

(From the President, cont. from page 1)

through The Voice of the Horse website, which has been redesigned and relaunched this weekend.

Carol has been exploring even deeper into images that have raised questions about culture. Her article introduces you to concepts about linear v. circular time, "progress," and cultural change over time. Enjoy reading the article and then ponder the questions she asks at the end to see where they lead you.

We hope all of our supporters are doing well, and we thank you for your continued support! We couldn't do our work without you!

Until Fall Equinox,

--Jo

Tapestry's Trailmaster Program Hits the Trail

Thanks to the generosity of some supporters whom we will be naming later this summer after our relocation to the Santa Fe area, we are able to once again run our Trailmaster Program. This program allows riders to reconnect with nature from the back of a horse on the trail. It is named "Trailmaster" after the term "Schoolmaster," which is used for a very well-trained horse who actually teaches the rider how to ride a certain discipline or movements within that discipline, such as certain dressage movements. The horses in the Trailmaster program similarly teach people how to reconnect to nature by being very connected to both the land and to people. The program is not the kind of nose-to-tail trailriding many people do at dude ranches, with horses that are dissociated, nor is it a sporadic riding program that people do whenever they feel like it. This program is similar to our basic riding program in that riders will be expected to come on a scheduled, weekly basis. They will be taught to balance, center and connect while riding. The trail ride is not a time to talk – it's a time to reconnect to the horse and to the natural world. The horses in the program are solid, well-

Images for "Musings on Cultural Change"



Fig.1. Ancient Roman ruins. Photo: public domain (above)

Fig.2. Goddess of Brassempouy, mammoth ivory, 23,000 BCE. Photo: public domain (below)



More figures on pages 3 and 4...

-trained horses, mostly Mustangs and Foundation-type Quarter Horses (which is a breed that was created from the early Mustangs). They are very friendly horses, who connect with and interact with people rather than simply carrying people.

We will also use the Trailmaster Program when we hold meetings for projects at our
(cont. page 3)

(Musings on cultural change, from page 1)

producing theories of cultural evolution with "primitives" on the bottom and privileged Western society on the top. Immeasurable pain and violence were inflicted on other cultures as a result, and the damage is ongoing today. Although most reputable scholars rejected such ideas of cultural evolution by the mid-20th C, similar notions do still linger in the popular mind (fig.8). Almost any person raised within a Western worldview is, at the very least, a carrier of embryonic presuppositions regarding progress and "primitivism," whether they wish to carry them or not. It's in the air, in our mothers' milk.

So what does all this have to do with my excursions through the Stone and Bronze Ages? Well, I found myself asking, "Why do cultures change?" When Stone Age humans began domesticating animals, was it "development," "progress," or simply change based on long-vanished circumstances? Cultural innovations which led to dynastic civilizations and large-scale warfare can only be called progress (with any certainty) if where we stand today is the intended and best possible result in an overall plan of history (fig.9). When Neolithic groups moved toward urbanization and the beginnings of metallurgy, was it progress, or simply change? What other paths existed in prehistory as possibilities—what waves had not yet collapsed? In Western Asia and Eastern Europe cultures adhering to traditional ways disappeared—or were wiped out by the widespread wars, plagues, and famines of the last half of the Bronze Age. And here a possibility began to grow in my mind (fig.10).

I considered the course of events in recent centuries when Traditional, or Earth-based, cultures encountered Western civilization. One thing I had never considered before now demanded my full attention: African Traditional peoples, Native Americans, South Sea Islanders, Aborigines—these peoples did not progress, or develop, or evolve—their cultures were annihilated. They were not in the process of change when first contact was made. Change was not offered to them as an option. Whether they were killed with weapons, pestilence, starvation, or all three together, their
(cont. page 3)