

Welcome Home

*a contemplation
on Humanity's
Interconnection
with the Natural World*

*Presentation for the Center for
Adivasi Research and Development
Odisha*

*by Ernest Lowe
aka Krishna Dharma
IndigoDev*

In this presentation, we explore this simple theme: we humans are woven into the dynamic flow of the Universe, the Earth, and all natural systems.

This is how Robinson Jeffers, the great California Poet, said it seven decades ago:

*... Integrity is wholeness,
the greatest beauty is organic wholeness,
the wholeness of life and things,
the divine beauty of the universe.
Love that, not man apart from that,
or else you will share man's pitiful confusions,
or drown in despair when his days darken.*





Welcome Home

A Contemplation on Humanity's Interconnection with the Natural World

Seeds for a shift to a worldview of interconnection

A creative network expresses the worldview that humanity lives within and is totally interconnected with the natural world. Each of our lives is a flow of air, water, and nutrients from nature and back again. For millenia we held this awareness of interconnection as a spiritual basis for our tribes and communities.

Indigenous people who survived the brutality of colonization are primary keepers of this worldview.

Ecologists, Systems scientists, anthropologists, industrial ecologists, climate researchers, biologists and others practice sciences demonstrating the interconnection.

Many poets, authors, artists, and musicians realize this deep worldview in their creations.

Spiritual leaders/followers and many users of psychedelics affirm our oneness with the Earth and the vastness of the Universe.

How could this diverse network of individuals, communities and organizations recognize ourselves as a collaborative global community?

Could this recognition lead to the worldview of interconnection becoming the core focus for actors addressing the multiple crises we face?

Could interconnection with nature become the prevailing worldview?

Might this shift in worldview provide the positive tipping point to avoid the collapse of global civilization?

If not, how could propagation of the worldview of interconnection support us in the process of collapse?

The established worldview of dominance and growth

The established worldview driving us to the polycrisis of our time is that humanity is separate from the natural world and free to dominate it.

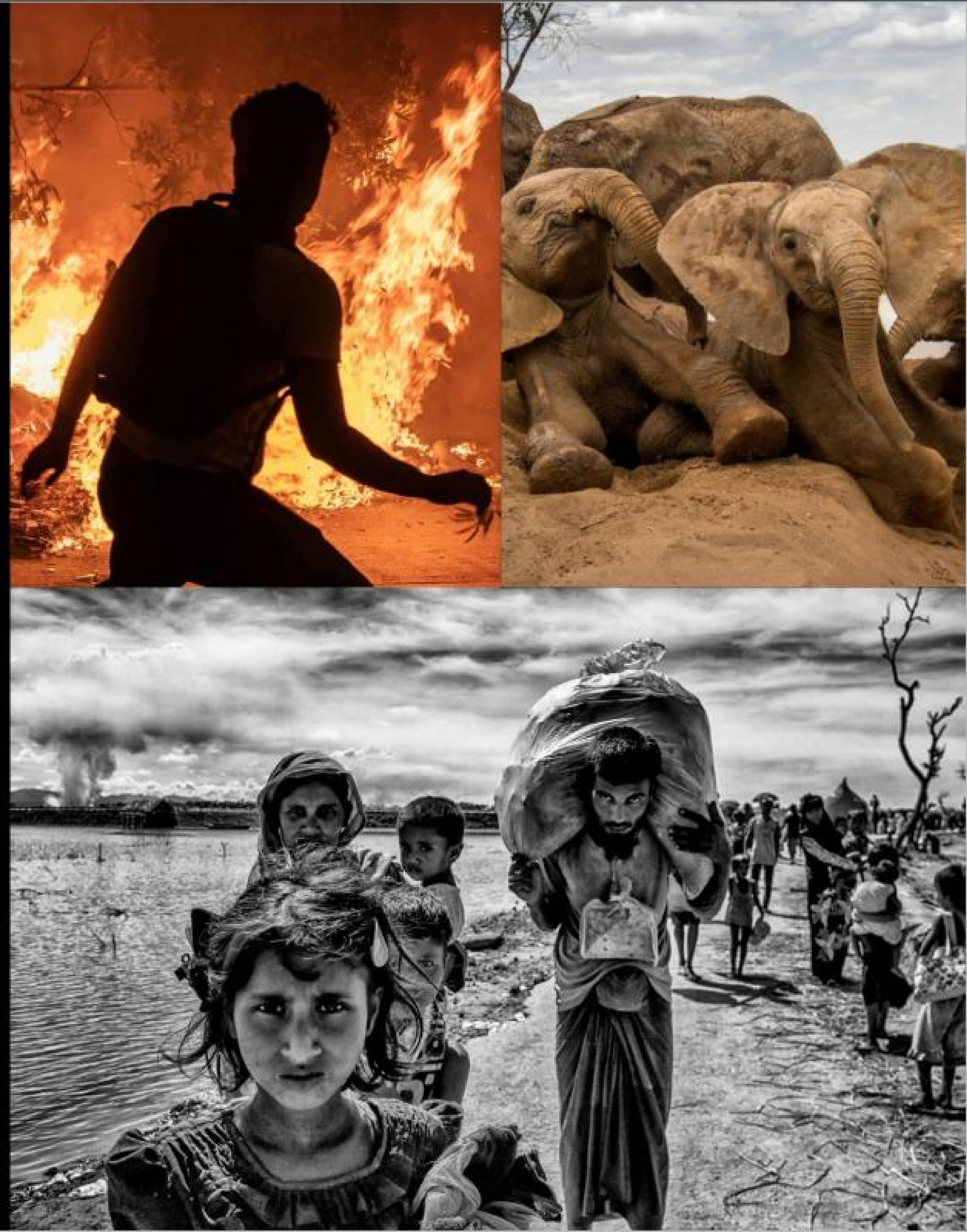
This worldview underlies rampant seizures of the Earth's resources, pollution of oceans and waterways, rapid extinction of species, widespread megafires, floods, and droughts of climate disruption.

Historically the world view of dominance enabled the colonial genocide of indigenous peoples. Now millions of climate migrants are looking for new homes and finding the borders shut.

The worldview of dominance is intrinsic to the global capitalist economy. Material growth is a core measure of success in this economy: growth in resource extraction, manufacturing capacity, production of goods and services, consumption, and ultimately in populations of consumers.

This worldview of dominance ignores the hard fact that there are limits to growth. Capitalist economies and corporations have exceeded these limits for decades.

Capitalism's "legitimate" economies are intertwined with the dark economies of organized crime and fraud. Corruption and pollution are enabled by this connection.



The Sciences of Interconnection

In each of these disciplines there are scientists with a strong commitment to applying their research to collaborative action.

Systems Science and Practice

Ecology

Anthropology

Climate Science

Sustainability Science

Industrial Ecology

Ecological Economics

Agroecology

Places to intervene in a system, Donella Meadows applies Systems Science and Practice

These levels of intervention decrease impact as you move down the list.

1. The mindset or paradigm out of which the goals, rules, feedback structure arise. (I use "worldview" here.)
2. The goals of the system.
3. The power of self-organization.
4. The rules of the system (incentives, punishment, constraints).
5. Information flows.
6. Driving positive feedback loops.
7. Regulating negative feedback loops.
8. Material stocks and flows.
9. Numbers (subsidies, taxes, standards).
10. The power to transcend paradigms.

"People who manage to intervene in systems at the level of paradigm hit a leverage point that totally transforms systems.

"You could say paradigms are harder to change than anything else about a system, and therefore this item should be lowest on the list, not the highest. But there's nothing physical or expensive or even slow about paradigm change. In a single individual it can happen in a millisecond. All it takes is a click in the mind, a new way of seeing.

"Of course individuals and societies do resist challenges to their paradigm harder than they resist any other kind of change.

"So how do you change paradigms? . . . In a nutshell, you keep pointing at the anomalies and failures in the old paradigm, you come yourself, loudly, with assurance, from the new one, you insert people with the new paradigm in places of public visibility and power. You don't waste time with reactionaries; rather you work with active change agents and with the vast middle ground of people who are open-minded.

"Systems folks would say one way to change a paradigm is to model a system, which takes you outside the system and forces you to see it whole. We say that because our own paradigms have been changed that way."

This paper and many others are available online. Donella was co-author on several prescient books: *The Limits to Growth*, *Beyond the Limits of Growth*, and *Limits to Growth: a fifty year update*. <https://donellameadows.org>

Love Letter to the Earth

"At this very moment, the earth is above you, below you, all around you, and even inside you. The earth is everywhere. You may be used to thinking of the earth as only the ground beneath your feet. But the water, the sea, the sky, and everything around us comes from the earth. Everything outside us and everything inside us come from the earth."

"We often forget that the planet we are living on has given us all the elements that make up our bodies. The water in our flesh, our bones, and all the microscopic cells inside our bodies all come from the earth and are part of the earth. The earth is not just the environment we live in. We are the earth and we are always carrying her within us."

"Realizing this, we can see that the earth is truly alive. We are a living, breathing manifestation of this beautiful and generous planet. Knowing this, we can begin to transform our relationship to the earth. We can begin to walk differently and to care for her differently."

"We will fall completely in love with the earth. When we are in love with someone or something, there is no separation between ourselves and the person or thing we love. We do whatever we can for them and this brings us great joy and nourishment. That is the relationship each of us can have with the earth. That is the relationship each of us must have with the earth if the earth is to survive, and if we are to survive as well."

from Love Letter to the Earth (2013), by Thich Nhat Hanh, Zen Buddhist teacher and activist.

Image from www.aakash.ac.in





A view from my deck

As Lesleigh drives along rural highways and interstates I look up from the straight lines engineers laid down across the land. I free my eyes to see the fractal branching of the trees. I trace the repeating patterns from trunk and limbs to the tips at the crowns of the trees. I imagine the mirroring fractals of the roots linking into the network of mycelium below ground and connecting to the roots of companion trees.

As I practice this new way of seeing I puzzle the warm glow that lights up my body.



8-Maki neurons GregDunn.com

I lose the glow when I turn my eyes back to the freeway, the rushing boxes of cars and trucks and roadside buildings, all those harsh straight lines.

Then I remember, the nerves connecting my eyes to my brain and my heart are all fractals. I exist as branching networks running throughout my body's nervous system, cardio system, respiratory and digestive systems. When I look up to the quietly alive bare branches of the trees I am seeing myself.
Ernie Lowe Winter 2021

Keeping Quiet

Now we will count to twelve
and we will all keep still.

For once on the face of the earth,
let's not speak in any language;
let's stop for one second,
and not move our arms so much.

It would be an exotic moment
without rush, without engines;
we would all be together
in a sudden strangeness.

Fishermen in the cold sea
would not harm whales
and the man gathering salt
would look at his hurt hands.

Those who prepare green wars,
wars with gas, wars with fire,
victories with no survivors,
would put on clean clothes
and walk about with their brothers
in the shade, doing nothing.

What I want should not be confused
with total inactivity.
Life is what it is about;
I want no truck with death.

If we were not so single-minded
about keeping our lives moving,
and for once could do nothing,
perhaps a huge silence
might interrupt this sadness
of never understanding ourselves
and of threatening ourselves with death.

Perhaps the earth can teach us
as when everything seems dead
and later proves to be alive.

Now I'll count to twelve
and you keep quiet and I will go.

Pablo Neruda

"The Giant Hand of Vyrnwy, Wales.
Sculptured by Simon O'Rourke. Standing
50ft or nearly 15.5 meters."





Sandhill Cranes



Red Crowned Crane

The International Crane Foundation, Baraboo, Wisconsin

In 1971 two ornithology students at Cornell, Ron Sauey and George Archibald, envisioned an organization that would combine research, captive breeding and reintroduction, landscape restoration and education to safeguard the world's 15 crane species. Today the International Crane Foundation they created hosts breeding couples of all 15 species, helps improve livelihoods for people around the world, and has lead to the protection of millions of acres of wetlands and grasslands on the five continents where cranes live.

<https://www.savingcranes.org/about-icf/history/>

Photos by Ernie



Blue Cranes

I am
she is
the sea,
and I'm roses
and roses.

She knows
about me.

I forget
what I know.

I am
she is
the vase
full
with my flowers,
her roses and roses.

She asks me
to sing
a song of her light.

I am silent
as a rose-colored
rose

waiting to feel
once again

how
I am
she is
the sea.

Ernie 1977



Girl Power and Water's Edge by Christina Mittermeier



'That's what this part of Arnhem Land is like. Here in the middle you've got to talk to the country. You can't just travel quiet, no! Otherwise you might get lost, or have to travel much further. That's law for the centre of Arnhem Land. For Rembarrnga people.

'My father used to do it. We used to get up early in the morning and he'd sing out and talk. It would make you look carefully at the country, so you could see the signs, so you could see which way to go. ... The law about singing out was made like that to make you notice that all the trees here are your countrymen, your relations. All the trees and the birds are your relations.

"There are different kinds of birds here. They can't talk to you straightup. You've got to sing out to them so they can know you. That's why I talked to the birds this morning, and all the birds were happy. All the birds were really happy and sang out: 'Oh! That's a relation of ours. That's a relation we didn't know about'. That's the way they spoke, and they were happy then to sing out."

Paddy Fordham Wainburranga, a Rembarrnga man of Arnhem Land, quoted in Deborah Bird Rose, 1996, *Nourishing terrains, Australian Aboriginal Views of Landscape and Wilderness*, Australian Heritage Commission

Painting by Yinarupa Nangala



Painting by Margaret Whitehurst, a Wajarri artist.

Astronomers showed Margaret their research featuring illuminating colours and objects in the sky that she had never seen before. Their images inspired her to paint this work.

The Wajarri Yamaji are the traditional owners of the land for the Murchison Radio-astronomy Observatory. <https://blog.csiro.au/askap-universe-painting/>

"The Dreamings are our ancestors, no matter if they are fish, birds, men, women, animals, wind or rain. It was these Dreamings that made our Law. All things in our country have Law, they have ceremony and song, and they have people who are related to them ...

"The Dreamings named all of the country and the sea as they travelled, they named everything that they saw. As the Dreamings travelled they put spirit children over the country, we call these spirit children ardirri. It is because of these spirit children that we are born, the spirit children are on the country, and we are born from the country.

Mussolini Harvey, quoted in John Bradley, 1988, *Yanyuwa country; the Yanyuwa people of Borroloola* tell the history of their land, Greenhouse Publications, Richmond, pp. xi-xi.

Hearing a Blackbird

"I was awakened by the song of a blackbird . . . It was around 4 o'clock in the morning. He was nearby, probably perched on a neighboring chimney. I could not go back to sleep. He sang with all his heart, with all his strength, with all his talent as a blackbird. Another answered him in the distance, probably from another nearby chimney. I could not go back to sleep.

"But it was not this enthusiasm that kept me awake It was the constant attention of this blackbird to his variation of each series of notes. I was captured, from the second or third call of this blackbird . . . Each sequence differed from the previous and was invented, each time, in the form of a new counterpoint.

"My window has remained open every night since . . . I returned to the same joy, the same surprise, the same waiting that prevented me from finding sleep. The blackbird was singing. But never had singing, at the same time, seemed so close to speech. These are sentences, we can recognize them, and they also hold my ear exactly where the words of language will stick; yet never would singing be further from talk, in this effort held by a demand of non-repetition. It was sentences, but in tension of beauty and of which every word matters. The silence held its breath.

"I felt it trembling to attune itself to the song. I had the strongest, most obvious feeling that the fate of the whole earth, or perhaps the existence of beauty itself, at this moment rested on the shoulders of this blackbird."

Vinciane is an ethologist who studies animal behavior.

Despret, Vinciane ,Politics of Terristories, in Ida Bencke and Jørgen Bruhn, editors, Multispecies Storytelling in Intermedial Practices, 2022 punctum books, Earth, Milky Way.

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You can download the book from: <https://punctumbooks.com/titles/multispecies-storytelling-in-intermedial-practices/>



Image by Gerhardt:

<https://pixabay.com/photos/animals-nature-bird-blackbird-3341443/>

Native American climate mitigation and adaptation planning

"This Confederated Salish & Kootenai Tribes (CSKT) Climate Change Strategic Plan represents an early step towards addressing the impacts of climate change on the Flathead Reservation in Montana. This initiative's purpose is to improve the Tribal community and Natural Resources resiliency by effectively informing climate change impact planning decisions made by the Tribes. It is designed to initiate collectively beneficial climate change impact mitigation and adaptation solutions

"Each of the Tribes on the Reservation is culturally unique and has its own belief system, yet all three are similar in at least two fundamental ways.

"The first is that each holds knowledge of the natural environment.

"The second is that each has a profound respect for all of creation. Both of these traits have enabled the Tribes to survive for thousands of years. The subsistence patterns of Tribal people developed over generations of observation, experimentation and spiritual interaction with the natural world.

"This has created a body of knowledge about the environment closely tied to seasons, locations, and biology. This way of life was suffused with rich oral history and a spiritual tradition in which people respected the animals, plants and other elements of the natural environment. Through the teachings of elders, these tribal ways of life continue to this day."

The Confederated Salish and Kootenai Tribes Climate Resiliency site: <http://csktclimate.org>

In western Montana's Mission Mountains, whitebark pine trees have been hit hard by blister rust, an invasive disease.

Tribal nations have been tending North America's forests, prairies and wetlands for millennia. Now, amid climate change, habitat loss, droughts and wildfires, some tribes are taking the lead in growing the trees, wild foods and pollinator species that have become scarce on the landscape.

"Everything we plant right now is for our grandkids," said ShiNaasha Pete, reforestation forester with the Confederated Salish and Kootenai Tribes. Whitebark pine was a supplement to the original diet of our ancestors. We want to keep our culture and our language and lifestyle in our younger generations."

Pete oversees a program to restore whitebark pine trees to tribal lands and nearby forests. After identifying a handful of trees with genetic resistance to the blister rust, the team has collected enough seeds to repopulate the tribe's entire 105,000 acres of whitebark pine habitat.

"It's a keystone species," She said. "It has over 100 different species that are reliant upon it. If we lose whitebark pine, it's going to eliminate that ecosystem and habitat at the higher elevations, and that will have an effect on everything down below."

The program has produced almost 11,000 seedlings, with plans to plant 4,300 of them next spring. Pete hopes to scale up to planting 50,000 seedlings a year. It will take 60 to 80 years before the trees she plants produce their own seeds.

<https://missoulacurrent.com/tribes-reforestation-culture/>

Dawn Redwood, *Metasequoia glyptostroboides*,
we knew it from the fossil record
forerunner and ancestor
mother tree to Luna, General Sherman,
the Landmark Trees
those greedy bastards cut down
on these Hills in the 1860s.

Dawn Redwood, we thought it was extinct
In 1948 a Chinese botanist found it still living
in a canyon in China.
The tribal people who preserved it told him
"This tree is sacred.
We divine truth from its cones."



The Dawn Redwood is deciduous, turning gold and then deep orange in the Fall.

Wings fast still, nine years old in Cornwall

I know this place

so quiet

I lie down on green moss

so still

the sun sees green into me
through maple leaves

so quiet

the moss soaks through my dress
soaks green into me

so still

hair across my eyes shines green air into me

so quiet

Anna's hummingbird
hovers above me
wings fast still

my green throat shines
my long beak sips nectar
from white honeysuckles.





Youths in Kuwait City prepare a traditional boat before a pearl-diving trip. Kuwait holds annual pearl-diving festivals to help revive the old tradition, which was the main source of wealth before the discovery of oil
Photograph: Raed Qutena/EPA. Published in The Guardian



Photos by Joel Pickford, taken in 2020
[HTTPS://www.joelpickford.com/](https://www.joelpickford.com/)



Just imagine . . .

Imagine a country that converts its food and fiber production from the oil-hungry industrialized model to an agroecology model.

See this nation create the policies and institutions needed to support organic farming co-ops and small farmers.

Land is converted from growing commodity crops for export to organic food crops for local consumption.

At the universities experts in agriculture embrace agroecology as the foundation for their research, development and outreach. They consult with the older generation of farmers to recover traditional practices.

The scientists assist the government in settling up regional centers for restoring the health of soils; for production of natural fertilizers; for propagation of predatory insects that eat crop-destroying insects.

Imagine that this country is declared the most sustainable in the world, for all of these innovations, as well as its universal health care and access to education.



That county exists and it's just a short plane trip south of Miami. When the Soviet bloc crumbled in the early 90s. Cuba's export markets for sugar and its subsidized imports of oil and petroleum based agricultural chemicals. Cuban leadership responded by creating policies and institutions guided by the systemic theory and practices of agroecology.

"Agroecology is a scientific discipline that uses ecological theory to study, design, manage and evaluate agricultural systems that are productive but also resource conserving. Agroecological research considers interactions of all important biophysical, technical and socioeconomic components of farming systems and regards these systems as the fundamental units of study, where mineral cycles, energy transformations, biological processes and socioeconomic relationships are analyzed as a whole in an interdisciplinary fashion.

"Agroecology is concerned with the maintenance of a productive agriculture that sustains yields and optimizes the use of local resources while minimizing the negative environmental and socio-economic impacts of modern technologies."

Scientific Society of Agroecology:
<http://agroeco.org>

According to the World Wildlife Fund (WWF) bi-annual Living Planet Report 2016, Cuba is the most sustainable country on the planet.
<https://www.coha.org/cuba-a-model-of-sustainable-agriculture-towards-global-food-security/>

Sustainable Agriculture and Resistance: Transforming Food Production in Cuba, a collection of articles by Cuban and visiting experts in agroecology.
 2002 <https://foodfirst.org/book-store/>

The Adivasi are the tribal people of India

Photo of Adivasi women harvesting in Gujarat by Louis Montrose



Adivasi Poetry

When the sorrow of all the directions
gathers as a whirlwind
rising high as a pillar
scattering
as it reaches the roof of the earth
making the heart shiver,
there emerges Adivasi poetry.

When there is anguish
in jungle, mountain, grasslands
in the bowels of the earth, in the waters of the
rivers,
when people leave their mud huts —
like mice escaping a flooded nest —
carrying their handlachaatva*
in the crooks of their waists
in search of land
what rises with the tears in their eyes
is Adivasi poetry.

After a few drops of rain
trucks from the sugar factory
arrive and stare at the empty huts.
We toil, naked, on the earth for months
in the burning sun
without davaduri*.
Do we crush the sugarcane
or does the sugarcane crush us?

It lies like animals
at the edge of the river
on the outskirts of the village.
Just like a dog,
Adivasi poetry.

As the day dawns, standing in queues,
noses lowered, at the crossroads in cities
like cattle in cattle markets
to sell our labour.

All day and night, lying curled up
invisible, with the hungry ones,
Adivasi poetry.

Like the one who carries the weight of
the house
rising with the first cock crowing
going to the jungle with axe on her
shoulder
walking to the city through five villages
with the wood on her head,
pregnant, but carrying back
one kilo of flour
rice
oil worth Rs 2
salt
chilli powder.

Just like she cooks rotlo for two meals
a day, her blood turning to sweat
Adivasi poetry
is made.

*handlachaatva: Earthen cooking pot
and wooden spoon
*davaduri: Medicine

Jitendra Vasava was born in Mahupada
on the banks of the river Tapi in the
Narmada district of Gujarat. He writes
in Dehwali Bhili

Warli painting
depicts scene from
their daily life
traditional tribal
painting done by
Warli adivasi at
Dahanu,
Maharashtra





Protecting Niyamgiri

That lament from an Adivasi poet in Gujarat speaks for tribal people all over India. They were exploited and displaced under the savage bureaucracy of the British Raj.

In the modern era of multinational industrialization the powerful Vedanta conglomerate took land of the Dongria Kondh for an aluminum refinery and power station, confident it could mine their sacred mountain for raw material.

The Odisha tribe refused to see their mountain destroyed for bauxite and mounted a non-violent resistance movement. Indian NGOs joined their movement and then Survival International and Amnesty International took the resistance to a global level. Finally, the Supreme Court ruled that the twelve indigenous villages could make the decision, in accordance with existing laws protecting forests and the rights of the Adivasi. They voted to protect their sacred Niyamagir mountain from Vedanta's mining.



a yellow grape leaf

A yellow grape leaf,
mottled with burnt orange,
and a tinge of green,
is pressed against a boulder
by a thin sheet of the Tule River,
the river's surface etched
by lines of light.

The edge of the leaf,
lifted by a twig,
throws a brilliant line of water
an inch into the air.
Droplets running down the twig,
luminous streaks of life.

Elephant-sized boulders
above me here
were smoothed and tossed
by this same stream.

Praise be for the ocean and the clouds
for the snow banks melting
and this rushing river
holding a heart-shaped leaf
against a rock.

P.S.
Thousands of gallons of water later
the leaf is still here!

Krishna Dharma

Kuniyoshi Hatsuana-
doing penance under the
Tonosawa waterfall





"And, like all things insufficiently attended to, the shadow of that interpermeation is now roaring in, making its own weather in the natural world and in our heart-minds.

"This morning many of us woke up to rejoice in the magnificent persistence of redwoods. A couple of days ago I was thinking of hard bargains, of all those who've done dangerous work on the fire lines so they could go home to their families sooner. The hurt of the ways we affect each other, the nobility of the ways we affect each other. We cannot stop the web from constantly being woven, but we can choose what it is woven of."

From Field Notes on Endarkenment by Roshi Joan Sutherland, Summer 2020:
<https://www.patreon.com/posts/field-notes->

"The Chinese word usually translated as 'mind' in Buddhist texts actually means 'heart-mind.' Enlightenment is roughly related to the illumination of the mind, endarkenment to the opening of the heart . . .

"Endarkenment is the lunar counterpart: not knowing, the mysterious ways we interpermeate with others, a broken-open heart, imagination, the ways we are stained and dyed by life, and ease with what is primordially dark, all-pervading, unfathomable. It is the tenderness of a wound, and the tenderness of a caress.

"We, meaning everything of which this planet is made, really truly are interconnected-interdependent-interpermeated. This is not sentimental; it is fiery and fierce and takes time and devotion."



Baton Rouge protester Leshia Evans calls her arrest 'work of God' photo by Jonathan Bachman

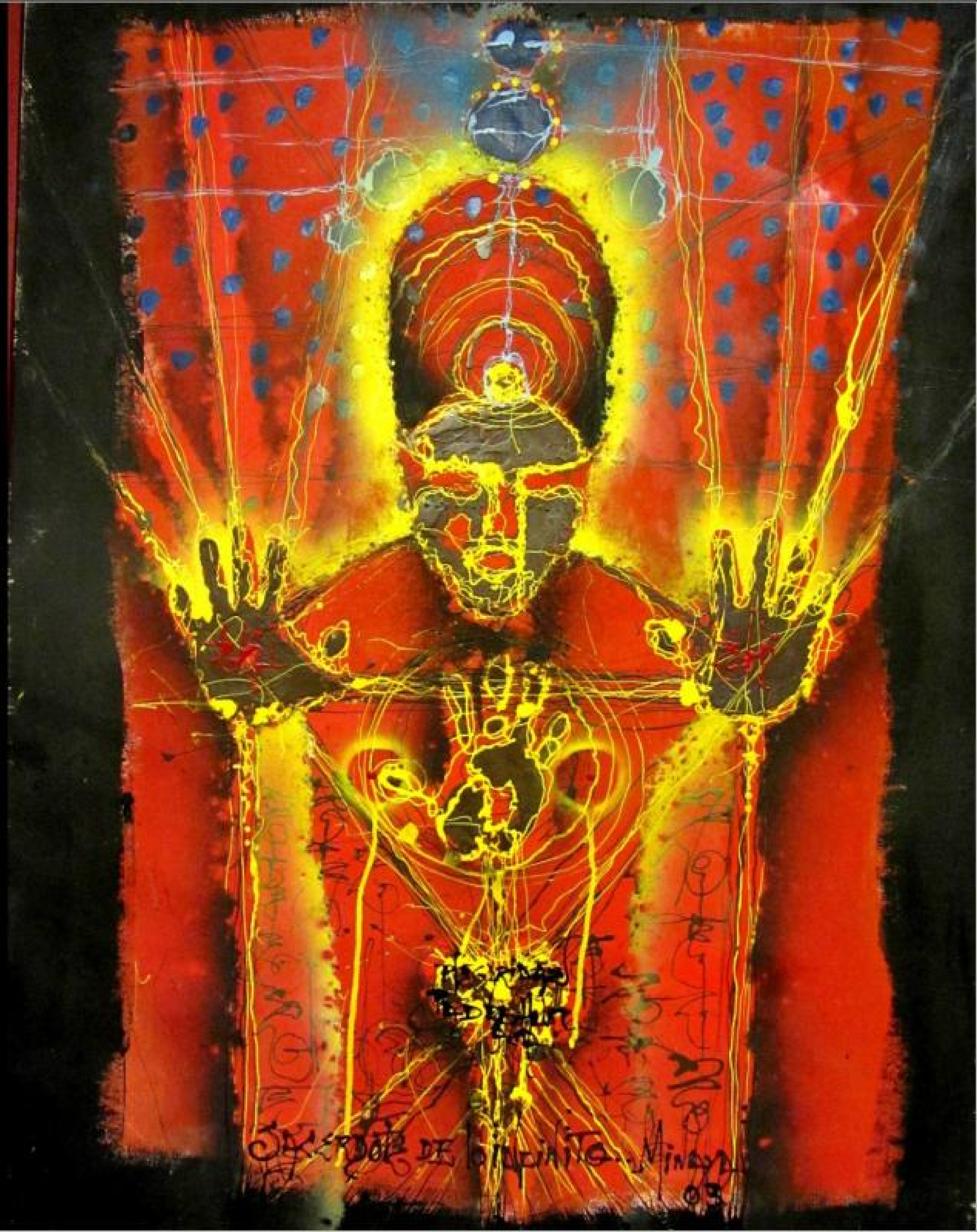
Monet Refuses the Operation

By Lisel Mueller

Doctor, you say there are no haloes
around the streetlights in Paris
and what I see is an aberration
caused by old age, an affliction.
I tell you it has taken me all my life
to arrive at the vision of gas lamps as
angels,
to soften and blur and finally banish
the edges you regret I don't see,
to learn that the line I called the horizon
does not exist and sky and water,
so long apart, are the same state of being.
Fifty-four years before I could see
Rouen cathedral is built
of parallel shafts of sun,
and now you want to restore
my youthful errors: fixed
notions of top and bottom,
the illusion of three-dimensional space,
wisteria separate
from the bridge it covers.
What can I say to convince you
the Houses of Parliament dissolve
night after night to become
the fluid dream of the Thames?

I will not return to a universe
of objects that don't know each other,
as if islands were not the lost children
of one great continent. The world
is flux, and light becomes what it
touches,
becomes water, lilies on water,
above and below water,
becomes lilac and mauve and yellow
and white and cerulean lamps,
small fists passing sunlight
so quickly to one another
that it would take long, streaming hair
inside my brush to catch it.
To paint the speed of light!
Our weighted shapes, these verticals,
burn to mix with air
and change our bones, skin, clothes
to gases. Doctor,
if only you could see
how heaven pulls earth into its arms
and how infinitely the heart expands.

Ayahuasca painting





"***My Octopus Teacher*** is a feature documentary on Craig Foster's year with a wild octopus. He followed this individual animal for most of her life – something that has seldom been achieved in the wild, let alone underwater. By visiting her den and tracking her movements everyday for months, he won the animal's trust and they developed an unlikely relationship.

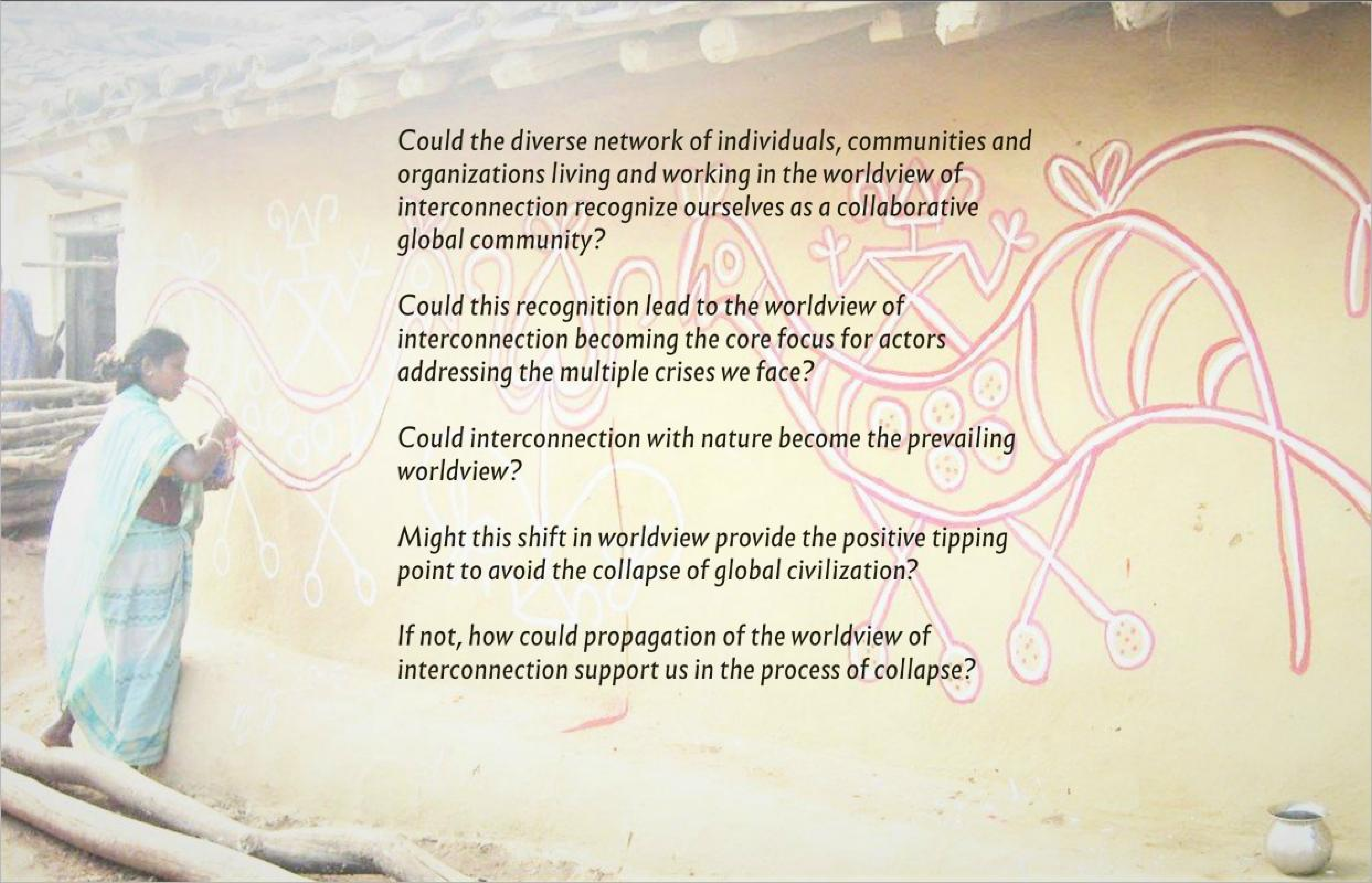
"Unlike a lot of scientists, he was in the ecosystem every day and was taking photographs and videos of everything he saw. It wasn't rigorous scientific research, but it was immensely helpful in providing proof of certain observations and hypotheses, and in identifying new species and documenting animal behavior. Dr Jannes Landschoff worked alongside Craig, helping him identify, classify and collate all of the animals and behaviors he was observing."

<https://seachangeproject.com/stories/>
<https://stories.seachangeproject.com/the-making-of-my-octopus-teacher>



Photo and caption by Zsolt Kudich

A remarkable conservation success story, the graceful Great Egret was saved from the brink of disappearance in Hungary, when in 1921 there were only 31 mating pairs remaining. Less than a century later, international conservation efforts have triumphed. We can now count over 3,000 mating pairs in Hungary alone.



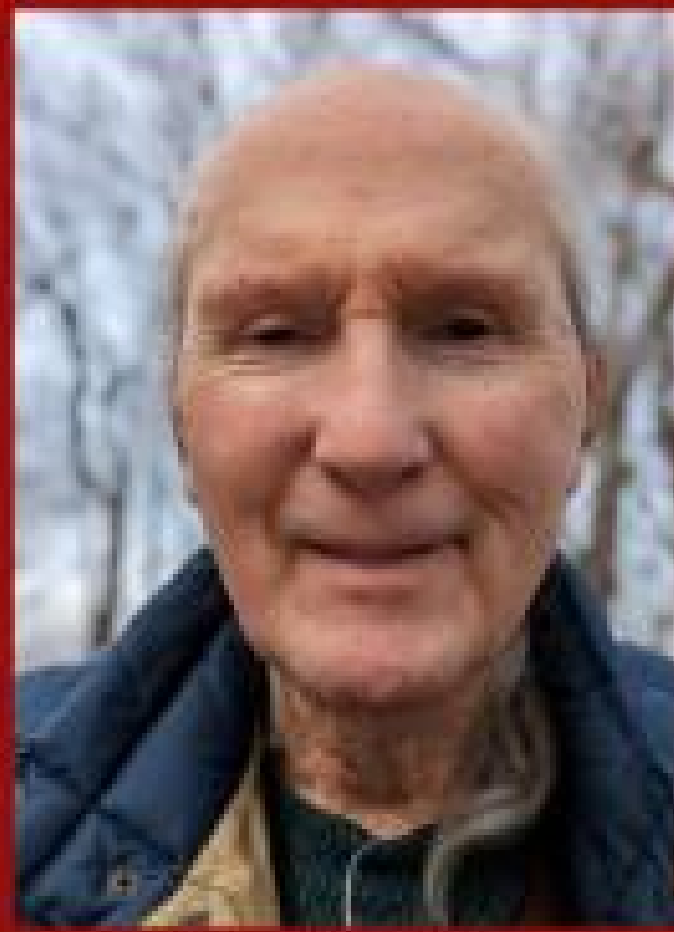
Could the diverse network of individuals, communities and organizations living and working in the worldview of interconnection recognize ourselves as a collaborative global community?

Could this recognition lead to the worldview of interconnection becoming the core focus for actors addressing the multiple crises we face?

Could interconnection with nature become the prevailing worldview?

Might this shift in worldview provide the positive tipping point to avoid the collapse of global civilization?

If not, how could propagation of the worldview of interconnection support us in the process of collapse?



Who is Ernest Lowe?

I have had several careers across my eighty-eight years: documentary photographer focusing on California farmworkers; public radio and tv producer, transpersonal counselor; whole systems consultant; industrial ecology innovator; and poet.

As industrial ecology expert I advised eco-industrial park developments in Northern California, New York, Puerto Rico, Texas, Maryland, West Virginia, and Wisconsin and overseas in South Africa, China, South Korea, Thailand, the Philippines, Sri Lanka and Vietnam.

I was lead author on many articles and publications including:

Discovering Industrial Ecology: an executive briefing and sourcebook (1997). Prepared for U.S. EPA Futures Group under a cooperative agreement with Pacific National Northwest Laboratory.

Eco-Industrial Handbook for Asian Developing Countries (2001). Prepared for the Environment Department, Asian Development Bank. Also available in a Korean edition, published by the National Cleaner Production Center.

Pathways toward a Sustainable Northwoods: Resource Flow Management, Forest and Landscape Renewal, A Wisconsin Sustainable Community Business Park.

My documentary photos have been displayed in several major exhibitions at San Francisco's deYoung Museum, UC Berkeley's School of Journalism Gallery, the Fresno Art Museum, and UC Merced's Library.

My images appear in two PBS documentaries: *The Fight in the Fields, Cesar Chavez and the Farmworkers' Struggle* and *Adios Amor, the story of Maria Moreno*, a charismatic farm worker organizer (PBS broadcast in Spring 2019).

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