

TALKING STICK

THE VOICE OF METTANOKIT



Spring/Summer 2007

Our Natural Condition

Everything I read of philosophy, human nature, history, social or political thought and future studies, I respond to in a new way. There is so little thorough thinking about human goodness, where it comes from, how it is affected and twisted and buried, what restores it. And so of course so little thinking about how society affects compassion, aliveness, hope, creativity, intelligence. How profoundly it changes our understanding of our condition when we introduce the concept of our goodness and the need for human closeness, understanding, and support!

I was thinking these thoughts the other day again while re-reading Ernest Becker's *The Denial of Death*, which has a lot of important points to make but, despite its erudition and incisive examination, fails to illuminate the deepest wisdom concerning the human condition. Probably Becker assumes all hope and faith to be mere products of wishful thinking, of protection against the anti-survival cancer of hopelessness and pessimism. There is a wisdom in the uneducated, in the elderly of poor and indigenous populations unaffected by the random nature of cosmic disasters, the devouring of species by other species, or the sad progression of human history. The wisdom of these is essential

and human, born neither of science nor religious tradition. It is contained in their being – in all our being, could we go beyond our science and our religion. “I feel it in my bones,” we say when explaining a knowledge that comes from within and not without. There is an understanding, a consciousness, in every living cell that it is part of a larger entity and does not exist in isolation.

Within us cells are continually dying and new ones are being born all the time. But unless some critical trauma or disease intrudes, the consciousness of our whole being is that all is well, and we have faith

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in our own survival. We do not dwell on morbidity and fear of death. It is not denial of death, but a consciousness, not of our brain, our learning, but of our being, of the energy that holds together the integrity of our bodies and brain, whose history is at least thirteen billion years old, which knows it is part of a vast and mysterious process, a story that is unfolding beyond the capability of any element in it to comprehend.

And when we contemplate the natural goodness, tenderness, curiosity and playfulness of infants, and find those qualities in people who are not neglected or abused as they grow to old age, our love for them expands our hearts in joy.

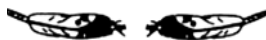
I look at a small baby looking back at me with shining interest, her legs pumping in excitement, her tiny fingers reaching out to touch my face, and I think to myself, this is who we are, we human beings, this is our natural condition, this is me.

I look at the little Swedish girls coming down the aisle of the church on St. Lucia's Day, all dressed in long white gowns, carrying individual candles, the lead girl crowned with a wreath of burning candles, candles that sparkle in every eye, the essence of pure innocence and goodness, and I say, "this is what we are. This is what human is."

When I see a father being tender with his toddler son, a mother cheering for her soccer-playing daughter, a middle-aged couple welcoming the visit of their grandchildren, or talk to a tanned, wrinkled and vibrant old lady enthusiastically weeding a garden on her knees and showing off her prized vegetables and flowers, I think how wonderful we are, or can be when life

only allows us to be ourselves.

Becker mentions Erich Fromm in a comment that is both appreciative and critical. I thought, Becker is touched, but cannot that stand without judgment. The next day a book fell unexpectedly out of the shelves above my head. Curiously it was *The Revolution of Hope*. Amazing how often things fall into our hands at exactly the right time. An old book, this edition printed in 1971, when I first read it with interest. Re-reading it now on these yellowing pages, I am astonished at how it speaks to me after 35 years in ways that are so pertinent to what I am thinking and doing now. Since hope is the main ingredient of my work and study, it is wonderful to be stimulated by applying the learning of the past years of my life to Fromm's analysis of and alternatives to the trends as he saw them in 1968. (That would have been just before the report of the Club of Rome was published. I wonder how that might have impacted his book had he known of it.) ●



Greed

I am more concerned with the problems of human interaction than with technology. I am, however, immensely grateful for all the technological achievements of our human ingenuity. My doctor, my pharmacy, and my fitness club have many wonderful aids to my well-being which were not known in my childhood; my little Japanese car brings me to them reliably, and in an emergency my telephone connects me and aid can be quickly dispatched. The pilot pen, extra fine point, with which I wrote these words is a smoothly responsive delight, and the laptop into which I transcribe and edit them now is a continually improving marvel.

My snug little hand-made house in the woods was easier to build with electric tools and more efficient to heat with wood cut by chain saw, than the homes of my ancestors. I do carry my water from near-by springs, but I heat it and cook on a gas range. The light by which I write this comes from the latest improvement on Mr. Edison's invention, powered by a distant plant. The background music for my musings comes through a wondrous but inexpensive system, realistically reproducing the sounds of instruments recorded long ago and far away.

How grateful I am for that! I would not like to give up any of it. But if some power appeared one night and put a deal to me like this: "Okay, Manitonquat, here's the offer: I can grant your deepest wishes, and in exchange take away all the technological achievements of the past ten thousand years," I would not accept.

My deepest wishes? Worth all the medical and scientific advances of a

hundred centuries? A healthy planet Earth filled with great forests, ninety percent of which are now gone, with clean breathable air and pure drinkable water everywhere. World peace. People living in small tribal groups where they are love and cared for, to whom they give their love and care all their lives. A universal understanding that life is not unbearably harsh and hurtful, not only supportable but generally exciting, quite fascinating, beautiful and joyful when we are close to others who love and support us.

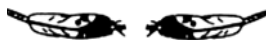
If I had that choice, I would willingly choose the world of positive human interaction, of relaxed, friendly relationships flourishing in love and playfulness and interest in each other, a world where human beings do no harm and need never fear anyone.

Of course, such a deal is not possible, and I don't believe it's necessary to eschew technology in order to achieve either harmony among all people or a healthy planet that is nurtured rather than exploited by them. Technology is not our problem.

I believe the basic issue we need to investigate together is human greed. It is greed that has produced all the oppressions, the injustices and inequities visited upon most of the Earth's inhabitants and so degrading, defiling and disturbing natural processes as to threaten disastrous consequences to all life in the not-very-distant future.

My experience observing the developing traits of babies suggest that greed is not inherent in human beings any more than it is in other species. It is rare in nature for any living being to become obsessed with getting more of anything

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than they actually require to survive. It makes sense to me that human beings are not born with this urge and do not display it in their early development. Babies have no concept of ownership. I have known parents who have conscientiously removed the words “my” and “mine” or “ours” and “theirs” from their active vocabularies. Their children grew up in families that shared. Everyone had access to the thing they wanted with no idea to possess them individually.

The psychologist Erich Fromm said greed was a construct of society, where that society allowed private ownership of the Earth and natural resources. He pointed out that in those tribal societies based upon equality and cooperation and mutual support, there was no greed. The fortunes of each were the fortunes of all, they struggled and thrived together.

This is how it was for our people on Turtle Island. No human being could own any part of the Earth. The concept was absurd. Does a child own his mother’s breast, or her arms, her skin or her hair? The Earth is a living being who nurtures us. As her children we care for her because she is so good to us and we love her. We would not destroy her beauty that is dear to our hearts, and we could not imagine stealing from her or selling any of her for money. Creation intends that what she provides for us be meant for all equally. In our tribal ways if one is more fortunate he shares his bounty, because to have more than others would be an embarrassment and he would feel ashamed.

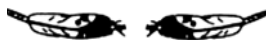
These tribal ways were begun very early in the evolution of our first humanoid predecessors, probably over two million

years ago, and became highly developed during the past fifty thousand years or so by our homo sapiens sapiens ancestors. When agriculture began some seven or eight thousand years ago in certain fertile valleys, the population exploded in those areas, overwhelming the small communities with their tribal circles. With no circle to support each other, there was nothing to ensure people’s survival. Instead of cooperation of equals, domination became the motivation, and greed was born.

I don’t mean to imply that all tribal societies were perfect utopias. Nor were they all egalitarian, although it seems that most were. Nevertheless a bit of greed must have emerged from time to time, because old stories are full of cautionary tales of greed in the tricksters, like Coyote, Iktomi, Raven, Nanabush and so on. But the stories make them out to be fools to be laughed at, that no one would wish to be like.

My own two sons were raised in a close-knit band of between 15 and 25 people, depending on the season, who shared pretty much everything equally. We lived simply but well, and greed was something we only heard about in the great world and shook our heads over. Today my boys are both kind, caring, generous men.

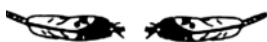
From my experience of the last forty years, in communities, in schools where I have taught, in the prisons where I have volunteered, have become convinced of one thing, that all the problems that beset our world, all of the greed, the violence, the domination and oppression of people and destruction of the Earth are the results of the way we treat our children and the things we teach them. ●



SCHEDULE 2007

MANITONQUAT & ELLIKA

Date	Place	Contact
MAY		
4-6	Spring Moon Ceremonies, Wampanoag Reservation	
15	return to Copenhagen	
18-20	Damp, Germany	(49) 04352 956257
25-27	Heckenbeck, Germany	
JUNE		
1-3	Vienna, Austria	(43) 699-11335362
8-10	Munich, Germany	(49) 08145-80901
15-16	Celleno, Italy	(39) 02 7611 8081
20-24	Jämtland Camp, Sweden	
29-July 3	Keuruu Camp, Finland	(358) (0) 40 838 5321
JULY		
7-12	Mundekulla Camp, Sweden	(46) (0) 471 50450
13-26	Private family retreat, Öland, Sweden	
27-Aug. 3	German Camp	(49) (0) 234 958 6098
AUGUST		
4-13	Danish Camp, Bornholm	(45) 5648-4882 www.circlecamp.dk
20-26	Austrian Camp	(43) (0) 3117-2948 or (0) 650-261927
SEPTEMBER		
1-2	<i>open</i>	
7-9	Extertal, Germany	(49) (0) 5262 992133
14-16	Bayreuth, Germany	(49) (0) 921 1501143
21-23	Buchholz/Mölln, Germany	(49) 04541 840866
28-30	<i>open</i>	
OCTOBER		
5-7	Kiel, Germany	(49) 04352 956257
12-14	<i>open</i>	
15	return to USA	



PEACEMAKING CIRCLES

From Crime to Community

by Kay Pranis, Barry Stuart & Mark Wedge,
Living Justice Press, St Paul MN 2003

[This review appeared in the Winter 2006 issue of Yes! Magazine]

This book should be a basic text in every law school and required reading for all people involved professionally in the pursuit of justice, from police and social workers to judges and legislators. This process can heal families devastated by the effects of crime and violence and bring a devastated community close to each other. But more than that, the principles and experiences detailed here used among many groups and for many purposes could inspire and inform every citizen wishing to rebuild a true sense of community and human caring.

The United States has more people per capita incarcerated than any other nation, more than two million people now, which means millions more families of inmates and victims that are suffering. The prison population in the U.S. doubled from 1981 to 1991, and doubled again 5 years from then. There is a boom in prison constructions as politicians keep demanding mandatory and longer sentences. The latest statistics show a huge growth in the violent crime rate for 2005. The system is clearly not working for us, but all our lawmakers can suggest is to do more of what is not working. Is it not a kind of psychosis to keep doing the same thing and expect different results?

Here in this book is a clear and

balanced description of an alternative that is working in many parts of the U.S. and Canada, yet still not well known to the general public or to politicians, or even to justice professionals. I have no figures for the programs described here, but in similar programs I have run for over 20 years in 10 prisons I am aware of only four people who returned to prison because of criminal activity (about 4 times that number were returned briefly for minor non-criminal infractions). From my experience I feel certain the statistics for the programs related in this book will be the same.

For some years now occasional news items have spoken of alternative sentencing circles, especially in Canada, arising from cases involving First Nations peoples whose tradition is the Circle (capitalized because considered sacred by them). As I understand it, these sentencing Circles originated in cases of Native people committing crimes within the jurisdiction of their own people, who decided to eschew the judge-and-punish system and to return through a traditional Circle to the tribal ways of community decisions.

This idea, and the success of its application, was taken up by others interested in restorative justice and community healing. Here at last we have a full account of this process, now called Peacemaking Circles, which shows us step by step how to begin, to carry through



and use such Circles with many stories and quotations from participants that give a feeling of how they are now working in many other kinds of communities. African Americans are now finding that Circles build solidarity and a stronger sense of community, and I can imagine them being effective tools of healing for any people with an identity that is cultural or of a common locality. Such Circles are valuable not only for sentencing, but in other areas of concern, such as drug abuse, domestic violence, dealing with youthful offenders and troubled children. Bringing communities together like this supports everyone, professionals in education, law, and social work, as well as parents and young people.

As one who has worked as a volunteer in this field for over 20 years, establishing circles in prisons in three states and several other countries, I can attest to their power in reclaiming and restoring human beings to good lives in their communities. So many times I have been told what one of the participants say in this book: “The Circle saved my life. Without it I would be dead by now.”

As the authors say, “crime isn’t about broken laws but about broken lives.” Human beings need human closeness. The men in our prison Circles did not have that essential support in childhood. Abandoned and neglected, they learned on the streets how to survive in isolation by cunning or aggression. Here in the Circle was their first experience of respect not earned by violence, and of concern and caring by people with no ulterior motive for being so. Time and again I have heard men declare the Circle to be the only real family they ever had, that they never understood the meaning of the word love before, but

now were willing to give their lives to their new brothers. For this gift they want to give in return to help young people through the same situations. The Circle gave them their first realization of their potentials and their first real hope for their future.

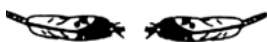
“We treat each other in respectful and ultimately sacred ways because we see each person as part of the whole and indispensable to it. We also see ourselves as connected to all other beings, and so what happens to them affects us too. Our connectedness, gives us the responsibility to care for each other and to help mend the webs that hold us.”

The authors come from varied backgrounds in restorative justice. Mark Wedge is a Native man who has a long experience of developing Peacemaking Circles in the Yukon, Kay Pranis a national leader in restorative justice who has written and taught about these Circles in the U.S. and Canada, as well as Australia and Japan, and Barry Stuart a retired judge whose perspectives from that side of the bench add immeasurably to the whole picture. As an appendix he adds a moving and important plea for Community Initiatives everywhere.

A quote from this reviewer’s writings sets the tone at the beginning for a consideration of the larger issue of healing society and the paradigm shift that is required to move beyond the limitations of the legal system to innovative ways of involving all those affected by the terrible injuries of crime.

The premises outlined here of this shift are sound and necessary for this purpose, moving from coercion to healing – from external control, “power over”, exercised

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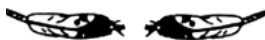
by the state, to “power with” people and communities, addressing causes and seeking transformation, rebuilding relationships to prevent future harms. Moving, in other words, from solely individual to individual and collective accountability. “Instead of being strictly an offender focused process, Circles are driven by all interests.

With peacemaking Circles, therefore, comes “a fundamental shift in how we both understand and experience justice. The traditional judicial process establishes justice by imposing variations of ‘getting even’....The Circle process, by contrast, generates justice by ‘getting well’....It asks the victims what harm has been done as well as what can repair it and contribute to healing. Not only victims, therefore, but everyone affected is invited into the Circle’s process...so that the needs surrounding crime can be addressed on many levels. The concept and practice of justice shift dramatically.”

“No one’s perspective is dismissed, nor are anyone’s needs and concerns minimized....By participating in Circles, victims often feel less isolated by the pain caused by the crime and are gradually able to reintegrate with their families and communities.”

Part of the problem with the justice system is that it is basically adversarial, which often means that whoever has the means to hire the better lawyer wins. But Circles are not adversarial. “People can express things in Circles that they’re not allowed to say in courts....If we can’t include the physical, emotional, mental, and spiritual dimensions of ourselves, we can’t be fully open and so can’t create outcomes that include all aspects of our reality.”

The book details the inner and outer framework of the Circles, and follows the process from inception to implementation to follow-up, and is a usable manual to guide anyone wanting to initiate such work. As the authors say, “Circles do



what courts can't...by shifting the focus to what's inside, Circles generate faith in our human potentials to heal and be transformed....Through the Circle space, we begin to experience how we can be with each other differently without the fears and defenses that the judge-and-punish framework instills in us."

A Yukon elder is quoted as saying, "How you send people away from our community is how they will come back. Send them away in anger, they come back angry; send them away with love, they come back with love in their hearts."

I would urge everyone to read, learn,

discuss and then act upon the model provided here. As the authors say, writing and reading about it cannot capture the actual experience of being in a Circle. You have to be there and see it to believe it – but this book can show you how to do that. Perhaps the most important and encouraging effect of this book is to urge us to become active in transforming our society, to show us the possibility of contradicting the isolation this society imposes on us and restoring real community that fosters our humanness, our creativity, and our capacity for healing one another. ●

Help – Volunteers Wanted!

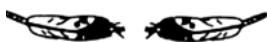
People often ask if I need help. Well, a lot of you do help in our work already, and we are very grateful to all who organize our camps and workshops in Europe and our gatherings here in New Hampshire, and to all who generously donated last year in our time of financial distress. And yes, we do need volunteers here to help go to our prison circles, as the four of us are stretched to the limit.

And, oh yes, I do need help here personally, I admit. I am committed to changing the world, to saving our Mother Earth, making society human, and facilitating our evolution towards wisdom and compassion. And I have clear ideas about how to proceed, but it's a huge project and needs all my attention and all the help I can get.

Specifically I want to build a global organization to facilitate and hasten the transformation of humankind through our outreach in the prisons, the Nature

School, and the international tribal family summer camps.

To begin with, I need a reliable assistant, with office skills, to manage the organization of all our various activities so I can concentrate on the work of writing and teaching. Eventually our organization will need more people to focus on publishing, organizing events and tours, promotion and public relations, fundraising, conferencing and networking with other organizations, and anyone with skills and ideas in those areas could help so much. We still have no money, but for a dedicated volunteer ready to work for a vision and be part of a family we would figure out how to share what we have and provide a bare subsistence here in the country with us. Anyone interested can dialogue with me by email: medicinstory@yahoo.com



Have You Lost Your Tribe?

An excerpt from Manitonquat's upcoming book Have You Lost Your Tribe.

In the 1960s when so many people were beginning to question the institutions and values of their cultures, I asked the same questions. Why this civilization that proclaimed its excellence and superiority had so much inequality, injustice, poverty, conflict and violence that seemed to grow exponentially as society became more and more urbanized. Even among those who had achieved a comfortable economic status, people were unsatisfied, longing, restless, searching. Mental and emotional sickness was rife and rising. People everywhere seemed confused, lonely, desperate, or numb. Love – real, deep, caring connection among human beings – passed most people by. Glimpses were had occasionally in moments of new romantic encounters, but for more and more these moments were ephemeral to the point of being illusory. Most romantic connections never made it to lasting commitments, and of those that did less than half survived. More and more children are now raised by institutions, foster homes (often a series of them), single-parent homes with little or no contact with the other parent.

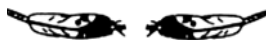
The situation is worse now than it was in the sixties. But even then it was clear to most of the young people that their “Great Society” was a sham. A truly great society would not allow people to go hungry and have inadequate housing and medical care. It would not spend more of its resources on the military than taking care of its children. It would not condone the economical and political inequality of women and minorities. It would not

send its young to die in foreign lands. And it would not be suffering rising rates of crime, domestic violence, drug abuse, emotional and mental illness, and the dissolution of families and communities.

Pondering these things at that time I examined my own life and its relations to society. I decided these problems did not belong to someone else, that someone else would be solving them. They were clearly not being solved, and new ideas and ways were wanted, as things were getting worse. When people began to join together to voice their outrage against the war, against inequality and injustice, when young people began to seek a more human way of life outside the norms of the society in which they had been raised, there was a great stirring of consciousness across the word. The music of youth carried their questions and their affirmations to the young across cultures and national borders.

At this time, in 1967, the “summer of love,” my brother and I set out with seven friends for San Francisco, the promised land of a new culture with an open, free, humanistic future. The country of the young. My brother had an inheritance from his father (my step-father) that he considered using to buy land for us, in some place where it might be cheap enough to get a large piece to settle man people. Perhaps California, Oregon, Canada or Mexico – places we knew little of.

I began to dream of this land. Of the possibility of creating a life and a society not bound by the institutions and the



errors of the dominant culture. One that proceeded from the deepest longings of the human heart.

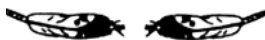
I began to draw a large map to give form to my vision in imagery. Housing, community gathering points, water, gardens, orchards. Most important for me at that time were shrines of all living religions, spread about the land in beautiful natural settings, designed and attended to with equal honor and respect. I included one natural wild area for the contemplation of Mother Earth and all the spirits of nature common to all indigenous people's spiritual traditions, with perhaps a medicine wheel set out in stones conforming to earthly and astronomical directions that native people in general would recognize and comprehend.

It was my conception that this land and community be a refuge and sanctuary for seeker torn in spirit by the depredations of the world, where they could find solace, healing, and peace of mind and soul. And of course I thought that any place where people could live together

in peace and create a small society and culture which brought them mutual contentment, creativity and joy, would be a place where love would flourish and be an inspiration to all suffering humanity.

That particular vision was not manifested at that time. Now I look back over the past almost forty years since and contemplate just how I have continued steadfastly to pursue that vision, through active participation in a score of conscious communities and alternative schools, a few of which I helped to found. We were pioneers, striking out into unknown lands, learning through trial and error with no map or guide and only our hearts for compass. We learned most, perhaps, from our mistakes, and there were plenty of those, because we brought the bad habits of our conditioning with us. It is remarkable how many of these communities still thrive. Most did not last, yet they were not failures. They were only the schools needed at the time to attend to learn the lessons we needed in the trans-

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Intellectual Property Rights – Copyrighting

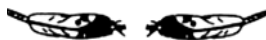
There's a lot of ado about intellectual property rights these days. I have to say I am not really very concerned about it. In the interest of honesty it is a good idea that people acknowledge sources, I think. But real honesty requires us to acknowledge the only source is Creator – as most artists do. Of course we have cultural differences, and it is nice to know that a certain recipe originates in China or India or Italy – I like to identify with and imagine the people of a country whose food I am eating.

I want to remind everyone that this identification of products of the mind with individuals is a modern phenomenon. Of course you think of modern as in the past hundred years, but modern to me is anything less than ten thousand years old – since the agricultural revolution and the subsequent population explosion destroyed the tribal system of sharing and cooperation and created competition and domination. In the tribal ways that I was taught by my elders, passed down from our ancient past, people did not sign or claim property rights for anything they did or made. What they made belonged to the people. One could tell whether a pot was made by the Muskogee or the Taos or the Zuni people, and sometime the style of an artist might be so unique and personal that people could identify it even though there was no signature. But things, whether blankets or songs or dances or stories, were not created for the profit or the fame of the artist. They were inspired by Creator and made for the people.

Stories, songs, dances, ceremonies, dress, creative styles were introduced by travelers from one tribe to another. There was no idea that the originators were being in any way deprived by this borrowing, and there was no idea of barter for such things, they were only freely exchanged. Wise ones would know and teach that all products of the mind and hand of human beings come from one Source and are for the good of all Creator's children.

What a difference in this day of competition and domination! Now the livelihood of the artist depends on recognition and recompense. What a difference it makes in the quality of our lives! How much joy and compassion is lost in the stress of this system! We carry our struggles far beyond the demands of mere survival. Living in the tribal system I would not be demanding higher prices for my work. I would know that my basic need for survival would always be met, and the labors of my hand and mind would always be my give-away. I would only be happy in my working and in my people.

I do not write for money even now, nor for fame or even prestige. I write because there are things I see that others do not, and sometimes what I see needs to be heard. So I don't care about copyright, property rights and so on. As the Onondaga elder Oren Lyons says, there are no secrets. We live in a time when it is essential for all wisdom, all thinking to be shared, more necessary than ever for



human beings to recognize that they are all one family, all children of the Creator. The problems humankind has created for itself are momentous and threaten all life, and it is essential for us all to put our minds together, to listen to one another, to share our discoveries and inventions, our stories and our dreams, to council together and work out, without force but with the respect due all children of the Creator.

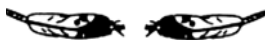
Of course there are now others with an interest, a survival interest, in what I have written. In this market economy there are publishers and distributors and bookstores that need to be paid, so I cannot preach to them about what to do with their interest in my property rights. But in anything that is not supported by the publishing industry, in anything I alone print, I set it free for anyone's use.

For me, property rights mean only that the property itself has a right. I do not, for instance, insist that the land I live on belongs to me. It belongs to itself, to Mother Earth, to the birch and maple and pine and ash, to the birds and animals that inhabit it. I consider it has the right of survival, as do all the inhabitants, so my job is only to protect and care for it.

Certainly not to make money from it. I am only happy to live here, in all this beauty. So for me the property rights of what I write only means that the publishing of it should only be true to itself and not altered or amended in any way.

My poem, "A Prayer to Humankind," for instance, was written in 1972 and given to the world. It has been printed in many magazines and newspapers and reprinted on posters by others and several songs and a small oratorio have been made from it. I let it be known that it is free and available to all, and from time to time I see it appear again, and translated into other languages. So for whatever I write that is not also the property of a publisher, you may go ahead and print it as you wish. If you want to be courteous you may give me the originator's credit, and if not you may co-opt it for yourself and declare it is your own. My thoughts may well have more power coming from you than as a quote from me!

Whatever name appears as author, I hope I can maintain the sense to be delighted that more people will read it, and the humility to remember the true Source. ●



Native American Teachings and Stories for Healing Ourselves and Our World



Books



Changing the World

Medicine Story

Story Stone Publishing, Paperback (140 pgs) (adult)

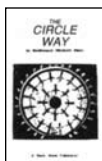
Healing ourselves, our families, our communities, our earth. A vision for achieving freedom, peace, happiness and love, and a truly human society.

The Granddaughter of the Moon

Medicine Story, Story Stone Publishing

Paperback (32 pgs) (all ages)

An illustrated story based on a remnant of an old legend.



The Circle Way

Medicine Story, Story Stone Publishing

Paperback (90 pgs) (adult)

A manual of how to start and enhance circles of any kind.

Return to Creation

Medicine Story, Bear Tribe Publishers

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Medicine Story, Story Stone Publishing

Paperback (71 pgs.) (adult)

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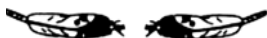
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Medicine Story, Simon & Shuster

Hardcover (71 pgs.) (all ages) [ISBN 0-02-05905-4]

Illustrated collection of Native American tales and legends of the Wampanoag Native of southeastern Massachusetts.

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Mettanokit is a non-profit learning center which is dedicated to healing ourselves and our world. Programs and services respectfully incorporate the ancestral wisdom of Native Americans and others who honor harmonious living with Mother Earth and spiritual connections with Creation.



TRIBE cont. from page 11

formation of human life and culture on this planet.

Since that time there have been a number of books examining that burgeoning of community by conscious creation, probably all of them worthy of attention and study. This book draws on three fundamental resources: the teachings of my native elders in the essential ground of wisdom and truth upon which it rests; the a certain amount of basic information I have gleaned from research into the histories of community building and the reports of the experiments of other communities world wide, networking with many of them; and lastly my own personal experience in living and participating in native communities of North America, and also in consciously created communities in America and Europe.

The teaching of native elders the world over are of our equality with each other and with all beings, of the interrelatedness and sacredness of all of these and our Mother Earth, and of our primary responsibility to protect and care for these. For them this means our lives must be lived

In Passing:

The past year has sent two dear old friends on their last journeys: Mary, beloved wife of Chief Vernon Lopes of Mashpee, and John Mohawk, Seneca scholar and tireless speaker and writer for native and world social issues, author of *Basic Call to Consciousness*. We also welcome to our circle Javier, born 6 weeks ago to Jennifer and Santiago Mezquita.

in a circle, that human community must be centered upon a circle that itself relates equally in the circle of all in Creation. As Black Elk saw in his great vision: "I saw that the hoop of my nation was one of many hoops of all the nations that made one great hoop with one father and one mother.

For over fifty years I have been exploring what it means to relate in a circle of equals, in my first profession of theatre, in politics, in medicine, in education, in relations with children and elders, between the sexes, and among economic classes and cultures and with non-human life. Some of the things I have learned about creating and maintaining circles for any purpose will be found in an appendix to this book which has already been published as a separate manual: *The Circle Way*. ●

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