

THE ROOT VALUES OF KALLI AS HISTORIAN, THEOLOGIAN AND FEMINIST

The following is part of a letter from Kalli Rose to Clare outlining her root values.

My root values:

My bottom line: I think that CONSUMERISM is killing our species off. As a cosmological corrective, I learn and teach about NATURE. Specifically, I focus on the ways in which NATURAL LAWS OF INTERCONNECTION have been ENCODED FOR MILLENNIA within CROSS-CULTURAL ASTROLOGICAL TRADITIONS.

My stance as a historian:

I have investigated the SIMILARITIES and DIFFERENCES between two closely-related schools of astrology since 1995. These two schools focus on the PLANETS in our solar system and their relationship in time and space to MINERALS /PLANTS, and ANIMALS (including humans) on Earth.

- One school is WESTERN. It flows through Egypt, Greece, Israel, the Roman Empire, medieval and renaissance Europe, the colonies, 20th-Century America.
- The other school is HINDU/VEDIC. It flows through India and other contiguous Eastern cultures. (N.B. There are many other extraordinary schools of astrology--for example, Chinese--but I have not studied them yet.)

Each of the two astrological traditions that I have investigated to date:

- stemmed from Sumer and Babylon;
- began to find its way into--has been central to the development of science, especially astronomy, mathematics, medicine; and
- has been inextricably connected to the origins and evolution of religion.
- began to find its way into writing between two and four thousand years ago;
- has been central to the development of science, especially astronomy, mathematics, medicine; and
- has been inextricably connected to the origins and evolution of religion.

Basically the Western tradition has been developed with MONOTHEISTIC culture, whether Jewish, Christian or Islamic, while the HINDU/VEDIC tradition has been developed within POLYTHEISTIC culture. (N.B. predictably, astrologies are FAR more scorned, suppressed, punished, battered and destroyed under monotheism than polytheism.) The contrast between monotheism and polytheism is perfectly enshrined within these two major schools of astrology. (As an aside, Madame Blavatsky's theosophical work is important in this regard, since, as the first person to introduce Eastern thought to the West, she was the first to bring these two astrological traditions together.)

Moreover, there is another, deeper, older strata of astrology that also captivates me. Its traces can be detected in both of the astrological schools mentioned above. This deeper strata is STELLAR astrology (as opposed to PLANETARY astrology). This astrology

does not focus primarily on planets, but on the stars themselves. These deeper strata - where the origin of astrology is certainly found - is perhaps 20,000 to 60,000 years old. Since no written records survive, one must piece together clues from various astrological cultures, with tremendous assistance from the contemporary scientific fields of astronomy, biology, botany. The methodology of feminist astrology is thus complicated.

One must also enter what I can only call shamanic states of meditation to receive images and messages that emerge in, well, poetic form.

I have no illusions about openly including this mystical dimension of my work in a formal Ph.D. program. Still, I want you to know that this is indeed part of what I do, and what I will do more of in the future. I'm not ashamed of it, and I don't think I'm crazy for having this capacity. I am convinced that such spiritual practices and techniques had much to do with the origin of astrology, astronomy, mathematics, medicine, and indeed religion in the first place.

My stance as a theologian:

At this point in my life, I have no problem identifying as a Christian. There is definitely a sense of weariness about this, due to the patriarchal and imperialistic drive of the Christian tradition, due to the legacy of Nazism, etc., etc. Still, I cannot alienate myself from my inheritance. I was raised in the Lutheran tradition. Interestingly enough, I understand that Luther was quite an astrologer, as was his son, a famous minister. Evidently, up until around 300 years ago, astrology enjoyed the same honor and prestige as theology within the European university curriculum! (As long as "Nature" was completely subordinated to "God," of course! tee-hee!) Anyway, ultimately astrology was thrown out of the theological canon as a consequence of the so-called "scientific" revolution. This is another story that I would like to investigate and communicate.

Finally, astrological practice--that is, the giving of astrological readings--is clearly my ministry. I would like to develop the idea of astrological practice as a sort of ministry.

My stance as a feminist:

Virtually every aspect of my involvement with astrologies is a feminist issue, a feminist practice, a feminist commitment. When I began to study astrologies seriously in 1995, I had the benefit of a feminist legacy in theory, scholarship and activism. The pioneering work of feminists from the late 1960's and 1970's impressed itself upon me as a teenager and young adult, and it still has much to do with my core values and worldview.

Quite frankly, I think that much feminist work during the late '80's and '90's has been derivative. I do not think that proper credit is being given to the women of the '60's and '70's -- the women born in the 20's, 30's, and 40's—from whom I have learned so much.

In my Ph.D. work, I would like to return, in all loyalty, to the primary feminist sources of this period of history, to clearly lift up and pay tribute to the astonishing brilliance and courage of this period of Western feminism.

At any rate, as I moved into astrology around 1995, it was easy for me to perceive the patriarchal stamp of both the Western and Hindu/Vedic astrological traditions. It was easy for me to see how up until the 20th century, both schools had largely been developed by men, and for men, and within male-dominated societies for the past 2-3 thousand years. I made every effort to expose this within my profession. I published two books with essays written by 49 astrologers from ten countries on the relationship between feminism and astrology. Reception within my field has been lukewarm, I would say. Predictably, there is a lot of resistance to feminism within the astrological fold. As we know, feminism simply destroys lots of not-so-sacred cows.

I think that astrologies need to be understood as pre-patriarchal cosmologies. The field of archeo-astronomy helps in this regard. I think that astrologies were absolutely central not only to the earliest roots of astronomy, mathematics, medicine, but to the religious orientation of our species prior to the consolidation of patriarchy.

Now, many people seem to agree that at this point in our history—prior to the consolidation of patriarchy, that is—the divine was primarily received as a female presence, a female intelligence, a female form, a female essence. While not dogmatically subscribing to this point of view, and certainly while not wanting to rectify existing divisions between males and females ... blech...

I think that in all fairness, I at least need to be conversant with the archeological and anthropological work that has been done along these lines (Gimbutas et al. There may be connections between this work and my own investigation of the STELLAR astrology that is 20,000 to 60,000 years old. After all, astrological methodology turns ENTIRELY on the event of BIRTH. Birth has everything to do with the female role in human reproductive process, and that of most other animals, insects and plants. It also fascinates me that pregnant women I have interviewed have pronounced impressions of the souls of their children long before they are actually born. This is perfectly congruent with astrological intuition (for lack of a better word).

Depending on the evidence, I could eventually be led to theorize that the female experiential role in human reproductive process may have given birth to astrologies. I may also be led to theorize that astrologies themselves are the "missing" and "unwritten" overarching cosmologies of what one might loosely call the Goddess phase of our evolution as a species.

So, do you think that any of these themes could be explored within the context of a GTU doctoral program?

Love, Kalli

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