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First Voice: You often say that it is essential for a child to get itself located in space and time. I think what we mean by that is to provide the child with a sense of its identity in terms of where it came from, how it got here, what is the situation it must cope with and some help in how to cope with it. I would like to hear you go into this. How do you get somebody located?

Second Voice; Well, that's quite a question. It takes a bit of hubris to lay out guidance on what to teach children, but I have to say how I think about it and you can make your own judgement about whether what I say makes any sense. We take on a set of values and assumptions as we grow up. And then we find out that those values and assumptions fail in very important ways, when we get out into the "real" world, to provide a working critique for behavior or for making moral judgements about the society. Someone named Thomas Kuhn wrote a very important book more than twenty years ago, called *The Structure of Scientific Revolutions*. It established a way of understanding how worldviews in science change. When a prevailing way of understanding the world fails to explain adequately important aspects of reality it is time for a change. A new worldview has to be discovered, one that does give a satisfactory explanation. When Newtonian physics was found incapable of explaining space and time and particle behavior, the physics of relativity and quantum mechanics replaced it. Newtonian physics was not invalidated; it was simply relegated to the sphere of special cases where it continues to make necessary contributions to science. But from the time that Einstein found that time and space had a close relationship, scientists lived in a different world. But, I think, not only scientists were changed. Everyone else understood the world better. Isn't it interesting that our subject is the same as Einstein's; space and time.

The rest of human society has a problem very similar to that of Kuhn's scientist. The prevailing worldview, which attends only to the needs of the human population, adheres to a belief that a particular version of growth and progress are desirable and necessary, that material acquisition is a key to happiness, that human needs and wants, no matter how trivial take precedence over the rights of all other creatures and all the natural world. The fact that this view sponsors a behavior which results in the destruction of the very foundations of life is now reaching the consciousness of a rapidly growing part of the population. And this is the condition that calls out for new explanations of how the human ought to inhabit the earth. It calls for new criteria for what is good and bad; it calls for a worldview centered on the requirement that the whole of the life process prosper. Human welfare has to be achieved within the context of a healthy natural world. The motto of the new paradigm might be, "The human journey is an aspect of the earth journey and subject to it."

First Voice: Back to space and time - Remember!

Second Voice: I haven't forgotten. One needs to know that we occupy a place, a space. That space is an integral element of our identity. It has a sacred dimension and must be respected and cared for, honored. So I like to see the child be aware of its connection to this bit of space where it is; to discover how this place relates to all the other places in the universe, who its inhabitants are; how we all got here; how we relate to each other, all kinds of things like that. Space is such a fascinating concept and such a fascinating reality. After one looks at space in terms of habitat and locality perhaps he or she could turn to the contemplation of the hugeness of space and then to the tinyness of it. One might wonder whether it has limits and have to think about such things as mystery and ultimate mystery and might find a pathway to the divine. Space holds all the diversity of things, makes room for differentness (Thomas spends a lot of time talking about differentiation as a primary principle of the universe) and the study of space leads one to appreciate the wonderful fact that the universe is not a smudge of sameness, but a fairyland of variety. I could go on for a long time but maybe this is enough for you to get the idea. You have to know something about space in order to get yourself in perspective.

But time may be of even more interest and more importance. For it is time which holds history and it's history that provides lessons that make us able to critique the human condition and the condition of everything else. Time is the medium we work in and time has a property that amazes and baffles everybody. Every event is unique and non-repeatable. One's place in the flow of time is fixed. You exist over a range of a few years. That period is placed at the end of a fifteen billion year period over which there has evolved the present condition. Thomas divides history into four periods: the tribal-shamanic period, the age of the rise of the great religions, the industrial/technological age which now merges into the ecological age. We are at the end of one age and the beginning of another. What the child might learn is the story of the preceding ages, taught in the context of the life process as a whole, human history mixed in with geological and animal and plant history - the history of the rivers and the mountains. A book called *Changes in the Land* came out a few years ago. It traced the history of changes that occurred in the New England landscape after the Europeans arrived there. This book might initiate a genre. As we become more life - centered and time- centered our attention will focus more and more on what we have done to the land.

An aspect of time I would like to stress is our present location, at the beginning of the ecological age, and the necessity to speed up the transition. The revolution in the way we think about the world and ourselves is under way but it can not come on too fast if we are to pass on a liveable earth to those who succeed us, both human and plant and animal. I have talked often about the need to move into an economics of minimum production rather than maximum production. That gives an idea of the magnitude of our problem. If only the children could get the new ideas with their mother's milk.

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