Press, 1967.

Grandmother father speaking writing
storied and healing lives, ghosts, books,
words, and remedies...

"There will be no peace in the Americas
until there is justice for the earth and
her children."
Leslie Silko

Arendt, Hannah. *The Life of the Mind.
One/Thinking. Two/Willing*. One
Volume Edition. N.Y.: Harcourt, Brace &
Co., 1978. "Could the activity of thinking
as such, the habit of examining
whatever happens to come to pass or to
attract attention, regardless of results
and specific content, could this activity
be among the conditions that make men
abstain from evil-doing or even
'condition' them against it? (The very
word 'con-science'...points in this
direction insofar as it means 'to know
with and by myself,' a kind of
knowledge that is actualized in every
thinking process)" (p. 5).

Arendt, Hannah. *Love and Saint
Augustine*. Edited and with an
interpretive essay by Joanna
Vecchiarelli Scott and Judith Chelius
Stark. Chicago and London: Univ. of
Chicago Press, 1996. Arendt's doctoral
dissertation was written under the
direction of Karl Jaspers, a physician
and psychiatrist. Both were influenced
by Martin Heidegger, especially his
Being and Time. Where Heidegger
emphasized the awareness of death in
the life of individuals, she wrote of
natality, life and our gratitude for life,
love of neighbor and the world. She was
revising her dissertation in the 1950's
and early 60's while she wrote
*Eichmann in Jerusalem: A Report on
the Banality of Evil* and prepared her
Gifford Lectures on the life of the mind.
Augustine's "I am become a question
for myself" and the writing of his
Confessions were prompted by the death
of his close friend.

"Arsenicum Album...The Arsenicum child tends to be...very concerned about the opinions of others. He is often anxious and overly responsible. The great insecurity causes anxiety and caution in any dangerous situation — even driving in a car. The child pays abnormal attention to his parent's responsibilities, for example, he double checks the mother about directions to their destination. He also has great concern for the parent's health. He fears that if something happens to his parent, his own security will be threatened. The child's anxiety prompts truly compulsive school work which may... extend to obsessive behavior...The special focus of pathology...is in the gastrointestinal tract including the liver, stomach and intestines...the respiratory tract, mucous membranes, the heart, and in the treatment of malignancy" (Morrison 1993, p. 40).

Ashmore, Malcolm. *The Reflexive Thesis: Wrighting Sociology Of Scientific Knowledge*. Foreword by Steve Woolgar. Chicago: University of Chicago P., 1989. Ph.D. thesis wrighting itself as science with a sense of humour. A model for any reflexive thesis.

Saint Augustine. *Confessions*. Translated with an introduction and notes by Henry Chadwick. N.Y.: Oxford University Press, 1991. Paradigm of self knowledge for Rousseau, Vico, Bernard Lonergan & Jacques Derrida's *Circumfession*.

Axtelle, James. *The European and the Indian: Essays in the Ethnohistory of Colonial North America*. Oxford: Oxford University Press, 1981. Uses conversion, European criterion of their superiority, to show 'Indians' made more converts of Christians by captivity than Christians made converts of them, without the corporal punishments of physician philosopher John Locke, and founder of Dartmouth College Eleazor Wheelock.

Bateson, Gregory. *Mind and Nature: A Necessary Unity*. N.Y.: E.P. Dutton, 1979. "The fact of thinking in stories does not isolate human beings as something separate from the starfish and the sea anemones, the coconut palms and the primroses...[I]f the world be connected, if I am at all fundamentally right in what I am saying, then *thinking in terms of stories* must be shared by all mind or minds, whether ours or those of the redwood forests..." (p. 13).

Barber, T.X. *Hypnosis: A Scientific Approach*. N.Y.: Van Norstand, 1969. Experiments with hypnosis showing that self directed statements and stories will change (y)our actions with or without hypnotic 'trance behavior.'

Battiste, Marie and Barman, Jean, eds. *First Nations Education in Canada: The Circle Unfolds*. Vancouver: UBC Press, 1995. Calliou's peacekeeping pedagogy; 'science education for aboriginal students;' 'locally developed Native Studies Curriculum;' Seepeetza's Grand-mother models for native education; & essays on healing education.

Beardsworth, Richard. *Derrida And The Political*. London and N.Y.: Routledge, 1996. Derrida's aporias of time and law in relation to language, justice, and ethics of deconstruction are political in *Spectres of Marx* and his reading of the US Declaration of Independence. For aporias of judgment, undecidability, and madness of decision, see Caputo (1993).

Bellavite, Paolo, M.D., and Andrea Signorini, M.D.. *Homeopathy: A Frontier In Medical Science. Experimental Studies And Theoretical Foundations*. Translated by Anthony Steele. Berkeley, California: North Atlantic Books, 1995. Uses complexity theory to understand homeopathic remedies wake up the body's defenses and immune system at their molecular level of functioning.

Bennington, Geoffrey and Derrida, Jacques. *Jacques Derrida*. Translated by Geoffrey Bennington. Chicago and London: University of Chicago Press, 1993. In Religion and Postmodernism series. Derridabase and Circumfession. "This book presupposes a contract...that J.D., having read G.B.'s text, would write something escaping the proposed systematization, surprising it..." (p. 1).

Bianchi, Herman. *Justice As Sanctuary: Toward A New System Of Crime Control*. Bloomington: Indiana Univ. Press, 1994. Justice as 'healthy' penitence. Ideas on CBC Radio One for Monday, Nov.3, 1997: "JUSTICE AS SANCTUARY. For most of recorded history, crime has called for restitution rather than retribution. In the ancient world and in pre-modern Europe, those who had wronged someone could seek refuge in a sanctuary from which they could safely propose a settlement. Starting in the 16th century, in modern Europe, this right gradually disappeared. The Revolutionary Convention of 1792 in France...abolished the right of asylum on the grounds that henceforth, the law would be a sanctuary for all. Today, criminal justice consists of prosecution and punishment by the state. Dutch jurist Herman Bianchi believes we should return to a settlement-based system of criminal law. In conversation with David Cayley, he presents a draft for a non-punitive approach to the control of crime."

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life...treat a form of life as a totality of internal relations...treat a concrete form of life as contradictory" (p.vii).

Booth, Wayne; Colomb, Gregory G.; and Williams, Joseph M. *The Craft of Research*. Chicago & London: Univ. of Chicago, 1995. Research is conversation, writing to learn why and how to change what we think and do.

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Brody, Hugh. *Maps and Dreams: Indians and the British Columbia Frontier*. Penguin, 1981. An ethnography of community making by aboriginal families in public planning for an Alaska Highway pipeline.

Brotherston, Gordon. *Book of the Fourth World: Reading the Native Americas through Their Literature*. Cambridge: University Press, 1992. Reads Fourth World writing in opposition to Derrida and Levi-Strauss who he believes have separated oral and literate cultures, ignoring the hieroglyphic texts of the Maya and their *Popol Vuh* among other writings storied by Leslie Silko as "picture books of preconquest Mexico." Offers variant readings of *Popol Vuh* to that of Dennis Tedlock, translator of this Mayan Book of the Dawn of Life. These pictured texts are vital supports for political movements to reclaim stolen land of indigenous peoples. Cites, e.g., Quito declaration of 1990: "[We] have never abandoned our constant struggle against the condition[s] of oppression, discrimination, and exploitation that were imposed on us as a result of European invasion of our ancestral territories" (p. 4-6).

Brundtland, Gro Harlem, Chairman, The World Commission on Environment and Development. *Our Common Future*. N.Y.: Oxford University Press, 1987.

"Bryonia [Wild Hops]...His deepest concerns center around survival and the need to work hard for financial security. There is often a tremendous fear of poverty. Even though doing well financially, he still worries constantly about money...In delirium asks to 'go home' (believes he is not at home)." A remedy for flu (Morrison 1993: 72-3).

Burke, Kenneth. *Permanence and Change: An Anatomy of Purpose*. N.Y.: New Republic, 1936. Writer's work overcoming 'technological psychosis'

and 'trained incapacity' by comic methods of community making. Author of the maxim 'all living things are critics' and the fish example which is paraphrased in Father's voice above.

Burke, Kenneth. *The Rhetoric of Religion: Studies in Logology*. Berkeley: University of California Press, 1970. A 'new ethnographer' reads Augustine's *Confessions* and the biblical story of Genesis, providing comic correctives to grid-group analysis of moral ecology. See Mary Douglas.

Burtt, E.A. *In Search of Philosophic Understanding*. N.Y. & Toronto: New American Library, 1965. A student of John Dewey, philosopher-historian of science as one of (y)our world religions, who recognized Lewis Mumford is an amateur philosopher of the nuclear age. This book guides amateurs to understand challenges of the nuclear age to make changes in (y)our ways of thinking as ways of living dying we make to resolve conflicts among peoples with different beliefs and ways of living from Buddha. Confucius, Plato, Jesus, & Mohammed to Freud, Marx, Nietzsche, & Wittgenstein.

Byrd, Don. *The Poetics of the Common Knowledge*. Albany: SUNY Press, 1994. "Humberto Maturana...writes... 'there is no transmission of information through language'...*We are not chained!* We are in no sense required or regulated by language, our own or others. We are not input-output machines, functioning at the whim of the information that we suffer. We are, rather, self closing organisms that take their own output as input. The joy of language is that it sometimes allows us the opportunity to enter *unconstrained* community, not mediated and numbed, but intensively felt. In saying that language is connotative, Maturana means not that language refers to emotions but that language is emotional, not informational..."(p. 237-238).

Cahoone, Lawrence E. *The Dilemma of Modernity: Philosophy, Culture, and Anti-Culture*. Albany: SUNY, 1988. Cites [Donald] Winnicott "The Location of Cultural Experience: "...culture...is intrinsically *not* differentiable into subjective and objective categories... adult culture, symbolism and play derive from the infant's perception of 'transitional objects and transitional phenomena'...significant for the infant at the time when it has begun to differentiate itself from the mother, to distinguish inner from outer. They are objects in the infant's experience — 'perhaps...a corner of a blanket...or a word or tune...'— regarding which we do not ask the child whether it is the product of the child's creativity or a realistically perceived external object. The 'intermediate zone' of experience established by such objects is essential for the development of the child's sense of itself as an 'entity having experiences,' which sense is the basis of the infant's ego. Without this region of 'experiencing' which is not recognized by the child as either inner or outer the child cannot endure separation from the mother, and the adult cannot experience living as meaningful and valuable.' This 'region' of experiencing is, in adult experience, constituted by what we call 'culture'... 'the place where we live,' the location where human living takes place" (p. 250). This realm of the sacred locates the split Mumford seeks to heal in his work to unite art and technics & deep ecologists believe we must heal to regain healthy balance within nature. Is Rousseau concerned with this location when he educates Emile with 'natural consequences' of playful actions?

"Calcareo Carbonica...The child is usually strong-willed, yet often very anxious concerning security...The child may be very curious, asking questions often about religious or metaphysical things in order to relieve these fears

about life and death...Unlike other remedies with strong anxieties, the Calcareo child faces his anxiety with a conviction that he must learn enough or prepare on his own to overcome life's uncertainties. He wishes to become independent and self sufficient..." (Morrison 1993: 83).

Canada. Royal Commission on Aboriginal Peoples. *People To People, Nation To Nation: Highlights From The Report Of The Royal Commission On Aboriginal Peoples*. Ottawa: Minister of Supply and Services Canada, 1996. With CDROM of transcripts, research reports, texts for a case study. Ethical Guidelines & research on residential schooling by Roland Chrisjohn: "Residential School Syndrome: A...pattern of attempted indoctrination of children of another group of people, combined with...theft of ...the group's property...a diagnosis of Residential School Syndrome requires five (or more) of the following:

- (1) a grandiose sense of self-importance and/or infallibility
- (2) unjustified feelings of moral and/or intellectual superiority
- (3) an intense desire to change the subject when the phrases 'economic self-interest' or 'crimes against humanity' pop up, or the words 'genocide,' 'racism,' 'colonialism,' or 'oppression' are heard
- (4) lack of personal insight, or an absence of self-criticism
- (5) unwillingness to accord human status or rights to creatures not passing arbitrary and inexpressible 'standards'
- (6) obsession with juggling history books and/or shredding documents
- (7) ...rhetoric[al] ability to sound like apologising without doing so, to call people 'liars' without actually using the word, and to sound sympathetic while...avoiding...any criminal or financial liability
- (8) tendency to repeat certain phrases, like 'We don't need an inquiry,' or 'Let's let bygones be bygones.'

Canadian Journal of Native Education, Vol. 19, No. 2, 1992. "Giving Voice to our Ancestors," edited by Jo-ann Archibald. Includes "compassionate mind" of Elder Louis Sunchild.

Canguilhem, Georges. *The Vital Rationalist. Selected Writings From Georges Canguilhem*. Translated by Arthur Goldhammer with introduction by Paul Rabinow and bibliography by Camille Lamoges. N.Y.: Zone Books, 1994. Physician historian of science, teacher of Michel Foucault, wrote "The normal and the pathological," his doctoral dissertation, and it is included here.

Capra, Fritjof. *The Web Of Life*. N.Y.: Doubleday, 1996. Autopoiesis as living and knowing acts of cognition; explains 'Santiago theory' of Maturana & Varela.

Caputo, John D. *Deconstruction In A Nutshell. A Conversation with Jacques Derrida*. N.Y.: Fordham Univ. Press, 1997. J.D. speaks English to inaugurate a new philosophy program & Caputo rewrites his texts in conversation. Are Bologh's 'rules of reading' also rules of J.D.'s 'inventionalism:' an openness to the "in-coming of the other...promise of an event to come, the event of the promise of something coming...a 'democracy to come?' (p. 42-3).

Caputo, John D. *Against Ethics: Contributions To A Poetics Of Obligation With Constant Reference To Deconstruction*. Bloomington and Indianapolis: University of Indiana, 1993. How obligation happens and our responsibilities to others of/in writing.

Caputo, John D. *Radical Hermeneutics.: Repetition, Deconstruction, and the Hermeneutic Project*. Bloomington and Indianapolis: University of Indiana, 1987. Caputo's earlier effort 'restoring life to its original difficulty' reading and rewriting Kierkegaard, Husserl, and Heidegger, with Derrida.

Caputo, John D. *Demythologizing Heidegger*. Bloomington & Indianapolis: Univ. of Indiana, 1993. A companion to *Against Ethics* "...disrupting the myth of Being with the myth of Justice...(p. 2) ...Deconstruction holds the law up for scrutiny, lets it waiver in instability. For Derrida, conduct must be both regulated—we always already act within a tradition of laws—and unregulated—we want always to be responsive to the singular one who calls from beyond the law, whom the law misses. But trying to keep one's balance on such shifting terrain leads to aporias, Derrida says at least three of them. Let us call the first... aporia of *phronesis*: mere conformity to a law does not ensure justice. Rather the law requires a 'fresh judgment,' a judgment which 'conserve[s] the law and also destroy[s] it or suspend[s] it long enough to have to reinvent it in each case'...Otherwise the judge is a calculating machine. What is to be done cannot simply be calculated—it must be judged. Furthermore, a just decision, which is never a merely programmed, calculated application of a rule, is always made in the element of undecidability, must always pass 'through the ordeal of the undecidable,' in which our respect for the universal trembles before 'the unique singularity of the unsubsumable example'...Every decision worthy of the name, every decision which 'cuts,' which must give itself up to the 'impossible decision,' is haunted by the ghost, by the aporia of undecidability. Finally, one must decide; one cannot deliberate forever. Justice cannot wait for all the results to come in. We are pressed by the urgency of the moment of decision, precipitated into action. 'The instant of decision is a madness, says Kierkegaard,' delivered over to 'acting in the night of non-knowledge and non-rule'...always implicated in the 'irruptive violence' that cuts off deliberation and acts in a moment of 'precipitate urgency'...(the aporia of decision)..." (p. 195-6).

Caputo, John D. *The Prayers and Tears of Jacques Derrida: Religion without Religion*. Bloomington & Indianapolis: University of Indiana, 1997. "ONLY WRITE WHAT IS IMPOSSIBLE, THAT OUGHT TO BE THE IMPOSSIBLE RULE. JACQUES DERRIDA...(p. xvii)." I read Derrida's rule from his *Circumfession*, to mean write in/out of/for/with the contradictions of (y)our form of life. As a rule for critical pedagogy, writing the impossible invents stories, characters, and worlds to voice those who are silent in contradictory, authoritarian, racist, sexist, and hierarchical classrooms, homes, or workplaces. We know (y)our health in making cultures (a)t home for the contradictions of (y)our forms of life, inventing futures and pastures together, in (y)our classed, familied, gendered, racist, and specied moral ways of living and thinking good ways of living our presences and absences.

Caputo, John D. "On Not Knowing Who We Are: Madness, Hermeneutics, and the Night of Truth in Foucault," in Caputo, John D. and Mark Yount, eds. *Foucault and the Critique of Institutions*, University Park, PA: Pennsylvania State University, 1993, p. 233-262. Reviews Foucault's writings on mental illness, psychology, and the history of madness to argue: "...Foucault's thought is...a hermeneutics of who we are" (p. 233).

Carroll, Peter N. and Noble, David W. *The Free and the Unfree: A New History of the United States*. Second Edition. N.Y.: Penguin, 1988. "...Surely social and sexual roles in America would be dramatically different if we saw the country as a home and not a frontier. There is...hope...we may take better care of this home. Biologists and physicists have offered new definitions of nature which contradict the ideas of rational space and linear time and the notion of endless expansion. Heretical economists have used these new scientific principles to challenge marketplace

economics and to urge responsibility to the environment. Heretical poets, mystics, and religious prophets...asked us to see ourselves within the body of the earth, which is...an expression of the spirit and the soul..." (p. 443).

Chappell, Peter. *Emotional Healing With Homeopathy. A Practical Guide*. Rockport MA: Element, 1994. A self help guide for people with little or no money to learn and use homeopathic remedies for healing traumas of living dying.

Clifford, James & George E. Marcus: *Writing Culture: The Poetics & Politics of Ethnography*. Berkeley: University of California, 1986. "...new rhetoric is concerned with what Kenneth Burke called 'strategies for the encompassing of situations.' It is less about how to speak well than about how to speak at all...and act meaningfully, in the world of public cultural symbols" (p. 11).

Coles, Robert. *Privileged Ones: The Well-Off and the Rich in America*, Volume V. of *Children of Crisis*. Boston: Little, Brown and Co., 1977. "I use ...'entitlement' to describe what...well-off American families transmit to their children — an important psychological common denominator, I believe: an emotional expression, really, of those familiar class bound prerogatives, money and power" (p. 363).

Coles, Robert. *Eskimos, Chicanos, Indians*. Volume IV. of *Children of Crisis*. Boston: Little, Brown and Co., 1977. Stories of Coles listening waiting...

Coles, Robert. *The Moral Life of Children*. Boston: Houghton Mifflin Co., 1986. See his "Children and the Nuclear Bomb," p. 243ff. Rich children worry about The Bomb. Poor children worry about health of their families.

Coles, Robert. *The Doctor Stories*. See William Carlos Williams.

Comens, Bruce. *Apocalypse and After: Modern Strategy and Postmodern Tactics in Pound, Williams, and Zukofsky*. Tuscaloosa & London: Univ. of Alabama, 1995. Poetic responses, of Pound, Stein, Williams, and Zukofsky to World Wars, Holocaust, and atom bombs, as ways of just(ly) living along.

Coughlan, Neil. *Young John Dewey: An Essay in American Intellectual History*. Chicago & London: Univ. of Chicago P., 1975. "...Dewey...was asking, 'What shall I do with my life?' 'Where shall I find meaning?'...I felt certain...the way to tell the story of the creation of this new philosophy was to tell...the story of the young man who created it" (p. ix).

Coulter, Catherine. *Portraits of Homeopathic Medicines: Psychophysical Analyses of Selected Constitutional Types*. Volumes 1 & 2. Berkeley, California: North Atlantic Books, 1986; 1988. Word pictures of 'polycrest remedies,' homeopathic medicines and their psychophysical symptoms and the people who express them in stories, with fictional and nonfictional characters as cases.

Coulter, Catherine. *Portrait of Indifference: A Comparative Materia Medica*. Berkeley: North Atlantic Books, 1989. "'Healthy' indifference is a matter of balance. One that conceals apathy, idleness, lack of interest, and self-inflicted denial is...inferior to vital feelings or caring relationships. But for some morbidly sensitive and excessively vulnerable individuals such an indifference may be more than desirable—it is a necessity. It restores self-respect by encouraging the stoicism and reserve that arise out of a principled refusal to experience more painful emotion than the situation demands...In this function, indifference can be...a healthy transition from anguished despair to...calm acceptance which signifies cure" (p. 48).

Coulter, Harris L. *Divided Legacy: A History of the Schism in Medical Thought, Vols. 1-4*. Washington, D.C.: Wehawken Book Co. & Richmond, California: North Atlantic Books, 1975; 1977; 1982; 1994. Locates the conflict in medicine between major thinkers in rationalist and empirical traditions from Hippocrates to AIDS, Autoimmune Disease, and medical education in the 1990's. Medical theory arises from lay healing practices, then rationalist theories compete with empirical practices for control of patients. Empiricists evaluate health from the horizon of patients while rationalists use professional rhetoric to maintain their status as experts in health.

Critchley, Simon. *The Ethics of Deconstruction: Derrida & Levinas*. Oxford U.K. & Cambridge U.S.A.: Blackwell, 1992. Indispensable study of questioning ethics by Derrida and Levinas in writing each Other.

Crowley, Sharon. *The Methodical Memory: Invention in Current-Traditional Rhetoric*. Carbondale & Edwardsville: Southern Illinois University Press, 1990. A writing composition teacher shows the 18th century origins of our five paragraph essay form used for writing a thesis.

Crowley, Sharon. *Ancient Rhetorics for Contemporary Students*. Don Mills, Ont.: Maxwell Macmillan Canada, 1994. A textbook of writing composition based on encouraging all forms of writing in a student's life by surveying the historical variety of invention as discovery in writing.

Dante. *Hell*. Translated, annotated, and introduced by Steve Ellis. London: Vintage, 1995. Poet of an underworld and next world, which are the other worlds of my ancestors for my readings of their worlds with their/my ghosts.

Davis, Brent. *Teaching Mathematics: Toward a Sound Alternative*. N.Y. & London: Garland Publishing, 1996. Listening is pedagogy for teachers of mathematics: 'about ourselves:' how we know by enacting our worlds and our selves in our homes. An autopoietic narrative of curriculum making. Grades are evaluative assessments (p.240-257).

Delgamuukw et al. v. *The Queen*. See Gisday Wa & Delgaam Uukw (1992).

De Nicolas, Antonio T. *Habits of Mind: An Introduction to the Philosophy of Education*. N.Y.: Paragon House, 1989. Edited texts of philosophers from Plato to John Dewey & Ortega y Gasset for his course where students exercise their habits of mind to dramatise their chosen philosopher's work in a 1/2 hr. group presentation. Argues Plato's 'paideia' is relevant today because "exercise of all faculties builds soul-society...only that which is imagined is real, music criteria built in as epistemology...VALUES: eternal models, virtue...taught as a habit of action; decisions are arrived at through the mediation of the original background...[in] PHILOSOPHY: Plato, Socrates; Legacy of oral cultures (p.532)." Translator of Bhagavad Gita.

De Nicolas, Antonio T. *Powers Of Imagining: A Philosophical Hermeneutic Of Imagining Through The Collected Works Of Ignatius De Loyola With A Translation Of These Works*. Albany: SUNY Press, 1986. Bodily powers of imagining are attuned to sights and sounds remembered and exercised in habits of mind to make good decisions. Reads Plato and his *Republic* as like Ignatius in a Spanish village where his *Spiritual Exercises* develop (y)our powers of imagining.

Demos, John. *A Little Commonwealth: Family Life in Plymouth Colony*. N.Y.: Oxford University Press, 1970 Nuclear family and household of 17th Century

Plymouth, Massachusetts is "a little commonwealth," "business," "school," "church," "house of correction," "welfare institution," "orphanage," "poor-house," and "hospital" in a developing pioneer community. See Wilkinson (1973) on American economic development.

Denzin, Norman K. *Interpretive Ethnography: Ethnographic Practices for the 21st Century*. Thousand Oaks: SAGE, 1997. "...I read ethnography through Derrida who argues...that a theory of the social is also a theory of writing. A theory of writing is also a theory of interpretive (ethnographic) work. Theory, writing, and ethnography are inseparable material practices. Together they create the conditions that locate the social inside the text...[T]here is a need for a reflexive form of writing...(p. xii)." He uses James Joyce's writings as models.

Derrida, J. *Speech and Phenomena And Other Essays on Husserl's Theory of Signs*. Translated by David B. Allison. Evanston: Northwestern University, 1973. J.D.'s 'favorite' of his books.

Derrida, Jacques. *Of Grammatology*. Translated by Gayatri Chakravorty Spivak. Baltimore & London: Johns Hopkins University Press, 1976. Derrida reads writing, originary violence, Saussure, Levi-Strauss, and Rousseau with a logic of the supplement.

Derrida, Jacques. *Edmund Husserl's Origin of Geometry: An Introduction*. Translated, with a preface, by John P. Leavey, Jr. Stony Brook, N.Y.: Nicolas Hays, 1978. Reads Joyce's *Ulysses* with Husserl (p. 102-104).

Derrida, Jacques. "The time of a thesis: punctuations," trans. by K. McLaughlin, in Montefiore, Alan, Ed. *Philosophy In France Today*. Cambridge: Cambridge U. Press, 1983, p. 34-50. His thesis defense.

Derrida, Jacques. *The Post Card: From Socrates to Freud and Beyond*. Transl. by Alan Bass. Chicago & London: Univ. of Chicago P., 1987. Inspiration for my inventional autobiographic writing.

Derrida, Jacques. "Deconstruction and the Other," in R. Kearney. *Dialogues With Contemporary Continental Thinkers: The Phenomenological Heritage*. Paul Ricoeur. Emmanuel Levinas. Herbert Marcuse. Stanislas Breton. Jacques Derrida. Manchester: Manchester Univ. Press, 1984. "...I often feel that the questions I attempt to formulate on the outskirts of the Greek philosophical tradition have as their 'other' the model of the Jew, that is, the Jew-as-other. And yet the paradox is that I have never invoked the Jewish tradition in any 'rooted' or direct manner. Though I was born a Jew, I do not work or think within a living Jewish tradition...My central question is: from what site or non-site (non-lieu) can philosophy as such appear to itself as other than itself, so that it can interrogate and reflect upon itself in an original manner? Such a non-site would be radically irreducible to philosophy. But the problem is that such a non-site cannot be defined or situated by means of philosophical language" (p. 107-126). His question is central to an autopoietic thesis whose output is its input: how can we be (a)t home with others in our self-making actions which separate and join us at the boundaries where we touch each other in our self and other finding and making? We are similar in our self making actions, enabling us to ask with Saint Augustine: who is it I know when I love an other I know? See Arendt, Augustine, Caputo, Diamond.

Derrida, Jacques *Of Spirit: Heidegger and the Question*. Translated by Geoffrey Bennington & Rachel Bowlby. Chicago & London: U. of Chicago P., 1989. Response to Heidegger as Nazi, questioning ethics as responsibility to the other.

Derrida, Jacques. "Before the Law," in Derek Attridge, ed. *Acts of Literature*. Transl. by Avita Ronell and Christine Roulston. London: Routledge, 1992. 'Deconstruction is justice' to come in a reading of Kafka's short story where justice is deferred as singularity. See Caputo and Beardsworth.

Derrida, Jacques. *Points. Interviews 1974-1994*. Edited by Elizabeth Weber, Translated by Peggy Kamuf & Others. Stanford, California: Stanford Univ. P., 1995. John Caputo suggests these interviews and his dialogue with Kearney as starting places for those who want to understand the ethical, political, and religious dimensions of Derrida's thinking.

Derrida, Jacques. *Specters Of Marx: The State Of The Debt, The Work Of Mourning, & The New International*. Translated by Peggy Kamuf. N.Y. & London: Routledge, 1994. Derrida writes Marx with Hamlet's ghost. Shakespeare was Marx's favorite poet. Writes in story of questions: "Someone, you or me, comes forward and says: *I would like to learn to live finally...to learn to live: a strange watchword. Who would learn? From whom? To teach to live, but to whom? Will we ever know? Will we ever know how to live and first of all what 'to learn to live' means? And why finally?* (p. xvii)...If he loves justice...the 'scholar' of the future... should learn it and from the ghost..."(p. 176).

Dewey, John. *Human Nature and Conduct: an Introduction to Philosophy*. N.Y.: The Modern Library, 1930. "Excellent" (Mumford 1951, 1970, p. 298). Cites Hume's logic of 'human nature' as 'Morals,' and M. Alexander's technique for changing habitual bodily posture as a body mind flexibility Dewey described in his *Experience and Nature*. Dewey studied with Alexander in his sixties (when he suffered severe back pain) and for most of his long life.

Dewey, John. *Logic: The Theory of Inquiry. The Later Works, 1925-1953. Volume 12.* Edited by Jo Ann Boydston. Carbondale & Edwardsville: Southern Illinois University Press, 1991. "Failure to institute a logic based inclusively and exclusively upon the operations of inquiry has enormous cultural consequences. It encourages obscurantism; it promotes acceptance of beliefs formed before methods of inquiry had reached their present estate; and it tends to relegate scientific (that is, competent) methods of inquiry to a specialized technical field. Since scientific methods simply exhibit free intelligence operating in the best manner available at a given time, the cultural waste, confusion, and distortion that results from the failure to use these methods, is incalculable. These considerations reinforce the claim of logical theory, as the theory of inquiry, to assume and hold a position of primary human importance" (p. 527).

Dewey, John. *Experience and Nature. The Later Works, 1925-1953. Volume 1.* Edited by Jo Ann Boydston. Carbondale & Edwardsville: Southern Illinois Univ. Press, 1988. Contains his body-mind habit changing reflections on his work with M. Alexander and his unfinished introduction to his manuscript lost in 1949-51 after Hiroshima. "...what is the nature of the kind of thinking designated as reflective?...The office reflection is called upon to perform demands looking-into-the-probable-future-in-connection-with-surveying-the-actual-past. During this reflection every shift in an end proposed requires an adaptive shift in that aspect of reflective behavior which surveys past experiences of doing and suffering...It is ..re-flective in that it turns back to go over (sometimes over and over) one's past experiences, whether obtained directly or through...conversation and reading...to find facts...relevant to the specific...occasion..."(p. 340-41).

Dewey, John. *How We Think. The Later Works, 1925-1953. Volume 8.* Edited by Jo Ann Boydston. Carbondale & Edwardsville: Southern Illinois University Press, 1988. His earlier reflections on reflective thinking.

Dewey, John. *The moral writings of John Dewey.* Rev. Edition. Ed. by James Gouinlock. Amherst, N.Y.: Prometheus Books, 1994. "Three Independent Factors in Morals" (1930), p. 156-161. The moral, good, and right are irreducible to each other or to one supreme principle. We act in conflicting situations, inventing good ways of life.

Dewey, John. *Democracy and Education 1916. The Middle Works, 1899-1924. Volume 9.* Edited by Jo Ann Boydston. Carbondale & Edwardsville: Southern Illinois University Press, 1985. Education as growth, based on his Laboratory School in a community of students, teachers, & parents.

Dewey, John. *A Common Faith.* 1934. *The Later Works, 1925-1953. Volume 9,* edited by Jo Ann Boydston. Carbondale & Edwardsville: Southern Illinois University Press, 1981-90.

Dewey, John. *The Public and Its Problems. 1927. The Later Works, 1925-1953. Vol. 2,* ed. by Jo Ann Boydston. Carbondale & Edwardsville: Southern Illinois University Press, 1981-90.

Diamond, Stanley. *In Search of the Primitive: A Critique of Civilization.* New Brunswick (U.S.A.) & London (U.K.): Transaction Books, 1974. Poet, teacher, radical anthropologist, Stanley started me on a search for the 'primitive' in civilization while I studied psychiatry with Tom Szasz, Ernest Becker, Brad Starr, and the patient families who taught me to hear their stories as theirs and not mine, *data not capta* as Laing said. See SD's reading of Plato's *Republic* which I continue to wrestle.

- Douglas, Mary. *Cultural Bias*. Occasional Paper 35, Royal Anthropological Institute. Republished, *In The Active Voice*. London: Routledge & Kegan Paul, 1978. Develops grid-group analysis to relate cosmologies, risks and social organization from her work *Natural Symbols: Explorations in Cosmology*, Penguin, 1973; and *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*, Penguin, 1970.
- Douglas, Mary. *Evans-Pritchard*. Brighton: Harvester Press. 1980. Analyzes life work of Evans Pritchard in social cognition, applying his social accountability theory of cultural responses to misfortune: who is to blame? Who is empowered to act? Why?
- Douglas, Mary. *Natural Symbols: Explorations in Cosmology*, with a new introduction by the author. N.Y.: Pantheon Books, 1982. First statement of grid-group theory explains cosmology as the cultural construction of an embodied natural world congruent with the needs of individuals who make and maintain (y)our institutions.
- Douglas, Mary. *Risk Acceptability According to the Social Sciences*. N.Y.: Russell Sage Foundation, 1985. An intro. to *Culture and Risk*, analysing moral issues in risk acceptability, cultural biases against studying the obvious social basis of cognition and perception. Reviews 20 year history of Risk Analysis as a subdiscipline of ecology, economics and psychology, makes a new start relating cosmologies & perception to moral commitments of members.
- Douglas, Mary. *How Institutions Think*. Syracuse U. Press, 1986. Her study of institutional basis of individual decision making. Hume's 'artificial justice' exists in famines supported by commitments to hierarchic values of members whose culturally biased respect for socially privileged families prevents relativism.
- Douglas, Mary with Baron Isherwood. *The World of Goods: An Anthropological Approach to the Theory of Consumption*. N.Y.: Basic Books, 1979. Poverty is part of a system of hierarchical "marked" consumption in which poor people are excluded from access to education, information, and social networks of resources available to the wealthy.
- Douglas, Mary & Aaron Wildavsky. *Risk and Culture: An Essay on the Selection of Technological & Environmental Dangers*. Berkeley: University of California Press, 1982. Theory of risk perception and management as culturally biased by grid-group tensions of egalitarian with market and hierarchical biases in human cultural groups from prehistory to 'present.'
- Dunne, Tad. *Lonergan and Spirituality: Towards a Spiritual Integration*. Chicago: Loyola University, 1985. "This book is addressed to those who realize how necessary it is to reflect on method [and] content in science and scholarship today. [O]ur aim will be the same as Bernard Lonergan's ...towards integrating scientific, scholarly, philosophic, and pastoral endeavors to bring the world back to its senses...it begins with the presence or absence of conversion in those of us who hope to do something practical for the betterment of the world" (p.vii).
- Efran, Jay S.; Lukens, Michael D.; and Lukens, Robert J. *Language, Structure, and Change. Frameworks of Meaning in Psychotherapy*. N. Y. & London: W.W. Norton & Co., 1990. Psychotherapy as conversation and autopoiesis.
- Egan, Kieran. *Educational development*. N.Y.: Oxford Univ. P., 1979. "...A theory ...is a thing to think with—an intellectual tool made from distinctions that conform with the phenomena it is about. Its value depends on how well it conforms with the relevant

phenomena, how well it helps make sense of them, and how well it guides practice, observation, and research to revise its categories and distinctions to conform more closely with the phenomena. The theory of educational development...distinguishes four main stages of educational development: mythic, romantic, philosophic, and ironic..." (p. 6). Reading Plato, Rousseau, Dewey, Vygotsky, and Lonergan with Kieran I began defining theory as story-telling: a story is a thing to think with—a tool home-made by distinctions that distinguish the phenomena to find, make, and write stories autopoietically. Lonergan's "Be attentive, intelligent, reasonable, responsible, and loving," attend how we know what we are doing when we are knowing and who we are loving when we know we are in love.

Epp, Jake. *Achieving Health For All: A Framework of Health Promotion*. Minister of Health and Welfare Canada, 1986. A new health policy separated from land, water, air and food planning, seeks to integrate healthy public policy. For whom can health and quality of life be achieved? Whose health is promoted by this policy statement? In what ways can the strategy outlined by the Minister be helpful to those who want to build healthy communities in B.C.?

Fawcett, Brian. *Public Eye: An Investigation into the Disappearance of the World*. Toronto: Harper Collins, 1990. A non-fiction novel of criminals: "Like the evening television news, this is a work of fiction. All resemblances to real persons and things, living or dead, is purely intentional--unless they find it objectionable, of course...." Tells stories from his teaching in B.C. prisons.

Fawcner, H.W. *The Timescapes of John Fowles*. London and Toronto: Associated University Presses, 1984. Foreword by John Fowles: "Fiction is a perennial anarchist to all those bigots who believe

that anything that distracts us from final political, social, or religious aims must be dangerous, if not positively evil. It is society as state that wants us eternally spitted upon the minute-hand, denying past and present, those non present fields of consciousness where we all become writers of fiction, at least in our own minds" (p. 12). Conversion is cosmic ecstasy, in Fowles' *Mantissa*, a Cartesian novel of a novelist writing his Muse from inside his skull.

Fish, Jefferson M. *Placebo Therapy A Practical Guide to Social Influence in Psychotherapy*. San Francisco, CA: Jossey-Bass Publishers, 1973. 'Healing rituals' as placebos for singularities of individuals, families, groups. and communities changing themselves, with insights of Barber, Erickson, Frank, Haley, Szasz, and Synanon.

Fisher, Roger and William Ury. *Getting To Yes: Negotiating Agreement Without Giving In*. New York: Penguin, 1981. Principled negotiation: "DON'T BARGAIN OVER POSITIONS...SEPARATE THE PEOPLE FROM THE PROBLEM...FOCUS ON INTERESTS, NOT POSITIONS...INVENT OPTIONS FOR MUTUAL GAIN" (p. 155-61).

Foucault, Michel *Madness and Civilization; A History of Insanity in the Age of Reason*. Trans. by Richard Howard. London: Routledge, 1967. Gives his story and voice to madness.

Fowles, John. *The Aristos*. Revised Edition. N.Y. & Scarborough, Ont.: New American Library, 1970. "...*aristos* from ...ancient Greek...means...'the best for a given situation'...The book you are about to begin is written in the form of notes ...an attempt to suppress...all persuasion ...I...want my ideas to be liked in themselves." Love is intent to treat other as more important than oneself in man-woman relationships & education vs. 'nobodiness' as source of anxiety, violence, and criminality (p. 7;13).

Fox, Nicholas J. *Postmodernism, Sociology, and Health*. Toronto & Buffalo: University of Toronto, 1994. Introduces his postmodern social theory of health and healing; writing personal professional experiences as fiction; 'grieving delight' as care for the other in facing (y)our death; and willing for the return eternally of lives we affirm.

Fulghum, Robert. *All I Really Need To Know I Learned in Kindergarten: Uncommon Thoughts on Common Things*. N.Y.: Villard, 1988. "These are the things I learned: Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you. Live a balanced life—learn some and think some and draw and paint and sing and dance and play and work everyday some. Take a nap every afternoon. When you go out into the world, watch for traffic, hold hands, and stick together. Be aware of wonder. Remember the little seed in the Styrofoam cup: the roots go down and the plant goes up and nobody really knows how or why, but we are all like that. Goldfish and hamsters and white mice and even the little seed in the Styrofoam cup—they all die. So do we. And...remember the Dick-and Jane books and the first word you ever learned—the biggest word of all—LOOK" (p. 6-7).

Garrod, Andrew & Colleen Larimore, eds. *First Person, First Peoples: Native American College Graduates Tell Their Life Stories*. Ithaca & London: Cornell University Press, 1997. Life stories of students at Dartmouth College.

Gisday Wa & Delgam Uukw. *The Spirit in the Land: Statements of the Gitksan and Wet'suwet'en Hereditary Chiefs in the Supreme Court of British Columbia 1987-1990*. Gabriola: Reflections, 1992.

Graham, A.C. *Disputers of the Tao: Philosophical Argument in Ancient China*. La Salle, Illinois: Open Court, 1989. "Let us write...the Chinese secret of the immortal empire...1. (From Confucianism). An ethic rooted, below the level of critical reflection, in the most enduring social bonds, kinship and custom, which models the community on the family, relates ruler/subject to father/son and past/present to ancestor/descendant. 2. (From Legalism). A rational state craft with the techniques to organise an empire of unprecedented size and largely homogenised custom throughout it. 3. (From Yin-Yang). A proto-science which places man in a cosmos modeled on community. 4. (From Taoism, reinforced from the Later Han by Buddhism). Personal philosophies relating individual directly to cosmos, allowing room within the social order for the unassimilable who might disrupt community. 5. (From Mo-tzu through the argumentation of the competing schools). A rationality confined to the useful, which leaves fundamental questions outside its range...We might sum up the Chinese attitude to reason in these terms: reason is for questions of means; for your ends in life listen to aphorism, example, parable, and poetry (p. 6-7). [W]hy the Chinese never arrived at modern science seems...a pseudo-problem. One generally asks why an event did happen, not why the same...set of conditions did not come together at some other time and place. Thus...formation of an empire, covering a fifth of mankind and still...surviving even the extreme pressures of the 20th century, is an event which like the Scientific Revolution has happened only once...We...ask what unique conjunction of factors has stabilised China, we do not ask 'Why have not Egypt and Babylon lasted to the present day?' Both in China and in Europe up to the Renaissance there is an incongruity to the modern eye between the

flourishing of causal thinking in technology and its failure to dislodge correlative thinking from cosmology ...Until the Scientific Revolution, the choice was between a correlative cosmos and no cosmos at all (p. 317-8) ...The Chinese assumption seems to be that you can criticise correlations but you cannot dispense with them. The Western tradition...has...persisted in trying to detach the analytic completely from its background in the correlative, dismissing the latter as the loose argument from analogy which we need in practical life but exclude from strict logic. It is only in the last half century, with Ryle's exposure of the category mistake, Kuhn's proposal that...science assumes paradigms subverted not by demonstration but by correlative switches, Derrida's uncovering...chains of oppositions at the back of logocentric thought, that the West seems finally to be losing faith in its two-thousand year old enterprise. Wittgenstein showed ...the similarities...we try to pin down by naming are 'family resemblances' by which A may be like B and B like C without A being like C, so...the hope of drawing an absolute distinction between literal and metaphorical meanings and fixing the former in a system of mutually definable terms seems baseless outside logic..." (p. 323).

Greeley, Andrew. *Religion as Poetry*. New Brunswick (U.S.A.) & London (U.K.): Transaction Publishers, 1995. Priest, novelist, sociologist of religion writes a theory of religion. "By theory I mean a set of propositions that generate hypotheses that can be tested against data, a model or provisional picture of reality that can be corrected when examined in the light of empirical findings, a perspective that can be kept in mind when exploring phenomena, a set of questions that can be asked when one is confronted with an unexplored data set...Religion... begins in experiences that renew hope, encoded

...in *symbols*, are shared with others in *stories*, which are told to and constitute a story-telling community, which enacts the story in...*rituals*. I describe this...as [if] it were a linear model but...it might be...helpfully viewed as a circle with five points on the circumference and influence lines running from each point to the other four points...There are no generic hope renewal experiences... every experience contains its own interpretation" (p. 1;23-4).

Greeley, Andrew & Jacob Neusner. *Common Ground: A Priest And A Rabbi Read Scripture Together*. Rev. Edition. Cleveland, Ohio: The Pilgrim Press, 1997. Stories of stories as a hopeful ways to know life as sacred.

Greenwald, David S., Steven J. Zeitland. *No Reason to Talk About It: Families Confront The Nuclear Taboo*. N.Y. & London: W.W. Norton & Co., 1987. Foreword by Donald A. Bloch: "By confronting our despair we can become empowered; by breaking out of our numb isolation, we connect with and nourish each other...[T]he anti-nuclear movement must achieve something other than avoiding an ever threatening catastrophe. If we are in the position of trying to solve a problem that, in solution, eternally confronts us again, our energies flag; we do not need our leaders to mystify us, we do it to ourselves. One remedy is to deal with the issue on a face-to-face basis in the context of family life. Since this will be a part of our lives from this day forth, there is every reason to talk about it" (p. ix-x). A guide based on the authors' work with families.

Grossinger, Richard. *Planet Medicine. From Stone Age Shamanism to Post-Industrial Healing*. Rev.Ed. Boulder & London: Shambhala, 1982. A medical anthropology of aboriginal, ancient, modern, and postmodern healing, including homeopathy & body work.

Haley, Jay. *Problem-Solving Therapy: New Strategies for Effective Family Therapy*. N.Y.: Harper Colophon Books, 1976. Applies his studies with Gregory Bateson & Milton Erickson to make small changes bigger by planning family ordeals with and for families to enact.

Hall, David L. *Richard Rorty: Prophet And Poet Of The New Pragmatism*. Albany: SUNY, 1994. "...Derrida has provided, not a principle or a set of principles, but a *model* of self creation ... (p. 230)." His knowledge of Chinese philosophy supplements his portrait of Rorty in relation to Heidegger and Derrida in a pragmatism without John Dewey's "common faith."

Harris, Marvin. *Our Kind: Who We Are Where We Came From Where We Are Going*. N.Y., Harper & Row, 1989. "I believe that the minimal task of any modern educational reform lies in imparting a comparative, global, and evolutionary perspective about who we are as a species and what we can and cannot expect our cultures to do for us (p. x)...Nonkilling religions arose in response to the failure of early states to deliver the worldly benefits promised by their kings and priests. They arose when these states were being ravaged by brutal and costly wars; when environmental depletions, population growth, and the rise of cities created food shortages and made it difficult to maintain a steady supply of meat for redistributive feasting; and when distinctions of social rank had rigidified and there was widespread poverty among the common people (p. 444)... None of the nonkilling religions has had a detectable influence on the incidence or ferocity of war and each is implicated in devastating inversions of the principle of nonkilling and reverence for life. Indeed, were it not for their ability to sponsor and encourage militarism and harsh measures of state control, there would

be no world religions in the world today (p. 448)... Enough nuclear weapons are stockpiled to permanently kill off the entire human species and much of the animal and plant world as we know it...What alarms me most is the acquiescence of ordinary citizens and their elected officials to the idea that our kind has to learn to live with the threat of mutual annihilation because it is the cheapest and best way of reducing the danger that one nuclear power will attack another. By what set of practical, moral, or ethical principles is it allowable for a small number of experts to wager the future of our species on the gamble that nuclear weapons will never be used? This bet has been made entirely without the consent of most of the people who will die if the strategists have bet wrong...In evolutionary perspective, the crisis we confront is inextricably the crisis of the state as a predatory form of political organization, born, nurtured, and spread by the sword. If so, it seems highly likely that our kind will not survive the next century or even half century unless we transcend the state's insatiable demands for sovereignty and hegemony. And the only way to do this may...be to transcend the state itself by consciously creating new means of maintaining law and order on a global basis and by submerging the sovereignty of existing states within a global federation whose members agree to disarm, except for local and regional police forces equipped with conventional weapons..." (p. 500).

Harris, Marvin. *America Now: The Anthropology of a Changing Culture*. N.Y.: Simon & Schuster, 1981. Applies Wilkinson's (1973) model of ecological development to study the U.S.: "...Resolution of America's cultural crisis could... take the form of encouraging the development of small-scale private enterprises, manned by hard-driving, efficient, profit-sharing work teams

producing enough of a surplus to pay for first-class educational and community services as well as the compassionate care of the sick and the elderly..." (p.181).

Harris, Marvin & Eric B. Ross. *Death, Sex, And Fertility: Population Regulation in Preindustrial and Developing Societies*. N.Y.: Columbia Univ. 1987. Uses a cultural materialist research strategy: "Sociocultural systems are...regarded as having three major sectors: infrastructure, consisting of mode of production and mode of reproduction; structure, or domestic and political economy; and superstructure, or aesthetic, symbolic, philosophical, and religious beliefs and practices. While all three sectors are causally linked... infrastructure is seen as more powerfully determinative....This is ...infrastructural determinism (p. 1-2)." Ends: "It is clearly of humanitarian interest to all, regardless of the immediate effect on population growth, to substitute to the greatest extent possible, modern contraceptive and other prenatal forms of fertility control for the covert mortality controls which continue to be heavily relied on by contemporary preindustrial systems of population regulation...[T]here is much circumstantial evidence to indicate that in repressing abortion or direct infanticide, "pro-life" world religions and governments have inadvertently contributed to an increase in indirect infanticide and pedicide. Now that...facts of preindustrial population regulation are better known, their failure to press vigorously for compensating controls prior to birth, including medical abortion, constitutes a hypocrisy equal to that of Malthus when he condemned all forms of fertility control other than "moral restraint" while knowing full well that "moral restraint" alone would condemn most of the working class to perpetual poverty" (p. 182-83).

Heidegger, Martin. *Basic Writings. from Being and Time (1927) to The Task of Thinking (1964)*. Revised and expanded edition. Edited by David Farrell Krell. San Francisco: Harper Collins, 1993. "The Way to Language; The End of Philosophy and the Task of Thinking; Building Dwelling Thinking."

Heidegger, Martin. *Being and Time. A Translation of Sein und Zeit*. Translated by Joan Stambaugh. Albany: SUNY Press. Heidegger thinks thinking is grieving delight. See Arendt, Derrida, Lonergan, Roth, Scott.

Heidegger, Martin. *Early Greek thinking*. Translated by David Krell & Frank Capuzzi. San Francisco: Harper & Row, 1984. Thinking is translation in Anaximander, Heraclitus, Parmenides, and translating Heidegger.

Heilbroner, Robert L. *The Nature and Logic of Capitalism*. N.Y.: London: W.W. Norton, 1985. "Capitalism is the regime of capital, the...rulership we find when power takes the remarkable aspect of ...domination, by those who control access to the means of production, of the great majority who must gain "employment"--the capitalist substitute for the traditional entitlement of the peasant to consume some portion of his own crop..." (p. 52).

Herscu, Paul. *The Homeopathic Treatment of Children: Pediatric Constitutional Types*. Berkeley: North Atlantic Books, 1991. Stories of, by, and about children which may help parents and caretakers understand their ways of coping with illness, whether or not they take homeopathic remedies.

Hersey, John. *Hiroshima*. New York: Knopf, 1946. His New Yorker stories which introduced my generation to human beings who survived the Hiroshima bombing.

Hersey, John. *The Wall*. N.Y.: Knopf, 1950. Introduced me to the world of the 1943 Warsaw ghetto uprising.

Hill, Michael Ortiz. *Dreaming The End of the World: Apocalypse as a Rite of Passage*. Dallas: Spring Publications, 1994. Collects dreams of the end of the world; tells stories of responses to the Hiroshima bombing; the Little Boy Bomb's story as astrological; and a healing journey into the desert test site and aircraft firing range.

Homer. *The Odyssey of Homer*. Translated by Robert Fitzgerald. N.Y.: Vintage Classics, 1990. Plato's teacher and ours in a poem novel story of a homesick soldier returning home.

"Ignat ia...The Ignatia type is romantic and idealistic in all...dealing[s] with the world. These characteristics...with all the usual emotional over-sensitivity of the patient make her almost a set-up for disappointments. The disappointments often lead the patient to become bitter and even hardened. The Ignatia patient has easily hurt feelings. And yet it is often difficult or even impossible for the patient to release the emotions. Instead they remain cramped inside. Often this...leads to defensiveness and...a rude, suspicious or challenging manner..." (Morrison 1993:187-8).

Illich, Ivan. *Gender*. N.Y.: Pantheon Books, 1982. Medieval "vernacular" from Roman law: "those things that are homemade, homespun, home-grown, not destined for the marketplace, but are for home use only...*vernacular language*...the complement of male and female speech...*vernacular universe*.. complementary grasp of a social reality by...society's men and women... *vernacular tools*...a group's tool kit that is more or less clearly divided by gender ...the association of gender with simple tools...is directly observable" (p. 68).

Jaimes, M. Annette, Ed. *The State of Native America: Genocide, Colonization, and Resistance*. Boston: South End Press, 1992. Reading 1492-1992 with Sharilyn Calliou in her Aboriginal Education classes, I began to invent ways of reading writing my own aboriginal traditions with contributors to this book. In "The Great Pretenders: Reflections on Whiteshamanism," Wendy Rose, a poet, questions all forms of cultural appropriation. This writing body is a self reflexive response to her.

Joyce, James. *Ulysses*. Annotated Student's Edition with an introduction and notes by Declan Kiberd. Toronto: Penguin Books, 1992. "...Joyce had to scurry with his family from city to city, in his attempt to avoid the dangers of World War I, as he created a beautiful book in a Europe bent on self-destruction...Joyce feared 'the big words which make us so unhappy'...Men had killed and maimed one another's bodies in the name of abstract virtues, so Joyce resolved to write a materialist 'epic of the body,' with a minute account of its functions and frustrations (p. ix-x)...the alienation of language merely reflects a prior alienation of man. This is the explanation for Joyce's mockery of the urge to write...each attempt is a compensation for a prior failure to communicate with others..." (p. xlvi).

Keeney, Bradford P. *Aesthetics of Change*. N.Y., London: The Guilford Press, 1983. Introduction to language of cybernetic epistemology integrating recursive theories of Bateson, Spencer Brown, Erickson, Haley, Maturana & Varela"...[H]ealth in human ecosystems refers to a "vital balance" of diverse forms of experience and behavior...As Maslow...put it, the "age-old opposition between heart and head, reason and instinct, or cognition and connotation is seen to disappear in healthy people where they become synergic rather than antagonists...[H]ealthy families

also escape dichotomous forms of description. A healthy family will follow a choreography of diverse interactional episodes which provide a sort of ecological climax or balance... [H]ealthy families facilitate both diversification and connection of their members" (p. 126-27)... "The limits of individual health are controlled by the health of individuals' immediate contexts--their families. Families... must help maintain the health of the biosociocultural contexts that embody them. And so on... until we can conceive of a healthy planet" (p. 138).

Keeney, Bradford P. *Improvisational Therapy: A Practical Guide for Creative Clinical Strategies*. N.Y., London: Guilford Press, 1990. Therapy as performing and compositional art of case, remedy, community, and storying.

King, Thomas. *One Good Story That One*. Toronto: HarperCollins, 1993. Guided by Harry Robinson's story telling, King writes a comedy of Ahdam and Evening and Coyote storying us.

King, Thomas. *Dead Dog Cafe Comedy Hour*. CBC Radio One Tuesday mornings. Includes weekly readings from Royal Commission on Aboriginal Peoples.

Kovel, Joel. *Against the State of Nuclear Terror*. Boston: South End Press, 1984. A Marxist psychoanalyst and a friend of Stanley Diamond "offers a social transformation as the alternative to nuclear annihilation. Such a drastic conclusion may be considered far beyond what the average citizen, even he or she who is genuinely alarmed about nuclear weaponry, is prepared to accept. [This book] may... come to be regarded as the work of an impractical dreamer out of touch with the realities of domestic and international politics. In response, let me ask whether humanity was ever in a more fantastic predicament than in the present. If we

are to be realistic in the face of the bomb, we must go to the limit-and beyond" (p. xii).

Krell, David Farrell. *Nietzsche: A Novel*. Albany: SUNY, 1996. A translator of Heidegger's study of Nietzsche writes a novel, based on Nietzsche's letters, of his life after his paralysis and madness.

Krell, David Farrell. *Daimon Life: Heidegger And Life-Philosophy*. Bloomington & Indianapolis: Univ. of Indiana, 1992. Reads Heidegger's politics through questions of who/what is alive? with Derrida.

Krieger, Martin H. *Advice and Planning*. Philadelphia: Temple University, 1981. Teacher of Ithaca city planner John Forester argues that planning is story telling.

Kuklick, Bruce. *Churchmen and Philosophers: From Jonathan Edwards to John Dewey*. New Haven & London: Yale, 1985. Study of John Dewey's and my Congregational religious tradition of conversion in American philosophy. Cites John Dewey "Probably the great need of the present time is that the traditional barriers between scientific and moral knowledge be broken down, so that there will be organized and consecutive endeavor to use all available scientific knowledge for humane and social ends" (front.).

Kundera, Milan. *The Art of the Novel*. N.Y.: Harper & Row, 1986. "...Every true novelist listens for...suprapersonal wisdom, which explains why great novels are...more intelligent than their authors. Novelists who are more intelligent than their books should go into another line of work. But what is that wisdom, what is the novel? There is a fine Jewish Proverb: Man thinks, God Laughs...I like to imagine that Francois Rabelais heard God's laughter one day, and thus was born the first great

European novel. It pleases me to think that the art of the novel came into the world as the echo of God's laughter. But why does God laugh at the sight of man thinking? Because man thinks and the truth escapes him. Because the more men think the more one man's thought diverges from another's. And finally, because man is never what he thinks he is. The dawn of the Modern Era revealed this fundamental situation of man as he emerged from the Middle Ages (p. 158)... Francois Rabelais invented a number of neologisms...but one of his words has been forgotten, and this is regrettable. It is the word *agelaste*; it comes from the Greek and it means a man who does not laugh, who has no sense of humour. Rabelais detested the *agelastes*. He feared them. He complained that the *agelastes* treated him so atrociously that he nearly stopped writing forever... Never having heard God's laughter, the *agelastes* are convinced that truth is obvious, that all men necessarily think the same thing, and that they...are exactly what they think they are. But it is precisely in losing the certainty of truth and the unanimous agreement of others that man becomes an individual. The novel is...imaginary paradise of individuals. It is the territory where no one possesses the truth...but where everyone has the right to be understood...In the third book of *Gargantua and Pantagruel*, Panurge, the first great novelistic character that Europe beheld, is tormented by the question: Should he marry or not? He consults doctors, seers, professors, poets, philosophers, who each in turn quote Hippocrates, Aristotle, Homer, Heraclitus, Plato. But after all this...erudite research, which takes up the whole book, Panurge still does not know whether he should marry or not. And we...do not know either--but...we have explored from every possible angle the situation, as comical as it is elemental, of the person who does not know whether he should marry or not... Rabelais' erudition...has

another meaning than Descartes'. The novel's wisdom is different from that of philosophy. The novel is born not of the theoretical spirit but of the spirit of humor...Every novel, like it or not, offers some answer to the question: What is human existence, ...wherein does its poetry lie?" (p. 160-61).

"Lachesis...Passionate, intense people. Jealousy. Envy..Loquacity. Sarcastic. Fears: Snakes..Trembling of the tongue when protruded... Hypersexual..."(Morrison 1993:216-7). "...Sigmund Freud held in horror anything carrying [a] taint of religion, but its place in his thinking was taken by sexuality, and he expounded his views with a dogmatism which allowed no deviation from the true doctrine ...Freud's heavily sexual psychology, with its basic premise that religion, spirituality, cultural and artistic activity are largely sublimations of sexual neuroses or repressed sexuality, has a truly *Lachesis* coloration... Dostoevsky and Freud have already been mentioned as typifying the *Lachesis* mentality...the works of both exhibit the sort of intellectual seductiveness and lucidly compelling subjective style typical of *Lachesis* —leading the reader to believe that the theories propounded embrace the whole truth and not just a segment of it..." (C. Coulter 1986:319;321).

Latour, Bruno. *We Have Never Been Modern*. Translated by Catherine Porter. Cambridge MA: Harvard Univ. Press, 1993. Introduction to actor network theory by the author of *Science in Action*. We are amodern when we do not distinguish ourselves from animals, minds from bodies, culture from nature. We follow questions of ozone depletion wherever we find associated networks of people, texts, and things involved, mixing politics, science, technology, and nature in a 'hybrid' found, made, and known within those networks.

Lawson, Hilary. *Reflexivity: The Post-Modern Predicament*. La Salle, Illinois: Open Court, 1985. Reads Nietzsche, Heidegger, and Derrida questioning a more than 2,000 year tradition of Christianity, metaphysics, and logocentrism as an irrational rationality, a self deconstructing, self refuting, self reflexive thinking.

Levi-Straus, Claude. *The Savage Mind*. Chicago: University of Chicago Press, 1966. I read (y)our savage minds differently with(out) Derrida.

Lifton, Robert Jay and Greg Mitchell. *Hiroshima In America: A Half Century Of Denial*. N.Y.: Avon Books, 1995. Ethical and psychological study of struggles against 'official narratives' as justifications for the wisdom of the atom bombing of Hiroshima 'to save lives.'

Loneragan, Bernard J.F. *Insight: A Study of Human Understanding*. San Francisco: Harper & Row, 1958;1978. Generalized empirical method applied to insights of common sense, biases, science, ethics, and metaphysics.

Loneragan, Bernard J.F. *Method in Theology*. London: Dartman, Longman & Todd, 1972. Applies maxims of his generalized empirical method: "Be attentive, be intelligent, be reasonable, be responsible, be loving" to common sense, scientific knowledge; individual, group, general bias; interdisciplinary research and self-knowledge.

Lucy, Niall *Debating Derrida*. Victoria: Melbourne University, 1995. "...I think it is unprofessional of anyone involved in humanities scholarship to hold an opinion on Derrida's work or what 'Derrida' stands for without having read him" (p. ix). An introduction to Derrida's work by reading his 'debates' with John R. Searle, Michel Foucault, and writing about apartheid and Nelson Mandela, to discuss political ethics.

"Lycopodium...fears forming long-term relationships. He fears the responsibility of commitment...Many of the children are angry, bossy, and rude to parents who are too 'permissive.' The parents are often perplexed to find that at school the child gets good conduct scores..." (Morrison 1993: 228-9).

McCarthy, Michael H. *The crisis of philosophy*. Albany: SUNY, 1990. A Lonergan reading of cultural conflicts with Rorty, Dewey, Wittgenstein, Husserl, Frege, Kant, Hegel, Plato, Aristotle "...I recognize the importance of a very different critical approach to...philosophical tradition that begins in Nietzsche and proceeds through Heidegger and Derrida" (p. 339).

McWhinney, Ian R. *A textbook of family medicine*. Second Edition. N.Y. & London: Oxford University Press, 1997. Used by UBC Department of Family Practice in teaching patient-centred medicine. Family physicians meet people whose illnesses are not yet named diseases. I read an earlier edition in 1970 preparing for my Canadian medical exams. "...Self-knowledge comes in a number of ways: sometimes at times of crisis, through illness, failure, or suffering; sometimes in moments of truth, such as one finds in the stories of the great novelists; sometimes in old age. In day-to-day experience...self-knowledge comes through attention to ourselves in the same way as we attend to our patients. By attending to our thoughts and feelings as they arise in us, we can become aware of them before they [we?] do harm...(p. 97-98). Important change requires critical self-knowledge...we learn from our errors. Without self-knowledge...we have a great capacity for hiding our errors from ourselves...Belonging to a group of colleagues that meets regularly to discuss each other's experience can be both a support and an opportunity for learning about ourselves. The more

secure members of the group feel with each other, the more they will feel able to confide in each other. For family physicians, being well informed and up to date is necessary but not sufficient. Good family practice depends also on relationships, and the maturing of a family physician is a matter of educating the emotions as well as the intellect. Learning in this sense is often a matter of going through some personal change. Learning to be patient-centred is a case in point. This is not simply learning...communication skills or following a set of rules. Practicing patient-centred medicine is a different way of being a physician, and unless this change has taken place, no technique will be effective..." (p. 426).

Marx, Karl. *Grundrisse: Foundations of the Critique of Political Economy (Rough Draft)*. Translated with a Foreword by Martin Nicolaus. Harmondsworth: Penguin Books, 1973. Used by Bologh for Marx's method.

Maturana, Humberto R. & Francisco J. Varela. *The Tree of Knowledge: The Biological Roots of Human Understanding*. Boston & London: New Science Library, 1988, "If we know...our world is necessarily the world that we bring forth with others, every time we are in conflict with another human being *with whom we want to remain in coexistence*, we cannot affirm what for us is certain (an absolute truth) because that would negate the other person. If we want to coexist with the other person, we must see that *his certainty--however undesirable it may seem to us--is as legitimate and valid as our own* because, like our own, that certainty expresses his conservation of a structural coupling in a domain of existence--however undesirable it may seem to us. Hence the only possibility for coexistence is to opt for a broader perspective, a domain of existence in which both parties fit in the bringing

forth of a common world...This act is called love, or...the acceptance of the other person beside us in our daily living (p. 245-46)." Their 'textbook.'

Miller, Donald L., ed. *The Lewis Mumford Reader*. N. Y.: Pantheon, 1986. "When [people] talk about happiness, they think it is pleasure or comfort, or 'having all you want in the world.'... [But] when I say that I wish you happiness, I mean that I hope as you grow older you will become more intensely alive" (p. 11). Lewis Mumford to Sophia 10/8/1920.

Miller, Perry. *The New England mind: The Seventeenth Century*. Boston: Beacon Press, 1961. Introduction to the Ramist logic and thinking of my Pilgrim and Puritan ancestors.

Miller, Perry. *The New England mind: From Colony to Province*. Boston: Beacon Press, 1966. Introduction to the Jeremiad and changes of mind studied by Wise.

Mingers, John. *Self Producing Systems: Implications and Applications of Autopoiesis*. N.Y.:Plenum Press, 1995. Reviews history and philosophy of autopoiesis in biology, computer science, family therapy, organization or management theory; omits education.

Morison, Samuel Eliot *The Story of the "Old Colony" of New Plymouth (1620-1692)*. N.Y.: Alfred A Knopf, 1956. Page Smith's teacher tells a story of his ancestors' pioneer community life, for youth. See Page Smith.

Morrison, Roger. *Desktop Guide to Keynotes & Confirmatory Symptoms*. Albany, California: Hahneman Clinic, 1993. "...My fifteen years of study and practice [are] to[o] few to claim mastery of homeopathic materia medica....This book comes from my...study in Athens at the Center of Homeopathic Medicine under...George Vithoulkas..." (p.vii).

Mouffe, Chantal. *Deconstruction and Pragmatism: Simon Critchley, Jacques Derrida, Ernesto Laclau & Richard Rorty*. London & N.Y.: Routledge, 1996. Derrida admits to believing in happiness and his gratitude to Rorty for having said it. We can deconstruct what has been constructed all the way down to 'yes' I promise/decide.

Mumford, Lewis *The Transformations of Man*. N.Y.: Harper, 1972. Introduction to family based regional planning for world culture. Transitional work between Renewal of Life Series and their revisions: *The City in History, Technology and Human Development, The Pentagon of Power*. His theory of health and education as an art of making the person, the body and the world in play: "The promise of a life economy is to provide schooling for the fullest kind of human growth--not for further expansion of the machine ...education will constitute the principal business of life. This change promises to be so profound that one must emphasize it by bestowing on it a new name, to indicate that the process of infusing value and meaning into every phase of life will not stop with the formal school (p. 186)...The word for this larger conception of education is the Greek term *paideia*, which Werner Jaeger reintroduced in his brilliant and exhaustive study of Greek education. *Paideia* is education looked upon as a life-long transformation of the human personality, in which every aspect of life plays a part...*paideia* does not limit itself to the conscious learning processes, or to inducting the young into the social heritage of the community. *Paideia* is rather the task of giving form to the act of living itself: treating every occasion of life as a means of self-fabrication, and as part of a larger process of converting facts into values, processes into purposes, hopes and plans into consummations and realisations. *Paideia* is not merely a

learning: it is a making and a shaping; and man himself is the work of art that *paideia* seeks to form...*paideia* demands far more than...formal synthesis: the unity it seeks must be sought in experience, and it demands a readiness to interchange roles, even at a sacrifice of expertness, for the sake of the greater gain to learning and life. The lesson of *paideia* is fundamentally the prime lesson of democracy: growth and self-transformation cannot be delegated. What is more, the achievement of the human whole--and the achievement of the wholly human--take precedence over every specialised activity, over every narrower purpose. Though this new person will...cherish and develop the skills associated with specialised vocations, he will tend to be multi-occupational as a citizen, nourishing other interests and pursuing other activities, in harmony with a larger plan of life...One World man...is no longer the incarnation of his class, his trade, his profession, or his religious faith, any more than he is the incarnation of his exclusive national group. He is...just the opposite of the competent technician--the impersonal, neutral functionary, obedient only to the science governing his metier, incurious about any process beyond his limited range...The bureaucrat and the technocrat are rather...ideal prototypes of post-historic man. One World man will gladly sacrifice their mechanical efficiency, along with their cocksureness and complacency, in order to enhance the quality of life itself" (p. 187-8).

Neel, Jasper. *Plato, Derrida, and Writing*. Carbondale and Edwardsville: Southern Illinois University Press, 1988. Deconstructs Derrida deconstructing Plato to teach writing.

Nietzsche, Frederic. *Ecce Homo*. Toronto: Penguin, 1991. His autobiography.

Noble, David W. *The End of American History: Democracy, capitalism, and the metaphor of two worlds in Anglo-American historical writing, 1880-1980*. Minneapolis: University of Minnesota, 1985. An historical critique of the progressive/conservative jeremiad: metaphor of American innocents in exodus from corrupt Old World of Catholic Europe to salvation on freehold New World of North America. "Can the logic of the argument that there are always limits to human experience be applied to politics without also being applied to economics? Can one criticize the republican and Marxist pretensions to universalism without also criticizing capitalist pretensions to a universal market-place? Can one hope for participation in economic, political, and social life, for the experience of community, unless one accepts boundaries and diversity?" (p. 146).

"Nux Vomica...impatient, competitive and ambitious...fears and avoids marriage, not out of fear of responsibility as in Lycopodium but from fear of loss of freedom or fear of being humiliated in marriage..." (Morrison 1993: 272).

O'Neill, John *Essaying Montaigne: A Study of the Renaissance Institution of Writing and Reading*. London, Boston and Henley: Routledge & Kegan Paul, 1982. "Since reading and writing, in so far as any author is concerned, are inseparable activities, we need to consider writing as a bodily art, aimed at and experiencing the same corporeal integration and suffused pleasures as reading. In this sense, the author, whether reading or writing, is a kind of physician, a body probing another body...in all of the arts there is an underlying corporeal hermeneutic that is presupposed by criticism and to which it must be attuned" (p. 91).

O'Neill, John. *Five Bodies: The Human*

Shape of Modern Society. Ithaca and London: Cornell University Press, 1985. Historical studies of the discourses of social institutions as thinking bodies, especially the family in the Therapeutic State which defamilizes and medicalizes individual bodies. Inspired my writing a reflexive thesis as a familial thinking body of knowledge.

O'Neill, John. *The Missing Child In Liberal Theory: Towards A Covenant Theory Of Family, Community, Welfare, And The Civic State*. Toronto Buffalo London: Univ. of Toronto Press, 1994. A child's claim on (y)our commons: "The polity must provide...universal goods that sustain our common obligation to meet the double claim upon us of social justice between contemporary generations and between the present and future generations" (p. 118).

Panos, Maesimund B. and Jane Heimlich. *Homeopathic Medicine At Home: Natural Remedies For Everyday Ailments And Minor Injuries*. Los Angeles: J.P. Tarcher, Inc. Distributed by Houghton Mifflin Co., Boston, 1980. "...In my medical education, the total field of homeopathy was presented in less than ten minutes. The attitude was condescending at best, and more accurately, derogatory...I wish that all doctors--and especially medical students--would read this book... [S]ince most will not, we must be grateful to...Panos and...Heimlich for giving every responsible and concerned person a splendid opportunity to learn, easily and usefully, about this valuable alternative healing method. Robert S. Mendelsohn, M.D." (p. 5-6).

Pearce, Roy Harvey *The Savages of America: A Study of the Indian and the Idea of Civilization*, Rev. Ed. Baltimore: The Johns Hopkins Press, 1965. "In America, from the very beginning, the history of the savage is the history of the civilized" (p. 8).

Pearse, Innes H. & Lucy H. Crocker *The Peckham Experiment: a study of the living structure of society*. Edinburgh & London: Scottish Academic Press, 1985. A report & history of Pioneer Health Centre, the first family health centre, which provided 1,000 families with their own club for recreation & health assessments until the National Health Service. A road of health not yet taken.

Pearse, Innes. *The Quality of Life: The Peckham Approach to Human Ethology*. Edinburgh: Scottish Academic Press, 1979. A summing up of health research by co-founder of the first family health centre as ethology, neither preventive medicine nor health promotion.

Percy, Walker. *Lost in the Cosmos: The Last Self-Help Book*. New York: Pocket Books, 1983. "We are unknown, we knowers, to ourselves...Of necessity we remain strangers to ourselves, we understand ourselves not, in our selves we are bound to be mistaken, for each of us holds good to all eternity the motto, 'Each is the farthest away from himself' —as far as ourselves are concerned we are not knowers. Nietzsche. O God, I pray you let me know my self. St Augustine' (p. 5). Comedy of disaster planning in search of human & cosmic intelligence presents a semiotic theory of the self. "How you can survive in [a] Cosmos about which you know more and more while knowing less and less about yourself...despite 10,000 self-help books, 100,000 psychotherapists...100 million fundamentalist Christians" (p. 7).

Plato. *The Republic of Plato*. Translated with Introduction and Notes by Frances Macdonald Cornford. N.Y. & London: Oxford University Press, 1945. This the version of Plato's *Republic* I read in Dartmouth College in 1950 when Karl Popper read Plato as a totalitarian. Today I read Plato as a poet dramatist of health as deconstruction and justice, homeopathic politics, and culture

making: "It is true, we shall tell our people in this fable, that all of you are brothers; but the god who fashioned you mixed gold in [making] those of you who are fit to rule..." (p. 106-7).

Polanyi, Michael. *Personal Knowledge: towards a post-critical philosophy*. N.Y. & Evanston: Harper & Row, 1964. A physician scientist whose philosophy inspired me, writes: "...we can know more than we can tell and we can tell nothing without relying on our awareness of things we may not be able to tell. Things which we can tell, we know by observing them; those that we cannot tell, we know by dwelling in them. All understanding is based on our dwelling in the particulars of that which we comprehend. Such indwelling is a participation of ours in the existence of that which we comprehend; it is Heidegger's *being-in-the-world*. Indwelling is also the instrument by which comprehensive entities are known throughout the world"(p. ix-xi). He cites St. Augustine who "brought the history of Greek philosophy to a close by inaugurating for the first time a post-critical philosophy. He taught that all knowledge was a gift of grace, for which we must strive under the guidance of antecedent belief: nisi credideritis, non intelligitis...'Unless ye believe, ye shall not understand'...It says...the process of examining any topic is both an exploration of the topic and an exegesis of our fundamental beliefs in the light of which we approach it..."(p. 266-267).

Popol Vuh. The Mayan Book of the Dawn of Life. Revised Edition. Translated by Dennis Tedlock, with commentary based on the ancient knowledge of the modern Quiche Maya. New York: Simon & Schuster, 1996. Text for the seminar in 1988 I attended with Dennis & Barbara Tedlock. See Brotherston's critique of Tedlock's reading of the *Popol Vuh*..

Porter, Roy "Against the Spleen," in Valerie Grosvenor Myer: *Lawrence Sterne: Riddles and Mysteries*. London & Totowa, N.J.: Vision and Barnes & Noble, 1984. Analysis of "Tristram Shandy" as social history. "For Sterne, medicine was not an alien world of incomprehensible theories and dehumanizing scientific models of man (though that did not stop him from poking fun at learned idiocy). Rather it provided him...the language, the medium, through which he sought to understand his own, and the human condition. As such, it was good therapy indeed 'against the spleen'" (p. 94).

Radin, Paul. *The World of Primitive Man*. New York: E.P. Dutton, 1953; 1971. A corrective to Mary Douglas argues that aboriginal societies with hierarchic and egalitarian social structures provided an irreducible minimum of food, shelter, and clothing for all members, living and dying together. His analysis of religion is based on culture historical studies of identifiable individuals as thinkers. Trickster reads like an unlimited market individualist except that He provides ways for human animals to become persons.

Radin, Paul. *Crashing Thunder: The Autobiography of an American Indian*. Lincoln and London: University of Nebraska Press, 1983. Radin's family life study of Blowsnakes' Trickster responses to conquest as autobiography.

Radin, Paul. *Primitive man as philosopher*. Second rev. ed., foreword by John Dewey. N.Y.: Dover, 1927; 1957. Thinkers provide direction for men of action. Guide for understanding Others.

Raup, R. Bruce, George E. Axtelle, Kenneth D. Benne & B. Othanel Smith *The Improvement of Practical Intelligence: The Central Task of Education*. N.Y.: Harper & Bros., 1950. Developing practical judgments of common sense in education for equity.

Robinson, Harry. *Nature Power: In the Spirit of an Okanagan Storyteller*. Compiled & edited by Wendy Wickwire. Vancouver: Douglas & McIntyre, 1992. Nature as healing powers for people to be their own healers, self doctoring instead of being doctored. In her second volume of Harry's stories, Wendy tells of their work together and his directions: "So, take a listen to these, a few times and think about it, to these stories, and what I tell you now. Compare them. See if you can see something more about it. Kind of plain, but it's pretty hard to tell you for you to know right now. Takes time. And then you will see..." (p.19).

Rosenau, Pauline M. *Post-Modernism & the Social Sciences*. Princeton U.P., 1992.

Rosenstock-Huessy, Eugen. *I am an impure thinker*. Norwich, VT.: Argo Book, 1970's. Founder of Camp William James (ancestor of U.S. Peace Corps) to "...use the student's intellect, the farmer's tenacity, and the city worker's skill, to form a complete model of the regenerative forces of our world;" a "moral equivalent to war" (p. 112).

Ross, Rupert. *Dancing with a Ghost: Exploring Indian Reality*. Markham, Ontario: Octopus Publishing Group, 1992. Ontario Assistant Crown Attorney tells a story of his learning to understand an aboriginal ethic of non-interference, singular situations and individuals as they live (in)justice.

Ross, Rupert. *Returning to the Teachings: Exploring Aboriginal Justice*. Toronto: Penguin Books, 1996. Justice is health in aboriginal communities of Northern Ontario.

Roth, Michael. *The Poetics of Resistance: Heidegger's Line*. Evanston, Illinois: Northwestern U.P., 1996. Reads Heidegger & Derrida in English to show ethics is difficult as life is difficult in a poetics of resistance to systemic fascism.

Rousseau, Jean-Jacques. *Emile; or, Education*. Translated by Barbara Foxley. New York, E.P. Dutton & Co., 1928.

Rousseau, Jean-Jacques. *The 'Confessions' and Correspondence, including the letters to Malesherbes*. Ed. by Christopher Kelly, Roger D. Masters, & Peter G. Stillman; translated by Christopher Kelly. Hanover: University Press. of New England, 1995.

"...*Confessions* is Rousseau's attempt to illustrate...human nature by means of a concrete example" (p. viii).

Roy, David J.; Williams, John R.; and Dickens, Bernard M. *Bioethics in Canada*. Scarborough, Ontario: Prentice Hall Canada, 1994. "The three major scientific revolutions of this century—in physics, in information and computer science, and molecular biology—have delivered greater technological power into the hands of human beings than the scientific activity of all the other centuries combined. The central ethical question of this book is: how can we maintain democracy and civilization, when great and innovative power is bound into the knowledge upon which everyone depends and only...few possess?" (p. xii). "[T]he root of ethics...Bernard Lonergan has explained, is not found in sentences, propositions, principles, codes, or guidelines. The root of ethics is found in ...unfolding...rational self-consciousness; ...rational self-consciousness of many people, involved in mutually corrective deliberation to reach the best possible judgments for specific cases and situations. Existing persons, not pre-existing propositions about principles, are the real root of ethics..." (p. 48).

Salisbury, Neal. *Manitou and Providence: Indians, Europeans, and the Making of New England, 1500-1643*. N.Y., Oxford: Oxford Univ. P., 1982. "'New England'...was 'made' when Indian lands were expropriated for use by

English settlers. For it was by this process that the land was removed from a "natural" economy, wherein it was treated as a sacred phenomenon whose powers and gifts were thought to be controlled by supernatural forces, and placed in a nascent capitalist economy where...it became a commodity owned by individuals to be bought and sold as they saw fit. Once released from the realm of the sacred, land became a source of wealth whose potential ran far beyond the value of its animal, vegetable, and mineral resources. Though most land was employed for subsistence purposes in the seventeenth century, some colonists ...sought to profit from its convertibility to liquid assets" (p. 238-239).

Sankaran, Rajan. *The Spirit of Homeopathy*. Second Edition. Bombay: Homeopathic Publishers, 1992. Homeo-Psychotherapy: guiding a patient client to understand a reality they make in "the picture of their disease," their story poem as the remedy for their singular dis-ease. "[A]sk...ourselves, (1) What are the...conditions for feeling...at peace with...[ourselves] and others? (2) What are the basic feelings about...self ...situation that necessitates such conditions? (3) What are the other expressions of such a vision...in terms of...feelings and actions?" (p. 249-250).

Santayana, George. *The Life of Reason or The Phases of Human Progress*. Rev. by the author in collaboration with Daniel Cory. London: Constable & Co., 1954. A poet philosopher writes: "Life of Reason...is ...the unity given to all existence by a mind *in love with the good*." (p. 7) Dewey & Woodbridge read him as a naturalist. Concludes: "...Could a better system prevail in our lives a better order would establish itself in our thinking. It has not been for want of keen senses, or personal genius, or a constant order in the outer world, that mankind has fallen back repeatedly

into barbarism and superstition. It has been for want of good character, good example, and good government. There is a pathetic capacity in men to live nobly, if only they would give one another the chance. The ideal of political perfection, vague and remote as it yet seems, is certainly approachable, for it is as definite and constant as human nature. The knowledge of all relevant truth would be involved in that ideal, and no intellectual dissatisfaction would be felt with a system of ideas that...express and illumine a perfect life" (p. 490).

Scarry, Elaine. *The Body in Pain: The Making and Unmaking of the World*. N.Y.: Oxford Univ. P., 1985. The reality of my pain and the unreality of yours is a basis for the destruction of meaning by pain in the discourses of medicine, torture, nuclear war, faith, or personal injury law: "first, the difficulty of expressing physical pain; second, the political and perceptual complications that arise as a result of that difficulty; and third, the nature of both material and verbal expressibility, or more simply, the nature of human creation... Physical pain has no voice, but when it at last finds a voice, it begins to tell a story, and the story...is about the inseparability of these three subjects, their embeddedness in one another" (p. 3). See Winnicott (1971).

Schramm, Ken "Historian of the Human Heart, Essays toward an Ethnology of Rousseau" History honours essay (1988).

Schramm, Ken. "Changing Attitudes: Education for Social Equity & Sustainable Development, and an Annotated Bibliography," a resource paper, U.B.C, Symposium on Planning for Sustainable Development, March 1989.

Schramm, Ken, "Thought & Time," *Our Generation Against Nuclear War*, Montreal, Spring '67.

Scott, Charles E. *The Question of Ethics: Nietzsche, Foucault, Heidegger*. Bloomington & Indianapolis: Univ. of Ill., 1990: "...how questioning...that puts in question the body of values that led to the questioning...ethical concern has a pathogenic dimension and is composed of values that occasion human suffering in the pursuit of human well-being...this question itself, as an expression of ethical concern, may be as pathogenic as the system of values that it questions" (p. 10). "...The word *ethos* in Homer... name[s]...places where animals belong. The animal's *ethos* is the place to which it returns, its dwelling place. If the animal cannot return to its *ethos*, a violation of its particular order occurs..." (p. 143).

Screech, M.A. *The Rabelaisian Marriage: Aspects of Rabelais' Religion, Ethics & Comic Philosophy*. London: Edward Arnold, 1958. "The *Tiers Livre* is above all a richly comic work, proving ...that true comedy and superficiality have nothing in common; for the *Tiers Livre* shows itself after reflection to be in some ways the most humanist and the most religious of the four authentic books...it is still normal to reduce this complex and subtle work to the trivial status of an admittedly learned intervention into the *Querelle des Femmes* on the side of extreme antifeminism...In the first two books Rabelais makes himself in some ways the champion of marriage...as part of a wider religious and philosophical conviction. In the *Tiers Livre* he exploits the contemporary interest in marriage and its problems as a vehicle for expressing in comic action the nuances of his thought. To follow him and enjoy him means going into byways of learning now neglected, some of them very strange to the modern mind. It is worth it. In place of the triviality of the popular concept of Rabelaisianism is found an excitingly original system of Christian comedy" (p. 1-2).

Screech, M.A. *Rabelais*. London: Duckworth, 1979. "In this book I try to...treat Rabelais as a whole...I present Rabelais' Chronicles...as I read him with students, both postgraduate and undergraduate, at University College London, and...with D.P. Walker's students at the Warburg Institute. For a good many years...I have felt that...insights into Rabelais that I try to get across in tutorials...are as interesting—and certainly as valid—as those which I have already committed to print and so to the judgment of a wider public. This book is an attempt to make these insights more generally available" (p. xviii).

Seeley, John R.; Sim, R. Alexander; and Loosley, Elizabeth W. *Crestwood Heights: A Study of the Culture of Suburban Life*. Toronto: Univ. of Toronto, 1956. Community study of a Toronto suburb over five years with focus on children in their families, at school, and play. Mental health education & services did not improve health. Raises ethical questions of the role of mental health professionals as performing priestly functions without a church or doctrine.

Seery, John. *Political Returns: Irony in Politics and Theory from Plato to the Antinuclear Movement*. Boulder, San Francisco, & Oxford: Westview Press, 1990. "...Politics is the art of living together despite differences...Irony, in all...its forms and varieties... indicates a reversal of expectations...The spirit of irony is not merely...reversal; it is...free affirmation against the background of skepticism...The real question of the nuclear age is not whether we can find ways of staving off the next holocaust, but...Why should we care?" (p. 340-346).

"Sepia...She loves her husband and children dearly but she is too exhausted to feel *anything* but the need to get through the day's work and survive...She...has no physical or emotional energy for love. All manifestations of

love—marital, parental, filial, and...close friendship—are a drain on her reserves of energy and an obstacle to her need for a certain amount of privacy and independence..." (C. Coulter 1986:126).

Sheets-Johnstone, Maxine. *The Roots of Power. Animate Form and Gendered Bodies*. Chicago & LaSalle, Illinois: Open Court, 1994. "...The peacefulness of the world does not depend on shunting personal responsibility onto another person; it depends on individuals taking responsibility for themselves, which means...understanding the roots of power and the kind of power one's actions instantiate and support...it depends on understanding...archetypal possibilities of a human body to the limit of one's capacities by reflecting upon what it is like to be the particular body one is [and] the particular *bodies* one is not..." (p. 329-30).

"Silica...Lack of self confidence. The patient will admit to having convictions which he does not argue, even...to acquiesce to another's viewpoint though internally keeping his own view..." (Morrison 1993:348).

Silko, Leslie. *Yellow Woman And A Beauty Of The Spirit : Essays On Native American Life Today*. N.Y.; Toronto: Simon & Schuster, 1996. Stories of the Stone Serpent and writing her novel, *Almanac of the Dead*. Toronto: Penguin Books Canada, 1992.

Sioui, Georges E. *For an Amerindian Autohistory*. Translated from the French by Sheila Fischman. Montreal & Kingston: McGill-Queens University Press, 1992. A Huron (Wendate) historian contrasts belief in the sacred circle of life among Amerindians with European ethnocentrism, using history texts to argue Amerindian hostages in Europe helped write Enlightenment histories and taught Amerindian philosophy to French philosophes.

Smith, Page. *Dissenting Opinions*. San Francisco: North Point Press, 1984. Camp manager of Camp William James 1940-1. Author of *A People's History of the United States* & co-founder of William James Institute, Santa Cruz, based on Rosenstock-Huessy's philosophy of voluntarism as moral equivalent to war.

Some, Malidoma Patrice. *Ritual: Power, Healing, and Community*. Toronto: Penguin Books Canada, 1993.

Some, Sobonfu E. *The Spirit of Intimacy: Ancient Teachings in the Ways of Relationships*. Berkeley, California: Berkeley Hill Books, 1997. At a lecture in Vancouver, March 27, 1998, she said spirit is power enabling any thing to be actualized, i.e. form.

Spencer Brown, G. *Laws of Form*. Toronto: Bantam, 1972. Introduction to autopoietic maths as experiential reflection. Likens science & math to cooking and composing.

Stallibras, Allison *The Self-Respecting Child: A Study of Children's Play and Development*. N.Y.: Warner Books, 1979. Pioneer Health Centre from a child's and a teacher's view points. Introduced by John Holt who used Pioneer Health Centre as schooling without walls.

"Staphysagria...The underlying cause of illness...is suppression. Generally the patient is so sweet, that she is unable to stand up for herself...[I]t is a remedy for wives of abusive husbands, children of abusive or aggressive parents...It is important to know after taking this remedy, the patient will find inner strength to end a bad marriage or relationship...(Morrison 1993:358).

Stein, Gertrude. *The Geographical History of America or The Relation of Human Nature To The Human Mind*. Random House, 1936.

Stein, Gertrude. *The Yale Gertrude Stein: Selections, with an introduction by Richard Kostelanetz*. New Haven & London: Yale University Press, 1980. Includes *Patriarchal Poetry* (1927).

Sterling, Shirley. *My Name is Seepeetza*. Vancouver: Douglas & McIntyre, 1992. A personal story of residential schooling.

Sterne, Lawrence. *The Life and Opinions of Tristram Shandy*. Markham, Ontario: Penguin Books, 1759-67;1985. Plays with the form of the novel as memoir in a shaggy dog story to heal with words and laughter: "...what is all this story about?—A COCK and a BULL...one of the best..." (p. 615).

"Sulphur...is...predominantly a man's remedy. There are two main types...The philosophical type who has great intellectual interest but poor connection with friends and family. He is a truly deep thinker...His greatest desire would be to discover some truth or knowledge which will make him famous...His...confidence is unshakable.... The 'practical idealist' whose main focus is...service and social interaction... People depend on him; he is vital and enthusiastic. This type needs approval and affection..."(Morrison 1993:368).

Szasz, Thomas S. *The Ethics of Psychoanalysis: The Theory And Method Of Autonomous Psychotherapy*. London: Routledge & Kegan Paul, 1974. As a resident physician in psychiatry, I attended seminars with Tom Szasz in which we discussed ethical problems in living. "...I...describe psychotherapy as social action, not as healing...Psychoanalytic psychotherapy is characterized by its aim—to increase the patient's knowledge of himself and others and hence his freedom of choice in the conduct of his life; by its method... analysis of communications, rules, and games; and lastly, by its social context—a contractual rather than a 'therapeutic,'

relationship between analyst and analysand...(p. vi-vii) I regard the practice of psychotherapy as the practice of some...ethic...[A] psychotherapist [should] disclose...principles he supports and opposes, and the practices he employs and eschews...I have tried to fulfill this self-imposed obligation and task...(p. ix). Of what use is an awareness of choices for a person who does not want to make choices? This is the predicament that faced Adolf Eichmann when Germany was defeated in May 1945. According to Hannah Arendt, this is what he said to himself: 'I sensed I would have to lead a leaderless and difficult individual life, I would receive no directive from anybody, no orders or commands would any longer be issued to me, no pertinent ordinances would be there to consult—in brief, a life never known before lay before me....The ...analyst cannot and need not solve this problem for the patient, but must leave him free either to seek other leaders or to undertake the slow and painful task of learning to stand alone (p. 77).

ADVICE TO THERAPISTS: *Forget That You Are a Physician...You Are 'Helpful' and 'Therapeutic' if You Fulfill Your Contract...You Must Get to Know Your Patient...Do Not Let Yourself Be Coerced by 'Emergencies'...Do Not Misconstrue the Patient's Feelings and Ideas about You...Your Life and Work Situation Must Be Compatible with the Practice of Autonomous Psychotherapy...Do Not Take Notes...You Are Responsible For Your Conduct, Not for the Patient's...You must be truthful; never deceive or mislead the patient by misinforming him or withholding information he needs. Do not communicate about him with third parties, whether or not you have his consent to do so. Make every effort to understand the patient by trying to feel and think as he does. Finally, be honest with yourself and critical of your own standards of conduct and those of your society...you must be an analyst" (p. 217-20).*

Turner, Frederick W. III, Ed. *The Portable North American Indian Reader*. N.Y.: Viking Penguin 1977. Includes *Herman Melville, The Confidence Man, Chapter XXVI Containing the Metaphysics of Indian-Hating, According to the Views of One Evidently Not So Prepossessed as Rousseau in Favor of Savages*.

"Tuberculinum...The child is unable to remain long in one place, is loud and very demanding and capricious...coldly and deliberately destructive and malicious..." A remedy for fetal alcohol syndrome. (Morrison 1993:390).

Turner, Frederick W. "On the Revision of Monuments", in Calvin Martin, Ed. *The American Indian and the Problem of History*. N.Y.: Oxford Univ. Press, 1987. "In order to begin to understand the Indians and the complexities of our mutual history, we shall have to attempt the strategic adoption of an aboriginal view of life...that our necessary human condition is to be a part of the total living universe, that we cannot be other than part of this gigantic organism, and that spiritual health is to be had only by accepting this condition and attempting to live in accordance with it...For more than a thousand years in the West, whites have been walling themselves off from...acknowledgement of the interconnectedness of all things, from...acceptance of the fact that there neither is nor ever can be any such entity as "human nature" considered apart from the rest of creation. [T]o the extent...we believe in spiritual health...we believe it is to be had through.. vigorous exercise of those faculties that ...allowed us to dominate the earth and the space around it...in a prison of our own devising, we have almost forgotten who and what we are...."(p. 116-118).

Ulmer, Greg L. *Applied Grammatology*. Baltimore: Johns Hopkins U.P., 1985. "Picto-ideo-phonographic" Derrida.

- Ulmer, Greg. *Teletheory: Grammatology in the Age of Video*. N.Y. Routledge, 1989. He documents making his mystery "Derrida at the Little Big Horn," a video and an experimental text in response to Hayden White's challenge to reinvent writing history on the models of today's arts and sciences. His 'mystery' crosses professional, popular, and personal discourses, learning how to learn by experimental discovery: invention.
- Ulmer, Greg. *Heuretics: The Logic of Invention*. Baltimore and London: Johns Hopkins Univ. Press, 1994. Pedagogy is inventing an original poetics.
- Varela, Francisco J. and Dupuy, Jean-Pierre, eds. *Understanding Origins: Contemporary Views on the Origins of Life, Mind and Society*. Dordrecht/Boston/London: Kluwer Academic Publishers, 1992, p. 1-27. The introduction relates deconstruction and autopoiesis to life, mind, and society as originating continuously in the actions of our internal relations. Source of my discussion of a logic of the supplement.
- Venable, Vernon. *Human Nature: The Marxian View*. Cleveland & N.Y.: World Publ. Company, 1945; 1966. My first reading of Marx in a philosophy course on Marx, Niebuhr & Santayana writing human nature, with Francis Gramlich philosopher psychoanalyst. Ethics is discussed in 'Patience: Utopianism' and 'Agency: Science:' "From each according to his ability, to each according to his needs...a universal ideal to strive for in the particularity and partisanship of present social conflict, but not...absolute. The Marxian world of...human potentialities is dialectical and limitless." (p. 212)
- Verene, Donald Phillip. *The New Art of Autobiography: An Essay on the 'Life of Giambattista Vico Written by Himself'*. Oxford: Clarendon Press, 1991.
- Vico, Giambattista. *Autobiography*. Translated by M.H. Fisch and T.G. Bergin. Ithaca, N.Y.: Cornell University Press, 1963. Applies his discoveries to his life written in the third person.
- Vico, Giambattista. *The New Science*. Translated by T.G. Bergin and M.H. Fisch. Ithaca, N.Y.: Cornell University Press, 1968. From his 1744 Third Edition.
- Vithoulkas, George. *A New Model for Health and Disease*. Mill Valley: Health and Habitat, & Berkeley: North Atlantic Books, 1991. International practitioner, theorist, and teacher of homeopathy defines an ideal model: "Health is freedom from pain in the physical body, a state of well being; freedom from passion on the emotional plane, resulting in a dynamic state of serenity and calm...freedom from selfishness in the mental sphere, having as a result total unification with Truththe health of an individual is the degree to which he is free to create. By creativity...I mean...actions that promote the interests and good of oneself and others..." (p. 66-67). He says of his teachers: "...none were well known in academic circles nor taught at 'recognized' institutions of learning; they insisted on continuing their work in 'silence' and anonymity" (p. vi).
- Vithoulkas, George. *The Science Of Homeopathy*. N.Y.: Grove Weidenfeld, 1980. "...Hering's Law: cure proceeds from above downward, from within outward, from the more important organs to least important organs, and in the reverse order of appearance of symptoms..." present to past (p. 231).
- Vizenor, Gerald. *The people named the Chippewa: Narrative histories*. Minneapolis: University of Minnesota Press, 1984. See Wub-e-ke-niew on Chippewa history.

Vizenor, Gerald. *The Trickster of Liberty: Tribal Heirs to a Wild Baronage*. Minneapolis: University of Minnesota Press, 1988. Writer as Trickster.

Vizenor, Gerald. *Interior landscapes: Autobiographical myths and metaphors*. Minneapolis: University of Minnesota Press, 1990. Life reflections & questions of self writing by a Norwindian.

Vizenor, Gerald. *Manifest manners: Postindian warriors of survivance*. Hanover: University Press of New England, 1994. Who is an Indian now?

Waldram, James B.; Herring, D. Anne; and Young, T. Kue. *Aboriginal Health in Canada: Historical, Cultural, and Epidemiological Perspectives*. Toronto: Univ. of Toronto, 1995. A textbook for people who work with aboriginals and their communities, without any aboriginal authors as part of their research or writing team!

Wallerstein, Immanuel. *Historical Capitalism*. London: Verso, 1983. Historical capitalism develops cadres of "expert" bureaucrats, lawyers, nurses, physicians, social workers, and teachers to ease "commodification of everything" preserve an "ideology of universalism." All of us, experts and lay people, are publicly educated to read the "same" books, hear the "same" lectures, watch the "same" T.V. shows, and depend upon the same "experts" for birth, education, health, work, play, retirement, & death.

Ward, Stephen C. *Reconfiguring Truth: Postmodernism, Science Studies, and the Search for a New Model of Knowledge*. Lanham: Rowman & Littlefield, 1996. Positions Latour's actor-network theory in relation to 'scientific realism, social realism, and postmodernism,' using actor-network theory to follow human-nonhuman associations which make (y)our truth and knowledge possible. Suggests (y)our

writing-reading and storying this thesis makes a community of reader-writers and nonhuman-humans in which this thesis makes truths with (y)our bodies and institutions with (y)our habits.

Wassermann, Selma. *Introduction to Case Method Teaching. A Guide to the Galaxy*. N.Y.: Teachers College, Columbia University, 1994. Ignores case writing.

Watson, Richard A. *The Philosopher's Joke: Essays in Form and Content*. Buffalo, N.Y.: Prometheus Books, 1990. "...the advanced course in philosophical writing" (1992:96).

Watson, Richard A. *Writing Philosophy: A Guide To Professional Writing and Publishing*. Carbondale & Edwardsville: Southern Illinois University, 1992. Fiction writer and philosopher teaches writing with technical skills for making worlds as stories.

Weart, Spencer R. *Nuclear Fear: A History of Images*. Cambridge, Mass. & London, England: Harvard Univ. Press, 1988. "...This is no story of things locked away safely in the past: the images are more powerful than ever. The study of images is a relatively new field of history, built up chiefly by French scholars working on the 'mentalities,' the widely expressed and static beliefs, of times long past. I have gone beyond that to study also inarticulate pictures and even emotional patterns, all changing rapidly in our times...I have looked into how these things have been spread in...historical circumstances—sometimes by deliberate decision—and have then worked upon specific minds to influence subsequent critical decisions (p. i)...The concept of transmutation had once been the central strand of a far-reaching and ancient web of thought. It was a clue that could help to explain almost every strange image that would later appear in nuclear energy tales" (p. 6).

Abandonment by mother underlies apocalyptic fears of atomic scientists and artists (Ch. 4). "...We do not yet possess an entirely convincing image of a society...where the citizen will sing with both poets and engineers, and a society that will not encourage our cruel desire to prepare ever greater weapons...We can still find our way. Perhaps the best response has come from people I have not mentioned in this book, people who did not bother with nuclear imagery nor even transmutation imagery. They knew the lessons of fallout and missiles: that we must see everything as linked together, that the destiny of the citizens of Moscow is the destiny of the citizens of New York and of generations to come... But they understood that to reach a union we do not need to tear open vast, angry secrets (except perhaps our own personal ones), that to live we do not need to destroy. Such people, whether artists or scientists or ordinary citizens, setting aside their fears of nuclear energy and their fantasies of magic transformation, work directly to help us understand the world, to cherish it, and improve it" (p. 420).

Werner, D.,C. Thuman & J. Maxwell. *Where There Is No Doctor: A Village Health Care Handbook*. Palo Alto: The Hesperian Foundation, 1992. "A village health worker is a person who helps lead family and neighbors toward better health. Often he or she has been selected by the other villagers as someone who is especially able and kind" (w1).

Werner, David and Bower, Bill. *Helping Health Workers Learn: A Book Of Methods, Aids, & Ideas For Instructors At The Village Level*. Palo Alto, CA: The Hesperian Foundation, 1991. Children as community health workers, "could soon do more to improve the health of their brothers and sisters than all doctors and health workers put together" (p. 24-30)

Wilkinson, Richard G. *Poverty And Progress: An Ecological Model Of Economic Development*. London: Methuen, 1973. "Unlike many theories of economic development which confine analysis to highly impersonal and often abstract forces, the ecological model shows clearly how people are subject to the impersonal forces which characterize the particular period and society in which they live...[W]e can see what elements of change really are inevitable, when opposition to change really is "holding up essential progress" and which are the most hopeful ways of maintaining the features of our lifestyles and surroundings which we value...If poverty is not to be alleviated by a redistribution of income...we must make conscious planning decisions about the quality of our lives..."(p. 218).

Williams, Raymond, *Keywords: A vocabulary of culture and society*. London: Flamingo, 1983. A history of words used today: e.g., community, democracy, development, equality, family, hegemony, institution...

Williams, William Carlos *Paterson*. N.Y.: New Directions, 1963." "Author's Note[:] *Paterson* is a long poem in four parts--that a man in himself is a city, beginning, seeking, achieving and concluding his life in ways which the various aspects of a city may embody--if imaginatively conceived--any city, all the details of which may be made to voice his most intimate convictions..." "THE POEM PATERSON[:] Even though the greatest boon the poet grants the world is to reveal that secret and sacred presence, they will not know what he is talking about...That is why I started to write *Paterson*: a man is indeed a city, and for the poet there are no ideas but in things...The poet thinks with his poem, in that lies his thought, and that in itself is the profundity. The thought is *Paterson*, to be discovered there...The first idea centering on the poem,

Paterson, came alive early: to find an image large enough to embody the whole knowable world about me. The longer I lived in my place, among the details of my life, I realized that these isolated observations and experiences needed pulling together to gain "profundity." I already had the river...I wanted, if I was to write in a larger way than of the birds and the flowers, to write about the people close about me: to know in detail, minutely what I was talking about--to the whites of their eyes, to their very smells. That is the poet's business. Not to talk in vague categories but to write particularly, as a physician works, upon a patient, upon the thing before him, in the particular to discover the universal. John Dewey had said..."The local is the only universal, upon that all art builds" ...I took the city as my "case" to work up, really to work it up. It called for a poetry such as I did not know, it was my duty to discover or make such a context on the "thought." To make a poem, fulfilling the requirements of the art, and yet new, in the sense that in the very lay of the syllables *Paterson* as *Paterson* would be discovered, perfect, perfect in the special sense of the poem, to have it--if it rose to flutter into life awhile--it would be as itself, locally, and so like every other place in the world. For it is in that, that it be particular to its own idiom, that it lives."

Williams, William Carlos. *The Doctor Stories*. Compiled with an introduction by Robert Coles, M.D. N.Y.: New Directions, 1984. Includes reflections on his writing & medical practice supporting each other in hearing/reading & writing poems we live.

Williamson, G. Scott and Innes H. Pearse. *Science, Synthesis and Sanity: An Inquiry into the Nature of Living*. Edinburgh: Scottish Academic Press, 1980. Presents the hypothesis of the Peckham approach to human ethology.

Winnicott, D.W. *Playing and Reality*. New York: Basic Books, 1971. His study of the home of culture in transitional objects of child and weaning mother.

Wise, Gene. *American Historical Explanations A Strategy for Grounded Inquiry*. 2nd Revised Ed. Minneapolis: University of Minn., 1980. "Reflections on 'Reflexive' Scholarship" introduces this edition documenting how we know ideas and 'changes of mind' reading, teaching, and writing history. Case studies of historians as writers: Perry Miller, Reinhold Niebuhr, Vernon Parrington, Frederic Turner and others in Burke's 'situation-strategy.'

Wolpoff, Milford H. and Caspari, Rachel. *Race and Human Evolution*. N. Y.: Simon & Schuster, 1997. A history of race and racism in evolutionary writing. Cites Ahnishinabaeojibway genealogical study by Wub-e-ke-niew of 60,000 relationships and names. He found a majority of patrilineages traced to European sources, an estimated 99% of those who identify themselves as Ahnishinabaeojibway. He and his wife Clara explain this results from European conquest, colonization, and deliberate policy to disrupt the political stability of patrilineal societies (p. 363-4). Multi-regional evolution' explains evolution by many small changes from widespread contact among widely separated groups over long periods of time (p. 1).

Wright, Ronald. *Stolen Continents: The "New" World Through Indian Eyes*. Toronto: Penguin Books, 1992. 'Cases' of Aztec, Maya, Inca, Cherokee, & Iroquois.

Wub-e-ke-niew. *We Have the Right To Exist*. N.Y.: Black Thistle Press, 1995. Reading traditional texts, he argues that Chippewa are descendants of Europeans who displaced the traditional Ahnishinabaeojibway in their traditional patrilineal political system.

Wyden, Peter. *Day One. Before Hiroshima And After*. N.Y.: Warner Books, 1985. "Here, quite simply, is what every literate person on earth should know about the start of the atomic age" John Hersey.

Yin, Robert K. *Case Study Research: Design & Methods*. Second Ed. Thousand Oaks, CA: Sage Publications, 1994.
 "1. A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident.
 2. The case study inquiry copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as a result relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result benefits from the prior development of theoretical propositions to guide data collection and analysis" (p. 13).

Zukofsky, Louis. *Prepositions: The Collected Critical Essays*. Expanded Edition. Berkeley & Los Angeles: University of California, 1981. Preface by Hugh Kenner: "Anything you can write is already somehow immanent in the language...For if we both of us, reader and writer, command our common language—and if not, why go on?—then we both know, potentially, whatever it can say..." (p. vii).

Zukofsky, Louis. "A." Berkeley: University of California, 1978. His 50 years' familial autobiographical poem, with a musical conclusion written with his wife and son.

Zukofsky, Louis. *Bottom: On Shakespeare*. Berkeley: University of California, 1987. Includes "A -BOMB AND H-"

"...a long poem built on a theme...that Shakespeare's text...favors the clear physical eye against the erring brain...a valid skepticism that takes exception to all philosophies from Shakespeare's point of view..." cited by Comens (1995, p. 159).

"A" & *Bottom*: are ancestors of my auto-bio-thanato-hetero-graphy.

"A child learns on blank paper, an old man rewrites palimpsest. (Zukofsky, 1978, 525)" cited in Byrd (1994, p. 239).

Appendix: A Supplement & Palimpsest of Memories & Excluded Texts

When you read this, you and I, readers and writers, will have made of me a self reflexive thesis in a writing body, (y)our grandparent legs made by all (y)our families dancing here on (m)other earth, supporting and supplementing mother, father, aunt, uncle, and child voices with (y)ours in an extended family health of life and death to come, healing down our body from head to foot, inside to outside, from present to past, with our homeopathic defenses layered in palimpsest:

A written document...that has been written upon several times, often with remnants of earlier, imperfectly erased writing still visible, remnants of this kind being a major source for the recovery of lost literary works of classical antiquity..." *The American Heritage Dictionary of the English Language*. N.Y.: American Heritage Publishing, 1969.

William Carlos Williams, an impatient physician writing as a patient...

The physician enjoys a wonderful opportunity actually to witness the words being born, their actual colors and shapes are laid before him carrying their tiny burdens which he is privileged to take into his care with their unspoiled newness. He may see the difficulty with which they have been born and what they are destined to do. No one else is present but the speaker and ourselves, we have been the words' very parents. Nothing is more moving...For under that language to which we have been listening all our lives a new, a more profound language, underlying all the dialectics offers itself. It is what they call poetry...We begin to see that the underlying meaning of all they want to tell us and have always failed to communicate is the poem, the poem which their lives are being lived to realize...And it is the actual words, as we hear them spoken under all circumstances, which contain it. It is actually there, in the life before us, every minute that we are listening, a rarest element—not in our imaginations, but there in fact..., cited from *The Doctor Stories of William Carlos Williams* (1984, p. 125).

Here is a homeopathic story of life, like a child "(w)ri(gh)ting all by (y)ourself." Homeopathy means "like cures like," medicine which makes a healthy person ill with their story will heal a sick person living that same and different, singular story. Every thing that can be danced, felt, touched, smelled, tasted, heard, seen, thought, imagined, experienced, understood, judged, decided, enacted, and known, is alive with their own powers to poison and to heal. Every thing lives their own

stories “written all by (y)ourself” an auto-bio-thanato-hetero-graphy on their bodies. Lives write their stories in us who have the powers to know and share their powers in stories. Remedies of homeopathy are stories of poisons taken by healers to discover their power, powers of the remedies and powers of the healers, making remedies by diluting and potentizing them by pounding vials of their solutions against a book as Dr. Hahneman did 200 years’ ago when he found /made homeopathy. His autobiographies of household and medical medicines, amateur or professional remedies of his time, are alive in the stories of those who live these medicines today. When we cannot find a known medicine to heal us while we are sick with our stories, we can heal our selves by sharing new stories we tell each other of “life writing all by ourselves,” auto-bio-thanato-hetero-graphies of lives living in us as poems. Our re-presentation of healing stories intends to care for poems we live in stories found and made from things we dance and hear and speak and sing and remember, healing from our insides out, from our heads in the skies to our feet on the land, from our more vulnerable to our less vital organs, and from present to past of all our relations in love with life writing all by our selves.

I wrote a reflexive pedagogy with Ardra Cole in the Summer of ‘97: Imagining an author to write one’s experiences is a way to live in another’s body and world and show their world as alive for all of us. I want to write a form of life for all (y)our relations with humans and nonhumans. This is a rule of reflexivity: that we know others the same ways as we know our selves. The rules of science interpret the world as dead, or as governed by machinery which might as well be dead. Following scientific rules earns privileges for researchers who ignore the insights of most of the children of Earth that the world and every thing imagined, thought, felt or sensed is alive...making ourselves in our worlds.

Bernard Lonergan teaches insights happen when we attend our many forms of consciousness of our storied worlds, images, voices, feelings, and ideas. His rules for knowledge as (y)our actions are: Be attentive; Be intelligent; Be reasonable; Be responsible; Be loving. Being attentive is experiencing (y)our insights as sensed; being intelligent is understanding (y)our experiences; being reasonable is judging (y)our understandings, (y)our dreams as intelligible with lives of their own; being responsible questions the results of acting on (y)our insights for the good of others as well as for (y)ourselves; being loving is reflecting on the process and products of (y)our actions: knowing what you are doing when you are knowing and whom you are loving when you know.

Writing in Derrida's sense includes all forms of embodying, marking, and following the traces of (y)our human abilities to present and understand one face of (y)our worlds in terms of (y)our own faces, voices, hearing, smelling, tasting, dancing, loving, storying, constructing, and deconstructing, living dying (y)our carpentered worlds. (Y)our bodies embody (y)our writing; (y)our writing bodies (y)our words and worlds of justice and democracy to come in (y)our inventions by which we construct (y)our selves and give (y)our voices to (y)our worlds. Before we ask (y)our questions we are living poems which give us life and honor (y)our parents, and Mother Earth, Father Sun, Grandmother Moon and the Great Mystery. Francisco Varela supplements Derrida with a story of self-making knowing Humberto Maturana made from his studies of a frog's eye he surgically rotated on its axis so the frog's tongue missed flies by the exact rotation of its displaced eye. Autopoiesis is 'structure dependent' cognition, portraying human color perceptions as historically constructed by bodied human nervous systems rather than being a result of wave length color perception by human retinal receptors.

What have I done? Why? A reply to "So What?" responses to my story poem

"He and She and Hiroshima" copleft by Ken Roth Brown

"...It is true, we shall tell our people in this fable, that all of you are brothers..."
Plato. *Republic* [415].

"He and She and Hiroshima" is a true story of lying made entirely of lies: a true story of lying made of lies, made by what they are doing and what they are supposed to be about; self reflexively about their ways of life and (y)ours, asking reader writers to ask: when is a lie a truth, a truth a lie? If the whole of a story, a way of life or the whole of a society lies, or is based on lies shared across generations, who can have been telling the truth with whom, how, when, where, and why? We ask these questions of (y)ourselves and of Richard Rorty who writes that a teacher who believes her society is based on a lie should find another line of work. He forgets that Plato's *Republic* is based on the Noble Lie that all men are brothers. Why it should be a lie that human beings are members of the same and different family with all of life and death is another question.

Bruno Latour recognizes a politics of research and writing in dangerous discontinuities among stories, languages, or words, and things or people in worlds they are supposed to represent or inform. No research methodology escapes these discontinuities; researchers build networks to translate them, to cross gaps among human abilities to make sense of life by linking our dances, songs, stories, tools, languages and cyborgs with the voices and silences of the nonhuman worlds in which we make our homes out of the lies of culture. The truth is that we live in a Great Mystery, named Kitchi Manitou in the Ojibway of Basil Johnston, and we do not know what we are doing here and now as we dance and wait and listen and sometimes know, we live by trial and error and show and tell in love.

What have I done? Why?

I came to this seminar with 10 years' experience as a full time U.B.C. student in history and ethnography of science and medicine; community planning; creative writing; ethical and aboriginal education in the Centre for the Study of Curriculum & Instruction where I am writing an autobiographical and reflexive M.A. thesis this summer. In my family medical practice I visit families to plan for care and education of their members from birth to death at home...My story poem "He & She & Hiroshima" is a story of my research project at 12 years of age when I discovered the involvement of my Uncle Dick in the making of the Atom Bomb...I imagined a writer to tell my story as (y)our story in His story and Her story by taking responsibility for my families' complicity in genocides of all my human and nonhuman relations at home and abroad for at least the past 500 years...

Who and Where am I?

"I am here for you." Peter McLaren, teacher.

Asking opens writer and reader to Others as same and different enough to understand each other's differences. My thesis involves the reader as writer asking how do stories support or disrupt (y)our ways of life? In this seminar I have done my best to share in the finding and making of a good way of life in researching how do we know we are healthy? Show and tell in trial and error learning are the basis of my autopoietic pedagogy. I was surprised to discover that none of the other members of the seminar are familiar with the theory of autopoiesis taught at U.B.C. in science education and ecology. I tried to supplement (y)our common understandings by bringing texts which introduce theories of reflexivity, autopoiesis, and Lonergan's precepts of empirical method, asking us to attend to (y)our questions and patterns of inquiry based on (y)our insights.

Where am I going?

This seminar supported my auto-bio-thanato-hetero-graphic reflections on finding and making a reflexive thesis. I will continue to write my thesis using this embodied form which I invented while in this class. I have decided to explore, works of North American poets who write autobiography to discover others and the (w)ho(l)y Other: Leslie Silko, Gerald Vizenor, Basil Johnston, Dennis Tedlock, Gertrude Stein, William Carlos Williams, and Louis Zukofsky. In my proposed doctoral studies I will continue to ask how we know (y)our health and ethics in Canada, questioning research reports and recommendations of the Royal Commission on Aboriginal Peoples as resources for writing health cases of individuals, families, communities, races, and species; thinking as process and content for teaching a writing course with professionals who write case studies of health and bioethics supporting or disrupting (y)our ways of life.

Reading Peter McLaren: *Critical Pedagogy and Predatory Culture: Oppositional Politics in a Postmodern Era*. London & N.Y.: Routledge, 1995 for a July 1997 seminar on his *Revolutionary Multiculturalism* (in manuscript) I wrote:

How do we know our health? Imagining multicultural curricula
Responses to Peter McLaren's critical pedagogy by Ken Schramm

My question how do we know our health asks us to remember we are bodies; we have bodies and our bodies enable us to say truthfully: "I can, or I cannot...I am well or ill, healthy or sick." Asking "how are you" is a way of testing the emotional and bodily weather as well as an invitation to gossip about ourselves and the weather. Remembering we are bodies reminds us we are animals related to all forms of life with whom we make our homes and our selves as good. Your characterisation...of "race as a floating signifier," rising up to the top, supporting

and entitling privileged people to exclude other humans and nonhumans as naturally unfit for survival, applies to “health as a shifting signifier,” protecting ‘health providers’ who consume the Medicare funds of patient taxpayers they call ‘health consumers.’ Compulsory schooling protects the privileges of speakers and writers of the universal ‘critical’ languages of the professional classes, servicing the families of darker or dirtier, ‘polluted’ people working outside, underground in mines, or in factories, managing their misery short of any revolutionary changes, and maintaining the shortages of goods and human capital needed for professional monopolies (See Immanuel Wallerstein’s *Historical Capitalism*).

Critical pedagogy for educating a healthy human family enabled to live in peace with all forms of life treats professionals and amateurs as bodied individual humans, implicated in our collective responsibility for complicity in genocides of human, animal, and vegetable species of life on earth in our biosphere during the past 500 years of conquest and conquered civilizations; by encouraging us to find and make art as a home for our healing. Humans, as culture finding and making animals and gendered bodies, are authors, artists, parents and children of (y)our worlds, (y)our selves, and (y)our homes in autopoiesis, object relations, critical pedagogy, marxism, paideia, pragmatism, deconstruction, and internal relations theories. Bologh distinguishes “analytic theorizing,” from “concrete theorizing” in a dialectical phenomenology, Marx’s method, which follows the rules of an “animated reading:”

Rule 1: treat concepts as grounded in an historically specific form of life...

Rule 2: treat individuals as grounded in an historically specific form of life...

Rule 3: treat a form of life as a totality of internal relations...

Rule 4: treat a concrete form of life as contradictory...

(Bologh 1979:16-19; vii).

Her rules of reading are also rules of writing in Derrida's "inventionalism," read by Caputo as an openness to the "in-coming of the other, the promise of an event to come, the event of the promise of something coming...a 'democracy to come.'"

I read Derrida's rule "only write the impossible" from his *Circumfession* as meaning write in/out of/for/with the contradictions of (y)our forms of life. As a rule for critical pedagogy, writing the impossible means inventing stories, characters, and worlds to give voices to those who have been and are silenced in compulsory hierarchical classrooms, homes, and workplaces. We know our health in making cultures as homes for the compulsive contradictions of our forms of life by inventing futures and pastures together in our classed, familial, gendered, raced, and specied, moral ways of living and thinking good ways of living.

Our method is to imagine authors to write our experiences. In a compulsory classroom a student can imagine the teacher as their author. Modeling the teacher allows students to reveal parts of themselves in the work of their imaginary teachers while resisting reification of their lives and worlds in a grade, an immortal bureaucratic mark which outlives and silences (y)our lives.

The Unbearable Whiteness of Being

Responses and responsibilities with Peter McLaren,

"Where are you?...I am here for you, with you..." Peter McLaren

I read your work as telling the stories, singing and living the blues of whiteness as privileged entitlement and responsibilities: an unbearable whiteness of a universal unclassed unsexed consuming body thrown into a world of being and time. I don't yet know if this is Heidegger's world, an aboriginal reading of the greedy conqueror, or a beginning sense of my responsibilities as a privileged writer physician. I want to join my voices with (y)ours in making

worlds we can live in together with all forms of life including our cyborgs and the grandfather stones who share their power for healing in the sweat lodge.

Robert Coles showed me that rich and powerful families teach their children a bodily sense of entitlement to their privileges as responsibility for maintaining the family fortune. I have painfully discovered that my divorces are the results of my not knowing, understanding and not following that code of entitlement to protect my wife and my children against all other families, like the physicians who refuse homeopathy and vitamins for their patients and save their known healthy benefits for their own family. In my 65 years I have discovered that every institution of white life is corrupt and maintained and improved by good people. We have a surplus of moralities in our police and our criminals: everyone is defending their version of the good life. Mary Douglas identifies politics with ways of living which justify support for hierarchical, egalitarian, individualist, fatalist, and autonomous relationships as cultured natures. Within their relationships, people find and make their health risks and responsibilities in their misfortunes, blaming vertically up or down, horizontally across their networks to others, fate, nature, or oneself. In my reading of an aboriginal conquered world of humans as children, finders and makers of our worlds and ourselves, we are living in occupied territories and times of present and absent genocides. Responsibility happens. My Pilgrim family survived the winters of 1620's Plymouth with the help of aboriginal inhabitants on Cape Cod. Overrun by Puritans who later settled New England, my family continues responsibility for conquering and killing of aboriginal species, peoples, families and children whose homes they and we translated into real estate and reserves, their lives into "songs of Hiawatha" and histories, while we signed a Declaration of Independence

and fought for abolition of slavery, taught schools and practiced homeopathic medicine for the benefit of our privileged families and neighbors, went to war against Nazis while practicing fascism against aboriginals, blacks, jews, women and children at home; ignorantly practicing our professional skills to build atom bombs and power plants; participating in opposing 'racial' segregation and the Vietnam War; we have encouraged development of worker owned businesses, cooperative farming, and environmentally sustainable healthy forms of life. My graduate work is my way to take responsibility for my multi-cultured family and (y)our moralities as I live to become a fully human and humane familied being.

The range of my proposed studies matches the moral responsibilities of my family which I have taken as mine as a physician writer privileged to live with aboriginal, native, and immigrant families who taught me their practices of health in an unhealthy, amoral, immoral, multi-moral, and very alive world. My thesis is written with a sense that every thing that can be danced, imagined, thought, dreamt, spoken, written, found, or made, human, nonhuman, or cyborg is alive and storied. In homeopathy we learn the stories of oyster shell and flint by taking into our mouths some sugar pellets that contain the remedy made from *Calcarea Silicata*, listening to what our bodies, dreams, relationships, and actions do, writing our experiences, and opening our mouths to tell our stories during the time we take the remedy. (Y)our stories have their own lives grounded in our ways of life. "Knowledge is what you know" writes Gertrude Stein. She believed that punctuation or other special signs prevent the full participation of the reader:

A comma by helping you along holding your coat for you and putting on your shoes keeps you from living your life as actively as you should live it...A long complicated sentence should force itself on you, make yourself know yourself knowing it (Stein 1936:12-13).

Re-membering How do we know (y)our health?

Writing an imaginary curriculum, February 10 1997.

Education as paideia, exercising (y)our abilities to make (y)our worlds, (y)our selves and health as happiness, being more intensely alive, guides my living as a student, physician, parent, teacher, and human animal. I am writing a curriculum asking how we know (y)our health by writing what we are doing when we are knowing and not knowing what we are doing, hearing and telling stories, reading and writing, thinking and reliving memories, experiences, understandings, judgments, decisions, actions, and reflective knowings and not knowing. Writing this imaginary curriculum researches origins of my pedagogy as a physician asking how we know (y)our health. I find my origins in my lived curriculum as a student of students of John Dewey and Lewis Mumford in New England, a student at Dartmouth College founded for conversion of aboriginal students in 1670, and in my friendships with aboriginal people in New England, Quebec, Saskatchewan, and British Columbia.

My imaginary curriculum is my response to the imagined cases written by U.B.C. faculty to facilitate their teaching of basic and clinical sciences in a new student centred, case and problem based, computer assisted learning, medical curriculum to begin in September 1998 with a commitment to improve the health of aboriginal people. My thesis invites students, faculty, and health practitioners to write their own lives as cases by imagining authors who write their life experiences asking how we know (y)our health. I propose to write an imaginary curriculum including my "habits of mind," experiences, understandings, judgments, decisions, and reflective knowledge needed to prepare for teaching such a seminar. Audiences for this imaginary curriculum include those who

would want to teach or study such a curriculum as research, professionals who write reports about clients, students, or patients as cases without opportunities to ask and freely discuss questions of how we know (y)our health and how we write what we know. Like learning to read professional texts, learning to write cases is often self taught and is as rarely discussed as the writing of theses and dissertations in graduate education. My thesis is intended to contribute to the teaching and researching of teaching writing in graduate, post graduate, continuing and noncoercive education. My proposed thesis is based on an experimental curriculum described by Antonio T. de Nicolas in his "Habits of Mind." His thesis is that the paideia of Plato is a reliving of aboriginal oral traditions, open to those traditions by exercising all the abilities of human beings, whose bodies provide hermeneutic texts for making our origins and the good present in our lived experiences. He finds the origins of Plato's theory of human imagination in Plato's *Republic*, the divided line, the Cave, and the *Myth of Er*. He says Plato's paideia has never before been a pedagogy for the modern university.

I propose to test his experimental course and Plato's theory of imagination as paideia in my imaginary curriculum by including aboriginal authors and texts as sources and challenges to our imagining how we know (y)our health when we are responsible for the creation of the world with Mayan mother fathers in their Popol Vuh. De Nicolas tests his curriculum by requiring that his students work together in small groups to dramatise the texts of major thinkers in education for a half hour presentation to the entire class, in addition to writing individual papers and tests. My reflexive thesis innovates by taking the imagined as real in animated readings and rewritings of my story poem as a pedagogy examining itself, experimenting with genres used by professionals in writing case reports

and journals, by imagining authors who write their lived experiences with irony as a habit of mind to understand individual 'cases.' It is also an experiment giving these forms a fair test as tools for thinking health as happiness in our bodies who know and love the good in life by facing death in life as a motive for writing how we know as auto-bio-thanato-hetero-graphy: "life writing all by ourselves."

Reflections on Atom Bombs, or teaching science without grounds

Notes for a reflexive thesis in CUST 565 Enactivism & Education:

Interdisciplinary Studies of Cognition, Culture & Curriculum

by Ken Schramm, December 6, 1996

"Five minutes," my eldest son said, to read my story, five pages in five minutes. Fifty years to write five pages. No computer, only a human being can compress ten years into one minute per page of reliving another's experiences, an inverse atom bomb by nuclear compression. The secret of nuclear compression is in the puns, words that sound the same and mean different things for different people in our different relations and immortal institutions. A pun is a mirror and an expression and image or reflection of different interrelations: "The Only Game in Town, The Bottom Line, You Better Believe It!" "He and She and Hiroshima" began as a test of my ability to write a story of my life without gossiping about myself, family and friends. To write I needed to invent an imaginary writer who invites the reader to write my story as (y)our story. Roth Brown did that for me in response to Brian Fawcett's "Public Eye" and Milan Kundera's "The Art of the Novel." I wanted to write a nonfiction novel poem to remember William Carlos Williams, Doctor Poet and Public Ear who wrote the music he heard in doctoring ordinary people living their poems.

Kundera defines "NOVEL. The great prose form in which an author

thoroughly explores, by means of experimental selves (characters), some great themes of existence." I write stories where reader writers explore as superficially as we want the not so great themes of our existences and nonexistences by experimenting with questions of our own lives and deaths as good and bad jokes. Kundera is worried that the greatness of the novel will be overrun by Kitsch, the Progress of Stupidity, all the received, unquestioned ideas of movies and media and science found in mass unculture. He and She and Hiroshima depend on Kitsch for the lies of nation states and their noble liars on television to tell stories which will be (y)our stories until we write others just to live along with each other in all our differences, making the arts of the impossible possible under the unclear nuclear shroud cloud of human and nonhuman comedy. I explore the possibility that our loving and knowing response to noble liars of republics and nation states at war with us and Mother Nature and Grand Mother Universe might be for us to learn to be better liars: to write fictional accounts of our lives in order to discover worlds we make as homes for our families and our many nonhuman relatives.

When I began this seminar, I believed that I would read Varela et al. while I wrote a pedagogy of He and She and Hiroshima asking how to teach autopoiesis as self making knowledge autopoietically by writing a thesis based on my reflections on the Atom Bomb, He and She and Hiroshima. My world is a world of story telling and listening while I visit families in their homes to plan for care of their members from birth to death at home. I believe our storied words and questions are gifts from our ancestors in their attempts to music their worlds. We can understand them by reliving in our bodies their music, their presence or absence in our lives. I expected Varela to continue stories of love found at the end of the *Tree of Knowledge*. In my readings, Varela et al. proceed with a

relentless logic to undermine (y)our storied grounds for our common knowledge with all the families of life, making their readers join in making their case: there are no grounds for self or world except for their mindful actions in worlds of cognition Varela et al. present without any families, good lives, jobs, or children. We make (y)our common knowledge and common sense as the only grounds there are for us to make meaning and give life to the unborn and dead and dying in this life on this earth in this cosmos in our only homes where we compress our knowings into good enough lives and puns to live elusive poems which others write as (y)our cases for their records and their education as health teachers. Unfinished writings to show their making in embodied readings and makings of their meanings are a pedagogy for those who want to know how to do what we are living dying, and are inspired, like we are, that maybe we too can do it as well or better than you, now...re-memembering:

What shall I teach on Monday? A report from Universe City for Sharilyn
November 11-18, December 1, 1994; translated January 5, 1996.

I am beginning every day to write again while I learn to move my work from the files of my 8 year old computer to this new one in preparation for joining the world wide net of Universe City. Bruno Latour is teaching me to follow scientists and physicians through "actor-networks" in a comparative anthropology of human and non-human knowing. My chosen form of writing is reports from the field to friends and family with the hope of understanding and sharing what I know and discovering what I don't know by writing you.

What should I teach myself and my friends and family in my Universe City?
I am following traces of my ancestors named and anonymous who proceeded me on my pilgrimage to know what my Pilgrim grandfathers and grandmothers and

their children and grandchildren did since they came to Turtle Island in 1620 by their calendar. I am on their time and in their time I am seeking my time, like Bruno I have never been modern. My time is born from the End of the World in August 1945. I am reliving 1944 and 1945 this year fifty years later and older and younger as I struggle into the nonconceptual spaces of Derrida where art is born, the art of living together with all (y)our differences, deferences, defenses and defences. Or is it five hundred or five thousand years I am reliving with my aboriginal ancestors who were here when my Pilgrims lost their way and landed on that Rock I saw when I was 16? My guess is that I am living in the networks of the meetings of my Pilgrims and my Aborigines and my Nonhumans in the landings of the boats on the sands of the lands of New England becoming Turtle Island again. I am reporting to you, Sharilyn on my journey into the teaching of medicine by students with other students who live differently, and so do different things together and in their solitude with each other. And I am asking the nonhumans to teach us by becoming visible, in writing, and understandable, rational, reasonable, responsible, and loving, in the webs of our lives, the networks of all my relations.

"euroheritageization"? or hung up in my family tree sharing our stories and healing around The Fort with Sharilyn Calliou and the Michel Band at the End of the World. reports (gun shots?) from Universe City by Ken Schramm, Dec. 1, 1994. sharilyn, thanks for your new version of "euroheritageization: hanging around the fort -again or, yes this subaltern will speak-write". i read you here as encircling rosenau's review of "post-modernism and the social sciences" (1992). her book is a fort, a centre for collection and standardization of forms of writing-speaking to represent the peripheral worlds of post-modernism and the

postmodern world. your writing-speaking puts a Medicine Wheel around but not yet inside it, not yet appropriated for the network of control rosenau represents. the danger of writing within the academic form and forum is that (y)our words will be collected for their use within the fort without your ironic representation of the silenced victims. your text is a trojan horse bringing the subalterns inside the fortress of the university opening the gates to universe city and making their resource networks available to us. (y)our Medicine Wheel orients us on the land again within the circle of relationships of humans and nonhumans, providing us with an alterNative to the sectional grids of freehold property that justified manifest destiny and manifest manners (noble; vizenor). i want to continue our conversations by reporting, as in the geologist's weatherproof notebook you mentioned to me, the words that come to me in all kinds of weather since i began healing around with you and your band. (y)our stories at our meeting on remembering day are still with me after i have read your revised draft of "hanging around the fort". my response to your reading then was "we have never been modern" and here is bruno latour for you to read while you are rewriting. my text is shaped like a fort to bring us literally inside the log walls of the fort like 'man' is inside 'woman'. i am using lowercase for storying with you and uppercase when i am naming some one's Aboriginal name. i believed then that I (my name for my self) would have something more to say than "here's bruno" after i read your new draft but all i have are more stories which may be (y)ourstories (my name for the stories we share like mystory is the name of the stories of my solitariness or the ancestral stories i hear when you are not here but absent where i can write to you so that you are present in your absence to me which is not the same as your silence to me). these tracks may be my foot notes

without moccasins: what i want to track with you is a healing awareness of what happens when things alive, human and non-human, speak with us in our stories, inner and outer words, at the margins of our pages and the ends of our conscious acts of making worlds and selves where we make sense of absences and silences. i say We in hopes of continuity with All My Relations, asking their help in continuing to be alive at the end of the world. the end of the world is my pilgrim ancestors' name for the jeremiad, a rhetorical ritual which they and we use to make sense of history modeled on god's promise to his chosen people that we can know and accomplish his purposes in history. jeremiads shaped the diaries, sermons, histories, poetry and prose of my ancestors including longfellow's Hiawatha and the writing and making of history today. david noble helps me ask some of your questions about why we speak-write here in north america so much about democracy as meaning u.s. style capitalism which we don't discuss. the jeremiad was made in europe by protestant separatists, who wanted to return to the purity of primitive christianity, puritans who believed they were exiled in the catholic land of egypt and were called by god to make an exodus into canaan, (i am a graduate of new canaan high school) to leave a corrupt capitalist old world for the free, virtuous democratic new world. my pilgrim ancestors who anchored off cape cod november 11, 1620, were separating from the church of england and its hierarchy. their historian governor william bradford writes about that day:

I shall a little retorne backe and begine with a combination made by them before they came ashore, being the first foundation of their governmente in this place; occasioned partly by the discontented and mutinous speches that some of the strangers amongst them had let fall from them in the ship; That when they came ashore they would use their owne libertie; for none had power to command them, the patente they had being for Virginia, and not for New-england, which belonged to another Government, with which the Virginia Company had nothing to doe. And partly that shuch an acte by them, done (this their condition considered) might be as firme as any patent, and in some respects more sure. The forme was as followeth.

In the name of God, Amen. We whose names are under-written, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britaine, Franc, and Ireland king, defender of the faith, etc., haveing undertaken, for the glorie of God, and advancemente of the Christian faith, and honour of our king and countrie, a voyage to plante the first colonie in the Northerne parts of Virginia, doe by these presents solemnly and mutuallly in the presence of God, and of one another, covenant and combine our selves together into a civill body politicke, for our better ordering and preservation and furtherance of the ends aforesaid; and by vertue hearof to enacte, constitute and frame such just and equall lawes, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meete and convenient for the generall good of the Colonie, unto which we promise all due submission and obedience. In witnes whereof we have hereunder subscribed our names at Cap-Codd the 11. of November, in the year of the raigne of our sovereign lord, King James, of England, France, and Ireland the eighteenth, and of Scotland the fiftie fourth. Ano: Dom. 1620

at the end of their world is the world that columbus and his crew believed they would fall off in their search for the spices of the Indies when they lost their way and found Turtle Island and The People the newcomers named indians. my ancestors were also lost without any rights to the real estate they were justifying while trying to find their way around in the biblical languages of king james' bible where they met with a lot of different spellings and knowings that begat words, the word, and children. i remember a story i told you about why school teachers ask us to play or write or act out being shipwrecked on a desert island which is also deserted except for footprints and other marks of unseen and unheard life. this is the founding myth of america that we arrived here from the land of bibles and books to learn how to live without idols and guaranteed tickets to heaven to redeem the crowded old sick world of Europe in the new world which was empty and ready to be eutopia, the good nowhere place for freehold farming and real estate, heaven on earth, thanks to robinson crusoe and man friday. ramist logic was a good protestant method for mapping the new world in books as property, names of places in networks to know who owned whom, what, and why. we were talking on friday not man friday but next to him about metaphor as

wrong by definition, the application of an analogy or a name or viewpoint to a domain or a location or a place where it does not fit or belong. kenneth burke names the work of metaphor as 'perspective by incongruity.' a metaphor only works because it doesn't fit exactly. by noticing the work of metaphor as like the work of a surveyor, we triangulate the boundaries of our property and find the end of the world we made. on wittgenstein's ladder, we climb up our metaphors to kick them away like ladders we no longer need to climb. ramist logic outlined our pages and books providing a framework for scientific method to make lab animals and other nonhumans into reports, making science and her things as visible to us as god's words were audible to my ancestors as his logic. dewey (1927: 215-219) followed in this tradition:

The local is the ultimate universal and as near an absolute as exists. There is no limit to the liberal expansion and confirmation of limited personal intellectual endowment that may proceed from the flow of social intelligence when that circulates by word of mouth from one to another in the communications of the local community. That and only that gives reality to public opinion. We lie, as Emerson said, in the lap of an immense intelligence. But that intelligence is dormant and its communications are broken, inarticulate and faint until...the local community is its medium.

the local is what dewey means to reconstruct. what difference does deconstruction make? who or what is deconstructed? reading rosenau i found her working with the academic requirement to cover the field like one is supposed to cover (up?) a subject in a semester. chances are she wrote the book in a course for graduate students. that's what she and we are supposed to do in universe city: think universally. my concern with deconstruction is reconstruction after a reflexive reliving of the tradition. my test is different from kant's how would the rule apply universally? rather how does this work when applied to itself as a local universal, vico's concrete universal, an individual instance or moment from which we can imagine together a continuity of community? what happens when

a teacher applies science and math to the evaluation of students and the assignment of grades on a normal probability scale without considering what if anything these students share that could reasonably be applied to them as a norm or standard of evaluation? Derrida claims to be applying norms of reason to the exercise of reason in writing and Girard uses his supplement to tell us a story of our origins in victimization. for me, as I told you, the fort is the parliament building standing on the cliff overlooking the river and the french, defending all the chartered banks which are protected, facing and behind the fort in Ottawa country. i did not go into the fort of parliament. i just walked around outside it enjoying the snow and the solitude of feeling unprotected and unrepresented by politicians. voting is not my winning hand. your response to Rosenau's coverage of postmodernism is to uncover her incomplete story of the simultaneous presence of the nonmoderns, The People, with the ancients, Newcomers, and the Four Leggeds in the world of Turtle Island where every thing and every body and every thing that can be thought or imagined are alive. you teach The Medicine Wheel as the simultaneous presence of all in the continuing moments of life lived locally on and in the familied Land of feelings, emotions, plans, and self reflections in stories within the healing circles of life. i remember joe wong, my tai chi teacher, showing me that the healing chi is circular movement like the orgone energy of reich, life lives and heals in a circle of more life. you found rosenau leaving out The People and The Newcomers who are healing together on the breasts of our Mother Earth making encircling love with our Father Sun. i only noticed rosenau leaving out my friends, dewey, mumford, lonergan, rorty, vizenor, and even derrida in her encyclopedic and universalist portrait of a school of thought without subjects, individuals, stories, animals, and

nonhumans who speak the *res publica*, the public things. thank you for your healing circle where the Medicine Wheel of life turns us inside out and outside in with each other learning to hear and speak and reflect the poetry of the silent oppression written on our bodies in memory of the victims of progress who ask us to listen and hear and re-member our hopes for life.

Remembering the child in education and universe city, November '94

Since May 1987 I have been doing ethnographic research in Universe City, studying scientific and self knowledge as my indigenous methods for understanding traditions into which I was born and which threaten to end all life on earth. My research methods were born with me and are indigenous to me, not to Universe City as a place of knowing and learning, but not a place for being born, living, and dying. You can see the libraries of Universe City and talk to people in those places about it but you cannot see it because it is not land based, limited to a single location. Rather land, libraries, and people are understood in the name of Universe City, an invisible, intelligible, historical construction of those who know, remember, and share human knowledge in networks of universal relationships and locations. My ethnographic research is located at the Universe City of British Columbia.

What is ethnographic research? In my History honours essay (1988), "Historian of the Human Heart, Essays toward an Ethnology of Rousseau", I positioned myself in a critical tradition of Rousseau, Radin, and Diamond. Ethnology, the study of people, is history as autobiography, because the historian is a research instrument, serving and being served by their desires to know others and oneself, and grow beyond personal and group biases to authentic subjectivity as self knowledge (Lonergan). In this historical tradition

ethnographers write their knowledge in conversation with people whose lives they want to understand by learning to speak the languages and develop the habits of an initiate, who knows what and when they are knowing and living, as an authentic, loving community and family member. In practice the ethnographer lives with people of three generations, experiencing the cycle of life from birth to death, during all seasons of the year in the community of people they want to know and with whom they share their knowledge. I study my own knowledge of children in families and in texts, spoken, written, and remembered by students as teachers in the University of British Columbia.

I am rethinking the work of Lonergan as relevant to development of indigenous methods, healing positions, and counter positions. Indigenous methods are those powers of imagining we exercise at conception in (y)our intentional acts, (y)our conscious unrestricted desire to know in (y)our playfulness and curiosity which we can exercise more fully after birth. Study of a literate society mediated by local knowledge without a basis in family held land asks for attention to (y)our invisible experiences. We grow through (y)our habits of listening, speaking, writing, and understanding worlds imagined and made visible and intelligible by the work of families. Within (y)our familial intelligence of which we are aware when we are attentive subjects of (y)our own acts, we find and make personal, family, institutional knowledge and bias, positions or counter positions.

Holding a position in Lonergan's cognitional theory means that I know what I am doing when I am knowing. I know the changing structure of my actions in my unrestricted desire to experience, to understand, to judge, to know, and to decide attentively, intelligently, rationally, reasonably, lovingly, and self reflexively. I experience my experiences, my understandings, my judgments, and

my decidings as attentive or inattentive. I understand my experiencing, my understanding, my judging, my deciding, my knowing as insightful or empty. I judge insights of my experiencing, my understanding, my judging, my deciding, and knowing as rational or irrational. I decide whether my acts of experiencing, understanding, judging, and deciding are responsible or not. I know when I question my experiencing, understanding, judging, deciding, and my knowing as loving, reflective, and authentic or unloving, unreflective, and inauthentic.

In Lonergan's and Dewey's critical realism, insight is not having a look inside, apart thinking, or the 'spectator theory of knowledge'; but insights are feelings, images, acts, words, and imaginative possibilities which must be tested by questions and the desire to know realities I find and make as transitional objects. When my questions are asked and truly answered, I am appropriating my self as my intentional actions and my objectivity found and made by my authentic subjectivity, Subject as Subject. Counter positions like Rorty's theory are incomplete, inaccurate, or inauthentic cognitional theories (McCarthy 1990). Arguments are vulnerable to 'retortion', an ad hominem thesis that their cognitional theory is invalid because it does not work when applied to its own claim to truth within acts of human knowing.

Why am I studying Universe City? I began research when I was almost thirteen after my American relatives killed more than 100,000 Japanese people with one atom bomb, ending my adolescence before it began, exploding my childhood beliefs in honest American science and good will. My great uncle Dick worked as a chemical engineer on the Manhattan project which made the atomic bomb in New Mexico, without ever being told or knowing he was using radioactive materials. When he knew what he had been doing, he went into the

furniture business. I wrote a story, "He and She and Hiroshima" on atomic fall-out as fueling war between men and women. This story was my first try at writing a non-fiction novel as a memoir of the end of the world in the twentieth century while I encourage the families I visit to tell their life stories in planning for the health care of their own members at home.

I studied medicine, pediatrics, and psychiatry to learn to live with others and heal with words in a Therapeutic State that wars on every thing that lives, making buildings, homes, schools, and hospitals into prisons where families and children are punished for being alive, poor and needy. At Universe City, a place of learning but not of living, I meet wonderful people recovering from this nightmare which is unimaginable by any human being who did not grow up in the fallout of this war on life. That I am living in a nightmare I learned by contrast with my earliest memory:

warming golden

light playing

babytalk

birdsong dogspeak

sounds not music wake me

alive alone alive hello

brother dick

where did me knowing go?

how do I know?

I remember the sun warming me with golden light through bars of my crib when I was three years' and my brother, six months' old, playing in baby talk, birds and dogs singing music in my heart, waking to hear strange noises, I do not know as once I knew life's secret languages. My earliest memory, real to me as anything I have ever dreamt or seen or thought or said, I relive now in my desire to know and speak the languages of life. I experience every one and thing I see, hear, think, remember, imagine as alive and I did not know that others do not have "naturally" the same sense of life that I see in children's eyes and play.

Reading and writing the signs of my life by trial and error, I find books inviting me to remember my past and imagine my future; whose authors teach living as children, students, warriors, teachers, parents, farmers, workers, doctors, scientists, historians, artists, or writers. Some are "bibles" teaching great grandparents, grandparents, parents, peers, and children how to do it: how to be human, somehow making sense of the mysteries of life and death. Writing is dying and reading is a rebirth of writer and reader. Exercising our powers of imagining in self making knowledge, we bring childhood and ancestors to life in time for our children to become teachers of health as human happiness and freedom in the family of life.

CHANGING ATTITUDES 3/2/91

Education for Social Equity and Sustainable Development

This essay summarizes experiences and recommendations of participants in "Planning for Sustainable Development" to provide further education for social equity and sustainable development. Organizing Regional Round Tables aims to change attitudes by planning for consensus. Our Symposium democratized this intention by seeking balanced representation of all interested groups in making

policy by consensus. In our "practica" we developed a working model of Regional Round Tables which can be applied, and improved to educate people for local building of healthy communities providing food, shelter, and a future for all.

Throughout our "Planning for Sustainable Development," our goal was to "change the world," influencing policy makers by writing research papers and persuading by consensus. We sought to integrate substance and process in our "practica" of seminars, committee meetings, and in Symposium workshops. Consensus was practiced by all the organizers who had weekly opportunities and a weekend training session to learn skills of facilitating consensus in groups of a dozen, the size of our practicum. Planning for consensus in education for social equity and sustainable development is changing habitual practices of everyday life to make our knowledge and ignorance usable on a regional and global scale.

Writing scientifically and thinking objectively, we believe our language models reality. But with public concern for environmental pollution during the past forty years, we are concerned with pollution of our language by sexist, racist, chauvinist, ethnocentric concepts and habits. Rhetoric of the social sciences has been analyzed and traditions of rhetoric made available to scientists as non-rational methods outside the categories of rational or irrational. As women participate in planning practica where we are "Planning for Sustainable Development" language in conversation changes to become more self-reflexive of unintended habits. By using 'she' instead of 'he' and 'human' instead of 'man', we are learning new critical and constructive attitudes and habits.

The style of scientific objectivity is also the subject of studies by scientists who work toward an understanding of language when we use words for healing. The convention which separates documentation from interpretive analysis has

been challenged by scientists who argue all "data" are products of institutional interpretive practices. Biographical familiar common sense knowledge practices are analyzed and presented in scientific papers to remove the mystifications of our rhetoric and understand our uses of language in constructing the problems and the worlds in which we live. To know ourselves and the people with whom we speak the languages of science, individual scientists and writers are asking which risks are built into our modes of analysis and management by our knowledge practices in support of our institutional commitments to the Good Society. I am writing this essay in the tradition of those who seek to recognize our egocentric worlds by making our ignorance usable so that we can learn together from our mistakes. We mean by education: being "led out" to attend other insights, understandings, judgments, responsibilities, and loving actions.

From Environmental Risk Analysis to Planning Consensus

"Planning for Sustainable Development" developed in the context of the past two decades of American-European environmentalism, studied by Douglas & Widalvsky (1982). Reviewing the development of risk perception, analysis and acceptability, Douglas (1985) argues there are moral issues in risk acceptability which the subdiscipline of risk perception has excluded from institutional discussion by accepting cultural assumptions of individualism and ignoring biases of the market and bureaucracy. In her analysis, technological risks and environmental dangers of pollution are understood to be culturally constructed in socially biased perceptions of members who create, maintain, and change institutions of their own morally good society.

From her historical view of risk acceptability studies, our Symposium was planned and completed in a transitional period from risk analysis to planning

consensus. We learned that the argument is not only about objective magnitudes of known pollution and measurable risks in the environment as separate from everyday human living. We must also discuss dangers to, and opportunities for, the good life in the good society each of us wants to develop in the institutions we have chosen to create and maintain. Our background papers, discussions, and symposium statements show a beginning of this transition from objective documentation and analysis to planning consensus for actions "providing a secure and satisfying material future for everyone...Any approach to sustainable development in an ecologically limited biosphere requires new mechanisms to ensure that the poor enjoy a fairer share of the world's resources" (Symposium Statement 1988, p.1-2). We understood some of these "new mechanisms" in embryonic form as knowledge practices based on concepts of sustainable development, autopoiesis, and social equity, by which planning consensus in our practica and workshops provided a model of regional education through community Round Tables.

The Global Context of Autopoiesis

Education was a primary interest of participants in the Symposium. Every workshop and paper recognized the need for education without analyzing it. Planning the Symposium was accomplished in 1987-8 in seminars led by William E. Rees, an ecologist-planner. The format of the background papers and the tone of discussion were scientific and objective. Our ways of writing and speaking reflected our concern with accuracy of inferences from appropriate data. Early in September '88, Rees raised the question "how do we know what we know?" Then he introduced Maturana's theory of autopoiesis in answering it. From research into perceptions of frogs, birds, and humans, Maturana theorizes that a living

organism constructs the world outside of its skin from patterns of perceptual data received and interpreted by the historically developed patterns of its bodily structures. The insight that all living things create a biosphere and distinctions necessary to survive in it is used by Rees in his background papers to explain that the biosphere has a people problem: humans do not have environmental problems, we are the problems we make ourselves. This insight was not detailed in any of the background papers, but it provides an integrating story for the process of changing attitudes by planning facilitation of consensus in workshops. When you believe that each participant creates the world that she lives in language, you need to ask what she thinks she knows in order to share what you know, and move toward a plan of action you can both live with. This way of living brings concepts of "sustainable development" closer to familiar common sensed personal knowledge, reminding us that we all participate in creating and maintaining unlimited and unequal exploitation of the biosphere we call our home.

Social Equity and Sustainable Development

Social changes needed to cope with globally warming pollution from our dependence on socially unequal access to education, fossil fuel energy, petrochemicals and paper products are, on a public scale, the same life style changes privately initiated by a family who discovers our addictions may kill one or all of us. Those of us who lived through wartime recycling, rationing, and planning have an immediate sense of what we can do to cope with crisis, shock, terror, ignorance, and heroic opportunities of global emergencies enacted locally. Others may need to learn with older members that our families are at the center of the attitudinal and educational changes we need to cope with our own usable ignorance, our abilities to learn from our mistakes.

Because we put so much attention into our research papers, we were prepared to join workshop discussions which, like some of our papers, began to ask: what do we mean by a good society and a good life for all citizens of the world? We are often addicted to foods, situations, and people who make us sick, "allergic." The same substance that makes me sick, can provoke a healing crisis in an illness. Like a family making a health plan to change life styles and free us from our addictions, the process of changing attitudes by planning consensus begins with an individualized survey of the problems: each person in turn reviews the damage done, the misfortunes endured, and begins to assign blame and responsibility, settling social accounts that cross age, gender, and family lines. When everyone has been heard and her knowledge recognized, we can imagine together possible solutions to the problems we have made together. Only after our problems are recognized and accepted as our common sense, our consensus, do we move toward a common plan of action which we can follow to learn from ignorance, unintended consequences, intentions and mistakes.

Autopoiesis, a story of language as structuring common senses of uniquely individual constitutions, provides a basis for learning from the inside by identification and participation in knowing and the known, self appropriation through asking and answering one's own questions. Seeing is not knowing, insight is not inner seeing or visual thinking. What we see can be ignored, forgotten, attended or adverted as the basis for further questioning by a critical realist within a theory of being as autopoietic (Lonergan 1972:76).

Round Tables and Regional Education

"Volunteers have always made history." E. Rosenstock-Huessy.

Medieval corporate institutions of Round Tables and gendered households (Illich 1985) produce civic republican theories which recognize the importance of moral development and conversion in political life. At least 5,000 years' old, hierarchy and bureaucracy, coupled with kinship, provide leadership and anonymous achievements we rely on today for individual and institutional decisions about life and death (Mumford 1970). When our practicum reached a group consensus on action, there was no executive body with responsibility to ensure that the action was carried out in the allotted time. Executive work was done by one of the "volunteer" organizers. A contributing factor was the cultural bias of equality in voluntary peer groups and our unwillingness, or inability, to establish an "unfair" hierarchy of authority and rewards (Douglas & Widalvsky 1982). Similar problems in Symposium workshops went unnoticed because we established an informal hierarchy of responsibilities in the roles of facilitator, note taker, and student organizer. Our working practicum groups were living models of resilient institutions, thinking bodies needed to plan consensus for moral worlds in which we can all live. The Brundtland Report (1987: xi-xv) tells us that participants overcame much of their anxiety and ignorance by working and learning on the job. A Regional Round Table could achieve similar results by rotational memberships in periods long enough to initiate smaller scale Round Tables at home. A complementary effort in professional education could use the culture and character making theory of Mumford (1934-1972) to include families as partners in planning.

RECOMMENDATIONS AND GOALS:

A common assumption of our critique of the Brundtland Report's growth theory is that the arms race and the rat race for profit takes goods and services and resources away from poor people who would share in the good society if only we had consensus on sustainable development. But we create institutions which maintain racist, sexist, and ethnic categories to exclude unwanted peoples from the goods, especially the educational resources, of the wealthy. Professionals maintain and service the poor. Upper class feminists service housebound mothers while defamilied and genderless individuals compete with peers for medicalized services of the Therapeutic State (O'Neill 1985). Our practicum did not discuss theories of the state, social change, conversion, and knowledge practices of everyday life and schooling. A fundamental difficulty with ecological science is our implicit dependence on language for knowledge without an explicit story of language work in knowing and changing the world. Such questions provide an intellectual basis for proposed courses in ethnography, facilitation, consensus, organizational theory, rhetoric, communication skills, and politics of planning. Recognizing reality as constructed by institutions and individuals within ways of living which are contradictory in their internal relations (Bologh 1979), we can plan for consensus among culturally biased groups by flexible actions which allow us to learn from our mistakes in an uncertain future.

EDUCATIONAL RECOMMENDATIONS IN SYMPOSIUM STATEMENT:

Provincial Strategies 1: Government must show leadership in education for public awareness of sustainable development which requires changes in values and attitudes, redefining wealth and needs. Provincial planning must include education with inputs and feedback built into the process.

Provincial Strategies 2: Public education for participation in decentralized decision-making is needed within provincial frameworks to learn to collaborate across jurisdictions.

Sustainable Communities 1: Education for attitudinal changes from the grass roots, starts in the home up through shadow councils to demonstrate alternate forms of decision-making, including ecological parameters, joining other community groups with common goals, encouraging local control over resources, while creating a provincial environmental account drawn upon by Third World groups to reduce their poverty.

Sustainable Communities 2: Introduce professional training for teachers at B.Ed. & M.Ed. levels to educate children in sustainable development within flexible curricula reflecting local concerns and need for children to be active community members. Create an information secretariat on sustainable development issues integrated with schools, colleges, and existing library services. Public participation in planning. Education for changing public attitudes is a priority for all work shops and special education programs for Foresters in ecologically integrated planning is recommended.

Our Common Future? An Ethnography of Familiar Knowledge

by Ken Schramm, September 22, 1988

There are many significant aspects of human existence that cannot be discovered or interpreted even by the most highly qualified scientists except through the process of living...Past, present, and future are not successive stages in time but form part of an organic continuum in which the 'past' is still 'present' in a future that is already obscurely operating in the mind in the form of dreams, fantasies, ideas, intelligent projects.

Lewis Mumford (1972:1-2)

In theory, if we who presently claim to be human were to forget our efforts to find the traces of divine movements in our own actions, our fate should be something like that of the wooden people in the Popol Vuh.

Dennis Tedlock (1985:64-5)

The fact is...that most social scientists rarely deal with human beings but only with the shadows they cast. This is apparent even when they are collecting autobiographies or making personality studies.
 Paul Radin (1953:106)

"How can I save the world when I can't find my shoes?" Anon.

In the tradition of Lewis Mumford, the following essay is a narrative ethnography of familiar knowledge. Like an ethnographer completing summer field work, I am reliving my past within the horizon of an uncertain future present in my current concerns. As Fall arrives, I am completing a 9 month cycle of ethnographic study with Robin Ridington, Barbara and Dennis Tedlock, and John O'Neill. Now a student in Community and Regional Planning, I am helping prepare for a Symposium on Planning For Sustainable Development, November 25-27, 1988. This effort is inspired by the report of the Brundtland Commission on Economy and Development, *Our Common Future*. We are named the "Save-the-World-Group" because we hope to enable public and private policy makers in Canada and B.C. to ensure a future for our children. Our class is almost the same size as the individual workshops of the symposium so we are also a model workshop. In this context, I am rethinking my field work by writing an ethnography of familiar knowledge related to planning for consensus in workshops for policy development. Our familiar knowledge is often invisibly close at hand in common sense. Knowledge begins in the forms and feelings of human bodies. To know what we know, individuals create means of knowing out of (y)our embodied familiar worlds. We are story-making animals at growing edges of the living cosmos becoming self aware. Human knowing is like falling in love, a conversion from one self-centered horizon to anOther-centered social world.

We have only the world that we bring forth with others, and only love helps us bring it forth...We affirm that at the core of all the troubles we face today is our very ignorance of knowing.

H. Maturana & F.J. Varela (1988:248)

This conception of knowledge and love rejects the notion that learning occurs by instruction in which information is transferred from environment to organism, or teacher to student where the world is represented in the nervous system. The organism reproduces itself within, not opposed to, the medium in which it nests. Maturana has been studying the biology of perception, language, and cognition since 1960. His experimental work showed that the nervous system including the sensory organs creates out of its own patterns of activity the perceptual constancies of light and color that we have traditionally attributed to the external excitations of an objective world. Like Mumford, Maturana finds origins of human language in ritual dance in which mutually oriented couples develop consensual domains of understanding together. Familiar knowledge then is socially embodied and shared by mutual acts of understanding in commitment to a future together. Both Mumford and Maturana write about living self-reproducing individuals who live within nested relationships of increasing complexity joining all beings in the living cosmos, constantly creating meanings out of chaos, without losing their individual, familial, or corporate identities. In contrast, the representational model of information transfer lends itself not only to models of teaching but also to hierarchical community economic development with the image of industrialization as the paradigm for all forms of human development. This model relies on physical perception to provide the 'facts' while personal preferences determine the 'values'. This fact-value split frames ecology questions in terms of technological rationality.

If we do not succeed in putting our message of urgency through to today's parents and decision makers, we risk undermining our children's fundamental right to a healthy, life-enhancing environment...The process that produced this unanimous report proves that it is possible to join forces, to identify common goals, and to agree on common action...this is what it amounts to: furthering the common understanding and common spirit of responsibility so clearly needed in a divided world Brundtland (1987: xi-xv).

Why are human ecologists like anesthesiologists? Both are professionals half awake tending patients half asleep. Jessica Tuchman-Matthews, ecologist and strategic planner, Washington, D.C., told Bill Moyers' Tuesday night prime time public television viewers that humankind is waking up to realize Earth is our only home. We are waking up because we can see the greenhouse effect on climate: record-breaking temperatures, drought, hurricanes, floods, tornadoes. What we can't see, what scientists were surprised to find because we were not looking, is a continent-sized hole in the ozone layer over Antarctica.

These changes have accumulated like the effects of cigarette smoking over the past twenty to thirty years. In the next generation, the time for historian Barbara Tuchman's grand daughter to come to university, changes will come much more quickly, dramatically, and unpredictably. Invisible gaseous residues of fossil fuel burning from industrial, airplane, and automobile motor emissions will accumulate more rapidly, trapping reflected solar heat within our home atmosphere. On present projections of automobile industry sales by 2000 A.D., Earth will heat up 2-3 degrees Centigrade causing polar icecaps to melt, flooding coastal cities while temperate zones become tropical drought areas. In 75 years the world could be uninhabitable. Her worst news is that catastrophes will come suddenly, unpredictably without warning because scientists are just beginning to be able to study this relatively new phenomena compounded by fluorocarbon emissions which destroy ozone. The good news is that like Finnegan, Northern Hemispheric Man is waking to discover Earth is our only home. Dr. Tuchman-Matthews is optimistic that North Americans and Russians can make the conversion to more fuel efficient engines of transport and industry before the End of the World. She believes that what's good for General Motors is good for

North Americans. The difficult problem is educating educators, business leaders, politicians, and general public to be more energy efficient and responsible.

This is not a simple solution to a complex family of environmental problems. The Brundtland Commission report, *Our Common Future* quoted above, provides some of the complex background to the ecology of "sustainable development". The label suggests we can continue economic growth at the limits of Earth's ability to sustain Northern Hemispheric man. But we cannot know in advance whether humankind will be able to survive the economic development some North Americans want us to sustain! The notion of 'our common future' suggests a single future for all humankind based on reform of welfare state economics to include ecology in our business as scientific calculations.

Regional eco-systematic principles of planning and political action are needed to deal with metropolitan-based resource management and environmental imperatives. Lewis Mumford's writings on regional planning are still helpful for a process of social learning that will mobilize amateur and professional human action on a regional scale. The spatial scale of professional planning conflicts with the variety of administrative and service regions which do not match up within or among local, provincial, national, and international boundaries. For example, U.B.C. in its suburban environment has similar problems over jurisdiction. By demonstrating a continuing ability to cope with problems on the scale of Greater Vancouver Regional District, we could be working on a scale that is relevant for many urban regions of North America. Our Symposium provides educational opportunities for those who would work on these problems.

The policy of regionalization now being implemented by Provincial Treasury Board appears based on the principle of retaining in the public sector

only those programs necessary for cost sharing with the Federal government while selling off all the rest to the private sector. It seems that professionals may retain their jobs if they are needed for justifying and spending monies for cost-shared programs. Most employment since 1945 has come from public sector jobs in information or human services. Now many white collar workers are concerned about their future employment as well as the future of their ecology. Some will attend this symposium looking for ways to consolidate or improve their job security. Our workshops provide some opportunities to become more realistic about the complexity of saving the worlds we live in and building bridges across divided departments, regions, and interests. By focusing our attention on the ordinary problems of social learning and mobilization, students and teachers can begin educating ourselves to be attentive, intelligent, reasonable, responsible, and loving. Knowing how we know is vital to questioning as responsible action.

I [want] to rethink the civic legacy bequeathed to us in the sociopoetics of the first humans, whose families and gods...survived most of the history of our own inhumanity and are still alive in the most ordinary places of mankind.. The...unthinkable side of our...discontent is that we may be the first human society to think of itself as the last...We are obliged to rethink the human body, to reconstitute its family, its political economy, and its biotechnologies...We must insist...family should be a thinking body, whose common sense should be fostered in any healthy community...by any practical means. (O'Neill 1985:11-12;66)

John O'Neill's *Five Bodies* confronts our present ecological crisis in his social history of familial bodies whose knowledge begins in anthropomorphic thought. Following Vico, he finds human knowing embodied in a sociopoetics which provide the basis for common sense and action. His political economy of social knowledge explains the development of the therapeutic welfare state as historical defamilization and medicalization of our gendered bodies. Today middle class professionals "define" problems of the working family in neutered language

whose politics are interpreted within a larger story of capitalist development:

- (1) Pre-industrial family economy: farm and handicraft work employing the whole family.
- (2) Early capitalism
 - (a) the family is moved into the factory;
 - (b) the family is legislated out of the factory;
and
in the bourgeois family
 - (c) women are feminized; and
 - (d) their children are moralized, while
in the working class
 - (e) women are feminized but work; and
 - (f) their children are moralized, receive some
schooling, and soon work.
- (3) Late capitalism
 - (a) the factory is moved into the family, i.e.
consumption provides the reasons for
work;
 - (b) consumption is feminized and infantilized;
 - (c) women's bodies are feminized for work and
consumption;
 - (d) in both the bourgeois family and the working-
class family, the legal and the medical
sciences are the common source of
defamilism and feminism; and
 - (e) the welfare state legislates transfer
payments to augment the working class
family wage into a social wage; while
 - (f) the social sciences provide a legal,
administrative, and therapeutic culture in
which the twin discourses of defamilism and
feminism are floated for all classes. [87]

From this perspective, O'Neill is able to uncover the conflict between the liberal therapeutic state and families about how and where human beings will be produced and reproduced. This conflict is mediated by the medicalization and psychiatrization of our familial bodies:

The family is held up as the center for the production of healthy, well adjusted individuals and at the same time attacked for its abuse of authority, its carelessness and cruelty. The result is that its members are defamilized inasmuch as they pursue their rights against the family--divorce, abortion, children's rights--and family centered inasmuch as the psychologized family is obliged to valorize its members in preparation for life outside. [T]he family exchanges its traditional authority for its dependency upon a host of therapeutic authority whose use confers upon the liberalized family the seal of good housekeeping. Such a family

totters...between falling apart and coming together. Its precariousness is...suited to the nondirective intervention of the therapeutic agencies to which the family is obligated. Casting suspicion on the family of origin as a place of injury, the therapeutic complex at the same time reinvents the psychoanalyzed family as an expanding horizon of health and happiness whose only limit is the individual's dependent capacity for therapy (138).

In support of family as a thinking body in healthy community O'Neill (1985:83-84)

offers these propositions in "defense of a familied politics:

- (1) Human beings become human in families;
- (2) The human family is the foundation of all civil and political life;
- (3) The human family is the first cradle of intelligence, common sense, love, and justice;
- (4) Political familism does not retribalise; rather it repoliticizes the split between our public and private lives;
- (5) Maternalism and feminism are properly defenses of the family against the state;
- (6) Each family owes to every other human family the right to posterity;
- (7) Every family is a witness to the integrity or holiness of the human family.

He places his rethinking of the family in a global context:

The family of man has a long way to go before it lives together. A vast number of men, women, and children are still fighting for:

- (1) the right to satisfy their hunger
- (2) the right to education
- (3) the right to work for a living
- (4) the right to be cared for
- (5) the right to political organization and freedom of expression (O'Neill 1985:116-117).

We are beginning to learn that professionalism and the welfare state are not omnipotent surrogates for the family and the local community. Social science aid in industrial and industrializing countries must increasingly confront the question of how it can work in complementary ways with family and local resources. In fact, there is reason to believe that we need more than ever to reinvent the family as a responsible unit of action regarding the welfare of its members in matters of education, consumption, and general health. Here, as so often, progress looks like recycling tradition, even while it requires of us an ever greater critical intelligence (O'Neill 1985:117).

Like Canadian families, living Mayans are not represented in *Our Common Future*, the report of The World Commission on Environment and Development. "Our children's fundamental right to a healthy, life-enhancing environment" is not yet protected in any part of the world. Despite the lack of legal support for human rights, Mayans and other native Americans are increasing their numbers faster than any other groups in the Americas with populations greater than pre-Columbian estimates. Ancient Mayans kept track of time in highly sophisticated ways before the Christian Era. When the Tedlocks began to learn "day-keeping" with Andres Xiloh in the highlands of Guatemala, some of their anthropologist colleagues were shocked. In the professional model of knowledge as observation of external facts represented and transferred to others as information, the native is informant and the ethnographer is reporter. Fortunately, they persevered as apprentices and discovered Quiche Mayan knowledge is embodied, familial, and shared by participation in common sensed feelings. Barbara and Dennis Tedlock learned divination and day keeping with Andres and his wife by keeping track of their dreams and bodily feelings in relation to cycles, patterns, and days of the Mayan calendar. Dennis urged us in our brief seminar to begin learning the Quiche Mayan calendar by keeping track of their days in our lives and journals.

On 9 Imox, I wrote: What day name should I use when I awake thinking and living in the world of 8 Junajpu? I am thinking of Dennis' metaphor of the Mayan, "upstreaming against lineal time", who does not accept a tape recording as a representation of conversation on a previous occasion. This attitude knows dialogue as continuous dialogic of interpretation: human beings make language in our judgments of meanings, speakers, listeners, and contexts. The past remains alive, open with the future in the present on-going human interpretive dialogue.

Today 5 Toj, I interpret Andres Xiloh's "you cannot erase time": you can and you must interpret time through the life of each new day and in the face of constantly changing evidences of divine movements in the human world of nature. Dennis showed me that meanings are conveyed poetically, musically, by created patterns that come together and go apart visually and aurally. I learned that Mayan speakers carefully distinguish their own and other people's reports of direct personal experience from hearsay. Repeating another's words is rejected because all messages require interpretation and later, one may "get inside the meaning". Language diagrams the world; it does not picture it. Mayan speakers reject the idea that we perceive the real physical world directly. "If you would gaze upon the Moon herself, you must supply the mirror, in a bucket of water." The whole living cosmos is languaged in a woven structure like a cornfield and in the polyphony of music: visual and auditory aspects of language come together in our experience of the patterns of lived time. Writings and omens are interpreted like breaks in the patterns of ordinary experience in which we can interpret the traces of divine movements. Dualities are gendered in a complementary poetics which makes meaning by rhyme, visual pattern, or ideophone.

Mayans are always alert to the reassertion of the patterns of the past in present events, but they do not expect the past to repeat itself exactly. Each time the gods of the Popol Vuh attempt to make human beings they get a different result, and except for the solitary person made of mud, each attempt has a lasting result rather than completely disappearing in the folds of cyclical time. Later, when members of the second generation of Quiche lords go on a pilgrimage...their journey is allowed its own character as a unique event, an event that nevertheless carries echoes of the past. The effect of these events, like others, is cumulative, and it is a specifically human capacity to take each of them into account separately while recognizing that they double back on each other (Tedlock 1985:64).

"He who confuses Earth with the Devil makes an enemy of his body
 This Mayan saying might open us to knowing how contemporary Mayans explain our industrial ecological crisis. However, we no longer need to guess what Mayans think about current events. There are Mayan speakers living in Vancouver and other parts of North America, writing and sending audio-tapes back to their families among the more than 5 Million Mayans in Central America. Any serious attempt to save the world from further ecological disasters will include learning with them about our own personal experiences of the ecology of economic development and genocide. Like many thinking families, Mayans continue to resist conquest by keeping their allegiances to their kin and their gods, not to the nation state. We have much to learn with them before the End of the World.

To Make Things Better:

Community Development for Healthy Housing and Home Care

A Research Prospectus, July 1, 1988, by Ken Schramm, M.D., F.R.C.P.(C)

...I want things to be better for you, and it is hard, but everyone is giving something up in order to make things better for you and when you have your children, it will be better for them

Arduthe Wilson, Gitksan, to her daughter.

Making things better for our children and grandchildren is an essential human need often disregarded in the name of progress. In British Columbia we are fortunate to have the aboriginal presence to remind us of the need to care for our human and natural resources in the name of our grandparents and our grandchildren. Without this continuity, human beings lose our abilities to make things better at home and in our communities. We need exemplary models to learn how to be fully human beings, and free spaces in which to discover what we can make together. Over a span of less than 50 years, we have been losing the rights and the skills to build our own homes in which to give birth and education to our

children, as well as to care for our sick and dying loved ones. Now we are told that public money for housing, hospitals, and education is short, and providing for these needs becomes a private responsibility while international corporations avoid their tax, environmental, and human responsibilities. Some unemployed professionals have become "the new poor" and are finding common cause with aboriginal peoples fighting to regain control over local resources.

In my career, I have found that "better living through chemistry" makes more people sick faster than I could ever hope to heal them as a physician. My education in community development began in adolescence when I learned that my great uncle, a chemical engineer, had worked on the Manhattan Project without knowing he was building a bomb or even that he was working with radioactive materials. My first research project, interviewing Uncle Dick taught me that decisions affecting the future of life on earth were made without even consulting government employed scientists! The only other "secret" about the Bomb was how to mass produce it. Already committed to becoming a physician like my great grandfather whose name I was given, I decided that doctor meant science teacher. I would study, learn, and teach whatever was necessary to make the newly formed United Nations work to prevent war and promote health. At Dartmouth College, I studied premedical sciences, and philosophy with Eugen Rosenstock-Huessy whose Camp William James, "a moral equivalent for war", was the Vermont prototype of the Peace Corps. At University of Vermont College of Medicine, I became family health advisor for a pregnant family with whom I worked during my medical studies caring for low income families in Burlington. My interests in child and family development led me to study pediatrics, psychiatry, and anthropology at S.U.N.Y. Upstate Medical Center in Syracuse.

In the 60's, the low income families who taught me the living practice of medicine were struggling to gain access to housing and schools for their children. They welcomed me, as a physician-psychotherapist, in their struggles. As a result of my participation in Saul Alinsky style community development with the civil rights and peace movements, I taught at Goddard College in Plainfield, Vermont, where I supervised community field studies, cared for students with "bad drug trips", and developed an alternative education on a friend's dairy farm. In 1967 when the Doctor Draft threatened to send me to Vietnam after I had applied to be classified a conscientious objector, friends in the Montreal peace movement suggested I apply to fill a sudden vacancy to teach cultural anthropology and a culture of poverty seminar at McGill University.

After teaching one year there, the Draft Board declared me "over age". I accepted a tenured position at Regina Campus to teach in the newly formed Human Ecology Program with an architect, a psychologist, and a philosopher. I taught courses in anthropology and human ecology, developed an integrated undergraduate and graduate curriculum, and worked for 2 years to develop a human ecology field station at Matador Co-op Farm to supplement an ecological field station on one section of virgin prairie there. When faculty support for this project was no longer available, I took a research leave to study intentional communities in the Kootenay and Slocan valleys, and the Gulf Islands. I became family physician for the Coast Range Ranch Company on Lasqueti and Calvert Islands, where I helped with family home care for a woman dying of cancer. When crown land was denied us, I worked in Bella Bella as a physician for several months before moving to Vancouver to help develop the community mental health care teams. When my proposal to provide for the physical care of these

patients was not accepted, I took a leave of absence to complete training in family therapy in Calgary and to help care for my then wife's mother who was suffering with uterine cancer. I returned to Vancouver where I worked with social workers and teachers concerned with low income families in the Vancouver Resources Board. When I became the first to experience "cut-backs" in 1976, I began private practice as a consultant in prenatal, family, and personal health, teaching families to care for their own members. In building a holistic clinic, I worked to develop a family health centre on the model of the Peckham Experiment. In 1985, I persuaded organizers of the Ottawa conference on community-based health and social services to invite Pioneer Health Centre [U.K.]. We learned about the first family health centre when Alan Pepper and Douglas Trotter held the attention of 200 people simply by telling the 60 year story of the people who became the 1,000 families in the Peckham Experiment.

In Ottawa we read about U.N. Habitat's International Year of the Homeless and formed Pioneer Health Centre Canada in response to the need for community development. When I returned to Vancouver, I contacted U.N. Habitat and was invited to attend a study session on Vancouver's Homeless early in 1986. There I learned about the work of the Vancouver Food Bank. My partner and I volunteered to work for the Single Parent Program at the Unitarian Church with children and their parents to find volunteers for the development of a family health center which would support the community development called for by the United Nations Habitat. We shared ideas on healthy housing for the homeless with U.N. Habitat, Canadian Council on Social Development, City of Vancouver Planning Department, Inner City Housing Society, Society Promoting Environmental Conservation, Social Planning and Research Council of B.C., the Finn-Est Project,

the New Democratic Party, Solidarity, Kitsilano Neighborhood House, and with architects and residents of housing cooperatives. When I was unable to gain support for this project to provide healthy housing for grandparents, parents, and grandchildren together, I decided I needed to return to university study. The chaplain of the Lutheran Campus Centre invited me to help develop a community of faculty and students who wanted to build a food bank for student families. Unfortunately this food bank died in student politics.

In 1986, I began auditing courses in the history of science and technology with Stephen Straker, who was an external examiner for a Master's thesis on Lewis Mumford. I wanted to prepare myself in intellectual history to do a biography of Mumford. In doing the research, I found that Donald L. Miller had already completed a Mumford biography. I shifted my focus to the comparative history of Edwin Arthur Burtt and became a qualifying student in intellectual history and the history of anthropology for 1987-88, the year Stephen took a leave. I was admitted to the History Honours programme and concentrated on the contributions of Rousseau and Marx to North American anthropology. Because my project on Burtt included his studies of "primitive" and Chinese religion, I took Graham Johnson's ethnography (and community development) of China, and later audited Robin Ridington's courses on the oral and written history of North American ethnography. I discovered Robert Bellah's *Habits of the Heart: Individualism and Commitment in American Life*, and noted that children and grandparents had been omitted from discussion. This Spring in my application for graduate study in anthropology, I suggested a multi-cultural Bellah type study could be done in British Columbia which would include the health of children and their families. When my brother, Richard, organized the

Tufts Institute on Management and Community Development for early June, 1988, I took the opportunity to begin a study of the process of teaching and learning community development with low income people.

I attended courses on self employment strategies for women; the Bronx home health aide worker owned cooperative; innovative community solutions to health problems of nutrition for the elderly and health care in adolescent pregnancy; community development and building democratic organizations. Although I had been away from the U.S. field of community development for twenty years, I learned that the same skills I use in teaching my client families to negotiate with each other and to make family health plans together are essential to community development. Most participants I met were involved in advocacy for affordable housing. My father's illness required me to spend three days arranging home care for my parents in Burlington. This taught me about the American insurance, Hospice, family psychiatric practice, and Visiting Nurses programs for home care.

My interest in community development for self help housing and home health care grew out of college experiences in housing construction work; in my philosophy classes with Eugen Rosenstock Huessy; with Alinsky style community development in Syracuse; learning dairy farming in Vermont; working at the Matador Co-op Farm with mixed farming; house building in Argenta, B.C.; building of an island community at the Coast Range Ranch where I helped care for a dying cancer patient and her family; with home care of my then wife's terminally ill mother; my study of self help housing with Charles Haynes; living in, and consulting with housing cooperatives; work in my own Family Health Centre preparing families for childbirth, home schooling, self employment, and the care

of their sick and dying members; and most recently my efforts to plan home health care for my parents.

On returning to Vancouver this month, I suggested to the Executive Committee of SPARC the need for a support community for those working with low income people in B.C. I am concerned with problems of home health care and healthy housing within learning communities of people who support and encourage the "sustainable development" of natural and human resources. I believe we can best accomplish the goals of improving the social, economic, and personal well being of low-income communities by giving our full attention to the ways families from grandparents to grandchildren live and learn in these communities. Education on this human scale provides exemplary models of lifelong learning in which teachers and students can be accountable to each other and to the future communities whose interests we represent. July 1, 1988

Thought & Time: Remembering a Savage Mind: Levi-Strauss 1967

Writers know more than they write. Readers know more than they read. Our knowledge as writers and readers rarely coincides. Communication depends upon a meeting of bodied minds of those who think differently. Marshall McLuhan reminds us of differences between written and spoken communication which television helps us to remember. As readers we are products of literate, mechanical schooling which characterizes industrial societies. Education based on contemporary social science, like the rest of written culture, does not have a common audience, a common subject matter or even common origins in human experience. The lack of a genuine community, among those attempting to comprehend the historical possibilities of the present, leaves a vacuum which is rationalized as a transitional phase in the industrialization of the world, a context

for the story by M. Levi-Strauss, of the similarities, within the differences, between the savage and the domesticated mind. This portrait is not merely of academic interest for those seeking a cosmic order from which to comprehend the social chaos of continuous change. A thinker constantly surpassing his culture and himself by discovering and exercising his "savage mind," M. Levi-Strauss achieves symbolic communication with "underdeveloped" Neolithic man. He leaves the creation of a diversified world community to all of us.

Thought, like public communication, requires habitual biases which enable a thinker to discover their false beliefs. Levi-Strauss shows that the savage mind operates scientifically and esthetically, simultaneously. Savage minds classified and ordered the chaos of nature so that our kind survived the Paleolithic and created the Neolithic revolution. Today the exercise of explicit scientific skills still depends upon prior implicit skills of personal knowledge (Polanyi 1964). Illiterate men and women mastered "the great arts of civilization--of pottery, weaving, agriculture and the domestication of animals" (p. 13). The savage mind develops within timeless abundance in a world where nothing and nobody is superfluous. Here the unborn and the dead have their roles to play. They provide names, memories, and hopes for those who keep them in their places, by living, naming, remembering, and dreaming. Anthropologists implicitly acknowledge the eternal quality of this sacred order by describing societies they witness in words of the present tense: the ethnographic present.

Contrast this timelessness with the sense of time running out which characterizes individuals whose world includes atomic energy. The Bulletin of Atomic Scientists symbolizes this concern by a clock whose hands move close to midnight, the last hour of our kind. People who reckon time without clocks are too

often forgotten by the clock watchers. We remember them only to tally their numbers against available supplies of food and money. Time, money and the word provide common standards by which domesticated industrialization proceeds. However, within the next 20-25 years, population pressures upon food sources are expected to exceed food supplies. Students now in school may be the last generation able to control technology and overcome vast inequities in the world distribution of powers. Human thought and human history are thus polarized between nuclear and nutritional energy. Predictions of the future may be optimistic or pessimistic. Perhaps it is only pessimistic to think that technology alone will fail to prevent nuclear and population explosions.

If so, why are some thinkers optimists and other pessimists? To answer, we must take communications theory farther than has Levi-Strauss by building upon suggestions implicit in his work. The optimists are those who believe they are in control or that the forces of control can be trusted. Society depends upon the fact that others can be trusted because one's own powers to make or let things happen can be trusted now and in the future. The sense of timelessness expresses pleasure in things as they are. Time enjoyed is not time endured and measured. Literate, mechanical culture presents the individual with the inescapable social fact that we live in worlds we did not make. The question is what can humans make happen? Logic works because networks of humans with nonhumans invent forms of thoughtful action which are warranted as forms of life within powerful communities of people, discourses, things, and machines. We create, as well as discovering and maintaining, order. When thoughts are confused about the similarities and differences between men and machines or animals, the identities of individual men and women are confused. The result of widespread identity

confusion is a higher incidence of individuals named "mad" or "schizophrenic" in domesticated societies, especially among twins and the low-status impoverished people of those societies. Thus madness is the result both of the human condition and of industrialization.

Each one must distinguish a self from nature-culture and from other members of our species. One must know what one can do as an individual. But individual actions depend upon the efforts of ancestors, contemporaries, and descendants. Without machines or writing, we live in a present where past and future meet in one's body, the only machine we know first hand. One begins learning to live in a body when others make it sacred by giving one a name which carefully places one in relation to everything that exists. One's body mediates between a future self and those who care for one's body. One experiences the possibility of transcendence, of overcoming solipsism, each time someone loves me. In the same ways humans communicate with animals, mothers as caretakers exchange gifts with their children. Nobody earns love anymore than one earns existence or a living. One is born, and is acknowledged as living, or dies. Between life and death, there are worlds of human love and hate. The essential difference between them is the giving and receiving of what is truly needed. The Marxian principle, "from each according to his ability; to each according to his need," expresses a concrete act of love between caretaker and child. However, we cannot wait for a successful economic revolution to receive love. Homo sapiens would never have evolved without love. Nor would the human race have survived into Neolithic times without loving societies where people can be trusted.

Anxiety interferes with exchanges of love. Anxiety reflects the chaos of an

untrustworthy universe, incompletely ordered and differentiated by our kind. Mothers and fathers as caretakers need to live in a world which can be relied upon, or we cannot know and meet the real needs of our children. The development of one single individual presupposes the work of many more who have ordered and are maintaining a universe of discourse as a living body able to transform humans into divinities, mortals into immortal ghosts. Without the human power necessary for immortality, we are paralyzed by our fears of death. Alienation and anxiety are inseparably linked. The distance experienced between people mirrors our emotional communication in the times we live together. One is hungry and is fed—the world is loving, good, and reliable. One is hungry and is not fed—the world is predictably hateful and evil. One is hungry and is randomly beaten or fed—the world is predictably unreliable and unjust. One wants to be loved and is not—our skin is the wrong color, our gender is wrong, our sexual body taboo, we have no right to be alive as we are. Mother Earth, parent as caretaker, is the world, present or absent, reliable or unreliable, just or unjust, touchable or untouchable. Systemic rhythms of self, other, and world develop together in anxiety, pain, pleasure, and repression. Relationships among these communicated exchanges as gifts are reflected in the familiar, conceptual, and bodily skills of individuals who live in worlds ordered, made and found by nature—cultures, human-machines, body-minds, and our kind—their kinds.

Levi-Strauss shows us how his savage mind permits him to translate freely from one realm into all the others. He has learned to translate, to read what is implicit in the signs of nature, the stories of our kind, and the aesthetic symbols of science. Ethnography brought him into direct and indirect communication with the powers of his own embodied savage mind which connects him with all

other living creatures. He was able to go beyond the inequalities in his French culture by transferring the problems of Rousseau to the jungles of Brazil. There he discovered that our abilities to make social contracts in direct democracies depend upon education like that of Emile which encourages us to live in our bodies, knowing the personal inequalities, our singularities, upon which our trust in others depends. Our worlds are places where we learn to control our bodied minds, and our machines. When our body-minds are controlled like machines in the classroom, the time comes to "drop out" but not to "tune in" and "turn-on." LSD makes a peyote cult for oppressed people who have lost communication with the past and future of humanity. The LSD cult presents problems of controlling our lives as problems in controlling what we dream. The League for Spiritual Discovery is the inverse of the Vietnam War which attempts to control our thinking by controlling our lives in our bodies. Both are results of compulsory mass education which compels us to follow clock time, denying us opportunities to discover limits and possibilities of our body-minds as the shared abilities of our kind. Levi-Strauss names "the savage mind." Education which respects (y)our questions, (y)our stories, (y)our families, and (y)our bodies as (y)our healthy homes will have enabled us to keep (y)our promises in a world community where we know the real and healthy differences, the singularities, among (y)ourselves and other species, and between machines and (y)ourselves. Reality, like madness, depends upon (y)our clocked and timeless ordering of (y)our worlds in the timely rhythms of (y)our loving lives.

You
do not yet
know you are
looking at my
face making
a case of
me