

speech. An intriguing possibility of these new directions for linguistics concerns research into the emotional or telepathic side of language which lies behind the speech process. One of my special interests as a linguist has been the gathering of American Indian versions of the Tower of Babel legend. Dell Hymes has pointed out (11) that the Wishram Indians contend that Wishram is a second-language to the people of the tribe, the first language being that used by babies, dogs, coyotes, and shamans who speak with spirits. This belief is not limited to the Wishram, but is found throughout all of autochthonous California as well as in the Great Plains, as noted by Alford (1) in a Cheyenne legend:

Long ago, men and animals and spirits all communicated in the same way. Then something happened. After that, men had to speak to each other in different languages. But they retained "The Old Language" in dreams, and in communicating with spirits and animals.

Proper to our alternative linguistics, then, is the distinct separation of the two kinds of languages that we as human beings are heirs to: the telepathic/emotional base on the one hand, and the intellectual constructs on the other, only the latter of which partakes of our uniquely human beta-consciousness.

In other words, an approach to language and altered states of consciousness must leave normal beta-state linguistics to those most interested in it, and delve below the surface of normal consciousness to relatively unexplored realms with which Western man is unfamiliar and uncomfortable. In what ways can one reach these altered states of consciousness? A few are through hypnosis, meditation, dreaming, drugs, prayer and religious ecstasy.

Hypnosis is even today an ill-understood phenomenon. Some scientists proclaim that it does not exist simply because it has no distinctly identifiable EEG shapes. I suggest that this is because it is so closely intertwined with normal conversational activity, as per the Condon experiment, and because no one (to my knowledge) has investigated the syncing that goes on between the hypnotist and the hypnotee. After 16 years of increasing familiarization with hypnosis, I have concluded that successful hypnosis takes place with the cessation of self-generated verbal activity in the left-brain speech production centers, primarily beta-wave activity, along with the total engagement of the imaginative right brain. As Don Juan told Carlos, "When you stop your words, you stop your world". The hypnotist becomes the surrogate left brain feeding into a right brain operating at alpha-theta speeds. The psychic link, often called rapport, is a natural function of the one-way conversation coming from the hypnotist. Slower and slower brainwave activity speeds roughly correlate with earlier life-stages, as in hypnotic regression. Thus, hypnosis, propaganda, advertising, and other persuasive verbal techniques are all related, creating worldviews and therefore reality for human beings: the *power* of language in its most easily understood sense. 12

A notion intriguing to one interested in the history of ideas, pervasive in various types of literature from mystical to recent scientific research, concerns the topic of *xenoglossy*: the utterance, while in an altered state of consciousness, of speech which belongs to a different

time and/or place and logically should not be known by the speaker. This general topic, encompassing subtopics from usually meaningless glossolalia (religious speaking in tongues) to possibly memorized phrases to actual cases of responsive conversation, will be dealt with more fully in a future article.



Conclusion

We have attempted to demonstrate in this presentation the existence of a cycle little talked about in the history of linguistics, or indeed in very many Western intellectual ventures, between the holistic arts and the analytic sciences. It seems that holistic thought, far from being the source of naive or "romantic" ideas routinely shunned by thinking people, is instead the creative crucible from which springs rationalism itself.

As an example of this thesis, we have followed a particular view of the nature and study of language which has coexisted with the current reductionist "scientific" worldview in ancient Indic times, in 18th Century "Enlightenment", in the founding of linguistics as a modern discipline in the 19th Century, and in our own time.

The viewpoint presented here has surfaced in many verbal disguises over the years, as Hymes points out (ethos, configuration, pattern, theme, metaphysics, logico-meaningful integration), but has always stressed the importance of consciousness and the human spirit as an antidote to analytic myopia.

The holistic view, far from being the antagonistic polar opposite of analyticity and the "scientific" point of view, is instead seen to be the necessary complement to "hard-science", a blending of intuitive and analytic patterns of thought, holding the latter necessary for rigor and the former for meaning and significance, a view which Whorf discussed in his final article:

This view implies that what I have called patterns are basic in a really cosmic sense, and that patterns form wholes, akin to the Gestalten of psychology, which are embraced in larger wholes in continual progression. Thus the cosmic picture has a serial or hierarchical character, that of a progression of planes or levels. Lacking recognition of such serial order, different sciences chop segments, as it were, out of the world, segments which perhaps cut across the direction of the natural levels, or stop short when, upon reaching a major change of level, the phenomena become of quite different type, or pass out of the ken of the older observational methods (22:248).

Science must always have new sources of ideas for experimentation. New Age science will unabashedly look to ancient wisdom with its holistic view of reality as a major source of "new" ideas. Holistic principles will be the common foundation for true interdisciplinary understanding. Rationalists have historically assumed that "true logic" was the meeting place, but the message of linguistic relativity is that each language embodies its own logic, its own natural worldview of meaningful reality, each different from every other. It is not words but feelings which bond us to each other, to all of nature, to the earth, and to the universe. But what of the words and languages which divide us? How do we surmount them? Whorf asserted that

A noumenal world—a world of hyperspace, of higher dimensions—awaits discovery by all the sciences, which it will unite and unify, awaits discovery under its first aspect of a realm of PATTERNED RELATIONS, inconceivably manifold and yet bearing a recognizable affinity to the rich and systematic organization of LANGUAGE . . . The idea is older than Plato and at the same time as new as our most revolutionary thinkers (22:247-8).

The major so-called universals of language will be found to be mostly emotional-psychic or physiological in nature—and in the verbal and conceptual realms, pure relativity and diversity. It is the function of linguistics to make clear the reason for this diversity, to make the conceptual differences between people understandable, and therefore, as a discipline on the brink of higher consciousness, assist human beings in the consciousness-raising toward planetary unity which is necessary if we are to survive what Whorf called the present welter of barbarism.

We all know now that the forces studied by physics, chemistry, and biology are powerful and important. People generally do not yet know that the forces studied by linguistics are powerful and important, that its principles control every sort of agreement and understanding among human beings, and that sooner or later it will have to sit as judge while the other sciences bring their results to court to inquire into what they mean (22:232).

Whorf was not speaking of a linguistics which rips the dynamic process of languaging from its living fabric of being only to be placed on the Procrustean bed of structuralism for dissection, but was bringing to modern consciousness a reawakening of the ancient principles for the study of the power of language.

If the truth be known, this cycle of reawakening and subsequent loss of the holistic view is probably best described as generational, with each new generation overreacting to the excesses of the previous. The 1930s saw a battle for discipline supremacy between Sapir the humanist and Bloomfield the behavioral mechanist; in the 1950s, many anticipated a Neo-Sapirian renaissance, fired by Whorfian ideas—instead there arose the increased mathematicization and idealization of the M.I.T. school. Today, again, the narrow outlook and mental-spiritual sterility of modern linguistics is being met with increased discontent by linguistics displaying what Mal'kiel characterized in 1959 as

a still inarticulate restlessness that began breaking into the open shortly after 1950. To be sure, formal descriptive analysis has by now been carried to a high degree of perfection, but the days when this respectable accomplishment produced unalloyed satisfaction seem to be speedily drawing to their close. The jubilation is tempered by the realization that, if current trends remain unchecked, linguistic analysis may become an isolate among intellectual pursuits; that very attractive possibilities of overlapping inquiries into culture and language may have been severely reduced . . . (15).



Footnotes

1. "The study of language today is not the learning to speak and write or even to read: it is a technical subject, excessively dry, largely wrong, and thoroughly repellent." — S. A. Nock, Kansas State College, 1943.

2. This artificially autonomous world of pure linguistics and pure Language has been characterized in (3) as "language without speakers, speakers without societies, societies without environments, in sum, linguistics without languages."

3. In its extreme mythological form, the "power" of language can attain awesome dimensions, as seen in the following Eskimo poem (of Netsilik origin) from J. Rothenberg's classic collection of Amerindian literature, *Shaking The Pumpkin*:

MAGIC WORDS

In the very earliest of time
When both people and animals lived on earth
A person could become an animal if he wanted to,
and an animal could become a human being.
Sometimes they were people
And sometimes animals
And there was no difference.
All spoke the same language.

That was the time when words were like magic.
The human mind had mysterious powers.
A word spoken by chance
Might have strange consequences.
It would suddenly come alive
And what people wanted to happen would happen.
Nobody could explain this.
That's the way it was.

4. I suggest that the same proto-science of astrology which gave the Scientific Method to all its offspring gave them also the notion of pattern-symbology (see Section 5).

5. I further suggest that this pattern-symbology was present in the Sanskrit roots of our civilization, where scholars of different scientific schools studied both the structure and the power or meaning of language as well as the effects of their interaction.

5. Although Chomsky claims Humboldt as a predecessor, he is obviously disturbed at the non-rationalist aspects:

Although languages have universal properties, attributable to human mentality as such, nevertheless each language provides a "thought world" and a point of view of a unique sort. In attributing such a role in the determination of mental processes to individual languages, Humboldt departs radically from the framework of Cartesian linguistics, of course, and adopts a point of view that is more typically romantic (7:21).

Chomsky's attitude therefore allowed him to take Humboldtian ideas out of their holistic contexts and clone them into rationalist constructs. Note in the following quotations from Humboldt how Chomsky has appropriated words and phrases without the intended sense:

Since every [language] has received material from previous generations out of an earlier time unknown to us, the spiritual activity which elicits the expression of thought is, therefore, always also directed toward something already given; it is not purely generative [*erzeugend*], but transformational [*umgestaltend*] (17:211).

Everyone when he learns a language, most notably children who create far more than they memorize, proceeds by darkly felt analogies which allow him to enter the language actively, as it were, instead of receptively. The critical part is to find the moving spirit of the analogical process; only after that do the benefits and pleasures begin that are to be had from learning a new language (8:243).

6. There is a twofold goal which all philosophical investigation of language comparison must presuppose: the languages first of all in themselves, as methods, representations of the soul through the sounds of the mouth, are at the same time portraits of the thought system of the speakers, and through their speaking, they show the content and relations of their concepts, as well as their logical progression in conceiving and expressing them . . . —(Christian J. Kraus, 1753-1807 in (8:179-80).

7. Dineen, explaining how Boethius (b. 470 A.D.) introduced the problem of universals to medieval Europe, points out that:

Logic became the prestige study of the day, the medieval's most precise and respected intellectual tool. It held the same position in the intellectual world then that science holds now: serious study today must be "scientific"—then it had to be "logical" (8:128).

Compare this with Hall's more balanced notion of logic—that it enables men to examine ideas, concepts, and mental processes by following low-context paradigms (11:187).

8. Humboldt's brother Alexander, a pioneering explorer of the Americas for whom Humboldt County in California is named, often sent back to Wilhelm data collected from Amerindians with whom he came in contact.

9. Koerner writes that "Boas was personally acquainted with Wilhelm Wundt who, in his extensive writings in the areas of social psychology, had absorbed Humboldtian ideas of 'inner form' together with the world-view hypothesis." He continues:

Perhaps the best explanation for Boas' interest in Humboldt may be found in the stimulation he might have received from Sapir, who had written his Master's thesis on Herder's *Ursprung der Sprache*. In it not only Whitney and other well-known general linguists are referred to, but also a large portion of the concluding discussion (Sapir 1907:140-42) is devoted to Herder's impact on Humboldt. This fact alone may suffice to prove that the Boas-Sapir-Whorf tradition of anthropological linguistics in North America, in which we may include Albert Louis Kroeber (1876-1960), Morris Swadesh (1907-

67), C. F. Voegelin, Mary R. Haas, Joseph H. Greenberg, Dell Hymes, and many others, has one of its major sources of linguistic inspiration in Humboldt's linguistic ideas . . . (14:149-50).

10. Yakov Malkiel, personal communication.

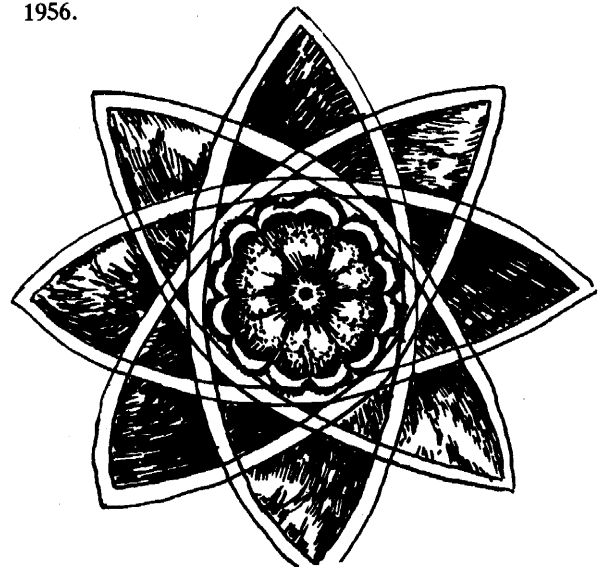
11. Here, you will note, Whorf defended holistic astrology in quite similar terms to those used by C. G. Jung, who said that astrology deserved recognition by science for its being a distillation of the psychology of the ancients.

12. A couple of years ago I attended an exhibit in U.C. Berkeley's Kroeber Hall dealing with the Dogon of West Africa. I was pleased to find that the Dogons, who consider themselves the tragic remnants of an ancient high civilization, have embodied in their basketmaking a curious ritual truth: onto an open-topped cube-shaped basket (representing Earth and materiality) they place a cone-shaped basket (representing Sky and ideas); they tie the baskets together with a palm frond—and in the Dogon language, the name of that palm frond means "The Word". We see, therefore, in Dogon culture a recognition of the power of speech-acts in tying concepts to material manifestation.

* I would like to thank Yakov Malkiel, Marilyn Silva, Larry Morgan, and the PHOENIX staff for their contributions and editorial comments.

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Deserts, Dragons and Dancing

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Once upon a time, as all such stories begin, there was a young man. He wasn't an extraordinary one, but an ordinary one—more like the daisies than the sunflowers. There was one thing, though, one thing which perhaps separated him from many other young men—a thing which lay and grew in his heart. He wasn't sure what it was. Sometimes he thought it was a string tugging him somewhere, at other times it was a dark empty cavern which even his lonely echoes could not fill.

Each day the secret grew more powerful, trying to push itself out into the open. But whenever the young man asked about it, the answer always was "Are you crazy? What are you talking about?" or "Go away, and I don't ever want you to say anything as awful as that again. Strings and caverns, indeed!" So, he didn't say anything to anyone anymore about this enigma in his heart. But that didn't stop it from growing.

One day he couldn't keep the secret hidden anymore so powerful had its pushing become. But to whom could he speak? There was one person perhaps. An old man who lived alone at the edge of the village. Some said he was crazy, others that he was very wise, but all agreed that the old man would listen to anything.

The words came out slowly at first, like a tiny trickle in a weakened dike. Then they flowed, rushing like breakers in a winter's storm, urged on by white-haired nodding. Long into the night they came, sentence after sentence, word after word, until the silence caught up and surrounded them.

"I see," said the old man after a long pause during which the youth felt he might be asleep, "I see, your secret is an important one. So important that I cannot give you an answer. Rather, you must find the solution yourself."

"But how?" replied the youth, "Where shall I go to find an answer? There is no one here to tell me what my secret means."

"Let the secret give you its own answer, unravel its own riddle. Follow it, search its labyrinthine ways until it gives over its light." And with that the old man blew out the candle and bid the boy good night.

Dawn found the young man surrounded by luggage standing on the station platform with a ticket to "Wherever" clutched in his hand. All day long the locomotive blackened the sky in a sooty stream, lit a cinereous trail in the darkened night. People climbed aboard and off, disappearing into houses and businesses like lines into squares, until the youth was left alone. And the train chugged on.

Over mountains and fields they went, until the train halted in the middle of a desert. "End of the Line!" shouted the conductor, as he pushed the boy onto the sand, and his luggage behind him.

Alone, the youth knew that he could not carry all that he brought. So he settled down, separated his things into must takes and don't needs, repacked his bags, and started to walk, leaving the don't needs behind him.

The desert was warm but empty as he set off. As the day went on, the sand began to bake his feet, and reveal its deadly dryness. Still, on the young man trudged until he could go no further. "My bags are so heavy," he thought as he placed them in the shade of a lonely tree. He collapsed on the shaded sand and slept.

When he arose, he once again separated his things into must takes and don't needs and marched into the Western Sun. Evening fell quickly, as it always does in the desert, and the heat changed as quickly to cold. Shivering, the young man once again separated the must takes from the don't needs and allowed an orange flame to consume the unnecessary.

In the crackle of the fire, he first heard the voice of his secret. "At last, you are unburdened enough that I might speak. Trust my words, trust my silence for in them all will be revealed."

The young man looked around to hear who was speaking, but saw no one, heard only the screaming silence of the forgotten place. Time slowly ticked without a watch to echo it.

Then, in the distance, a noise was heard. "Crunch. Crunch. Swish." It came until it stopped—just the other side of the coals.

"Good Evening," hissed a voice, and out burst the flicker of a flame. For the voice was that of a dragon. "Good Evening," the beast repeated, for dragons are more apt to be polite in the desert than in the city, where they tend to ravage and plunder. "Don't I know you? Of course I do, I've known you for a long time." And with that, he snorted up a cloud of fiery smoke.

Soon the desert was filled with swishes and crunches as the youth was surrounded by piercing eyes and sooty snouts. The dragons just sat there and watched him. Once in a while, one would nudge the other with its claw, and they would intertwine their tails in mutual recognition.

Now, by this point the young man was becoming frightened. For while the dragons weren't doing anything, he couldn't be sure about what they might do. Besides, every once in awhile one of them seemed to look hungrily at his belongings, or even worse at him.

It was then that the youth heard the voice a second time. "Be calm, my little one. Do not be afraid. Look them in the eye, for the old one is right. These dragons know you and you know them."

Slowly, carefully, the young man looked. Quickly at first, so as not to be impolite, but soon he could not help staring. For the eyes of the dragons were his eyes, and when he looked into them he saw himself. That frightened him even more.

"So now you know, but you're still afraid? Come now, hug them, for in doing so, you will change them."

"Hug these horrid creatures?" thought the boy, "I'd rather be dead." But then the words of the old man came back to him. "Follow the secret. Let it give itself over to you."

So, the young man reached out and touched the scaly body nearest him. He snatched back his hand in pain for the skin was tough and prickly. But his heart tugged him on, and when he touched again, he discovered that the spot was smooth and soft. And when he hugged, the dragon sighed, and little tears came down to extinguish his smoking snout.

And from the tears the young man could hear, "At last you can accept me, and I can change. No longer do I call myself fear but prudence."

So on it went, each dragon in turn. Some he had to feed from what remained of his belongings. Some came quickly to be hugged, especially the little ones. And self-pity became concern for others, anger became fraternal correction, bluntness became gentle concern.

"But wait," said the voice, "there is still one more. That big one behind the tree."

The youth, pleased with his success, quickly went over—but soon stopped in his tracks. This one, although shy, was smoking intensely. Slowly the young man stretched out his hand, but the dragon scorched it, and inched back.

"Do not be afraid. Try again," urged the voice.

So once again, a scorched hand went out. This time it made contact, and the dragon screamed.

"Stop! You'll shrink me! I'll disappear and if I do you will too."

But the secret tugged, and prudence and concern for others urged, and the wounded hand reached out for a third time. And sure enough the giant dragon began to shrink. But as it shrank, its scales fell off and pride became gentle humility.

So beautiful was this dragon, that the others immediately crowned it king. At first, humility was loathe to accept but, knowing its place, did.

And as the sun came up, the voice revealed its name. "I am prayer," it said. "And now you have the power that comes through me. For indeed I am a pulling string and an empty cavern, and much else beside, for I am but a way. Through me you meet the one who sent me, and in humble trust of him you have learned to train your dragons, that tamed you may come home."

At that the boy and the dragons set off. But instead of walking they danced their way and as they danced the desert gave up its sand to exotic blooms.



Book Reviews

The Aquarian Conspiracy: Personal and Social Transformation in the 1980s by Marilyn Ferguson. Tarcher, St. Martins, New York, 1980. \$15.00.

Finally! A primary, engagingly written, effectively organized survey of the revolutionary transformational developments now taking place in human consciousness in the United States. More than ever before, we now inhabit a spacetime consisting of a) change, b) opportunities, and c) problems. In this work, Marilyn Ferguson focuses commentary and analysis on contemporary opportunities *in* change. Such an emphasis is pragmatically appropriate and, as a viable alternative, appreciably more fun than getting stuck at the level of problems as is done in much contemporary social research.

In a framework recalling Alvin Toffler's *Future-shock*, Marilyn surveys current scientific findings in model building, brain research, quantum mechanics, the "new" biology, education, health, ecology, business and politics. Particular vignettes sum up paradigm shifting as developed by Thomas Kuhn (which composes a major theme of the work), Ilya Prigogine's findings concerning dissipative structures which apply to human as well as sub-atomic structures (pp. 163-169; 173-174), Carl Pri-bam's holographic models of consciousness (pp. 177-178), and many others. The book has excellent subject and name indices which greatly facilitate locating specifics. It is heartening to find many personal favorites among those cited: biologist Lyall Watson, mythologist Joseph Campbell, writer Richard Bach, and anthropologists Margaret Mead and Gregory Bateson. I am left with a strong sense of excitement, of being poised in readiness to experience the next transformations more effectively after having pertinent cues discussed and juxtaposed in this manner by Marilyn Ferguson.

The most endearing (and scientifically appropriate) dividend of *The Aquarian Conspiracy* is its pervasive exuberance, its downright optimistic engagement of the sobering challenges in pollution, resource shortages, inflation and military build-up we face. Marilyn espouses and, even more importantly, demonstrates that essential human ingredient that anthropologist Lionel Tiger identifies as optimism:

Our pathology is our opportunity (p. 25); the turbulent twentieth century may be driving us into the change and creativity dreamt of through the ages (p. 73).

The most subtle discovery is the *transformation of fear* . . . The fear of failure may be transformed by the realization that we are engaged in continuous experiments and lessons (p. 115).

I recall the Tibetan Rimpoche, Chogyam Trungpa's words: "The six senses are self-liberated. On seeing your face, I am overjoyed. Now pain and pleasure alike have become ornaments which it is pleasant to wear."* And again,

formed life is the message (p. 118).

We may be playing upon our own evolution, as on a musical instrument (p. 158).

In literature there is a trusted device known as the Black Moment, the point where all seems lost just before the final rescue. Its counterpart in tragedy is the White Moment—the sudden rush of hope, a saving chance, just before the inevitable disaster.

Some might speculate that the Aquarian Conspiracy, with its promise of last-minute turnabout, is only a White Moment in Earth's story; a brave, desperate try that will be eclipsed by tragedy—ecological, totalitarian, nuclear. *Exeunt* humankind. curtain.

And yet . . . is there another future worth trying for? (p. 42).

Amen. She even describes surprising receptivity to transformation in business (pp. 340-342) and, of all places, the armed forces (pp. 237-238).

* *Part of a Supplication to Karmapa from a sadhana by Chogyam Trungpa Rimpoche.*

In addition, Ferguson provides a timely source book for contemporary cultural anthropology, including the state of American society as well as the very substance of what we at **Phoenix** call *transpersonal anthropology*. For example,

both Teilhard and Skinner are right: we are capable of evolutionary leaps *and* conditioning in boxes (p. 280).

She provides appropriate and contrasting paradigms of old and new economic values (pp. 328-330); peace and power (pp. 410-412); education and learning (pp. 289-291); medicine and health (pp. 246-248) all listed and summarized. She also makes frequent use of a favorite anthropological commentator on American society, the nineteenth century French Marquis, Alexis de Tocqueville.

Nor will those who desire more specific anthropological material be disappointed.

Like a good scientist, the transforming self experiments, speculates, invests, and relishes the unexpected. Having done fieldwork in the psychotechnologies, the self is a folk psychologist . . . Awake now to the imprint of culture itself, it attempts to understand diversity with the curiosity and interest of an anthropologist . . . sifting through the sherds of its past, it is an archeologist (pp. 116-117).

Or again, "anthropologists are looking into the native healing practices of many cultures: Chinese, Native American, Tibetan, African, Japanese" (p. 275) and "we are now discovering and adopting traditional [educational] systems" such as the Cheyenne medicine wheel, Greek *paidea* (educational matrix), Australian Aboriginal walkabout and other initiation rites (pp. 306-307). These institutions (as well as Senoi dream analysis and Native American vision questing) are providing models which may be productively utilized to expand contemporary consciousness. Anthropologists may also reflect on what Marilyn says about "the transformative [American] family" (p. 399-401) and the development of loosely structured, open-ended networks as contemporary special interest groups in American society (pp. 213-221). As a specialist in local level politics, I find a lot of food for thought in the following:

Government itself is an awesome strategy for avoiding pain and conflict. For a considerable price, it relieves us of responsibility by performing acts that would be as unsavory for most of us as butchering our own beef . . . As our agent, it can relieve us of the responsibilities once borne face to face by the community . . . It takes our power, our responsibility, our consciousness . . . These bureaucracies would create their own gentle tyranny . . . a mild, paternal power that may keep us in perpetual childhood (pp. 193-195).

Marilyn Ferguson brings alive in challenging new ways transpersonal subjects such as the creative development of imagination. Use of metaphor and imaginative flexibility have been developed by William J. J. Gordon in helping culturally deprived children under the Title I program. His *synectics* teaches children to relate metaphorically (a process not usually developed in schools) by providing them the opportunity to discern "this" in "that",

how, for example, a heavy rock is like a heavy heart. Gordon's material, as succinctly summarized by Ferguson, makes it possible to further education in ways amenable to contemporary technological and informational developments. I believe our accommodation to change is going to require great flexibility of relating to the worlds now coming into view and being created around and through us. Techniques such as these, combined with cross-cultural anthropological material, could enhance our abilities to evolve and facilitate change. It is encouraging and nourishing to know that others, such as Gordon and Ferguson, consciously seek to bring these processes to pass in those we are entrusted to educate in this challenging time.

One central aspect of contemporary industrial-urban society is that we are increasingly less dependent on a few sets of established relationships. Long-distance communication and mobility make it possible for us to seek out and develop close relationships with others who share specific interests. Networking is increasingly utilized to mobilize special interest and action groups. Networks are more fluid and less distinctly bounded than the formal groups anthropologists traditionally study.

Marilyn sums up relevant anthropological material concerning *networks*, a subject which has been studied off and on by John Barnes, Elizabeth Bott, Clyde Mitchell, myself and several British social anthropologists as well as the more recent American studies she cites. She shows how networking fits the modular realities emerging in what Toffler calls this "post-industrial age". Marilyn herself continues to act as a central network node for on-going consciousness research through both her *Brain Mind Bulletin* and the more recent *Leading Edge, A Bulletin of Social Transformation*. * *The Aquarian Conspiracy* contains a list and addresses of many particular networks in the United States.

And then there are the lesser details of this "conspiracy" (which means "to breath together" rather than to plot). I appreciate Marilyn's suggestion to substitute "imminent" or "awaited" for the hackneyed, overused "new" (p. 412). Very appropriate. One minor stylistic distraction is her occasional overuse of superlatives and categorical statements. I find myself editing statements such as: "There are connections that can *only* be understood at the level of the individual, and then *only* as a dynamic process" (pp. 388-398). I prefer a more open "among other ways" rather than exclusive "onlys". Or "refusal to acknowledge stress means that we pay double" (p. 251). I prefer the conditional: this "may be" or even "is often the case". Paying double does not *necessarily* follow.

In "Changing The Matrix of Disease" (pp. 250-252), I think that Marilyn and some advocates of holistic health make an unfortunate distinction between *awareness* as categorically good and *avoidance* as categorically bad. Certainly, facing and working with disease is *usually* to be preferred. However, unyielding over-statement in this respect may cause someone who is following holistic health practices and still falls ill with, say, cancer, much unnecessary grief for "having failed". I have just such a friend. It seems to me that there may also be cases where

* Available from P. O. Box 42247, Los Angeles, CA 90042.

