



“New Traditions and Indigenous Mythology” – A Conversation with Dr. Jeff Hart and Willi Paul (+PDF). Presented by Planetshifter.com Media

First, we learn to create and share customs and traditions from family and key institutions. The supportive idea is that we practice to raise the flag or pick apples with the Scout troop in the Fall. We can develop and practice new values with in the Chaos Era. **New traditions can lead to new mythology.**

Resilience is now LinkedIn jargon but is a critical community building glue and plays a role in each transition between the fives sequences (Values > Customs > Initiations > Traditions > New Mythology).

How does **Transition** create [new holidays and celebrations](#)?

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Foundation Article for Conversation: “Examining the Sharing Vision in the Transition Movement” – Values > Customs > Initiations > Traditions > New Mythology (“the Sequence”). By Willi Paul, Planetshifter.com Media

Key Issues –

[1.] We need new symbols now, called artifacts in the Myth Lab. New symbols as catalysts of change- esp. for children. Sharing by humans is connected to a deep care for Nature. Nature shares with us and we practice with each other.

[2.] The 5 levels in the Sequence are a social scaffold, supporting other integrations and empowerment.

[3.] Questions: Can new traditions cross national and religious boundaries in this bloody and fractious time?

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Defining the Sequence Terms –

A personal [value](#) is an individual's absolute or relative and ethical value, the assumption of which can be the basis for ethical action. A value system is a set of consistent values and measures. A principle value is a foundation upon which other values and measures of integrity are based.

A [Custom](#) is an action or way of behaving that is usual and traditional among the people in a particular group or place.

[Initiation](#) is a rite of passage marking entrance or acceptance into a group or society. It could also be a formal admission to adulthood in a community or one of its formal components. In an extended sense it can also signify a transformation in which the initiate is 'reborn' into a new role.

A [tradition](#) is a belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past. A number of factors can exacerbate the loss of tradition, including industrialization, globalization, and the assimilation or marginalization of specific cultural groups.

[New Mythology](#) – as proposed by Willi Paul.

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Examining the Sharing Vision from the Tradition Movement -

Values > Customs > Initiations > Traditions > New Mythology + Symbols

New Personal & Family Sharing Values

Love Nature; Build community; resilience; Permaculture: Earth Care, People Care, Share the Excess

Symbols: Blueberry patch; Planet Earth; Saving ground water

New Local Sharing Customs (Routines)

Reuse / recycle; community exchanges; backyard gardens; bake sales, second hand clothes

Symbols: Good Will Store logo; Tables of free stuff

New Sharing Initiations (Passages)

Learning Quaker ways; Boycotts and protests; Permaculture: Building a Community Food Forest; Annual garage cleaning, Community water saving campaigns; Neighborhood Resilience Courses

Symbols: Occupy logo; Permaculture logo; Soil

New Global Traditions Sharing (Celebrations)

Sharing Expos; Opening / closing summer cabin; Christmas Tree cutting and decorating; Earth Day; Gay Pride Parade; Transition: [Localization](#); World Music Day

Symbols: Tumble Weeds & Soil blowing away; Empty water reservoirs

New Sharing Myths (Universal Stories / Lessons)

"[The Permaculture Potluck Café](#)"; "[Our Revolution Starts Here](#)" – [Little Free Library Network](#)

Symbols: Community meal; Harvest gathering; Donation box

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Conversation with Jeff and Willi

Dr. Hart: Willi, Thank for this nice compilation of thoughts. I have continually read and listened to passages from videos of Jung and from his writings, where he has referred to nature, myths, and symbols - related to the stages of life, consciousness and unconsciousness.

My recent research has been looking at parallels between the thoughts of Jung and the thoughts of indigenous tribal people. Much has come from my readings, and much from my 20+ years of face-to-face relationships with North American Tribal people (First Nations, Isanti Sioux, Winnebago Hochunk, Umonhon, etc.).

Particularly my Santee and Omaha Tribal friends have shared much about their traditions, their symbols, their beliefs regarding spirit world, nature and mother earth, sun & moon, and much more. One of my significant findings has been their reference to "All my relatives" (translated from Umonhon /Omaha and Isanti Sioux/Santee languages). When they pray for all people, particularly the children, they pray "seven (7) generations in advance" (into the future, but a different view of what future is), and they pray to All My Relatives - all those who have come before me, which translates very near to Jung's "collective unconscious".

My closest tribal friends often talk about finding time to "go upon the hill", to keep in touch with all living things & nature, and spirit world, which they would equate to the unconscious and collective unconscious. Considering all these thoughts you have provided in this PlanetShifter magazine regarding myths, they are similar to why indigenous tribal people "go upon the hill".

So, all these things that have been mentioned in this "Examining the Sharing Vision in the Transition Movement" - reminded me of my thoughts that I have shared above. If we are going to follow in this Transition Movement, we need to also look to and include all indigenous people. There are many "secrets of the elders" - They know. Thanks for sharing Willi!

Willi: Hi Jeff - Thank you for your insights. Where is this "Hill" in Silicon Valley, inside my iPhone, in my heart? I wonder what it will take to start this walk?

Dr. Hart: Willi, I hear what you are saying.

Traditionally, "going up on the hill" would mean an individual would find a remote hill, mountain, or other high place, out where one would be in touch with nature, without any external material world interference. They would find a place to sit, for 3 days and nights, with very little food or drink, by themselves, allowing their mind to be open to the spirits, listening and cleansing their minds, getting back in touch with who they are inside, where they come from, allowing all their relatives, All My Relatives, who have come before to speak from spirit world and remind them of life and all that is good. There you go.

Willi: Do you think this meditation could spawn new myths?

Dr. Hart: Good question. New myths to some. Rediscovery of forgotten myths to others.

Renewing the myths that have always been known to elder indigenous people, indigenous cultures and archaic man - Some of which are rapidly disappearing due to the overpowering physical, material (corporate), and scientific world. (Reference: Jung's "Modern Man In Search Of A Soul", and "The Undiscovered Self".)

Willi: It sounds like you are saying, in fact, that there are [no new myths on Earth?](#) Tell me what you see here:

My 10 elements for producing new myths:

1. Para-normal
2. Universal struggle / message
3. Journey, Initiation, Hero / Community
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision

9. Future-based

10. Permaculture and Transition

Do the indigenous people have the same understanding and utility of archetypes as I do?

See: "[Permaculture, Carl Jung and the New Archetypes](#)" (+ PDF) by Willi Paul, New Global Mythology Group @ Depth Psychology Alliance

Dr. Hart: Briefly, regarding the myths question, I agree with what you have written and it makes sense given the current "state of the world/state of modern man."

"Time", the existence of it in the physical & collective consciousness, does not exist as we, in the physical, know it. One has to decide if they believe this, or not, or if they simply know this. Your concentric circles, with collective consciousness/unconsciousness, is very interesting. I am still thinking about this. I'll have to get back to you later.

I'm not sure I would say I found a "new" myth. I perhaps may have found an old myth with a new name and a story told in another way, sort of a theme and variations concept. Many themes are new to most individuals in the physical world - they are being discovered, or more accurately, rediscovered as a new interpretation of a myth that has always been in the unconscious (or spirit world). In the unconscious, the other side, or spirit world, past/present/future do not exist separately - it just all is.

Many indigenous Tribal people talk about animal spirits. Many individual names may have archetypal reference or attachment. I have a name that was given to me which primarily references an eagle and its characteristics - somewhat archetypal.

I think your work and research with symbols and symbolism is extremely important, just as symbols, instruments (the feather, sage, etc.) and rituals are important to indigenous tribal people.

Finally, I have more of a difficulty now, than I did in my younger years, identifying something as old or new. Just as I believe there is really no such thing as a good or bad experience - it's just an experience from which we need to learn something. Our development is a result of this learning. Symbols and rituals may appear (physically) different but have similar meaning, depending on the individual, the culture, a point in time, an environment, or whatever.

And I believe, as my tribal elder friends have told me, some of those (older) symbols and beliefs have been forgotten. A few say they are not forgotten, they are still there - they may appear to us differently, or it could be that we can't see them because our eyes have been clouded by (the white man) the other beliefs and cultures that have been forced upon us.

So, perhaps we do need to go upon the hill, just far enough above the clouds that are blocking our sight, our minds, and find that which appears to be new, which is old and was found again - that which has always been there, waiting for us as individuals to find again, when we are ready.

I think what you are doing with archetypes, myths and symbols is on the right track to helping people rediscover that which has always been there for anyone to see and know. I don't believe it really makes much difference if an individual finds a new myth or an old myth. The importance is that the myth is utilized to help the individual turn inward, to look into the myth, to discover what is there to help the individual grow and develop, to discover themselves, who they are inside. And, to go up on the hill every now and then, to keep the myth alive.

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'[Rituals and taboos](#) play an important role in human lives and help reinforce norms, behaviors, relationships and also in ... rites of passage, holidays, political rituals, and even daily actions that can be redirected from moments that stimulate

consumption to those that reconnect people with the planet and remind them of their dependence on Earth for continued well-being.'

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Dr. Jeff Hart's Bio - 40 years of experience teaching and coaching self-awareness, personal/team development, leadership skills, and building relationships. Dr. Hart is an MBTI Master Practitioner, certified to purchase, administer and interpret MBTI Steps I-II-III. Dr. Hart's research includes indigenous tribal populations and building self-awareness using Type, MBTI, and EBW. Recent research is in process, exploring and discovering significant parallels between thoughts of Jung, Indigenous people and Tribal elders related to stages of life development, development of psychological type, learned emotions & behaviors, and awareness of consciousness & unconsciousness.

Education

Bachelors & Master's in Education, 1973/1979, University of Nebraska-Lincoln (UNL)
Ed.D., Human Sciences with an emphasis in Leadership Studies, 2004, UNL

Professional Work

- University of Nebraska-Lincoln Extension Faculty Educator, 1999-present.
- Nebraska State and Federal Juvenile Justice Specialist and Government to Government Tribal Liaison, 1992-1999.
- Nebraska Dept. of Labor and Job Training Counselor and certified TPI (The Pacific Institute) trainer, 1988-1992.
- Public school education, as a teacher at all grade levels, 1973-1988.

Willi Paul's Bio -

Willi is active in the sustainability, permaculture, transition, sacred Nature, new alchemy and mythology space since the launch of PlanetShifter.com Magazine on EarthDay 2009. Willi's network now includes multiple blog sites and numerous list serves with a global presence.

SF. Mr. Paul has released 23 eBooks, 2306 + posts on PlanetShifter.com Magazine, and over 350 interviews with global leaders. He has created 71 New Myths to date and has been interviewed over 30 times in blogs and journals. Please see his cutting-edge article at the Joseph Campbell Foundation and his pioneering videos on YouTube.

In 1996 Mr. Paul was instrumental in the emerging online community space in his Master's Thesis: "The Electronic Charrette." He volunteered for many small town re-designs with the Minnesota Design Team. Willi earned his permaculture design certification in August 2011 at the Urban Permaculture Institute.

Willi's current focus includes the integration of permaculture, mythology and the Transition Movement and the Myth Lab – a technique that Willi is testing in his Mythic Roundtable series.

Mr. Paul's eGroups -

[Depth Psychology Alliance - New Global Mythology Group Founder](#)
[LinkedIn - New Mythology, Permaculture and Transition Group Founder](#)
[G+ Permaculture Age Group Founder](#)

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