

Event Transcription – “Tools and Inspiration for Creating New Myths” - A Free Online Roundtable by Willi Paul - 2014-11-18

Bonnie: I really wanted to give Willi a proper introduction. I just don't know anybody else who's done as much to foster conversations around how the creation or the identification of new myths can really effect change in our world. And really has dedicated himself to this work. You know it's a tested in the websites he keeps up. Including planetshifter.com, newmythologist.com, openmythsources.com, and also his communityalchemy.com site. If you look at any of those you'll see he shares original ideas. He does interviews with some thought leaders and he reports on a lot of the exciting and innovative ways that myth is really creating a shift in our planet. So, I've never seen anybody work so hard to do this for often what is very little reward, but this kind of banter I think is a reward in and of itself because it's an opportunity for us to come together and really have a meaningful conversation about what's going on. So, with that I just wanted to encourage everybody, if you're not a member of Willi's group, on Depth Psychology Alliance, please know that there is a group there, a New Global Mythology Group. Feel free to join. You just have to find it in the groups section and click on it and you'll be led through the process to join that. Willi shares a lot of his work there and it's just been a great showcase for the amazing things that can happen when we start focusing on the power of myth. And for some people it's a debate. I get that too so hopefully we'll get some of that tonight. Anyway, thank you so much and without further ado, here's Willi. Go ahead.

Willi: Good evening everybody. I'll go ahead and see how your technology's working. We have about 12 folks so that should be a cozy conversation. What I'd like to do is have you introduce yourself. Aleksander. Tell us who you are and why you came here tonight.

Aleksander: I'm Aleksander Malecic from Serbia. I'm a PhD student in engineering. In renewable energy and also an active member of Depth Psychology Alliance. I guess it's a short introduction. I don't know what else to say.

Willi: Alright that's fine and we're enjoying your work at Web Psychology. Thank you. Douglas. Who are you sir?

Douglas: Hi my name is Douglas Williamson. I'm calling in from Costa Rica. I am a Communication and Education Specialist at Earth Charter International. We do sustainable development ethics so we are trying to envision a sustainable future. I am a graduate of Applied Mythology short course, which was held through the Depth Psychology Alliance and I'm also an actor in improvisational theater instructor. And actively working on setting up

improvisation and art therapy workshops. Specifically to work on narratives and new narratives that fall into future sustainability paradigms.

Willi: Very interesting. Thank you. Welcome. Julia. Hi. What bring you here tonight Julia?

Julia: Well I'm just very interested in myth and mythology and I also do art therapy. That's my practice.

Willi: Where do you live?

Julia: Grand Junction, Colorado.

Willi: Oh, okay. Excellent. Thank you for coming. Mama D. It's nice to see you. How are you doing?

Mama D: Hi. I'm Mama D and I don't have the credentials of the people that have come before me but I'm here in Kent, in the U.K. And I'm interested in food justice, food growing, sustainability, reclaiming community knowledge, and I'm working with D on community centered knowledge. So, that's reclaiming spaces for the community and the debate.

Willi: Thank you for all of your emails. You've been doing so much good work. Myra Jackson, are you there? I think Myra is not going to be on this call. Okay. Nanci Bern, how are you doing?

Nanci: I'm calling from Vermont. I'm a healer and a teacher, and also an eco-art therapist. I do a lot of work in restorative justice with ex-offenders. Getting them to tell their story and narrative as well. So, this all fits together very well.

Willi: Well, thank you for coming. And finally Ron Cooper, how are you?...Okay you guys. I did send an agenda. And I wanted to know if anybody had any comments on any of the readings that I sent out? Anything at all that you can observe or critic? Anybody can just jump in here. Okay so let's move on to some examples of new myth. Aleksander. Can you tell me what a new myth is relative to an old myth?

Willi: So, what's the difference between new myth and old myth?

Aleksander: New and old. Old myths are for example are thoughts and beliefs that we can just make good enough parts and make them interact and work together. Actually we should pay more attention to interactions to what's going on between them. Specialization. It's not really old but seriously establish the myths that we are experts in the....we don't care much to learn outside of our specialization.

Willi: Okay. Thank you. Nanci, what do you think about new versus old myths?

Nanci: I think that the new myths that you refer to...Our world and consciousness is just so different in certain essential ways from the myths that so many people that have been at our fingertips through literature and through archetypes and they're valid as well, but I that as...I'm tempted to say evolved, but in so many ways we have devolved. You know ... we need new narrative and story and archetypes in addition to what we already have. If you parallel that to religion. The religious landscape is changing. Things are emerging, things are growing so religion is an evolutionary process and I think mythology and narrative also is an evolutionary process. And we need to start creating according to that.

Willi: Very nice. Thank you. Julia? I'm seeing a lot of old classic myths coming into computer games and some movies these days. And I'm wondering if you think the classic myths are coming back or if they're just being retreaded. How do you see it?

Julia: I think since they're archetypal they're going to come back and back and back because that's what people respond to on a very deep level.

Willi: Do you think they're going to blur themselves out?

Julia: No.

Willi: Okay. Does anybody else have a comment about the Norse mythology and video games? I get sort of antsy about that. Anybody?

Julia: What do you mean, antsy?

Willi: Well, I personally have no interest in playing video games in general but when they are using Norse mythology as story lines...I just don't understand that. I don't have any connection to it so...You say these things will come back and come back but I would argue that perhaps they will blur themselves out and we need to write new stories and use new archetypes.

Julia: Well I'd certainly like to see the warrior thing go away.

Willi: Yeah. I think Mama D would like that too. Mama D? What do you think about the warrior storyline?

Mama D: Aleksander started saying something about the idea of being a specialist. That is somehow disintegrating and people are having to be a bit more generalists. And I think with generalists, the broader outreach, people become vulnerable. And in that vulnerability that some of the archetypes that are being reclaimed, like with the video games, and the warriors, and the Norse mythology, which is all about concurring and control...It's that safe place. It's much less safe I suppose and much more vulnerable to reach out to the unknowns and the voices that haven't been heard before.

Willi: Well said. Douglas would you like to jump in here?

Douglas: I missed the reading unfortunately. I certainly have an idea in my own mind and I don't think I'm alone in that. I think it's necessary for the evolution for our society and our species to create myths or to create narratives that reflect a future that is much more positive and interconnected. And definitely that was just mentioned about the sort of breaking down the silos that are sort of industrialized society and modern society has sort of filtered us towards in having more of a holistic world. I think that the creation of new stories if you want to call them stories, or narratives, or myths, it's a very important exercise for our societies to go through right now.

Willi: I totally agree. I'm constantly referring to Joseph Campbell's initiation journey and hero. So I'll segway to ask this question. Nanci, can you tell me if the community in Campbell's regimen can be a hero? Is that a possibility? Because I think that Campbell really wants us to look at heroes as individuals.

Nanci: Oh, I think a community can certainly join together to be a hero. It's not necessarily talked about so much. I think Joseph Campbell was on a particular track and because frankly he was the only one doing it at the time and Bill Moyers popularized him so much that people became one-tracked. And also, at that time people were getting into more of the transcendental meditation and a lot of Eastern philosophies that were all very centered in the self. So between the Western mind hooking on to that, I think they got caught in the hero's journey is only for one person. And I think that's where we need to expand. I think you can have a collective archetype as well. I think the old established archetypes are very valid in many ways. I just don't think right now they are quite full enough. I think we need to aspects, but yeah, I think definitely the hero journey can be collective.

Willi: Interesting. Let's talk about archetypes. I'm under the mind that you can create new archetypes. In whether they are conscious or subconscious. We need these specters, these agents to protect our rituals perhaps in our stories. Who wants to jump in and talk about new ritual and how it's affecting their work? Their community?

Nanci: I do ceremony and ritual on a community and personal level with clients and it's very powerful. And very important I think.

Willi: Tell us more about a specific practice or gathering that you did.

Nanci: Well sometimes it's a ceremony. I use sweat lodges I work with a medicine man. So, run and pour water and do pipe ceremony in that way. Which is in one level set. It's a forum, but I also have a lot of leeway into creating what people need at the moment. And then people come and they want a personal ceremony and so we talk about that. And that's a way of really reaching inside of you and sometimes they're the ones that start kind of experimenting with these old and new archetypes. And this, that we're talking about, their narrative comes out. And I do collective in creating a Solstice ceremony for the community right now with about eight other people. So we're just in the beginning stages talking about what theme we're going to use this year, which I think is going to be about the path of the heart. And the darkness and the light of the season. And it brings people together and offers them a space to feel and to think. And we hold that sacred space for them so they can experience it and go where they need to go, knowing that they are in a sacred protected space. So they can explore and develop in ways they may not have a chance to in other ways. And then they take that back with them and we can teach them how to create ceremony and ritual for yourself.

Willi: Yeah that's what I was going to go for next.

Bonnie: Can I just say something really quick? What this conversation...actually what everybody has been saying, led me to think of something that I heard earlier today. I was listening to part of that Indigenous Wisdom Summit and it was really interesting because I didn't realize I haven't watched the news or seen much lately in the last few days. But, I hadn't realized that the Sioux Tribe had actually declared...well some of you are familiar with this idea...The Keystone Pipeline. They're wanting to build it in order to bring the oil down from the Tar Sands in Canada across the U.S. to let it out at the port in the Gulf of Mexico. It was passed to go forward with the Keystone. It was passed in the House of Representatives a day or two ago. Quite overwhelmingly, by the way. And this was really devastating to the Native Americans through whose land it would have to pass in order to actually carry the oil. And it would be desecrating some of their sacred sites and would really be causing a lot of devastation with potential accidents and all kinds of things that can happen. As well, they talked about the fact that the people in Canada, particularly native peoples, are suffering by increased rates of cancer and various things that are often associated with those kinds of things. So, to make a long story short, one of the speakers was talking about how Native Americans are turning to use solar. So for one thing this brings a lot of things together that we've already started talking about. One thing...I don't know what the process of making a decision within the council, within the tribal setting was like. I assume that there was some ritual and ceremony associated with making that kind of decision. But they actually declared the decision of the House to go forward with this pipe...Meaning

that the Sioux Tribe considered this an act of war by the House and they said if it passed the Senate that they would also declare that as an act of war.

Julia: It didn't pass the Senate, just to let you know.

Bonnie: It did not. I just heard that. Thank you. And I just thought it must be a miracle because a lot of people were convinced it was going to pass. Yeah so... Can a community be a hero? Absolutely. And without idealizing Native Americans per se or Indigenous people, I think a community can absolutely can be and it's often through that capacity to create ceremony that allows them to create a container in which decisions can be made and they can move forward and take action on those decisions.

Willi: Good. Thank you. Gail Thomas, are you there? Gail, good evening. This is Willi. I wanted to know if you could introduce yourself and then tell us a little bit more about your own personal rituals? A mythic ritual if you have one?

Gail: Yes. I'm so glad to be able to participate. I was listening on the phone and I could hear the introductions, but I couldn't speak. So I'm glad that you recognized me. I'm of all four races. Red, yellow, black, and white, and predominantly Native American. In the Tsalagi tradition, here in the mountains of North Carolina. And I've done new ceremonies for the past ten years because I have a rare hereditary blood disease that does not break down toxins in my blood. So, when the chemical companies were not able to use phosphates in their soaps, then I've been in isolation for the last ten years. And really have been kept alive by the ceremonies. I think I'm probably in order to share this work. I've also done Yumian work, starting with the journey into wholeness in the early 1990's. So the things that are bringing my life together are really based on this sacred way of living. And I hope that this group will give me an opportunity to share the songs and the symbols and the images that are coming to me as I live in this spirit.

Willi: Nice. Thank you for coming. Aleksander, I know you have a comment. Let's go back to you sir.

Aleksander: Well, speaking about new archetypes. I don't know whether these are archetypes. I'd rather call them short cuts useful for me. For instance, I don't know how these things are happening, but I was familiar much earlier than I knew about you all there for Depth Psychology Alliance. I'm most familiar with hero journey and Joseph Campbell and Cascadia. For instance, I was listening to music and heard about Cascadia for the first time,... about that region in Washington State, and Oregon, and California, where bands were playing Black Metal or Cascadian Black Metal. For instance, when I decided to...my PhD studies, there was a social network that now aren't active, but their idea was actually to not force but nudge other

people to use more renewable energy and focus on sustainability. As I was active there I decided to choose the direction of my PhD studies. And how other people are familiar with this stuff, to make decisions...Let's say messages or signs in their lives. I don't know how to express it in this microphone.

Willi: That's okay. That's interesting. Thank you. Anybody else can add to the conversation about rituals? One of the key things in my research has been using permaculture to restate and go forward in more healthy ways. I'm wondering if anybody else has looked into permaculture? Anybody want to comment on that practice?

Gail: I think it's absolutely necessary for a lot of people to be able to survive in the environment that we've created.

Willi: Yeah. Give me some examples if you would about permaculture as a survivalist practice.

Gail: Well, here in Asheville, which is a very international group, but they're based here. We have several villages that are community based and they are using the cob building and much smaller houses. We have several community houses. Organizations just starting out to build different ways of living, build different types of habitat. With the restraints that I have in terms of exposure...I cannot go out into a world full of chemicals and I cannot live in a house that's built in traditional ways. Actually, building my house is part of what triggered the incidents of my illness right now. It's an illness that comes and goes based on the load of toxins in the body. So, I'm getting a very firsthand experience of the need for permaculture and fortunately it's very well and alive here in Asheville.

Willi: Oh, very interesting. Okay. Douglas, are you there? I just wanted to get your take on permaculture and see if that's a place where a myth can grow out of?

Douglas: My knowledge is very limited. From what I do understand about permaculture is that it does fall into a way of thinking that is very much about cycles and about interconnectedness. And I think that a world view is a great basis for creating new narratives and myths.

Willi: Well great. I agree with you. Well thank you. Mama D? How about you? What are you thinking about right now?

Mama D: I'm wondering how to bring in my voice. In sense of responding to what is already out there. When I first encountered permaculture, my immediate, honest response was "here's another package". Ha ha. Not emanating out of the kind of real-time experience. The people I'm choosing to refer to is my people, the Diaspora. I'm thinking that for us that what has

been the reality if you like is constant change. And, just the term itself, permaculture, and it's kind of literalist interpretation, aside from the principles and everything is...But what we've had to kind of live by is constant adaptation and constantly changing circumstances. Little or poor access to any permanent resources, such as land. Which is required for a sort of continuous basis land stewardship. Such as, permaculture is. It's created in me a feeling that something additional alternative, perhaps needs to be devised. I was interested in what you were saying generally in all the different sites is because I'm thinking that it's about creating new rituals around the real-time experience. And I'm really interested in the experience of young people in this rapidly changing environment. Total environment. And how they're making sense and how many of the young people I encounter...What sense they make of permaculture. And how it's presented in the voices....So, how can people make real-time connections from all the different situations that they find themselves in? Rather than take it on as an academic exercise, but really, genuinely...I know a project in London where a young man is working with his own home, trying to turn it into a permaculture project using hip-hop.

Willi: Haha. Really?

Mama D: Yeah and it's so interesting observing what's happening with him because who he's attracting rather than the absolute kind of street artists or what have you, he's attracting an elite though, who have encountered hip-hop if you like, was already permaculture. So they had already been convinced and it's been nice to bring music into the mix as well. Which is not quite what he intended. So it's a challenge and conversations I'm having so much at the moment is to...I don't know. It does sound mad doesn't it? How to make it relevant to those who haven't think out of it yet.

Willi: Nice. I'm not sure. But I want to go to Gail Thomas. Gail, how are you? I wanted to talk to you about initiation, because initiation is a key principle in, at least Campbell's and it's a part of mine as well. What do you think about initiation work and have you been into initiating lately?

Gail: Well I've been initiated kicking and screaming most of the way. I was first brought to my Yumian groups with the journey into wholeness and I was given three or four years before my brother was murdered. And he was ambushed as a judge at the courthouse and murdered and that sent me into post traumatic shock syndrome that I have had to work very hard to heal over the last twenty years. That was a pretty brutal initiation I felt like, but I do look back and see that I was prepared to deal with these things in my life. And they have taken me to a deeper level that I would ever have chosen to go on my own. I can tie these things back into the genocide of (my tribe) and other native nations here on this continent. And I can see a much bigger

picture than I would've ever found in all the seeking that I have been called to do had I not been initiated in this brutal way.

Willi: Well, what would you like to pursue next in terms of a community initiation? What does that look like to you?

Gail: I would love to find a piece of land, what my journalist friend calls the end of the world, which is the mountains. Deep into the northern range, the foothills of the Mount Mitchell range, in the deepest part of the mountains. And bring a community together that can live the way I'm required to live for this illness, or for people with chemical injury, that's called MCS. And to bring them into this way of life that would need to live chemical free. Completely free of chemicals. Not that many people can actually do that. It's more of a walk than a talk. And the sweat lodge is a purification ceremony, so you do that on a regular basis and it seems like there is a tie between purification, initiation, and doing the things that you're talking about. The things that you're supporting here.

Willi: Uh huh. Nanci, what do you think about all this?

Nanci: I think it's all really great and important. I would like to address the permaculture question in terms of...what I was thinking in terms of eco-psychology. Which is kind of a mode of inquiry realizing that we are not just separate animals walking on the earth, but nature is part of us and we are part of nature. And one of the new mythological, if you want to call it initiations or paths, is to really come into connection and communication and conversation with nature. Nature listens to us and speaks to us as well as we to nature. Using that relationship as a mode understanding ourselves, but also feeling so connected to the planet that we naturally become the caretakers and we naturally can join with the planet and the environment. Which is an emotional permaculture, but also psychological. The art therapy I do uses that ecological, eco-psychological framework. So that is also a part of your permaculture question. As far as initiation, you're born, you're initiated. You just take it from there. Initiations can be so subtle that you don't even realize it until afterwards. And they can be so huge that you get caught up in the moment and know that there is nothing else to really experience at that moment, except initiation and just open and let it happen. There's not just one way. It can be subtle or it can be in your face, or in between.

Willi: Interesting. Theresa, are you there? Introduction please. Where are you and what brings you here today?

Theresa: Well, I wasn't planning on speaking. I'm enjoying listening. What brings me here today is...I'm interested in story in general. And I'm interested to hear what brings other people here, because it's a very interesting time. I

do have some experience with initiation and I agree with Nanci that birth is an initiation. And we've all shown up to do some very deep work I feel in this lifetime. So, yeah...the opportunity to listen to other people talk about what is story for them. Just the dialogue. That's why I'm here tonight.

Willi: Where do you live?

Theresa: I live on the Olympic Peninsula in Washington State.

Willi: Oh very cool. Good. Alright. Why don't you help me a little bit and tell me about new myth. What's a new myth versus an old myth.

Theresa: Sometimes I wonder...I love Joseph Campbell. I love Jung, but sometimes I wonder if living those characters is a little outdated. And a woman mentioned earlier about paying attention to what younger people are doing and I do the same thing. I look for the characters and the roles that they play in their lives. People that are twenty or thirty years younger than I. So, a new myth versus an old myth, I'm looking, I'm listening and paying attention to what the new myth may be. I'm in a situation currently. I'm preparing for a meeting tomorrow. We are, as a community, the peninsula. We're going up against the Navy.

Willi: Ouch

Theresa: No. I don't feel that way. I feel it's necessary. They're trying to create a situation in this area, in this part of the world that they've called electronic warfare training. And so it's creating a warfare situation in the United States. And they've already been doing this work, but they want to amplify this. And they've been working on this project with not letting us know. By not following the proper channels. So, here we are in an area that I consider to be redneck, hippie - all sorts of people, but definitely people who do not want to live in the city. And if you look at how the country voted recently in this last election where Washington and Oregon are two of the few blue states. So, I'm looking at this and I'm wondering, how is this happening? How do we as a people, as a kind of woodsy type people, have an opportunity to even be on a panel. Have a panel occur that is questioning what the U.S. military is doing in front of a crowd of people. And that's what's happening here tomorrow night. That's a new story to me. That's a new myth.

Willi: Okay cool. Good. Thank you. Thanks for stepping in. Who else has brought any questions or ideas for us? Time to pitch those out. Anybody?

Douglas: Can I comment on a couple of things I'm hearing, which I think are really heartening?

The last person who spoke...I mean the story that she was talking about...about a small community going up against a large power, it seems

like a familiar story to me. However, as somebody else mentioned about community being the hero, I think that's something which is a part of new stories, which I think is very important. And I think that if we're going to think about telling stories about a future that we envision, I don't think that we envision heroes as being individuals. I think we've mentioned...a few of us have talked about sort of holism and things being integrated, and definitely I've mention interconnectedness. I think that falls into a lot of what's going on with quantum thought as well. That the way the world view is shifting is we are not individuals. We are a community. And the Earth Charter where I work, we are always working with this document called The Earth Charter, which is a very beautiful vision. And it speaks very much to interconnectedness and we also tend to frame things as...we're all part of one earth community. When I try to envision what the sort of new narrative that we should be telling all of our stories within, it should be within that earth community, interconnectedness, one big whole of many parts. But, that for me is something I'm hearing from a few different voices in this conversation, which is very heartening to hear.

Willi: That's cool. I'm working on something called GAIA2. I'll let you guys know about that. Who else would like to chime in. Any comments?

Mama D: Yeah. I was just going to say about the last speaker, Douglas...was saying about thinking about interdependence, community action, integrated action. Being part of perhaps new mythology because I'm called again to some of the old, really old ancient myths coming out of indigenous cultures where that type of interdependence exists. I was looking at the definition about animism as practiced in indigenous cultures worldwide. But particularly in Africa where the definition of it seemed to point to all of those kinds of things which we're defining as new movements now. So, whether or not there are connections...Why aren't we hearing this? There are some myths that are not part of the global, general myth story that we're not drawing upon. Or, we're not seeing that there are resources there already that we're not hearing, seeing, understanding, listening to, whatever. Do we look at meta-myths to be able to draw those myths out. Do we need to create myths to get us to talk better to each other? And to hear each other better and to see in a less blinkered way. Sometimes our neighbor's stories may be different from ours. And our neighbors in the largest sense of the word. So, immediately next door. I'm thinking of my own neighbor who I've created a whole story about, as well as the next county along, or the next country along. And I home educate my child and in order for me to support her through the various encounters that she has, I'm often calling upon a whole range of mythology. Including all the kind of different colored fairy storybooks I read when I was young, as well as things from other parts of the world to help her translate her experience. And I'm wondering if we're using a wide

enough, a diverse enough, range of old mythology that we can use as a resource currently in the creation of new mythology.

Willi: Wow. That's beautiful. I'll look into that.

Theresa: Well, I had an experience with sweat lodge where it seemed like it got kind of distorted by people who were wanting to use it as an insurance thing. Instead of a purification thing it became insurance or a warrior event...like warrior sweats. Because they would try to see how much they could endure. And I think that's what happened with James Ray and those people that got killed in sweat lodge. And I'm really encouraged to hear the people here who are talking about their sweat lodges, saying they do it for purification. That's a part that's not been out as much and should be.

Willi: Very cool. Well folks if you sense that we have met and things have been good we can wrap it up. I'm eager to host other ideas or questions. Let me know now.

Nanci: Well I just wanted to comment that I think there are a lot of myths that we certainly can draw on that are still so very pertinent and we should be studying them. And feeling their presence because they are still valid. They come from the very primal soul of the earth and inhabitants on all different levels. So, I don't think this is about saying, okay, none of the old myths work, and we have to have totally new. I think that there are just some things we can still add, but that there's still tremendous, important presence and value to the other mythology that have been around for thousands and thousands of years from different traditions. So, I'm not saying at all that that's not valid. And, in terms of sweat lodge...yeah sometimes it happens. I've seen the competition thing happen and other times it really is about the purification, or about the prayer, or about the steam. And people really do come out healed or at a different place than when they entered. But I've also seen some competition and sometimes you just have to go, "Alright. That's where you guys are. You'll learn" and just let them do it. I think what happened in Arizona is far beyond in just being, you know, playing warrior. I mean he built the thing out of PVC and plastic. There's so much wrong with that that I don't even think that should even be a part of any conversation because it's just so horrific and that's not a lodge. Recently, someone I knew got married and so he had his friends over and they did a man lodge and they asked me to be the female presence. You know outside a little bit. So, I saw them go very manly about the whole thing and I just sat there and cracked up. You know, they just needed to do that. And there are other times I see them be very gentle in lodge. You know, they needed it.

Willi: Cool. Interesting. Hey Ros Baker, are you there? Ros, Hi. Welcome. How are you?

Ros: Hi I'm in Sydney, Australia.

Willi: Alright. Tell us why you came all this way. What's going on with you?

Ros: I joined because I'm a big reader of Joseph Campbell and mythology. And, luckily I found your group. I've been trying to get a group going in Sydney, without success, but...yeah so thanks for letting me join. I'm especially interested in...What's the question?

Willi: I sort of asked everybody why they showed up, what their goals were, what their questions might be.

Ros: Well, my goals are...I guess I've always worked in the arts and I used to make films and things like that and documentaries, so I've been a production manager and also a producer. And now I'm really passionate about using technology for women. That's really what I want to focus on in my life.

Willi: Very cool. What sort of journey are you going on in your personal life?

Ros: My personal journey is trying to listen to I guess the inner artist, the inner person, the inner creative person who has all of the ideas. And just supporting that person that often comes out as an incredible critical voice. My journey at the moment is looking at self-loathing. And looking at all the different parts within myself and the different spirits in myself that I can really support. And I learned a lot through reading Joseph Campbell. Does that make sense?

Willi: Yeah. Do you know of any new myths that you can tell us about in Australia?

Ros: Any what?

Willi: New myths versus old myths. New stories. Do you write anything?

Ros: Yes. Do you want to know what I'm writing?

Willi: Sure. Please.

Ros: I play music as well. But I don't earn money for playing music and writing. I only earn money by being a producer of media. What's the question?

Willi: I'd really love to know if you've found any, so called, new myths? Any contemporary new myths? Maybe post 1965?

Ros: Yes. I have. The one that speaks most closely to me is the myth of feminism. If you're talking post 1965? So, I'm a forty-year-old woman...you know pretty independent...traveled the world, but I've found that the myth of feminism has really created this sort of women against men thing. And I just think that coming up in the next generation, and I hope myself, can work cooperatively with humanity rather than having a philosophy of driving a wedge. Because you're actually driving a wedge inside your own masculinity and femininity inside your own brain and your heart. Does that make sense?

Willi: I think so. Does anybody else want to give her some feedback?

Mama D: Can I comment on that? That's a really interesting comment. What I wanted to say earlier was something about the mythology and the story in the space that we're holding now together. The fact that we're such an international group here...With all the different stories that we're coming with and how we actually blend them or we don't blend them. Going back to the idea of meta-narrative, what's actually happening in our exchange? Not understanding that we might not be able to hear each other properly anyway. But how are we interfacing? What's the story of an international group of people coming together to talk about story? How do we connect? What's the sticky serpent that can unite or bring together, if not unite, the various places that we're coming from? And in terms of the last speaker's comment about feminism and the new feminism if you like, as an older woman, I'm thinking, "Oh my goodness! Doesn't she realize that this older feminism was rooted in what was perceived as lots of injustices. It didn't just come out as a...we want to drive a wedge between masculinity and femininity. The older feminist were quite aware that within themselves they have dual personages, or dual genders, or whatever...dual energies. And in fact, very ancient again cultures, there is that recognition....In lots of Babylonian, Egyptian cultures. There's recognition of the Yin and the Yang in each one of us kind of thing. But there have been real-time experiences from which stories have arisen. Certain issues of equality or lack of egalitarianism...Contested resources have had to be challenged. It's situations of injustice have had to be challenged and that's what feminism is hung upon. I suppose it has to be experience to be understood. Which brings me back to my notion of our collective story. What isn't common enough for us to make a story from? Does one need tangible common experience? Or does there need to be something said about common experience in order for us to hang ourselves on the same line?

Willi: Good. Any feedback on any of those things?

Aleksander: Alright. Can I say something? We've heard a lot of thoughts about important stuff, but in my case it's not that I wanted it to happen that way. For instance, I've been writing a diary for quite some time. I didn't know

it was in a way...ritual, but I didn't think about it as a ritual. And following the daily events I've been talking here about interconnectedness. It's not that I find it interesting for myself. I'm just drawn to stuff that....when people talk about feminism or permaculture or whatever, it is important. But in my case, I think I would be smart but I don't know if I understood. I'm just brought into this stuff. It doesn't make any sense to other people. I'm suddenly pulled into this stuff rather than..."Oh I think feminism" blah, blah, blah. It's interesting, you know.

Ros: Haha. Thank you for speaking English.

Willi: Yes. Thank you. Hey you guys it's been a fun, insightful journey here tonight. I appreciate it. I'm going to put up the sound file so you can hear this again at your leisure. So, if you have nothing else, I'm going to go meander into dinner. I really appreciate your time.

Gail: Thank you Willi Paul for giving us this opportunity.

Willi: You're welcome. Let's do it again.

Ros: Yeah thanks. It's the morning here. I'm late. I got my pacific time mixed up. Are you going to do this again?

Willi: Yes mam. I will.

Ros: How do I find out about it?

Willi: Just go to my website planetshifter.com. You can find it there. And let me know what your schedule is like.

Mama D: Willi is there any chance of doing it earlier in the day so I don't have to spend all night?

Willi: Yes I promise we can do it again at noon or something.

Mama D: That would be great.

Willi: Well everybody, thank you. We'll do it again.