I Can See Clearly Now
An Interview with Dr. Wayne W. Dyer

Dr. Wayne W. Dyer: That was a fascinating experience. June 26, 2012 I said to my family, “I’m done writing now for a while.” I’ve got a couple of years, you know, I’ve just published a new book, Wishes Fulfilled, did my 10th Public Television special, and I said “I just feel so great, I can now relax” and so on. And on June the 27th, the next day, I sat down and started writing.

But it’s really not a memoir. It’s a look at all of the significant things and the people and the events and the circumstances that all showed up at a particular time, and then you look back on it and you say, “Oh, my God, that fits into this pattern.”

Reid Tracy: What has writing this book been able to give you in terms of an understanding about events in your life, and what can it teach others in terms of their own lives and what they might be going through?

Dr. Wayne W. Dyer: Do you ever play checkers? Well, your whole life is like a checkerboard and there’s a sense that you get, especially looking back on it, that you begin to realize and gain awareness that there’s

“Everything is possible.” – Dr. Wayne W. Dyer

Reid Tracy: Your new book I Can See Clearly Now is coming out February 2014, and it’s different from your other books in that it tells a lot more of your personal story. How did this book come about?

Reid Tracy, CEO of Hay House, talks to veteran motivational speaker and author Dr. Wayne W. Dyer in this adaptation of their Hay House World Summit interview last March.

See D Y E R on page 13

Dear EarthTalk: I heard that my food choices can affect the use and therefore availability of fresh water around the world. How so?

– Denise Beck, Washington, DC

Our food choices and the availability of fresh water are inextricably linked. The crux of the problem is that human population numbers keep growing – we recently topped seven billion people worldwide – yet the amount of fresh water available remains finite. And growing food and raising livestock to feed increasing numbers of humans takes a great deal of water. Worldwide, some 70 percent of fresh water is used for agriculture. The United Nations Food and Agriculture Organization (FAO) estimates that, by 2050, two-thirds of the people on the planet will lack clean water to meet even basic needs.

See E A R T H T A L K on page 16
Mark your calendars for a new kind of solstice celebration – new to Winnipegers, at least – and set your sights on a spiritual trek to Peru. This December 21, an Amauta (Andean master of the Inca spiritual and cultural tradition) will lead those brave enough to come out early (7 AM) on a cold winter morning in an Inca winter solstice ceremony.

The ceremony – called Capac Raymi – will take place at The Sanctuary in the St. Norbert Arts Centre. It will be performed by Amauta Anta Orku (Ivan Sotelo Celestino), an indigenous Inca from Peru in the original Quechua language, with an English translation. Amauta Anta Orku's Winnipeg-born wife; Teena Timm will help coordinate the event.

According to Inca teachings, we have entered the 10th Pachakuti, or Time of Great Change. This is a new era for humanity and for the universe as a whole.

The Solstice Celebration will be a way for Amauta Anta Orku to share Inca knowledge and engage everyone to receive the first rays of the sun and elevate the energy of their hearts. Amauta Anta Orku asks participants in the Capac Raymi to bring offerings of natural items (stones, shells, seeds, natural fabrics, fresh or dried flowers) or natural medicines such as tobacco, sage, sweetgrass or cedar. Hand drums and rattles are welcome. The ceremony will be followed by an Andean potluck breakfast, or Mirk’apa. Please bring wholesome, simple foods like bread, muffins, nuts, seeds or fruit. The ceremony is free, but donations are welcome.

If the Capac Raymi whets your appetite for Inca spirituality, Amauta Anta Orku and Teena invite you to join them in Peru for more ceremony. On March 10, 2014, they will host a two-week Sacred Inca Spiritual Journey to some of the most revered Inca sanctuaries and temples, like Machu Picchu and Chavin de Huantar. Amauta Anta Orku and other Masters from the Ancash Region of Peru want to share their Inca knowledge through a journey rich in Inca ceremony where you can connect with the great energy centres of the Andes Mountains. The highlights of the trip will include a Full Moon Ceremony in the Templo de la Luna (Cusco), a Grand Equinox Ceremony at Machu Picchu, and the opportunity to participate in sacred Ayahuasca and Huachuma (medicine plant) ceremonies.

Visit www.chakarunachakinan.webs.com, phone (204) 897-6677 or email chakaruna.chakinan@gmail.com for more information about the Capac Raymi Solstice Ceremony and the trip to Peru.

Anna Olson

Machu Picchu – a destination on the Sacred Inca Spiritual Journey.
This October, Environment Canada released its annual Emissions Trends report, projecting the path of Canada’s climate-warming greenhouse gas emissions. The Pembina Institute’s P.J. Partington looks at what the report says and why it matters. 

(Originally published on October 29 on the PI blog.)

**What is Emissions Trends and why is it important?**

Canada’s Emissions Trends is an indispensable report from Environment Canada and a welcome example of government transparency. Carefully put together by a top-notch team of analysts, the report lays out Environment Canada’s best guess about the future path of Canada’s greenhouse gas emissions under current policy. It tells us where our emissions are headed in each sector and in each province, as well as nationally, and allows us to compare this to a hypothetical scenario in which no action was taken.

Credible, timely and publicly accessible emissions projections like this are essential to creating a shared basis for constructive policy discussions about energy and greenhouse gas emissions in Canada. Working from a common set of facts helps focus debates on the important stuff, like our country’s energy future, rather than on whose numbers are more credible.

Projections like this allow analysts to compare expected performance against the commitments Canada has made. The Harper government has promised to reduce the harmful emissions that are driving climate change – and if this is not happening we need to understand why.

**What are the key findings of this year’s report?**

The main message is very clear: Canada’s emissions are headed in the wrong direction. They are headed up, not down, and by the end of this decade are projected to be 20 per cent higher than the level to which Canada has committed. Last year’s report also warned of this yawning gap – a gap much bigger than the emissions from every power plant in the country, put together.

And this year’s edition shows that Ottawa has done nothing over the past year to change this trajectory: there is not a single new policy on the list of federal initiatives to reduce emissions in Canada. So it’s little surprise that the country is no closer to reaching its emissions target.

Projected GHG emissions for Canada and the United States

Solid lines show projected GHG emissions in Canada and the U.S. under current policy, relative to the 2005 level. The shaded area reflects projected U.S. emissions with implementation of the President’s Climate Action Plan. Excludes land-use, land-use change and forestry (LULUCF) emissions. Data from U.S. Department of State and Environment Canada.

The central conclusion of this year’s report is inescapable: without a serious ramp up of effort from our government, Canada is headed for another major broken promise on climate change. This is bad news for a lot of reasons, not least for our credibility.

We share the same emissions reduction commitment as the United States. Thanks to the climate policies President Obama has put in place, and the additional ones he has committed to adopting, U.S. government projections can now assert that they are on track to meet their target. We cannot. Each day that Canada lacks a credible plan to meet our commitments, our claims to climate leadership and responsible resource development ring increasingly hollow.

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Nostalgia for a Time That Never Was
The Philosophy & Spirituality of Steampunk

By DARA FOGEL, PH.D.

Goggles & Top Hats & Gears! Oh My!!

Steampunk is suddenly everywhere you look, from movies such as “Oz the Great and Powerful” to television show such as SyFy’s popular series “Warehouse 13” to the local Steampunk events sprouting up in your hometown. But what is Steampunk, exactly?

That’s not such an easy question to answer. It has variously been called a literary sub-genre of science fiction, a DIY aesthetic subculture or even a socio-political anti-consumerist movement bent on re-inventing post-modern culture. In truth, it is all three and more.

Steampunk is definitely its own aesthetic, with its own distinctive standards of beauty and value. It is the marriage of Victorian-era focus on manners, beauty and form with technology, given a fantastical twist of functionality and craftsmanship. It seeks to reconcile the current industrial sensibility with optimism, romance and imagination, something notably lacking from post-modern design.

It has sometimes been harshly criticized as banal, unrealistic and escapist for this, but I feel this is a superficial judgment. For underneath the surface, there lurks a depth of meaning and longing.

Steampunk represents the melancholy strain of the path not taken. Adherents seek to explore a realm of being in which many of our culture’s choices were made differently, resulting in a world view askew to the one we are normally accustomed to. It reflects a longing for a more simple and noble time of ideals and ingenuity. But if we probe even deeper, it reflects a growing dissatisfaction with and a rejection of our own culture’s choices and trajectory.

Indeed, the growing interest in cosplay (or “costume play”), whether Steampunk, Medieval-Renaissance, Civil War, Star Trek, Star Wars or what-have-you, is a sign that many feel the need to reboot the focus and intentions of our society. In the post-modern era, we have a reductionist view, in which all is brought down to the bottom line. Almost everything is reduced to its monetary value.

But in the Steampunk worldview, money and power are not the sole motivating factors. Things that post-modernism has no room for, such as honour, beauty and concern for the environment, have found a comfortable and thriving home in the philosophy of Steampunk.

The Birth of Steampunk

The origins of Steampunk have their roots in the 19th century, with such authors as Jules Verne, H.G. Wells and Mary Shelley, each of whom described fantastic technologies from a time before mass production.
STEAMPUNK in Books

- *Infernal Devices* by K.W. Jeters
- *The Difference Engine*, by William Gibson & Bruce Sterling
- *The Anubis Gate* by Tim Powers
- *Lord Kelvin’s Machine* by James Blaylock
- *Boneshaker* by Cherie Priest
- *The Iron Duke* by Meljean Brook

See Wikipedia for a more comprehensive list of Steampunk books.

STEAMPUNK in Film

- “Time After Time” (1979)
- “Brazil” (1985)
- “Wild Wild West” (1999)
- “Steamboy” (2004)
- “Stardust” (2007)
- “Sherlock Holmes” (2009)
- “Oz the Great and Powerful” (2012)

STEAMPUNK in Television

- “Doctor Who” (1963 - present)
- “Reise” (2009)
- “Warehouse 13” (2011 - present)
- “Avatar: the Legend of Korra” (2012 – present)

Give Me Steam: How You Feel Can Make It Real

Devotees of Steampunk are attracted by the opportunity to express themselves freely and creatively, without the limitations of most disciplines. Because Steampunk mostly defies definition, it is open and inclusive to all. Unlike historically-based subcultures, such as renaissance and medieval fairs and organizations, Steampunk transcends time, as it intends to create a new past, rather than to re-create an old one. In this regard, the only limits are those imposed by your imagination.

The radical inclusiveness of the Steampunk movement provides a community for everyone from whole families, to the would-be mad scientist, to the creative artist and craftsman, as well as for all those nerdy weirdos who never had a date for the prom in high school. As such, Steampunk has become a haven for GLBT, engineers, artists and craftsmen of every stripe, professional or not. Steampunk has also attracted large numbers of former goths. A popular saying goes: “Steampunk happens when Goth discovers the color brown.”

See STEAMPUNK on page 8

Local Steampunk afficionado Athena Kovacs made the contents of everyone’s home practically identical. This type of story came back into favour in spurts and drops from the 1960s on. It became established as a subgenre only in the late 1980s with the coinage of the name “Steampunk” by author K.W. Jeter. “Steam” refers to the era prior to the widespread use of the internal combustion engine; and “Punk” implies a certain irreverence for the traditional, mainstream social conventions.

But Steampunk did not spark into a fully-fledged DIY aesthetic movement until it went to the Burning Man Festival, in Black Rock City, Nevada. There, a group of intrepid burners created a theme camp, complete with art, mutant vehicles, costumes and living accommodations, for the festival based on their favourite form of fiction. Steampunk then became infused with the ethos of the festival, including a disdain for consumerist culture, as well as a love of art, dressing up, a rugged self-reliance and radical inclusiveness. It was at Burning Man that goggles became ubiquitous, as the Black Rock Playa is untenable without serious eye protection during the frequent dust storms. Steampunk soon became a popular theme at festivals and is now spilling into mainstream consciousness.

(See Sidebar, “Ten Principles of Burning Man,” on page 8.)
By GEORGE DVORSKY, io9.com

Political scientists and science fiction writers alike have long been taken with the idea that humans would one day form a global government. Yet few of us take this prospect very seriously, often dismissing it as an outright impossibility or very far off in the future. Given the rapid pace of globalization, however, it would seem that humanity is inexorably headed in this direction.

So how long will it take us to build a world government? We talked to an expert to find out.

Sociologist James Hughes from Trinity College in Connecticut is an ardent supporter of global government. He feels that it’s an idea whose time has come.

“We need world government for the same reason that we need government in general,” he told us. “There are a number of things – what we can agree are collective goods – that individuals, markets, voluntary organizations, and local governments aren’t able to produce – and which can only be provided through the collective action of states.”

Hughes, whose thinking was significantly influenced by the Star Trekian vision of a global-scale liberal democracy, argues that there a number of things influenced by the Star Trekian vision of a global-scale liberal democracy, argues that there a number of things that only a world government is capable of doing – like ending nuclear proliferation, ensuring global security, intervening to end genocide, and ensuring scale liberal democracy, argues that there a number of things – what we can agree to provide – and which can only be provided through the collective action of states.

The ancient Greeks and Romans prophesied of a single common political authority for all of humanity, as did many philosophers of the European Enlightenment, especially Immanuel Kant.

More recently, the urge has manifest in the form of international organizations like the League of Nations, which later re-emerged as the United Nations – efforts that were seen as a way to bind the international community together and prevent wars from occurring.

But today, cynicism rules. The great powers, countries like the United States, Russia, and China, feel they have the most to lose by deferring to a higher, more global-scale authority. It’s for this and other reasons that the UN has been completely undermined.

But as Hughes points out, the thrust of history certainly points to the achievement of a world government. Citing the work of Robert Wright and Steven Pinker, Hughes argues that our units of government are increasingly expanding to cover larger numbers of people and larger territories – a trend that has encouraged the flourishing of commerce and the suppression of violence.

A quick survey shows that the world is undergoing a kind of political consolidation. In addition to cultural and economic globalization, human societies are also bringing their political entities together. Various regions of the world have already undergone successful unions, the most prominent being China. The United States has already done it, but it took a hundred years and a civil war that killed two percent of its citizens.

And of course, there’s Europe. It’s currently undergoing a well-earned and peaceful political unification process. But like Americans, Europeans didn’t take the easy path. The two World Wars of the twentieth century are often seen as a part of the same overarching conflict – a European civil war in which various colonial, political, and ideological interests fought to force the direction of the consolidation process.

“The process is messy and fitful, but inexorable,” says Hughes. “Every time Europe seems ready to unravel, the logic of a tighter union pushes them forward – as it did just last week into the new European banking union agreements.”

But as Hughes notes, the problems Europe faces in convincing states to give up sovereignty to transnational authorities are precisely the same problems that are faced at the global level – but with a hundred times the difficulty.

“That is if this century doesn’t create new economic, cultural and communication forces for political globalization, and then new catastrophic threats to make the need for global governance inescapable, which it is very likely to
The end of isolationism

As Hughes is quick to point out, the threat of being shunned and outcast by the larger international community is a powerful motivator for a country to adopt more beneficent policies.

"This has provided an ecological advantage to larger governments and federal structures so that holdouts like Burma eventually give up their isolation," he says. "The irony of the process is that the creation of federal transnational structures supports the political independence of local groups."

Without the political pressure and direct military intervention of NATO, the European Union, and the United Nations, says Hughes, we would have never realized an independent Kosovo, South Sudan, or East Timor. Moreover, he argues, if Turks weren't anxious to remain on good terms with Europe and other international actors, they would likely be far more receptive to the Kurds – and the same is probably true vis-à-vis Israelis and Palestinians, and other conflicts.

"Transnational governance already puts pressure on the nation-states that limit how much repression they can enact against minorities, but it is obviously inadequate when we are still powerless to help Tutsis, Tibetans, Chinese Muslims, or Chechens," says Hughes. "The stronger our transnational judiciaries, legislatures, and military and economic enforcement institutions, the more effectively we can protect minority rights."

Moreover, the withering away of the sovereign nation-state could be seen as a good thing. As Kenneth Waltz noted in his seminal 1959 book, , the nation-state could be seen as a good thing. As he notes, "The stronger our transnational judiciaries, legislatures, and military and economic enforcement of world law gets, the more effectively we can protect minority rights."

Moreover, the withering away of the sovereign nation-state could be seen as a good thing. As Kenneth Waltz noted in his seminal 1959 book, , the ongoing presence of the traditional nation-state will only continue to heighten the possibility of armed conflict.

Hughes agrees. He sees political globalization as a developmental path that will eventually limit government powers.

"As George Orwell graphically depicted in 1984, the endless pitting of nation-states against one another is the most powerful rationale for the power of oppressive government," he told us.
STEAMPUNK continued from page 5

Steampunk feeds a very human longing for connection and beauty. So much of modern technology is pragmatic, with no frills, cost often being the determining design factor. Steampunk eschews this view in conscious backlash against corporatism and mass production. It embraces humanistic values over pure utilitarianism by emphasizing creativity and skill over cheap factory-produced goods. Out of this comes a concern for workers' rights and the preservation of locally produced goods and services – another value-infusion from Burning Man.

Yet one more important Burning Man principle, Re-use/Re-purpose/Recycle, has become foundational for Steampunk, as part of the aesthetic is to re-purpose old stuff, rather than to purchase mass produced consumer goods. Junk is turned into Objects d’Art, instead of going to the landfill.

This concern for the environment has inspired the grand experiment of the Greyshade Estate, in which a family of four bought a house on the outskirts of San Diego and have been endeavoring to practice a Steampunk, DIY, Permaculture, self-sustaining lifestyle since 2010. There are many attractive features to Steampunk, beside aesthetics, fun and escapism. In the next article in this series, we will look at the deeper philosophical roots of Steampunk, as well as delve into its dark side.

Dara Fogel has a PhD in Philosophy and a passion for the metaphysical. Download her free ebook at province-of-the-mind.com/downloads.html.

Keep an eye on www.aquarianonline.com for Parts 2 & 3.

Ten Principles of Burning Man

Burning Man Festival Founder Larry Harvey wrote the Ten Principles in 2004 as guidelines for the newly-formed Regionals Network. They were crafted not as a dictate of how people should be and act, but as a reflection of the community’s ethos and culture as it had organically developed since the event’s inception.

Radical Inclusion

Anyone may be a part of Burning Man. We welcome and respect the stranger. No prerequisites exist for participation in our community.

Gifting

Burning Man is devoted to acts of gift giving. The value of a gift is unconditional. Gifting does not contemplate a return or an exchange for something of equal value.

Decommodification

In order to preserve the spirit of gifting, our community seeks to create social environments that are unmediated by commercial sponsorships, transactions, or advertising. We stand ready to protect our culture from such exploitation. We resist the substitution of consumption for participatory experience.

Radical Self-reliance

Burning Man encourages the individual to discover, exercise and rely on his or her inner resources.

Radical Self-expression

Radical self-expression arises from the unique gifts of the individual. No one other than the individual or a collaborating group can determine its content. It is offered as a gift to others. In this spirit, the giver should respect the rights and liberties of the recipient.

Communal Effort

Our community values creative cooperation and collaboration. We strive to produce, promote and protect social networks, public spaces, works of art, and methods of communication that support such interaction.

Civic Responsibility

We value civil society. Community members who organize events should assume responsibility for public welfare and endeavor to communicate civic responsibilities to participants. They must also assume responsibility for conducting events in accordance with local, state and federal laws.

Leaving No Trace

Our community respects the environment. We are committed to leaving no physical trace of our activities wherever we gather. We clean up after ourselves and endeavor, whenever possible, to leave such places in a better state than when we found them.

Participation

Our community is committed to a radically participatory ethic. We believe that transformative change, whether in the individual or in society, can occur only through the medium of deeply personal participation. We achieve being through doing. Everyone is invited to work. Everyone is invited to play. We make the world real through actions that open the heart.

Immediacy

Immediate experience is, in many ways, the most important touchstone of value in our culture. We seek to overcome barriers that stand between us and a recognition of our inner selves, the reality of those around us, participation in society, and contact with a natural world exceeding human powers. No idea can substitute for this experience.

Reprinted from the Burning Man website: burningman.com/whatisburningman.

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Services held at 10:30 a.m., 1st and 3rd Sundays of the month (Closed July & August)

“Metaphysical Encounters” on Sunday December 15th, 2013 from 12:30-2:30pm. Card Readings, Tea Leaves, Clairvoyant Readings, Refreshments Provided

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New Online: “In Conversation With”

"In Conversation With" captures brief chats with members of the Aquarian Community who are at interesting points in their life journey. From the semi-famous to someone who might live next door, we want to find out how Spirit guides them, what things influence them, and share what they have learned as travellers on life's path.

In Conversation with Alison Armstrong

“Friends Facing the End of Life”

Held in her room at Jocelyn House Hospice, Winnipeg MB, on Aug. 30, 2013. Participating in the conversation: Alison Armstrong, Jacinthe Labbe, and Susan Hurrell. This article has been edited and condensed from the original conversation.

Susan Hurell: We have known Alison Armstrong since 1997, for the past 9 years, we have been privileged to share from the outside, Alison’s journey through breast cancer. In these last several months, we are on a different part of that journey.

Alison Armstrong: Yes we are

SH: I appreciate your willingness to chat about what it is like to be where you are. So, let’s talk about “where you are” – tell us about Jocelyn House.

AA: Jocelyn House is a hospice where people come at the end of their lives, living in a home setting. We live here. They don’t say that we come to die here, we come to live here, it just happens to be at the last chapter of our life.

SH: Your journey with breast cancer has lasted 9 years. You went through a period of remission, and then…

AA: Then it came back. It re-appeared in my lymphatic system, then in my bones, and is now spreading through other organs. Remission is no longer possible in my eyes.

SH: You did chemo, and radiation…

AA: And lots of surgeries. I ran the whole gamut of what they say is possible for western medicine, and did some eastern medicine, did some metaphysical medicine.

SH: because you are a woman of faith.

AA: I am. I know and I absolutely believe in the oneness of the Spirit, the Great Spirit, God, whatever you want to call it. I am choosing at this point to take the western medicine side. I am choosing at this point to go home.

SH: and for you, home is…

AA: Outside of the physical body. Some people call it heaven, some call it purgatory, some people call it hell. I believe that heaven and hell are right here on earth; I’ve been to both already several times I think. It’s just home – it’s where Spirit lives – it is where we are all one. It’s a divine place and I’m looking forward to going back there, to getting out of this physical body and out of this pain.

SH: On this journey, what has been your biggest learning? I think in life we go through learning, learning curves, learning opportunities. Certainly you are on the K2 face of Everest learning opportunity. What has this journey been like for you on the inside?

AA: I think that the biggest thing I have learned from this is that I can have whatever I want to have, that I can do whatever I choose to do. I didn’t consciously choose enough of the healing soon enough.

SH: What does that mean?

AA: To consciously choose – how do I express this – to know, to absolutely know the oneness with God, Great Spirit, Creator, whatever you want to call it, to know that Oneness. I know that I could continue to choose to continue this path in a perfectly healthy body. To know that I can manifest anything I want. And that I am consciously choosing to manifest “going home”. That I could, even at this stage, manifest wellness, though I don’t choose to. I’m tired.

SH: Is it tiredness as it relates to the physical body itself and the struggle that it would take?

AA: Yes – Smokey is the boss!

Not knowing much about horses I watched them closely each time I interacted with them. I noticed that the leader of the herd changed. I never knew of fighting amongst the herd for the alpha position so surmised that they worked out their leadership issues without being too forceful.

A large gray horse called Smokey was a long time leader of the herd. He clearly viewed Joan’s property as his. He and I locked horns one day. Joan piled the horse manure in the back area of the pasture. She had piles of manure that had decomposed down to dirt. I had a passion for gardening and created new gardens each year. Gardens needed manure. What a perfect solution for us both. Joan agreed to be the supplier of my garden needs.

To get to the manure piles involved going through a horse gate and then driving through the pasture and around the barn to the stockpile. In preparation for my entering the herd’s territory Joan walked me through the gate, the closure on the gate and into the area where the manure was kept. She suggested...

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The Pet Family Returns

Animal Intuitive, Camille of Blue Wolf Speaks returns to The Aquarian as an online columnist.

Yes – Smokey is the boss!

I lived in the country around Winnipeg for many years. On the next acreage was Joan, a woman who took pity on her city slicker neighbour and who became a friend and a source of knowledge about the care of a rural property.

Joan worked away from home during the day. She owned and boarded horses, having a herd of five. Our properties were separated by a bush line, and we created a walking path through the bush as a shortcut as we moved back and forth to visit or chat.

While Joan was at work, I would wander over to her place and call the herd to me. During the spring, summer and fall I would take the horses grass clippings from my lawn cuttings and apples from my trees. They soon learned to run to greet me for their treats.

Not knowing much about horses I watched them closely each time I interacted with them. I noticed that the leader of the herd changed. I never knew of any fighting amongst the herd for the alpha position so surmised that they worked out their leadership issues without being too forceful.

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What can we do?

When jurisdictions take strong action to curtail emissions they get results. The best example arguably comes from Ontario. Between 2005 and 2020, emissions from electricity in Canada are projected to fall by 39 million tonnes, the biggest decrease in any of Canada’s sectors. A lot of the credit for that decrease in emissions is due to provincial action like Ontario’s coal phase-out, which the province accompanied with support for clean energy and conservation.

Provinces like B.C., Ontario, Quebec and Nova Scotia are mustering significant effort to cut emissions and have seen their per-capita pollution fall. The emissions curve is also bending down in the transportation sector, where federal efficiency standards are expected to improve the fuel economy of new cars and trucks.

Projected change in GHG emissions by province, 2005-2020

So policies previously put in place by governments at both the provincial and federal level are making an impact. Emissions Trends estimates that Canada’s emissions are 128 Mt (megatonnes) lower now than they would be if the provinces and Ottawa hadn’t taken any action to date. That’s nothing to sneeze at.

But it’s also just a start. Despite these past actions, Canada’s emissions are still projected to increase over the remainder of this decade. Closing the gap to Canada’s 2020 target is still going to be a huge job, one that will require far stronger action from Ottawa and the provinces than we’ve seen to date, particularly over the last year.

Sectors that have not yet been regulated need to be addressed quickly. The oil and gas sector – a rapidly growing emissions source that accounts for nearly a quarter of Canada’s carbon pollution – still has no federal greenhouse gas constraints of any kind. Without new rules, oilsands emissions are projected to triple between 2005 and 2020, in the process wiping out all the reductions that all other sectors in the country are projected to make. By the end of the decade, oilsands emissions are expected to emit more greenhouse gas pollution than any province, save Ontario and Alberta.

This rapid and uncontrolled growth in future oilsands emissions is the biggest barrier to getting Canada’s emissions on a downward track.

Projected change in GHG emissions by sector, 2005-2020

TRENDING BAD continued from page 3

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Dr. Wayne W. Dyer: I realize I was this little kid that was just born into the situation that I was born into. But as I look back on all of these things and all of the books that have come out of it and the movies that we’ve done and the millions and millions of people who’ve been touched all over the world. I look back and I see that I was in some kind of training since I was a little boy.

It’s like these experiences are all gifts, and that’s how you have to look at. Every time I wrote (all 60 chapters in this book), I would finish a chapter and say, now I can see clearly why I had to go through all of these experiences; all the lessons that I had to learn. And basically, what I learned is, the biggest lesson of all, is that there is something moving the checkers around. There is something, and you connect to that and you allow it and anything can happen.

Reid Tracy: In this book, you talk about all of your experiences, including a section titled “I Can See Clearly Now” where you look back on those experiences and reflect on what you learned from them and what they meant in your life. What can you see clearly now?

Dr. Wayne W. Dyer: I think the key to this, at least what I’ve learned through writing I Can See Clearly Now, is when you’re doing that, when you forget about yourself, when you get your ego out of the picture, when your inner mantra isn’t “What’s in it for me? And how much more can I get?” and so on, when your inner mantra is, “How may I serve? What may I do for you?” and you practice living those ways, that’s when you attract this mystical guidance. I’ve been able to do that for almost everything in my life. That’s why I wrote the book, and that’s why I call it I Can See Clearly Now.

Reid Tracy: You talk a lot about the “unseen forces” that affected your life, and have written extensively about manifesting, attracting, and creating whatever it is you want in your own life. Can you tell us how to notice that and how to attract that?

Dr. Wayne W. Dyer: People talk about things happening and it being “unbelievable,” and it’s exactly the reverse. It’s really believable, but we are so conditioned to believe that these kinds of things are just coincidences, that they’re just things that show up arbitrarily in our lives, when the fact is that all of us have this kind of guidance available to us.

I think that if you want to be able to attract this kind of guidance into your life, you have to start with an awareness that all things are possible. I think the key to this, at least what I’ve learned through writing I Can See Clearly Now, is when you’re doing that, when you forget about yourself, when you get your ego out of the picture, when your inner mantra isn’t “What’s in it for me? And how much more can I get?” and so on, when your inner mantra is, “How may I serve? What may I do for you?” and you practice living those ways, that’s when you attract this mystical guidance. I have found that the more I get my ego out of the picture and the more I think about how can I serve other people instead of always thinking about me, the more these miracles show up.

I’ve been able to do that for almost everything in my life. That’s why I wrote the book, and that’s why I call it I Can See Clearly Now.

Reprinted with permission from Hay House
I was a month out of hospital, but still far from well.

The doctors had fixed my faulty heart, but fluid still leaked from my swollen legs through tiny breaks in my skin. Slowly and heavily, I moved around our apartment – a shopping buggy that my husband had reinforced with heavy wire was my personal walker.

Still, we were managing.

The Korean couple who owned the nearby convenience store brought us groceries, going out of their way to pick up items they didn’t normally stock. We ate “one-pot meals” off disposable plates with crackers and fruit for dessert. And my husband, despite being confined to a wheelchair, gave me whatever help and encouragement he could.

Medically, progress was being made, though not quickly enough as far as I was concerned. My swollen ankles were beginning to take shape, far as I was concerned. My swollen ankles were both a blessing and a bit of a curse. I was able to trundle to the trash can, though not quickly enough as he could.

But I was starting to wonder if I’d ever feel like my old self again.

The community nurses who came daily to change the dressings on my legs were both a blessing and a bit of an annoyance with their aggressive cheerfulness and insistence that I keep my legs elevated and “get out more.”

“At the same time?” I felt like asking. But I held my tongue. After all, they meant well...

Summer was officially three days away when I looked out onto our tiny balcony and noticed the large terra cotta pot still full of soil from an abortive attempt to grow tomatoes a few seasons before. That needs a fine plant in it, said a Voice that seemed to come from inside my head. Yes it does, I thought. But from where? All the garden centres and greenhouses were over five kilometres from my home. Besides, I had no idea what sort of botanical specimen to look for.

You will find something, said the Voice, and fell silent.

The next morning, having decided to buy a newspaper, I took the elevator downstairs and made my halting way to the box just around the corner. As I was putting my money in the coin slot, I glanced down the side street and noticed that every one of a half-dozen newly planted trees had a tiny companion – a bundle of bright green leaves resembling those of a geranium about 10 to 15 centimetres tall.

The very randomness of the plantings seemed to imply they were not part of any “beautification project,” but I took no chances. Late that night, with the full moon to guide me, I made my way down the side street armed with plastic bags, a large bottle of water, and an old metal spatula that had somehow avoided the recycle bin. I selected two different plants, splashed them with water and, using the spatula as a trowel, worked them free. During this whole time only one car went down the street, without stopping, and there were no passersby to ask what an old woman was doing out with her shopping buggy at that hour, digging around the city’s new trees.

Back in our apartment I paused only to refill my water bottle and have a short rest. Then, with the bags containing my bottle and my two trophies looped over my wrist, I opened the sliding living room windows and clambered over the sill.

I hauled myself along to the terra cotta pot and hunkered next to it, clearing the dead leaves and debris from the soil surface, then stirring up the packed soil itself with both hands. I scooped two deep holes and carefully lowered my plants into them, working the displaced soil back around them and thoroughly watering each. Then I pulled myself up, gathered my “trash” and crept back inside, a little out of breath but pleased with what I had accomplished.

The next morning, when I went out to check on my foundlings, I was crushed. They looked as limp as steamed spinach. Was the soil too hot?

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A danger of global repression?

There is, of course, a dark side to having a global government. There's the potential, for example, for a singular and all-powerful regime to take hold, one that could be brutal and oppressive – and with no other nation states to counter its actions. It's well known, for example, that the Nazis envisioned a global government, what the democracies correctly assessed as a threat to liberal values, democracy, freedom of thought – and the lives of millions (if not billions) of innocent people. As a result of the ensuing tragedy, some critics of global government warn that we shouldn't put all our eggs in one political basket. Having sovereign and politically disparate nation-states is a safeguard against the rise of a monolithic and all-encompassing regime.

But Hughes contends that political expansion has helped to suppress despotism and the defense of individual and minority rights – from the establishing of voting rights for black Americans to the European Court of Justice's decisions on reproductive and sexual minority rights.

"That was not, of course, the case with the Soviet Union, so the anxiety that a powerful United Nations full of undemocratic states would be an anti-democratic force in the world was entirely justified during the Cold War," he told io9. "While the spread of democracy has made a liberal democratic global federalism increasingly likely, progressives will nonetheless sometimes face issues where global policy would be reactionary, and local autonomy needs to be defended until the balance of forces change."

Indeed, should a global governance arise, it would be prudent to enshrine fundamental constitutional rights and freedoms to prevent an authoritarian or totalitarian catastrophe. And at the same time, charters should be implemented to guarantee the rights of minority groups.

Global government when?

It's obviously difficult to predict when a global government can be achieved given that there's no guarantee that it will ever happen. As noted, the great powers will be very reluctant to give up what they guarantee that it will ever happen. As noted, the great powers will be very reluctant to give up what they consider to be sovereignty rights. And in the case of the United States, the Constitution provides that the Congress shall have the authority to declare war.

"When Tennyson dreamed of a federation of the world, he called it a "parliament of man." A global parliament is also what today's world government visionaries propose. Recently, they've rallied behind a campaign to something approaching that vision in the form of a new body within the UN."

"Launched in 2007, as of this fall the Campaign for a United Nations Parliamentary Assembly has won the seal of approval of 373 NGOs, 867 sitting members of parliament (including many of our own), a former UN Secretary General (Boutros Boutros-Ghali), several former heads of state (including the Czech Republic's Václav Havel and our own Alex Adams) and thousands of world citizens, including such notables as Maude Barlow, George Monbiot, Roméo Dallaire, Youssou N'Dour and David Suzuki. "The Manifesto for a Global Democracy" signed by Noam Chomsky and others (see sidebar page 7) also calls for "a United Nations Parliamentary Assembly as the embryo of a future Global Parliament."

"What's the plan? Here's how the UNPA campaign describes it:"

A United Nations Parliamentary Assembly (UNPA) for the first time would give citizen representatives, not only states, a direct and influential role in global policy. The assembly would not replace existing UN bodies but would be an additional means to integrate parliamentarians more effectively into the shaping of globalization. Unlike current UN ambassadors, UNPA representatives would not be subject to the authority of national governments. These parliamentarians would be free to ask probing questions, raise sensitive issues, and table innovative proposals for consideration by the Security Council, the General Assembly, the Bretton Woods financial institutions and other UN bodies.

"At the highest levels of the United Nations, a UNPA could function as a world conscience and watchdog, and a catalyst for further reforms. Over time, the UNPA could evolve from a consultative body to a world parliament with genuine rights of information, participation and control."

"This October, the UNPA campaign organized its first "Global Week of Action for a World Parliament," with events around the world, including Winnipeg. A week later, the campaign got a high-level boost when the UN's Independent Expert on the promotion of a democratic and equitable international order called for a UN conference "to discuss promising initiatives such as the creation of a World Parliamentary Assembly and a World Court of Human Rights." At a press conference, the UN's distinguished expert, human rights scholar Alfred-Maurice de Zayas, said the existence of such an assembly is imperative if global decision-making is to be genuinely representative.

"The idea is to remedy democracy deficits by giving voice to global public opinion, including citizens in global decision-making through elected officials," de Zayas wrote in his official report to the General Assembly in August. "Global decisions would gain greater legitimacy through citizen input and involvement in an independent World Assembly with consultative functions, or in a United Nations Parliamentary Assembly representing people as well as States."

"De Zayas noted that the UNPA campaign director, Andreas Bummel, has "stressed that democratization of the international order should aim at promoting the dignity and worth of every person and the equality of all world citizens.""

"Could the world use an elected parliament? Visit unpcampaign.org and register your support if your vote is "aye."

A Parliament of Man

"When I dip into the future far as human eye could see; Saw the Vision of the world, and all the wonder that would be... Till the war-drum throbb'd no longer, and the battle-flags were furled In the Parliament of man, the Federation of the world." Alfred Tennyson, 1842

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According to the Vegetarian Resource Group, the livestock industry is the largest user of fresh water in the U.S. and in many other countries. The billions of livestock animals raised for food around the world each year consume substantial amounts of water directly. The industry also negatively impacts the replenishment of fresh water through the compaction of soil, the degradation of banks along watercourses, the clearing of forests to expand grazing and other factors.

An even larger issue is the water needed to grow the feed that livestock eat. Researchers for the 2006 FAO report Livestock’s Long Shadow report that 2,400 litres of water go into the production of one hamburger, while only 25 litres are needed to produce a potato. Likewise, a cheese pizza requires 1,200 litres of water – given the drinking, cleaning and feed needs of dairy cows – while a tomato pizza only needs 300.

Eliminating meat consumption would be a surefire way to save vast amounts of fresh water, and switching to a vegetarian or vegan diet is a surefire way to save vast amounts of fresh water, and switching to a vegetarian or vegan diet is one way an individual can make a big impact on water consumption.

“On average, a vegan, a person who eats no meat or dairy, indirectly consumes nearly 600 gallons of water per day less than a person who eats the average American diet,” reports Sandra Postel, director of the Global Water Policy Project and the lead water expert on the National Geographic Society’s Freshwater Initiative. But those loathe to giving up meat entirely should consider switching to only grass-fed beef. According to Postel, it takes some 5,300 litres of fresh water for every dollar’s worth of grain fed to a typical beef cow, while the water required to feed grass-fed cattle falls on the pasture from the sky, meaning it is free and does not deplete ground water reserves at all. “Not all burgers are created equal,” she says.

Postel adds that another way to cut down on one’s water footprint would be to give up or cut back on coffee: One cup takes some 55 gallons of water to make, with most of it used to grow the coffee beans.

Choosing organic food can also help keep an individual’s indirect water consumption in check. Organic farming techniques conserve water both by using less, increasing the water-holding capacity of soils and reducing erosion, as well as by not polluting nearby water bodies with run-off from synthetic chemical inputs.

Winter 2013

From the Heart
By ALAN COHEN

Get Santa to Deliver

M y Australian client Meg was tired of her corporate job and wished she could create a layoff with a generous severance package. So for fun she wrote herself a severance letter offering her desired package, printed it on company stationery, and signed it from the CEO. This was her idea of creating a treasure map toward her ideal scenario.

The next day Meg’s supervisor called her into his office and told her he had some disturbing news. Someone had written Meg a severance letter and signed it as if from the CEO, but the CEO knew nothing about it. The supervisor produced the letter in question – the very document Meg had written herself and printed on the office printer. Apparently she had “accidentally” printed two copies and left one in the office printer.

Two weeks later Meg got a real severance letter from the CEO, with the terms she had written herself. Christmas came early this year.

As children, we all delighted to believe in Santa Claus. What a thrill to sit on his lap, look into his twinkling eyes, and tell him exactly what we wanted, trusting he would deliver! Then some buzzkill elder brother or cynical teacher told us that Santa was just a guy the department store hired to don a disguise and sign for kicks as if from the CEO. There has never been a lack. There is always and will exist, or could exist, already exists. So even while you experience a lack of something in one reality, in another reality that lack has already been fulfilled. More precisely, in that reality, there has never been a lack. There is always and only fulfillment.

The key to manifestation is to go to the reality where fulfillment already exists even before you see the evidence in the realm of the five senses. This is the technique that makes all visionaries, inventors, and creators successful. The invention is already real to them in their mind or imagination, and they bring it to life. Meg’s self-created layoff letter is a clever example of asking from fulfillment. She went to the place she wanted to go to even before it showed up. Her sense of having what she wanted was stronger than not having what she wanted. She affirmed the solution rather than the problem.

Many people are familiar with the science fiction theme of parallel realities. But the principle is more science than fiction. There are an infinite number of realities occurring simultaneously. Jesus stated this in the language of his time: “In my Father’s house there are many mansions.” Anything that has existed, will exist, or could exist, already exists. Even while you experience a lack of something in one reality, in another reality that lack has already been fulfilled. More precisely, in that reality, there has never been a lack. There is always and only fulfillment.

The key to manifestation is to go to the reality where fulfillment already exists even before you see the evidence in the realm of the five senses. This is the technique that makes all visionaries, inventors, and creators successful. They are already real to them in their mind or imagination, and they bring it to life. The genius scientist Nikola Tesla recounted that the invention is already real to them in their mind or imagination, and they bring it to life. Even while you experience a lack of something in one reality, in another reality that lack has already been fulfilled. Although you may not have your own sphere of influence it is your destiny to touch. Mothers, waitresses, and van drivers sometimes bring more blessing and healing to the world in their own quiet ways than moguls who move lots of money and people around, but are devoid of happiness.

This holiday season you can get Santa to deliver. Sure, you can manifest stuff, but why not manifest the most valuable present of all: inner peace. When you are at peace with yourself, you bring healing to everyone you meet. Peace is not something you import from the outside. It is an inner state that you claim. Sort of like writing yourself a love letter from the universe and then discovering the CEO has already signed it.

Alan Cohen is the author of many popular inspirational books, including Enough Already: The Power of Radical Contentment. If you would like to become a professional life coach or incorporate life coaching skills in your career, Alan’s celebrated Life Coach Training program begins January 1, 2014. For more information about this program, Alan’s other books, free daily inspirational quotes, and his weekly radio show, visit www.alancohen.com, email info@alancohen.com, or phone (808) 572-0001.

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GIFT CERTIFICATES AVAILABLE
Bean Leaves, Bedbugs and Biomimicry

By DAVID SUZUKI

Scientists often come up with new discoveries, technologies or theories. But sometimes they rediscover what our ancestors already knew. A couple of recent findings show we have a lot to learn from our forebears – and nature – about bugs.

Modern methods of controlling pests have consisted mainly of poisoning them with chemicals. But that’s led to problems. Pesticides kill far more than the bugs they target, and pollute air, water and soil. As we learned with the widespread use of DDT to control agricultural pests and mosquitoes, chemicals can bioaccumulate, meaning molecules may concentrate hundreds of thousands of times up the food web – eventually reaching people.

As Rachel Carson wrote in her 1962 book *Silent Spring*, using DDT widely without knowing the full consequences was folly. She showed it was polluting water and killing wildlife, especially birds, and that it could cause cancer in humans. Her book launched the environmental movement but did little to change our overall strategy for dealing with bugs. Although DDT was banned worldwide for agricultural purposes in 2001, the chemical is still used to control insects that spread disease.

Recent research shows that widespread use of pesticides like DDT may have caused us to ignore or forget benign methods of pest control. Because the chemicals were so effective, infestations were reduced and there was little interest in non-toxic methods. But bugs evolve quickly and can become immune to pesticides. That’s true of bedbugs, the now ubiquitous critters that are showing up around the world in homes, hotels, schools, movie theatres – even libraries.

But a method used long ago provides an effective and non-toxic weapon against the pests, according to a U.S. study in the *Journal of the Royal Society Interface*. The authors looked into the once-common Eastern European practice of spreading bean leaves around a bed to control bedbugs. What they found was fascinating.

“During the night, bed bugs walking on the floor would accumulate on these bean leaves, which were collected and burned the following morning to exterminate the bed bugs. The entrapment of bed bugs by the bean leaves was attributed to the action of microscopic plant hairs (trichomes) on the leaf surfaces that would entangle the legs of the bed bugs,” the scientists, from the University of California, Irvine, and University of Kentucky, wrote.

They discovered that after bugs get caught up in the hooked plant hairs, they struggle to escape, and in the process vulnerable parts of their feet are pierced by the hooks, permanently trapping them. The research focuses on a way to replicate this. “This physical entrapment is a source of inspiration in the development of new and sustainable methods to control the burgeoning numbers of bed bugs,” the researchers wrote, adding that the method “would avoid the problem of pesticide resistance that has been documented extensively for this insect.”

Other research has literally dug up pest control methods that go back millennia. An international team of archeologists recently found evidence that people living in South Africa almost 80,000 years ago made bedding out of insect-repelling plants.

According to the journal *Science*, the research team found 15 different layers containing bedding made from compacted stems and leaves of sedges and rushes, dating between 77,000 and 38,000 years ago. One layer of leaves was identified as River Wild-quince, which contains “chemicals that are insecticidal, and would be suitable for repelling mosquitoes.” The archeologists also found evidence that people often burned the bedding after use, possibly to remove pests.

These are just two examples of what we can learn from our ancestors and from nature. Because natural systems tend toward balance, the fascinating field of biomimicry has developed to explore what nature can teach us. It’s aimed at finding “sustainable solutions by emulating nature’s time-tested patterns and strategies,” according to the Biomimicry Guild website. “The goal is to create products, processes, and policies – new ways of living – that are well-adapted to life on earth over the long haul.”

Maybe the truest sign of human intelligence is not to learn how we can shoehorn nature into our own agenda, but to see how we can better find our own place in nature.

Written with contributions from David Suzuki Foundation Communications Manager Ian Hanington. Learn more at www.davidsuzuki.org.
TRENDING BAD continued from page 12

Unfortunately, the federal government is currently not considering an economy-wide price on carbon, which would be a huge boost to climate action across Canada and a valuable complement to the rules they have enacted. But there's no reason at all why they couldn't be doing much more to develop strong sectoral regulations, reinvesting in smart programs to boost clean energy and energy efficiency, and working with provinces and municipalities on important priorities for sustainable transportation.

This year’s Emissions Trends paints a disappointing picture. But Canada’s government has the power to change it with ambitious and effective policy.

P. J. Partington is a technical and policy analyst with the Pembina Institute’s climate change program. Follow him on Twitter @PJPartington. Visit the Pembina Institute’s blog at pembina.org/blogs.

GOOD MEDICINE continued from page 14

anything else I could think of.

At last I found them. It seemed they were quite ordinary broad-leaved weeds—short-term perennials abhorred by gardeners for their “invasive” properties.

I was disappointed, but reading on I learned that Native Americans, instead of despising these weeds, valued them highly. They used various parts to make preparations that acted as anti-inflammatories, soothed children’s stomachs and helped clear congested lungs.

Weeds or not, my plants were beginning to thrive. Every morning I made my way to the terra cotta pot with my bottle of water, a wooden chopstick for aerating the soil and a bag for sun-damaged leaves and whatever weeds may have sprouted up during the night. The plants responded by rapidly invading the entire surface of the pot.

Eventually one of the nurses noticed. “What a pretty plant! Where did you get it?”

“It was a gift,” I replied, reluctant to admit it was something I had simply dug up one warm spring night. “What’s it called?”

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What's it called?”

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Malva neglecta

As the summer nudged itself onward, my plants grew lush and healthy. And when tiny, star-like flowers appeared at the ends of the upturned stems, I was thrilled: maybe my thumbs weren't so brown after all.

With the coming of autumn, my condition had dramatically improved.

My legs were normal-sized again, and the nurses no longer came. I made short shopping trips on my own with the help of low-floor buses and taxicabs.

My energy level was increasing, and our meals became more intricate, eaten off china instead of paper plates.

I am not a botanist, a herbalist or a gardener. But that summer, I came to understand what the Indigenous people of our plains and forests had known all along: Malva neglecta – the Common Mallow – was good medicine indeed.

Saskatchewan-born Anna McDougald has lived in Winnipeg since 1980. She enjoys making origami butterflies, playing with cats and studying cowboy poetry.
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