

Origins

Volume IV Number 3

Reaching for the Out-of-Reach

by Carlos Eduardo Sacchi

Call for Papers

Nominations for IBHA Board

Deep Time Journey Network

by Jennifer Morgan



International
Big History
Association

Table of Contents

Reaching for the
Out-of-Reach

*by Carlos
Eduardo Sacchi* page 3

Call for Papers:

2014 IBHA

Conference page 9

Nominations for
IBHA Board of

Directors page 12

Deep Time Journey
Network

by Jennifer Morgan page 13

Readers' Response page 17

Reaching For The Out-of-Reach

by Carlos Eduardo Sacchi

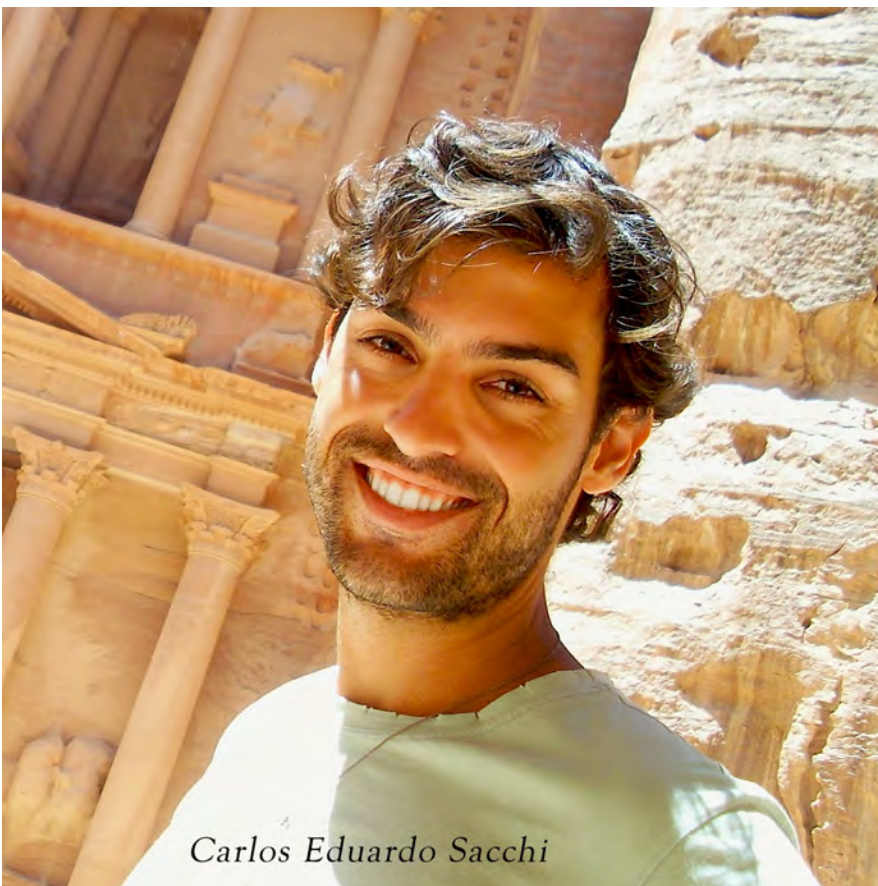
People have always asked the big questions. “How was the universe created? Why does it work the way it does? Why do we find ourselves on this tiny planet buzzing with life? If you want to know about humanity you have to ask about the whole universe.” These main starting lines of Big History are the first invitation for everyone to join this wonderful journey of natural and human history, which certainly is enlightening many people’s lives. I’m Brazilian, 34 years old, and as I look for a way to introduce Big History to my home country I’m faced with some questions: Does that invitation presuppose a minimum level of self-questioning from its audience? Does it presuppose a specific kind of self-questioning, one out of many ways self-questioning could manifest itself? Could Big History be limiting its reach due to this invitation framed for a possibly limited group of people who are incidentally “prepared” to grasp it?

I initially supposed these questions to be related

to less educated societies, such as the one I’m a product of. Now I think they’re related to every society, and I hope a quick tour through my own journey up to Big History might shed a light on the reasons.

The first time I read Hamlet - a Brazilian Portuguese version - I was 20 years old. I was already in college, had chosen my profession - a prosaic business administration degree - and had crossed 13 years of formal education. I was proud of having been accepted in Brazil’s most competitive business college, had excitedly bought all study material, and my life was set to continue as it should, as most of my friends’ lives were. The best colleges are supposed to transform you from a student into an accomplished professional and provide a level of indoctrination and close-mindedness regarding broader levels of examination, unless you’re in, let’s say, a philosophy

course. The problem is that some of the best minds who make up every top college (teachers and students) might end up accidentally opening your eyes. Through random meetings and casual conversations with these interesting types I was gradually forced to scrutinize existence with a capital “E” for the first time. It took me some time to admit it, but eventually it was crystal clear: I knew nothing about what the world was, what life was, about who or what I was. I had nothing to offer to anyone but an indecipherable kaleidoscopic vision of reality that would collapse under any forceful argumentation. My opinions were, at their best, confidently shallow. I had made no real conscious and well thought-out choice. I had just discovered self-questioning and its deep issues about life and the universe. As in any classical existential crisis, I despaired.



Carlos Eduardo Sacchi

The first time I read Hamlet I expected to find quick answers to who I was and what to do with my life. Classic literature books were my quickest guess as to where to find knowledge and wisdom, and Hamlet was the shortest of the books that were said to be a big deal. . After my failure to find the meaning of life anywhere in the prince's famous "Ser ou não ser, eis a questão?", I went on to Dostoyevsky's Crime and Punishment. More than 550 pages and no luck. I was spending at least the same amount of time reading classic literature as finance or economy in my college period. People told me about Camus, I read it. Kundera. Salinger. Mann. Hemingway. Hesse. Orwell. Proust... okay, I gave up Proust in the first 200 pages, and so did you.

I became a great reader, a great listener, and a more laconic talker. Slowly, and with some relief, I became aware that the people I knew and kept getting to know didn't appear to have a clue about themselves and the world in a deeper sense, either. Worse, they were rarely aware of it. It was comforting to have Socrates' "knowing that I know nothing" wisdom to begin with. So I stopped blaming myself and started blaming Brazilian education. I had good reasons.

Last year, Brazil overtook the United Kingdom - industrial revolution's birthplace - as Earth's sixth largest economy in terms of GDP. It should soon replace France as the fifth. Within Brazil's borders lie an impressive share of the planet's natural resources. Soils are fertile. Water is abundant. Mineral reserves seem infinite. Territories are wide, and there nature delivers some of its best landscapes. No harsh climate conditions. No earthquakes. No geopolitical, historical or cultural issues with neighbors or other nations. Diverse ethnicity in comparatively peaceful coexistence. Brazil is about to host the World Cup and the Olympic Games in a row.

However, in the general account of human history found in the cosmological scales of Big History's narrative, only one of the current top 10 economies of the world (the United States, China, Japan, Germany, France, Brazil, the United Kingdom, Russia, Italy and India) can't be found playing any critical role in the historical developments that shaped the global society we know today. You knew it already - Brazil.

A giant asleep, as it has been called for decades, Brazil is a very young state when compared to its European and Asian fellows. But so is the U.S., the largest economy by far and a huge modernity player. There's no single explanation for the asymmetry between Brazil's obvious potential and its low relevance in leading any historic or cultural trend so far. Still, education, with its unique transformational power, is one unescapable explanation, one and in this field Brazil is doing an incredibly efficient job guaranteeing that it will continue to be backward in the years to come: in 2013, Brazilians watched their only university previously represented in Times Higher Education's Top 200 (two hundred!) being excluded from it. Also in the recently released Program for International Student Assessments (PISA), the math, reading, and science scores showed Brazil fluctuating around the 58th position out of 65 countries. Reasonably decent free public schools available one or two generations ago are now rare, making room for increasingly overpriced private institutions that offer only reasonably decent education for the wealthier. If the nation can claim its centrality in the world economy, at least for a while, when it comes to education it's safe to assert that Brazilians live in dramatic periphery.

It seems very unlikely that I could have been touched by Big History and its content the way it is introduced today while living in my previous epistemological frameworks. I suggest that people might remain epistemologically distant from Big History because its approach is centered in specific educated groups who can, to some degree, already recognize qualitative differences between a clear, logical, and scientific description of reality and all the other ways that reality can be modeled in a human mind serving different purposes. By being a product of Brazilian faulty education, I had little choice but to walk through many of those realities with all their blind spots.

It is not only that I studied in Brazil. I studied in Brazil in the 1980s and early 90s when Brazil managed to default twice in 5 years. In 1992, when I was 12 and my family managed to take me to Orlando's Disney World - a classic emerging

middle-class Brazilian dream and also my first experience in foreign lands - I vividly remember my tour guide describing how Americans were worried about their annual inflation going up from 2%. Brazilian monthly inflation peaked 82% in March 1990, and 1993's annual rate set our record: 2,447%. Not two point four: two thousand four hundred. It made commonsense for me to bring more money today than yesterday in order to buy the same snack at my private school. In 8 years, our currency was replaced 6 times. We got a new constitution and had the first democratic presidential elections in decades, only to have the elected president asked to leave the office after two years. Stability was found only in our mythified-by-local-TV, Formula 1 pilot, Ayrton Senna's, victories. And then he died in a race crash. Sociological cases may be made on what the one million Brazilians in the streets watching Senna's funeral were actually mourning. The economy was almost entirely closed and state-owned. A telephone line was a difficult-to-buy family asset that could be exchanged in the black market for US\$ 5,000. In 1990 the economy was abruptly opened to foreign markets, and suddenly life appeared to be about McDonald's and a Hard Rock Cafe shirt. Those were the years my younger self studied geography, physics, ancient empires, industrialized countries, and the human beings in a Catholic school.

My point here is not to argue that third world countries with their third world education in a third world environment will have more problems producing educated and aware people. That's quite obvious. What I expect to illustrate is the amount of pollution to young people's minds concomitant with the process of education and how that fact shapes one's epistemological toolkit - maybe for life. This is every country's problem. Mine was a incomprehensible country that may have postponed development of my intelligibility capacities. But today's data overload, mass media, show business, and marketing exposition could easily have a similar effect. (When I was 18, I lost quite some time of my life idolizing the Californian rock band Van Halen,



In January 1989, Brazilians had 3 different currencies : 1984 Cruzeiro (Cr\$), 1986 Cruzado (Cz\$) and 1989 Cruzado Novo (INCz = Cz\$1000 = Cr\$1.000.000)

a mistake that cost my parents' hard earned pay for two trips to Puerto Rico to fulfill my dream of watching them live, when both events got cancelled).

If Big History had reached me at that time when I was a young adult, I'm afraid it could have had no impact on me. I would not have been able to understand what it was all about. "School stuff". How could Big History's approach be better than the current billions of crying fans following celebrities, queueing for miles after new tech products, following traditional religious

communities or sexy catharsis-driven pseudosciences? Are they all playing the same semantic game when asking “What’s life all about?”

High school in a German school and an additional year of hard studies got me into that college, within which I luckily found people who unintentionally showed me my unexamined life. In hindsight, although I’m bitter about my first two decades’ vacuous interests and confused education, I’m grateful for that early 20’s epiphany, which could easily have never happened. As Jerry Levov declared to Nathan Zuckerman in Philip Roth’s *American Pastoral*: “If there’s anything worse than self-questioning coming too early in life, it’s self-questioning coming too late.”

The problem is: if you are lucky enough to really stop and question existence, you will quickly find out that the Meaning of Life Market that emerges is huge and very diversified. Without reliable epistemologies developed in my early years, I believed that an objective answer to the “meaning of life question” existed to be discovered. An objective answer, like $2+2=4$! My first hunch, as I mentioned, was searching for it in the classic world literature and philosophy. Dozens of books every year. Nietzsche, Cervantes, Plato, Kafka, Joyce, Sartre. Then traveling. Backpacking through almost 50 countries. Studying in Spain. In England. Then arts. Formed a band. Composed. Joined São Paulo’s best acting school. Spent a lot of time with artists, with all kinds of people who were living closer to experience than theory, hoping to find answers through epiphany from life itself. Studied religions. As I gradually abandoned the Christianity most Brazilians are raised into, I looked for replacements. I enjoyed some Buddhist thoughts. I still liked believing in a personal deity. I was 25, I felt certainly experienced. I had read more literature than anyone I knew in my circles. I had visited remote places and gotten to know numerous, diverse, and very interesting people. But the nature of the world and its meaning were still mysterious. Reading, travel, and experience were not leading towards conversion, but to even more diversity. That’s not what you want when on an objective answer quest.

How receptive would I have been then to Big History, when nature and human experience were not

differentiated in my epistemological kit and science still had a very different meaning to me, still not really related to my quest for intelligibility? I’m again afraid Big History would have received “No, thanks” as an answer, perhaps even punctuated with a ironic smile coming from one aware of the depths of subjectivity that defines a truly profound human existence, clearly unavailable to science in any level.

This winding road could have been walked forever. I can’t remember how Stephen Hawkins’ classic *A Brief History of Time* got to my hands. I read it and it made no sense. It would have been easy to discard it and move on, but it got me intrigued. I researched for a second chance and got to Brian Greene’s *The Elegant Universe*. I can’t pay enough tribute to this well-written scientific book. Its narrative of the incredible human efforts to understand themselves put science in the context of self-examination in such a way that I could never again imagine self-examination without science. Science was way more than cold facts. I had to know more about it. And so began a reading marathon that consumed the next 4 years of my leisure time life. Relativity, quantum mechanics, cosmology, biology, evolution, DNA. I have never read so many books about the same subjects so that I could really understand them. Through little steps and much effort those subjects were creating a new shape of reality in my mind, while other views had to give them a pass or be seen through other glasses. Now I find it spectacularly easy to understand the barriers people of all ages face while holding that old misguided notion about science. When I had enough knowledge about the cosmos, the earth, and our history, it was crystal clear to me that I had found the answer for my “objective meaning of life” quest: there was no such thing. Meaning was to be created by us, and that was a good thing. It was like being released from Big Brother’s surveillance. It was a liberating moment. It was the moment I knew I had made it, I had recovered the lost time. I will love science for eternity for that.

I was around 30, had seen the world, was decently well-read, scientifically literate, and even

thinking about writing a book when I found David Christian's *Maps of Time*. That was before Big History was getting deservedly more popular by producing internet and TV projects. I devoured the 500 pages of *Maps of Time* in five days. Everyone reading this testimonial is aware of its work of brilliance in connecting the dots with so few but so powerful concepts. My point here is to show the moment of my life that I was prepared to find Big History. How much real struggle, anxiety, how many obstacles had to be crossed. How many times I could have just accepted

some other view of reality as fair enough for me. It was not only that I was ready for the content of the book (that was really easy after so many years of scientific reading), but that I was ready to be deeply touched by the way it created meanings. I got in touch with David Christian, Cynthia Brown, Fred Spier, and many others developing the field, almost like a happy child. All these great teachers and writers were always kind to answer me, helping me with my doubts and with ideas on how to spread the word. I am immensely grateful for their inspiration and patience.



The long road to Maps of Time. Can Big History diversify its preludes and reach more people?

As I'm trying to figure out the best way to introduce Big History to Brazilians (Cynthia Brown's book was published here. I'm also trying to have *Maps of Time* published, but unfortunately reading is still not a favorite Brazilian hobby), the questions I'm posing to myself are the ones I will leave here with you. Big History can certainly speak directly to groups already able to cherish reality as naturalistic and knowable through skeptical inquiries associated with the sciences. I'm sure I don't need to make big efforts to show that those are still very limited groups, even in more educated societies. Is Big History presenting itself efficiently to those millions who were not exposed to great education, to good clarity, to good logic, to patient persuasion, and are confused by the many competing views of how reality works? To those who think science is the opposite of art and the humanities and, therefore, to humanity itself? To those who are sure there are different realms of reality where their religious ideas best explain everything? To the younger, who are most susceptible? To the older, who are more inflexible about their own epistemological toolkit acquired in a lifetime of experiences?

For me, Big History was not the beginning of understanding, it was the end. It was the offer that closed a very long, difficult, sometimes even painful deal. Having signing it, we are free, and freedom leads to new beginnings. We are free to solve C. P. Snow's 1959 famous critique on how we have artificially divided society in unrelated scientific and humanistic cultures. Big history

enables us to read literature as literature, Hamlet as Hamlet. To listen to music as music. To understand humans as humans. Cultures as cultures. To embrace the unknown as unknown. It shows us our limits as part of nature but enhances our awareness and makes us wiser in the process.

People are out there, hopefully wondering about

themselves and being confused by the very confusing society we live in. Big History should find ways to reach people who don't want to be reached by it. To prepare people who are not prepared for its assumptions. Big History is too important to be left to those who are ready for it.

Corcovado Mountain, Rio De Janeiro, Brazil



CALL FOR PAPERS
INTERNATIONAL BIG HISTORY ASSOCIATION CONFERENCE
AUGUST 6 - 10, 2014
DOMINICAN UNIVERSITY OF CALIFORNIA
SAN RAFAEL (SAN FRANCISCO BAY AREA), CALIFORNIA

**TEACHING AND RESEARCHING BIG HISTORY:
BIG PICTURE, BIG QUESTIONS**

DEADLINE FOR [PAPER](#) / [PANEL](#) SUBMISSIONS IS APRIL 10, 2014

The International Big History Association (IBHA) defines its purpose as “to promote, support and sponsor the diffusion and improvement of the academic and scholarly knowledge of the scientific field of endeavor commonly known as “Big History” by means of teaching and research and to engage in activities related thereto.”

Article 2 of the IBHA Articles of Incorporation.

The theme for the 2014 conference is “Teaching and Researching Big History: Big Picture, Big Questions.” The conference seeks to continue the dialog begun at the first IBHA conference in 2012. In addition IBHA seeks to create a forum for the articulation, discussion, and distillation of questions central to Big History. Among the topics that are to be addressed at the conference through a series of panels, roundtables, and discussions are:

- *Big History and energy*
- *Big History in education*
- *Big History pedagogy*
- *Big History scholarship*
- *Big History research agenda*
- *Evolution of complexity*
- *Identification and analysis of thresholds*
- *Continuity and Contingency in our Universe*
- *Big History: interdisciplinary, multidisciplinary, or trans-disciplinary?*
- *Big History and the future*
- *Big History and meaning*
- *Big History outcomes and assessment*
- *Politics and Big History*
- *Little Big Histories*



Along with regular panels and roundtables, presentations might consist of:

- Question and answer sessions – where Big Historians will be able to answer questions and discuss research questions that are worth pursuing
- Brainstorming sessions – with very short, provocative papers
- General discussion panels – where different points of view about Big History can be addressed in 5 minute increments, specifically addressing the different cultural perceptions of Big History
- Workshops – where participants will view short film fragments and other art forms chosen by Big Historians, and presentations on Big History from the artistic point of view from artists, musicians, and storytellers
- Conference roundup – with a keynote address that summarizes the most important things outcomes of the conference

We encourage proposals on any topic related to Big History. A select group of papers will be included in a compilation of Big History Research that will be published after the 2014 conference.

The time limit for presenting papers will be 20 minutes, and the deadline for submitting papers to the session moderator is three weeks in advance of the conference. Individual paper proposals must include a 250 word abstract with the title of the paper, name, institutional affiliation, e-mail address, phone and fax numbers, and brief curriculum vitae, all integrated into a single file, preferably in MS-Word. Proposals for complete sessions or panels must contain the same information for each participant, as well as contact information and a brief C.V. for the moderator if you suggest one. (The program committee can help find moderators, if necessary.) Please submit your [paper](#) or [panel](#) proposal by clicking on one of these links, which allow for submission information. The deadline for paper and panel submissions is April 10, 2014.

All presenters at the conference must be members of IBHA. Presenters may become members at www.ibhanet.org and will need to do so prior to registration for the conference.

The IBHA Conference will convene on the campus of Dominican University of California in San Rafael, which is located twelve miles north of the Golden Gate Bridge. Attendees will have the option of selecting from one of several hotels in San Rafael and the surrounding area or staying in on-campus accommodation. San Rafael is a wonderful destination in Marin County surround by woods and beaches. For all things San Rafael go to <http://www.sanrafael.com>. For a complete guide to San Francisco and its many attractions, visit <http://www.sanfrancisco.com/>. And if you have more time to explore the larger Bay Area, see <http://www.visitcalifornia.com/Explore/Bay-Area/>.

Please find more details on the conference at www.ibhanet.org. We hope you can join us for this fantastic second IBHA conference!



Edgehill Mansion, Dominican University of California

Transportation to/from San Rafael

Flying into SFO

We suggest taking the Marin Airporter from SFO to Marin and disembarking at the Central San Rafael Transit Center. Approximate travel time is 1.5 hours. Buses pick up passengers at SFO every 30 minutes, on the hour and half-hour, beginning at 5:00 AM. The last bus of the night departs from SFO at midnight. Fare is currently \$20. http://www.marinairporter.com/schedules_sfo_to_marin.html

From the Transit Center in San Rafael, there are taxis available to take you to your hotel. If you are staying at the Four Points by Sheraton in San Rafael, it is approximately 3.3 miles from the Transit Center to the hotel.

Flying into OAK

We suggest taking the Sonoma County Airport Express to Marin and disembarking at the Central San Rafael Transit Center. Fare is currently \$26. Please refer to the Airport Express website for travel times and pick-up times. <http://airportexpressinc.com/schedules.php>

From the Transit Center in San Rafael, there are taxis available to take you to your hotel. If you are staying at the Four Points by Sheraton in San Rafael, it is approximately 3.3 miles from the Transit Center to the hotel.

Hotel

Four Points by Sheraton
1010 Northgate Drive
San Rafael, CA 94903

Central Reservations 1-800-325-3535

Hotel Reservations 1-415-479-8800

Callers should identify themselves members of “DU-IBHA” arriving on Wednesday, August 6th and departing Sunday, August 10th, 2014 to secure the special rate and receive their confirmation number. Callers should have a credit card ready to guarantee reservation.

Discounted Rate: \$114 (by 5pm local time, June 13th, 2014)

Group Rate: \$139 (by 5pm local time, July 11th, 2014)

Reservations may be cancelled without penalty up to 24 hours prior to arrival.



Nominations for IBHA Board of Directors

There will soon be four open seats on the IBHA Board of Directors.

Any IBHA member may use [the form that is available here](#) to nominate an IBHA member to serve on the Board of Directors for a term of three years. Nominees will be contacted for their approval to be placed on the ballot and for a brief statement.

Names of those who have approved their nomination will be placed on the “Forum” page that is linked from the “Members” tab on the [IBHA website](#). (You will need to log into the website for the “Members” tab to appear above.) When a name is posted, 10% of the IBHA membership must endorse the nominee by May 1 in order for that person to become a candidate. To endorse a candidate, once a name is posted, please “reply” to that name and record your own as an endorser.

An electronic election for the new IBHA Board of Directors members that will be open to all IBHA members will be held on July 1 and last for a week. The ballot will include any member nominated candidates who each have been endorsed by 10% of the IBHA members, as well as candidates nominated by the current Board of Directors.



New Social Networking Site: THE DEEP TIME JOURNEY NETWORK

by **Jennifer Morgan**

founder and president, Deep Time Journey Network
<http://www.deeptimejourney.org/> jmuniverse@gmail.com



Building Community in an Evolving Universe.

What are the different world views and their lineages (some of which may not fit inside the scope of the Big History lineage) that view an evolving universe as the primary context? The inspiration behind the Deep Time Journey Network is the need for a social networking site that differentiates world views while promoting communication inside and across different lineages.

While the Big History lineage extends the methodology of the natural sciences to human history, creates a grand narrative, and examines patterns across all of cosmic history, other lineages are focussed on using a science-based narrative as a starting point for exploring new paradigms for personal and cultural meaning, and integrating that new paradigm into culture.

The Deep Time Journey Network, a non-profit registered in New Jersey (US), is a global network where people can add their profiles, resources, events, create and join groups, and participate in a forum. It has three IBHA members on an advisory board -- Cynthia Brown, Lowell Gustafson and Tracy Sullivan. Board members from other lineages include, among others, Michael and D'Neil Duffy (also IBHA

**The Deep Time Journey Network,
a social networking site,
seeks to differentiate world views and
their lineages.**


members), Gwen Shangle (representing Montessori Cosmic Education); and Mary Evelyn Tucker, John Grim, Maureen Wild, and Larry Edwards (also an IBHA member) representing a science plus personal and cultural meaning lineage.

Our hope is that people from different lineages can know about the remarkable and vast number of resources and wealth of experience they can draw upon from people with different perspectives.


**The Deep Time Journey Network
hopes
to increase the flow of communication
inside and across different lineages.**

For example, Montessori Cosmic Education, an independent lineage, is largely unknown by many Big History people, and has so much to offer after 60+ years of experience in the classroom. The Houston Montessori Center, a member of the Deep Time Journey Network trains teachers from infant/toddler through high school levels, and is now developing a continuum across all levels with Montessori Cosmic Education at the lower levels moving into Big History at the upper levels.


Big History has a hugely important role to play in developing a narrative based on rigorous evidence-based methods, which can be foundational for other lineages more focussed on personal and cultural meaning. Evolution is a chaotic process, none more



Awakening to the Great Story of Evolution . . .




Entering a journey of Deep Time . . .




. . . and amazing creativity.



Out of clouds of dust and gas . . .



Exploring the implications
of an Evolving Universe . . .



and the interrelationship of everything.

Photo of Cyanobacteria by Lira Gaysina



Astronomers Teachers Artists Homemakers
Students Builders Professors Publishers Parents Entrepreneurs
Psychologists Sociologists Engineers Laborers Writers
Composers Farmers Theologians
Physicists Anthropologists Ecologists Energy Explorers
Chemists Archeologists Nurses & Doctors Manufacturers
Geologists Religious Leaders Historians Psychologists
Biologists Entertainers Inventors CEOs Musicians
Meteorologists Fishermen Economists Philosophers
Government Leaders

so than the evolution of how people around the world in different cultures are integrating the meaning of an evolutionary universe, thus making the rigor of Big History all the more important.

Groups are beginning to coalesce on the Network such as Montessori teacher training centers that teach Cosmic Education. Catholic sisters who have been teaching the universe story and developing cosmic ritual celebrations for decades are beginning to create a universe story ritual library. There are plans for organizations and individuals that have developed Walks Through Time to be featured so that people can visit these locations around the world.

Though the site hasn't officially launched, there are 40+ people on the site from the US, Ireland, England, Spain and Australia who are communicating with each other and adding resources. IBHA members are invited to join and become Contributing Members and post their publications and links to other websites. Those who teach Big History can have their students form groups on the Network for communicating with each other and others in the Network.

Some practical information about the site: Anyone who visits the site can see all the resources, events, the forum, and public conversations inside groups. Interacting on the site — such as adding resources and events, messaging others, starting and joining conversations on the Forum or in the Activity Stream, etc. — is restricted to approved Contributing Members. (This is our way of keeping the site a place for people seriously engaged in this work.) There's no fee right now while we launch . . . there will be a small fee starting within six months or so, but people and organizations that join now will not be charged for another year.

Once you're an approved contributing member you can add resources that will be connected to your profile and simultaneously added to a "global filing cabinet" with each resource you add linked to your profile. Resources can be documents and links to:

- 1) videos on other sites such as YouTube and Vimeo;
- 2) book listings on Amazon and other sites;
- 3) websites;
- 4) audio recordings.

Check out the site at www.deeptimejourney.org. There are some parts of the site that are still under construction, and we're sure to encounter bugs, but most of it is fully functional so please do join even now. An IBHA presence on the site is super important and I'd love to hear how the Network can better serve the goals of IBHA.

Deep Time Journey Network

Mission: To foster community and cross fertilization among individuals and groups exploring a science-based evolutionary perspective, and its implications, by developing a website to share:

1. profiles of all individuals and organizations telling a science-based grand narrative,
2. resources such as videos, articles, quotes, syllabi, and other media,
3. information about upcoming events and the formation of groups,
4. on-going discussions, and
5. webinars

Core Values: We deeply value:

1. the science-based grand narrative of cosmic evolution as a stunning shared origin story.
2. promoting discussion about the implications of this origin story for all fields of human endeavor, most importantly the human-earth-cosmos relationship.
3. the wisdom of ancient origin stories and how many of their insights overlap with the insights of modern science.
4. different perspectives from the sciences and the humanities and how they can enrich our understanding of this origin story and its implications.

Newsletter Reader's Feedback and Response

I very much enjoyed Jonathan Markley's essay on complexity [in last month's IBHA Newsletter] and look forward to his book on the grasses. His conclusions strike me as species-centric rather than ecocentric, the latter being in the running for humanity's emerging consciousness. We live in the midst of an unfolding miracle, better to see and nurture that than fill this world with cows and sheep and move on to another, IMHO.

Dana Visalli

Thank you Dana Visalli for your feedback. You are probably correct that my piece is species centric, and I do indeed like the idea of colonizing the heavens. Fair call! On the other hand, I would like to respond that my argument is that this is a process over which we have little if any control, any more than cells in the Cambrian explosion chose to create the world of complex organisms, or mitochondria chose to create the eukaryotic world. The urge to reproduce is strongly ingrained in all species, even a new one. Perhaps related to this, my paper at the next IBHA addresses the question of intention, and I will be arguing there that it is less important than Big Historians usually credit, even though we already discount it a lot more than traditional historians.

Jonathan Markley

Origins: New Name for the IBHA Members' Newsletter

The IBHA Members' Newsletter has consistently had more than news. It regularly has IBHA members' reflections on the origins of their own interest in Big History, their experience in teaching Big History, their opinions, exploratory considerations, initial analyses, Big History activities, songs, paintings, new initiatives, and other materials about the field. So, using the suggestion from Esther Quaedackers, we have renamed the publication: "Origins." We will continue to look to our members for these types of submissions about the origins of the universe, subatomic particles, atoms, stars, galaxies, chemicals and minerals, planets and solar systems, earth, life, humans, socio-economic development, culture, and possible futures. And we will continue to feature news about Big History and the IBHA. We look forward to your future views of all of spacetime!

Origins Editor: Lowell Gustafson, Villanova University

Assistant to the Editor: [Esther Quaedackers](#), University of Amsterdam

Editorial Board:

 **International
Big History
Association**

[Walter Alvarez](#), the University of California at Berkeley
[Craig Benjamin](#), Grand Valley State University
[Cynthia Brown](#), Dominican University in California
[David Christian](#), Macquarie University
[Andrey Korotayev](#), Moscow State University
[Barry Rodrigue](#), the University of Southern Maine
[Kathy Schick](#), Indiana University
[Fred Spier](#) of the University of Amsterdam
[Joseph Voros](#), the Swinburne University of Technology

**International Big History
Association
Brooks College of
Interdisciplinary Studies
Grand Valley State
University
1 Campus Drive
Allendale MI 49401-9403
<http://ibhanet.org/>**

The views and opinions expressed in *Origins* are not necessarily those of the IBHA Board. *Origins* reserves the right to accept, reject or edit any material submitted for publication.



Newsletter Response

You are invited to respond to anything in the newsletter! Saving this document onto your hard drive and then opening it with the Adobe pdf reader should make it possible to use this form to send us your response. If that does not work, please use this link: <https://adobeformscentral.com/?f=6pozDkHSq8wYL7yTOkcuSQ>

Your Name

**Your Email
Address**

**May we publish
your comment?** **No**
 Yes

**Response /
Comment**

Response / Comment