

Dear SIP President Art Blume and SIP President-elect Gayle Skawennio Morse,

I'm a Finnish Eco-psychologist (retired) and want to support the campaign of Standing Rock - Protect our water / against Dakota pipeline.

I would like to start some Cooperation with you and Finnish Eco-and Environmental Psychologists, but it seems that I need your Invitation for Cooperation in order to get Finnish Psychologists t in the Facebook group of Finnish Eco-and Environmental Psychologists to act. I'm sure most appreciate your campaign but they seem to think

"this is so far overseas - we cannot do anything".

What kind of support do you need now?

I think we in the Northern countries have a special responsibility in the case of Standing Rock because the Nordic Nordea Bank and Den Norske Bank, the biggest Norwegian Bank and the Norwegian Oil Fund did invest millions in the pipeline - though the Norwegian Bank has now sold their assets in that business. But what does this mean? I think just selling the assets is not enough! This is just sweeping the garbage under the carpet. Whom did they sell the assets?

<http://www.greenpeace.org/usa/news/largest-bank-norway-sells-assets-dakota-access-pipeline/>

In November "Professor of Law, University of Oslo Beate Sjøfjell asked the Norwegians to withdraw from the project.

- It is highly reprehensible that the Norwegians are widely involved in the controversial project, says Beate Sjøfjell Norwegian Broadcasting Sápmi."

One of the main reasons - along with greed and racist attitudes, why things like this happen - is the one Number - the Gross domestic product which is used to measure the "Economic growth" - The Gross domestic product GDP does measure only the amount of money in circulation without any moral, ethical or eco-social background. This should be changed and brought to public discussion.

The prices of computers, handies etc. do not express what happens to the earth (for example cobalt from Congo, ethics of food etc.) and to the people - I very rarely hear a psychologist being worried about the ethics of electronics. <http://www.dailymail.co.uk/news/article-3049457/Where-computer-goes-die-Shocking-pictures-toxic-electronic-graveyards-Africa-West-dumps-old-PCs-laptops-microwaves-fridges-phones.html>

But most my colleagues are not interested in "economics". They are interested in "psychology" - which means that they do not understand the connection between spiritual, mental and cultural problems which are connected with money and the GDP. If the economic system we are using now guides people to get more and more money on the cost of Earth and other people, it makes people and earth ill. According J.F. Dormaar and R.L. Barsh: If survival depends on harmony, and harmony means seeking a dynamic balance between death and life, stasis and change, it clearly follows that selfish, stubborn, manipulative people threaten existence itself. Extreme arrogance and egocentrism are characteristics that many First Nations historically associated with witches. [http://www.albertapcf.org/rsu\\_docs/occasional\\_paper\\_3.pdf](http://www.albertapcf.org/rsu_docs/occasional_paper_3.pdf)

Our Planet desperately needs a different kind of thinking in "Economy". There is for Example Gift Economy group <http://gift-economy.com/> which helps us to think in different way than GDP-thinking. As I understand it, the Gift Economy is largely based on Iroquois-Haudenosaunee world view and economics. [http://www.worldlibrary.org/articles/economy\\_of\\_the\\_iroquois](http://www.worldlibrary.org/articles/economy_of_the_iroquois)

A close friend of mine culture researcher Kaarina Kailo (former Professor at the University of Oulu, Women's Comparative Literature and Cultural Studies in the North - and before Assistant Professor at the Concordia University) has lectured and written in Finland about Gift Economy and Iroquois Gift-Economy world view. I have tried to talk about this with my colleagues but they say "this is too difficult"... I think the main reason is that because due the Colonization (which started in the Region of today's Finland about 1200 with the Pope's order to take possession of the sacred groves) has a long shadow.

As Barbara Alice Mann (p. 201) does put it:

"It would, however, have been too embarrassing for them simply to have admitted that low-down, female "barbarians" had attained a "higher" culture than their own civilized European men, so Marx and Engels developed convoluted theories covering thousands of pages to disguise the fact that they were, at bottom, recommending a return to the social security and participatory democracy of the League." The Iroquoian Woman, the Gantwisas. Barbara Alice Mann, 2000, 2004.

Also Bernard Lietaer has proposed different Models of Economy than what we have now: "Money is also the hidden engine of the perpetual growth treadmill that has become the hallmark of industrial societies. Finally, the current system encourages individual accumulation, and ruthlessly punishes those who don't follow that injunction." [http://library.uniteddiversity.coop/Money\\_and\\_Economics/The\\_Future\\_of\\_Money-Bernard\\_Lietaer.pdf](http://library.uniteddiversity.coop/Money_and_Economics/The_Future_of_Money-Bernard_Lietaer.pdf)

I hope that it would be possible to organize an international gathering, seminar, conference about Gift Economy as practical example the Campaign of Standing Rock. There is also one more reason, why I hope that the first meeting of this kind could be in Finland.

There is an older male, a former Forester living in North Finland. His Father was a doctor working in Canada maybe 40 years ago? I have heard that he helped many Natives who had tuberculosis. One of his patients was an artist, who knew many native legends. The doctor gave him money for paint and canvas. Then the artist gave him in exchange for treatments dozens of paintings many of his paintings. I have heard that the paintings are same kind as Norval Morriseaus paintings. The Canadian Embassy has once tried to buy them back but without result.

I have only seen one photo of the paintings after Kaarina Kailo once was able to visit him. Unfortunately the man, who legally inherited the paintings from his father does not want to show them to anyone and is very reclusive. At the Moment I'm not quite sure if still is living in his house or is he alive? He has children so that that they will inherit the paintings. There is one male who has contact with him and he sometimes has got a pair of the pictures for an exhibition at his house nearby. There is a North American Native living at Oulu, North Finland, who has visited the man and has seen part of the pictures. I can give his e-mail if you like. I hope from my heart that the paintings could at least be documented and exhibited. Perhaps It could be possible to arrange somehow that people could see the paintings..

I think that University of Lapland and especially the older researcher, sápmi Elina Helander-Renvall (just retired from the University) could help with all the arrangements of a seminar or conference. But -we will need an appeal from you for the purpose of cooperation.

Please let me know if you are interested to make this happen!

With friendly greetings

Irma Heiskanen, Psychologist (retired), Muurame, Finland

Ps. I just have written a book concerning also Gift Economy. This will be in Finnish – a free e -book.

Our old “economy” has also been a “pyyntikulttuuri” – asking for the spirits – and giving back. Women have made ornaments in honor of the totemic Animal Mothers in order to give back to the spirits of Animals and in order to communicate with Spirits of Animals.

I have made aprons of recycled Materials in order to illustrate the old “pyyntikulttuuri”.

Here a picture of the Aprons.