SOCIETIES IN BALANCE

Gender Equality in
Matrilineal
Matrifocal
Matriarchal Societies



World Congress
on Matriarchal Studies
Luxemburg September 5 – 7, 2003

Organized by
International ACADEMY HAGIA
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under the matronage of
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Luxemburg
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Ministère de la
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to all our private donors.

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Gender Equality
in matrilineal/ matrifocal/ matriarchal Societies

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Motto

A new millenium. A new science. A new politics

Range of topics

Theory and Politics
Societies Past and Present
Spirituality – Medicine – Arts

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Opening words by the Matron of the Congress
Minister Mrs. Marie-Josée Jacobs

Matriarchy and Gender

The organisation of a World Congress is no everyday occurrence in Luxembourg. The subject which Academy HAGIA has chosen offers the possibility to shed light on different forms of societies past and present.

The division of work and responsibilities between genders has not always and everywhere been the way we know it today. This is what we learn from matriarchal studies at Academy HAGIA, which is its main concern.

Contemporary discussions about gender make it clear that gender roles are changeable and are currently in the process of transformation. Furthermore, matriarchal studies indicates that egalitarian forms of social structure have existed in the past and are still in existence today.

In patriarchal societies women are ruled by men. Matriarchy is **not** simply the reversal of this scenario. In matriarchies women are at the centre of culture without ruling over other members of society. The aim is not to have power over others and nature, but to nurture cultural life based on mutual respect.

I am convinced that equality is possible in the 21st century and I am working towards this aim. Politics has a central role to play in creating balanced societies based on justice and equal rights. This is why it is important to grapple with the findings of this research. Matriarchal studies and insights from gender research can both be helpful in this way. For me, bringing these two approaches together is very interesting and exciting.

This World Congress, SOCIETIES IN BALANCE, provides an opportunity to cast a glance into the past as well as to look forward into the future. Learning from the past does not mean going backwards. To investigate the history of humankind raises exciting possibilities. Our aim is to work for a more equitable future for both women and men.

Advisory Board

Maddy Mulheims, Councillor to the government, Ministry for Women's Affairs, Luxemburg

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Dr. Ursulina Mutzner-Scharplatz, President of the „Swiss Association of Women Academians", Switzerland
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Tilman Zülch, Founder and General Secretary of „Association of Threatened People"

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Dr. Martin Brauen, Head of a department of the Museum of Anthropology Zurich
Dr. Silvia Renhart, Directress of Archeoparc Schnals, Southern Tyrol, Italy
Dr. med. Patricia Aden, member of „Association of Women Academians"
Dr. Jochen Kirchhoff, philosopher, Humboldt-University of Berlin
Dr. Maik Hosang, General Secretary of Rudolf-Bahro-Archives, Humboldt-University, Berlin
Prof. Beat Schneider, art historian, University of Applied Sciences, Bern
Prof. Margrit Kennedy, architect and ecologist, „Lebensgarten Steyerberg„

3. Arts and Communication

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Harald Szeemann, free curator, Art Director of „Documenta 5 (1972) and of „Biennale Venice" (1998-2002), Switzerland
Ingeborg Lüscher, woman artist, Switzerland
Johannes Heimrath and Lara Mallien, publicists, public relations of the group of the „Cultural Creatives",Germany
Mechthild Scheffer, woman healer, pioneer of the Original BachFlower Remedies in Germany, Austria, Switzerland
Marianne Hochgeschurz, Director of the exposition POLITEIA, Germany
Benoîte Groult, woman author, France

4. Theology

Prof. Ursula Pfäfflin, Christian University, Dresden, Germany
Dr. Reinhild Traitler, Head Mistress of the Christian Conference House Boldern, Zurich
Pastor Müller, Head Master of the Christian Center of Studies, Stuttgart, Germany

5. International and Intercultural

Dr. Wafaa El Saddik, woman archaeologist, Egypt
Alba Maria, founder and leader of the „Terra Mirim Foundation“ and
Maria Helena Avena, international relations, „Terra Mirim Foundation“, Brazil
Dr. Michael Livni, chairperson, author, educator, activist, „Kibbutz Lotan“, Israel

Imprint

Conception and Organisation
Dr. Heide Göttner-Abendroth
International Academy HAGIA, Germany

Representatives
1. International Academy HAGIA - Association of Academy HAGIA, Germany
2. Institute for Studies in Politics, combined with professor's chair for Women's Studies, University of Innsbruck, Austria
3. CID - Centre d'information et de documentation des femmes, Luxembourg

Co-Organisation
Erika A. Lindauer, Nospelt, Luxemburg
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Joan Marler, Sebastopol, California, USA
Cécile Keller, Basel, Switzerland

Assistants of the Congress
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Freiburg/München, Germany

Advice on Communication
Reto Sommerau, Samedan, Switzerland

Logo
Myriam Thyes, Düsseldorf

Luxemburg
The city of the congress

Introduction

The Congress

- The purpose of this World Congress is to initiate and encourage a multi-cultural scientific exchange, networking, and collaboration between scholars occupied with non-ideological research on what can be described as matrilineal, matrifocal, and matriarchal societies. While „matrilineal“ and „matrifocal“ are clearly defined anthropological terms, the significance of „matriarchal“ as a specific cultural concept will be explored.

- This knowledge brought to light by the scientific study of „matriarchal cultures“ is not commonly known or accessible to many people. The World Congress will provide the first major forum for exploring the existence of such balanced societies.

- A major intention of the Congress is to foster a world-wide awareness and appreciation of the many marginalized and threatened ethnic groups that have preserved matriarchal patterns to this present day.

- Women have always been creators of culture although this great history is often invisible. The Congress celebrates women’s multi-dimensional contributions to culture – past, present and future.

- The relevance of this research will be emphasized in order to generate concrete alternatives and practical solutions toward the creation of balanced societies in which women are considered equal citizens and their cultural contributions are encouraged and respected.

Patterns of matriarchal societies

- The social order of matriarchal societies is based on intelligent principles cultivated over thousands of years of human experience. These are „societies in balance“ that practice *reciprocal equality* in which every individual, regardless of sex/gender and age, is treated with respect.

- Furthermore, this is a non-violent social order, without the exploitation of humans, animals and nature, in which all living creatures are respected.

Matriarchal Studies

- During the last twenty years, a scientific theory and methodology has been practiced called „Modern Matriarchal Studies“. This new science explores historical, as well as contemporary societies that exhibit features defined as „matriarchal“.

- This methodology uncovers matriarchal cultural roots and recognizes the role of women in the development of human societies. In this way, it creates a new paradigm of research and cultural development.

The researchers

- The topics, which are the focus of interest in matriarchal research, are explored by scientists from all over the world. This is done partly inside and partly outside of official institutions.

- These scientists have done research in Africa, Asia, America, and Europe, making the content of their research international.

- For the first time, renowned scholars from different European nations, the U.S., and China will meet at the World Congress on Matriarchal Studies.

Location Center of Congress, Hémicycle Room
Luxembourg Congrès
1, rue du Fort Thüngen Luxemburg-Kirchberg

Date/Time Friday, September 5 all day
Saturday, September 6 all day
Sunday, September 7 all day

Centre of Congress Luxemburg
Hémicycle Room

THE PROGRAM

Friday 5th September Hémicycle Room

9.00 o'clock Words of Welcome:
Minister Mrs. Marie Josée Jacobs
Ministry for Women's Affairs, Luxemburg

Heide Göttner-Abendroth, International Academy HAGIA

Part I: Theory and Politics

9.30 – 10.30 Heide Göttner-Abendroth, Germany
Modern Research in Matriarchy.
Definitions - Scope - Political Relevance

10.30 – 11.00 Break

11.00 – 12.00 Claudia von Werlhof, Austria
Patriarchy as the Negation of Matriarchy.
Aspects of Cultural Madness

12.00 – 13.00 Annette Kuhn, Germany
The Matriarchal Pattern. Notes from a Theoretical Perspective to its Origin and Dynamics in History

13.00 – 14.30 Lunch break

Part II: Present. Asia

14.30 – 15.30 Peggy Reeves Sanday, USA
Matriarchy and World Peace. Lessons from the Minangkabau/Sumatra

15.30 – 16.10 Yan Ruxian, China
The Kinship System of the Mosuo/China

16.10 – 16.40 Lamu Gatusa, Mosuo, China
Matriarchal Marriage Patterns of the Mosuo

16.40 – 17.00 Discussion

17.00 – 17.30 Break

17.30 – 18.30 Shanshan Du, China/USA
Frameworks for Societies in Balance.
A Cross-Cultural Perspective with Focus on the Lahu People/China

18.30 – 19.30 Film program on Asia:
The Daughters of the Seven Huts. A Clan Story of the Khasi / Eastern India
(Film by Uschi Madeisky)

21.00 – 22.00 Meeting of the lecturers (Salon Havane)

Saturday 6th September Hémicycle Room

Part III: Present. Africa America

9.00 – 10.00 Hélène Claudot-Hawad, France
„Woman-shelter and man-traveller". The Representation of Gender among the Tuareg (Imajaghen) / Central Sahara, Africa

10.00 – 11.00 Malika Grasshoff, Kabyle Woman, France/Germany
The Central Position of Women among the Berber People of Northern Africa, exemplified by Kabyle Women

11.00 – 11.30 Break

11.30 – 12.30 Veronika Bennholdt-Thomsen, Germany
A Matriarchal Society at the Time of Globalization: Juchitàn / Southern Mexico

12.30 – 14.00 Lunch break

Part IV: Past. Theory of History

14.00 – 15.00 Riane Eisler, USA
The Battle over Human Possibilities. Women, Men, and Cultural Transformation

15.00 – 16.00 Carola Meier-Seethaler, Switzerland
Alternative to the Dualistic Concept of Culture and the Patriarchal Ban on Thinking

16.00 – 16.30 Break

16.30 – 17.30 Lucia Chiavola Birnbaum, Italy/USA
Dark Mother, Dark Others, and a New World

17.30 – 18.30 Christa Mulack, Germany
Matriarchy in Old Israel. Aspects of Gerda Weiler's Work

18.30 – 19.30 Film program on America:
The Women of Juchitàn
(Film by Monika von Behr and Mechthild Müser;
Scientific Director: Veronika Bennholdt-Thomsen)

21.00 – 22.00 Meeting of the lecturers (Salon Havane)

Sunday 7th September Hémicycle Room

Part V: Past. Symbolism. Origins of Patriarchy

9.00 – 10.00 Joan Marler, USA
The Iconography and Social Structure of Old Europe. The Archaeomythological Research of Marija Gimbutas

10.00 – 11.00 Michael Dames, Great Britain
Footsteps of the Goddess in Britain and Ireland

11.00 – 11.30 Break

11.30 – 12.30 Kurt Derungs, Switzerland
Landscape of the Ancestress. Principles of the Matriarchal Philosophy of Nature and the Mythology of Landscape

12.30 – 13.30 James DeMeo, USA
Origins of Patriarchy in Ancient Desertification: Saharasia

13.30 – 15.00 Lunch break

Part VI: Matriarchal Politics, Spirituality, Aesthetics, Medicine

15.00 – 15.30 Heide Göttner-Abendroth, Germany
Aspects of the Connections between Matriarchal Politics, Spirituality, Aesthetics, and Medicine

15.30 – 16.00 Ingrid Olbricht, Germany
Women's Health in Male Biased Societies

16.00 – 16.30 Cécile Keller, Switzerland
Medicine in Matriarchal Societies

16.30 – 16.50 Discussion

16.50 – 17.20 Break

17.20 – 17.50 Ceylan Orhun, Turkey
Aesthetics and Politics from Neolithic Visions

17.50 – 18.10 Erika Lindauer, Luxemburg
The Topic of Fairy Melusina in the History of Luxemburg

18.10 – 18.30 Discussion and the closing of the Congress

18.30 – 19.30 Film program on Africa:
The Daughters of the Tents. Among the Tuareg People in Mali
(Film by Sylvie Banuls and Peter Heller)

21.00 – 22.00 Meeting of the lecturers (Salon Havane)

Lecturers

Dr. Heide Göttner-Abendroth

Born in 1941, the mother of three children, Dr. Göttner-Abendroth taught Philosophy and Theory of Science for 10 years at the University of Munich where, in 1976, she co-founded Women's Studies. In 1986 she established the International Academy HAGIA in Germany and continues as its director. She has been a guest lecturer at various universities including the universities of Montréal, Canada (1980), and Innsbruck, Austria (1992). She received a scholarship from the University of Bremen for research into matriarchy. As a result of 30 years of research and the publication of several volumes on this subject, Dr. Göttner-Abendroth is known as the founder of modern matriarchal studies.

"Modern Research on Matriarchy. Definitions – Scope – Political Relevance"

A scientific definition of the term matriarchy has been missing until now, which is the reason that matrilineal, matrifocal and matriarchal societies have not been adequately distinguished from each other. The lack of a viable definition and the misunderstanding that matriarchy refers "rule by women" has contributed to an ideological prejudice towards the term. A new definition of this term will be presented which is gained from cross-cultural research on existing matriarchies world-wide in terms of their economic, social, political and spiritual contexts. Matriarchies will be shown to be economically balanced, egalitarian in the relationship between genders and generations, and as consensus-based societies in their politics. They are "sustainable" in the true sense of the word, living in peace and harmony with nature. The range of modern research on matriarchy will also be presented, and the relevance of this new science will be explored in terms of political and social issues.

In part VI of the conference, some aspects of the inseparable connections between politics, spirituality, aesthetics, and medicine in these societies will be presented. This interrelationship is in contrast to the situation in patriarchal societies in which these areas have been torn apart and made into separate spheres of power.

Prof. Dr. Claudia von Werlhof

Born in 1943 and single mother of one son, Dr. von Werlhof is co-founder of International Women's Studies and has done research in the southern hemisphere, especially in Latin America. Since 1988 she holds the chair for Women's Studies at the Institute for Political Science in the Social Science faculty at the university of Innsbruck, Austria. She is a theoretician and activist, lately against globalisation, war and neo-liberal politics.

"Patriarchy as the Negation of Matriarchy. Aspects of Cultural Madness"

A theory of patriarchy will be presented which looks at the subject from a matriarchal viewpoint. The core thesis is that patriarchy has not made an independent contribution to civilisation but exists, in specific aspects, as the negation of matriarchy. This presentation discusses:

- The denial of matriarchy as the precondition for patriarchy
- The attempted usurpation of matriarchy
- The complete overturning of matriarchy

- The destruction of matriarchy (construction of patriarchy)
- The attempted substitution of matriarchy

The "genuine" inventions of patriarchy consist mainly of different forms of violence, i.e., the breaking of the taboo of violence and the systematic use of violence: invention of war, invention of domination as a universal rule within the organization of states, invention of private property, invention of abstract thought, invention of exploitation, mechanization and machinery.

The antidote to this is the knowledge of the "interrelationship of all beings" that will once again become the bedrock of our feeling, thinking and acting in the face of the rampage and the predictable failure of this last phase of patriarchy—the introduction of world capitalism. This madness will fade away as matriarchal egalitarianism, subsistence, mutuality and love of life gain a foothold all over the world again as the true "alternatives to globalisation".

Prof. Dr. Annette Kuhn

Following the enforced flight of her family from Nazi-Germany in 1937, Dr. Kuhn's childhood was deeply influenced by the experience of emigration to the UK and then to the USA. She returned in 1948 to Germany and became, at the age of 30, the youngest professor in Germany in the department of Medieval and Modern History at the University of Education in Bonn. In 1986 she gained the first professorship in the Studies of Women's History and has since developed a critical-feminist theory of cognition with numerous publications to her credit. She is Scientific Director of the POLITEIA-Project and Chairperson of the House of Women's History association which she founded.

"The Matriarchal Pattern. Notes from a Theoretical Perspective to its Origin and Dynamics in History"

1. The innovative role of women in the history of humankind.
A matriarchal cultural pattern was developed in earlier millennia which has been of vital importance for all further historical development. The determining features of this matriarchal pattern in respect to symbols, mentality and socio-historical aspects will be described.

2. The changing of this pattern in the development of patriarchy.
The creative, innovative, conserving and changing characteristics of matriarchal patterns and their ambivalence, paradoxes and normative qualities in the process of the development of patriarchy will be discussed. For this the epistemological method of "anti-phrasing" will be used.

3. The description of a general historical consciousness.
A rift is assumed between the "production" of a historical consciousness on the basis of patriarchal theories in contrast to a women- and gender-historical insight which is possible nowadays. My concern is to overcome this rift through insight into the origins and the historical impact of the matriarchal pattern. Furthermore, I am interested in the potential for a human future which is included in this point of view.

Prof. Dr. Peggy Reeves Sanday

Dr. Sanday is a pioneering feminist anthropologist and R. Jean Brownlee-Professor of Anthropology at the University of Pennsylvania. Her landmark book *Female Power and Male Dominance. On the Origins of Sexual Inequality* (1981) is a classic in its field. She has received numerous awards and is a member of the Board of Scholars of *Ms Magazine.* In her view, anthropology has to do with Enlightenment and she is a critic of the concept of universal male dominance. Her most recent book *Women at the Centre. Life in a Modern Matriarchy* (2002), is based on more than two decades of primary research among the Minangkabau people of West Sumatra who describe their society as matriarchal.

"Matriarchy and World Peace. Lessons from the Minangkabau/Sumatra"

This lecture presents a conceptual framework for rethinking matriarchy based on my long term ethnography of the Minangkabau of West Sumatra, Indonesia. The Minangkabau are unique in that they self-identify as a matriarchy. Their culture is characterized by an ethic of gender balance and a dedication to negotiation and the peaceful resolution of conflict. In addition to their women-centeredness the Minangkabau are proudly Islamic, which adds to the mystery of this unusual society. This lecture will discuss the lessons we can learn from the Minangkabau to apply to world peace.

Prof. Dr. Ruxian Yan

Dr. Yan is a Professor of Ethnology at the Institute of Nationality Studies of the Chinese Academy of Social Sciences, Beijing. Her decades-long research career has focused on the social structures of ethnic groups in China, especially the matrilineal system among Mosuo people in southwest China. She is actively involved in national and international academic activities and has served as an executive committee member of the Chinese Women's Federation, vice-chairman of the Women's Committee in the Chinese Academy of Social Sciences, council member of the Chinese Ethnological Society, the Chinese Folklore Society and the Chinese Association of Marriage and Family.

"The Kinship System of the Mosuo/China"

The matrilineal families of the Mosuo are mostly headed by women and consist of members with pure matrilineal blood ties. The lineages are traced through females and property is passed down through females as well. The sexual life of adults takes the form of a "visiting marriage" and the relationship between men and women is a "sexual partnership." The children are affiliated to the group of their mothers only. The matrilineal cultural system has a long history in the local communities and exerts a strong impact on aspects of social life as well as the relationships between human beings and the natural environment in the region.

However, since the Yuan Dynasty (1206-1368), the central governments of the imperial dynasties promoted a system of local control (*tusi* system). The establishment of this system brought male officials to power with respect to the social aspects of life, and their offices were passed down through male descendants. This practice was backed up by subsequent central

governments that affected the matrilineal system of the local people. To this day, the local levels of the communist government are still led by male cadres while many people continue to follow their matrilineal traditions in their day-to-day lives.

Prof. Lamu Gatusa

Prof. Gatusa is Mosuo and is an Associate Professor at the Social Sciences Research Institute of Yunnan Province, Kun ming, China. He devoted his studies to his own Mosuo people in order to preserve their unique social and spiritual heritage. In 1993, he took part in the research trip of the Academy HAGIA to the Mosuo as an indigenous anthropologist. He is also a writer and has received awards for his representations of the culture of the Mosuo. He is a member of the Chinese Writers' Union and is a member of the Chinese Minority Nationalities Writer's Union.

"Matriarchal Marriage Patterns of the Mosuo"

The society of the Mosuo people provides a pronouncedly equal relationship between men and women. They regard the relationship between „source" and „course" as that of female and male. The mother is considered to be the origin of life and society, which is expressed in ethnic concepts and the concepts of love.

In the Mosuo people's matriarchal culture and marriage patterns, the female's function is emphasized, but the male's function is not underestimated. This can be seen in family patterns, emotional patterns, property patterns and likewise in the marriage patterns. Monogamy and polygamy are the forms of the known marriage patterns. The history of the origin of these patterns, especially the monogamous one, is complicated and is related to interference by powers from outside. However, the most characteristic form is the Mosuo people's "visiting marriage", which allows the partners to remain independent in many aspects, including personal independence, emotional independence and benefits independence. They do not have either sexual privileges or economic privileges. As a result, their relationship is a purely natural one of equal association. This kind of matriarchal culture and marriage pattern is still full of vigorous vitality in Lugu Lake region today.

Prof. Dr. Shanshan Du

Dr. Du is Assistant Professor of Anthropology at Tulane University (USA) and winner of the Elsie Clews Parsons Prize (American Ethnological Society) and the Sylvia Forman Prize (Association for Feminist Anthropology). Her book *Chopsticks Only Work in Pairs: Gender Unity and Gender Equality among the Lahu of Southwest China* was recently published by Columbia University Press.

"Frameworks for Society in Balance. Gender Equality from a Cross-Cultural Perspective"

This lecture is divided into two parts, focusing respectively on a comparative theory of gender equality and an ethnographic example. Theoretically, I propose several socio-cultural frameworks that foster balance, harmony, and equality between the sexes and among individuals in some non-industrial societies. The first model, "maternal centrality", is typically manifested in matrilineal, matriarchal, and matriarchal societies. In contrast, within the framework of "gender triviality", the symbolic elaboration of "men," "women," and their relationships is scarce and socially insignificant. In the third framework, "gender unity", men and women are identified

with each other as the members of higher social categories and they are expected to perform joint social roles.

Through an ethnographic study of the Lahu people of Southwest China, I will demonstrate in the second part how gender equality has become a by-product of the worldview of gender unity which is vividly encapsulated in their proverb, "chopsticks only work in pairs". Specifically, the principle of male-female dyads expressed by this maxim not only prevails in Lahu mythology and ideology, it also predominates in indigenous social organization, especially kinship structures. Accordingly, it is considered only right and natural that men and women, who are expected to unify in husband-wife teams, take joint roles as much as possible in all areas of social life, including pregnancy, childbirth, childcare, domestic chores, subsistence work, and leadership.

Prof. Dr. Hélène Claudot-Hawad

Dr. Claudot-Hawad is an Anthropologist and Scientific Director of the National Centre for Scientific Research at the IREMAM (Research Institute of the Arabic World), Aix-en-Provence, France. She represents the faculty of Social Anthropology of the Maghreb and the Sahara, concentrating in her work on the society of the Tuareg. Her research focuses on comparing the Tuareg societies in the different countries of Mali, Algeria, Niger, Burkina Faso, and Libya.
She is the author of numerous publications and has translated the work of the Tuareg writer Hawad and other contemporary Tuareg poets.

"'Woman-shelter and man-traveller'. The Representation of Gender among the Tuareg (Imajaghen) / Central Sahara, Africa"

The representation of the feminine and the masculine, as a way of understanding and conceptualising the world, is quite different among the Tuareg from what we are used to in the West. The feminine and the masculine are equated to the inner and the outer world, to coolness and the heat, culture and nature, stability and mobility. This order in thoughts and action is based on several principles. One is the idea that every entity is made up of irreducible, but complementary parts. Another is the view that the course of the universe is based on the connections between these polar opposite elements. In their social roles and in their institutions and rituals – which vary in different regions and in different epochs – the Tuareg participate in a continuous balancing of these less or more harmonious connections. This lecture will analyse the relationship of the two genders and the remarkable position of the women in this society, their matrilineal context, as well as patrilineal influences.

Dr. Malika Grasshoff

Dr. Grasshoff is an historian, author, and indigenous ethnologist of Kabyle lineage who grew up in a village in the Kabylia in Algeria until the age of 17. Her research is permeated by her personal experience and offers much previously unpublished material about the rites and myths of a society at the brink of extinction where the woman and mother play central roles. Two of her books describe the magical world of the Kabyle women. These books had to be published in France under the pseudonym Makilam for political reasons. One of them was translated into German in 2001.

"The Central Position of Women among the Berber People of Northern Africa, Exemplified by Kabyle Women"

The Berbers are known as the oldest people of Northern Africa and are still living today in Morocco, Algeria and Tunisia. For a while, they were Christianized, but later became Moslems due to the conquest of Northern Africa by the Arabs. However, the Berbers of Kabylia (Algeria) have retained their pre-Islamic customs.

The traditional arts of the Kabyle women, such as pottery and weaving, are still accompanied by rites and practices which do not promote differences between humans and nature, but serve to build and contribute to magical relationships and unity. Their social life is based on a model of mutual support which requires all relatives to carry responsibilities which extends across the entire community. The difference between the genders and their different tasks and roles do not result in a power-relationship between men and women.

The cosmology of the Kabyle women is closely connected to their art, and is expressed in the ornamentation of their ceramics and weaving. These ornaments constitute a secret language among women, for these motifs are directly related to their femininity and their fertility. These secret signs are exclusively passed from mother to daughter.

Priv. Lecturer Dr. Veronika Bennholdt-Thomsen

Ethnologist and Sociologist and co-founder of International Women's Studies, Dr. Bennholdt-Thomsen has lived and worked scientifically for many years in Mexico. Her main emphasis is on peasant economy and feminist research in Latin-America and Europe. She is the director of the Institute of Theory and Praxis of Subsistence in Bielefeld, Germany. She is also Professor at the University for Culture of the Soil, Vienna, Austria and is presently Visiting Professor for Rural Women's Studies at Humboldt-University, Berlin, Germany.

"A Matriarchal Society at the Time of Globalisation: Juchitàn / Southern Mexico"

The Isthmus von Tehuantepec is the substitute area for the Isthmus of Panama, a hub of globalised trade. In this place, in the midst of the 'machismo' Mexican culture, an indigenous society exists which has strong matriarchal characteristics. What are the patterns by which this independent economy and social structure can assert itself? This question will be answered through a first hand description of the society of Juchitàn.

The women of Juchitàn, in a city of 100,000, are occupied in all areas of work, but in particular have taken on trading as second nature. The men are peasants, fishermen, craftsmen and wage workers, who hand over their products and wages to the women. The regional economy is dominant, supported through exchange with other ethnic groups of the region. Mothers and motherhood play a vital role, as is to be expected, just as heterosexuality. Nevertheless, four different social genders can be distinguished, defining themselves through their work and sexual preference.

Dr. Riane Eisler, J.D.

Best known for her bestseller *The Chalice and the Blade* (1987), which has been translated into 18 languages, Dr. Eisler is President of the Center for Partnership Studies, has taught at the

University of California, is a fellow of the World Academy of Art and Science, and is a founding member of the General Evolution Research Group. She has done pioneering work in human rights, especially in the rights of women and children. She has received many honors, including the Humanist Pioneer award and honorary membership of the World Commission on Global Consciousness and Spirituality. Furthermore, she co-founded the Spiritual Alliance to Stop Intimate Violence.

"The Battle over Human Possibilities: Women, Men, and Cultural Transformation"

This presentation looks at cultural evolution from the perspective of two underlying possibilities for structuring social systems: the *domination model* and the *partnership model*. It traces the cultural evolution of Western societies from prehistory to the present in terms of the underlying tension between these two basic alternatives for cultural organisation. It outlines *cultural transformation theory* that proposes that shifts from one model to the other are possible in times of extreme social and technological disequilibrium; that there is strong evidence of such a shift during our prehistory; and that in our time of massive technological and social dislocation another fundamental shift is possible — to a world orienting more to partnership rather than domination.

A central theme of cultural transformation theory is the centrality of the social construction of the roles and relations of the female and male halves of humanity to the construction of every social institution. It proposes that the underlying struggle for our future is not between the conventional polarities of right and left, religion and secularism, capitalism and communism, East and West, and North and South. It is between a mounting grassroots partnership resurgence which transcends these classifications and the entrenched, often unconscious, dominator resistance to it. A seldom noted, though critically important, aspect of this struggle is the ongoing battle over human cultural origins. Theories of cultural origins are not just of academic interest. They are of profound importance for our views on human possibilities.

Dr. Carola Meier-Seethaler

Dr. Meier-Seethaler studied Philosophy and gained her doctorate in Munich while consecutively studying psychology and training as a psychotherapist. She married and moved to Switzerland after directing an advice centre for child development and education. She is the mother of two daughters. For many years she taught at the Polytechnic for Social-Studies in Bern and has been in private practice as a therapist since 1978. Presently, she is a member of the Swiss commission on ethics in medicine and is the author of various publications.

"Alternative to the Dualistic Concept of Culture and the Patriarchal Ban on Thinking"

The inherent and logical failings of the patriarchal system as a whole will be shown using the traditional symbols and social systems of the patriarchal society. Early cultures utilized symbolic language which was usurped by the later hierarchical cultural concepts. The alleged ontological split between the male intellectual principle and the supposedly natural principle of female chaos will be made to show what it is: absurd. What becomes apparent are the parallels between mythological world views and structures of societies in the course of the violent superimposition of a peaceful Afro-Eurasian basic culture by warlike, marauding peoples between the 4th and the 2nd millennia B.C.

In the present policy of gender mainstreaming, a fundamental criticism of patriarchy is taking a back seat, not the least because the patriarchal scientific community is not able to recognize its own presuppositions. Examples clarify that this intellectual black-out can only be explained by an emotional resistance to self-reflection.

Prof. Dr. Lucia Chiavola Birnbaum

Dr. Birnbaum is a Sicilian/American historian and Professor of Philosophy and Religion at the California Institute of Integral Studies program in Women's Spirituality, Philosophy and Religion in San Francisco. She has long been interested in submerged beliefs, an interest evident in her award winning books, Liberazione della Donna: Feminism in Italy (1986), Black Madonnas: Feminism, Religion, and Politics in Italy (1993), and Dark Mother: African Origins and Godmothers (2001).

"Dark Mother, Dark Others, and a New World"

The oldest deity worshipped by *Homo sapiens* is that of a Dark Mother from Central and Southern Africa. Prehistoric signs of this Dark Mother were carried by African migrants after 50,000 BCE to the caves and cliffs of all continents. Later, ca. 25,000 BCE, these signs were transmuted into venerated female images found all around the Mediterranean littoral, in West Asia, Outer Asia, and in North and South America. In the Christian epoch these became Black Madonnas, but the legacy of the African Dark Mother is evident in all dark women divinities on every continent.

My book, *Dark mother*, brings together the genetic and archaeological evidence substantiating these theses. To this evidence I have added the findings of feminist scholarship as well as cultural history, my own Sicilian history, and the history of Spain as cases in point, of the centrality of women.

Dr. Christa Mulack

Born 1943 in Hamburg, Germany, Dr. Mulack lives in Hagen as a self-employed writer and lecturer. Her doctoral thesis was entitled "The Femininity of God. Matriarchal Preconditions of the Image of God". She has held teaching assignments at several universities and for 20 years she has been working on the issue of matriarchy.

"Matriarchy in Old Israel. Aspects of Gerda Weiler's Work"

Gerda Weiler (1921-1994) is the first author who probed the Bible for its matriarchal implications. While researching biblical texts, she often came across old cultic passages containing definite matriarchal contents. The discovery of these textural treasures allowed her to identify a pre-Israelite Goddess culture in ancient Palestine which had a strong influence on the Israelite tribes immigrating into the area. As a consequence, the conviction that Israel began with a patriarchal culture and society possessing a primordial monotheism has to be abandoned, even though the belief in an original patriarchy is actively promoted in ecclesiastical teachings and sermons from the pulpit.

The prerequisite for this insight is a wide interdisciplinary knowledge which the theological research on the Bible (Old Testament) is lacking. This situation was strongly criticized by Gerda

Weiler who contrasts the one-sided patriarchal dedication to "transcendence" with the matriarchal world view.

In the lecture, this aspect of Gerda Weiler's work is presented and assigned to the general discussion about matriarchy. In her words, "The freed consciousness of women is the power by which the leap into the meta-patriarchal future will be prepared and made easier".

Joan Marler

Born in northern California in 1947, with one daughter, Joan Marler teaches Archaeomythology at California Institute of Integral Studies in San Francisco where she is on the faculty of the Women's Spirituality, Philosophy and Religion M.A. and Ph.D. program. She is the Executive Director of the Institute of Archaeomythology and is an Executive Editor of *ReVision* journal. She is the editor of *From the Realm of the Ancestors: An Anthology in Honor of Marija Gimbutas* (1997) and is currently writing the biography of archaeologist Marija Gimbutas.

"The Iconography and Social Structure of Old Europe. The Archaeomythological Research of Marija Gimbutas"

Lithuanian/American archaeologist Dr. Marija Gimbutas (1921-1994) was a pioneer in the study of the symbolic imagery of the earliest farming peoples of Europe. Thousands of anthropomorphic and zoomorphic sculptures, elegant vessels and cult equipment from the "Old European" cultures of southeast Europe (c. 6500-3500 BC) suggest evidence of ritual activities within the seasonal realities of agrarian life. A vast body of Neolithic imagery rendered primarily in female forms indicates the centrality of women's activities and their roles as creators of culture.

In the absence of written texts, an adequate understanding of the nonmaterial aspects of culture is not possible through the description of artifacts alone. Therefore, Dr. Gimbutas developed "archaeomythology", an interdisciplinary approach to scholarship that combines archaeology, mythology, ethnology, folklore, linguistic paleontology, and the study of historical documents. Utilizing archaeomythological scholarship, she described these early Neolithic societies as non-Indo-European and "matristic". In her view, the settlement patterns, burial evidence, and iconographic imagery of Old Europe reflect peaceful, matrilineal, endogamous social structures that were economically egalitarian in which women were honored at the center of ceremonial life. In this presentation, Dr. Gimbutas' theory of the iconography and social structure of Old Europe will be discussed in light of current multi-disciplinary scholarship.

Michael Dames

Born 1938 in Alexandria, Egypt, Michael Dames is an artist, writer and prehistorian who has earned degrees in Geography and British Archaeology. From 1971 to 1976 he was Senior Lecturer in History of Art at the Birmingham Polytechnic. From 1977 to 1987 he was active in several art projects to illustrate the synthesis between landscape and the human figure. He is best known by his books *The Silbury Treasure* (1976), *The Avebury Cycle* (1977) and *Mythic Ireland* (1992). His current research is dedicated to the Goddess in Wales.

"Footsteps of the Goddess in Britain and Ireland"

Abundant archaeological evidence for pre-Christian goddess worship in Britain and Ireland is supported by folklore, folk customs, place names, and medieval writings. Each strand of evidence can be scientifically analysed.

However, if the original quality of the goddess mythology is sought, a poetic synthesis of all these strands should be attempted. Instead of the modern cult of Objectivity, a pre-Socratic empathy is required. The archaic offers a new methodology, with which to mend a torn world.

Dr. Kurt Derungs

Dr. Derungs studied ethnology, German philology, linguistics, philosophy, and history and wrote his doctorate in historical mythology (myth and fairy tales). Twelve years ago he began investigating the mythology of landscape and has developed it to include modern research on matriarchy. In 1995 he founded the publishing company "Edition Amalia" in co-operation with Isabelle My Hanh Derungs. In 2002 he conceived the exhibition "Lenzburg, Landscape of the Goddess". He lives and works in Bern, Switzerland where he teaches at the University of Applied Science HGKK.

"Landscape of the Ancestress. Principles of the Matriarchal Philosophy of Nature and the Mythology of Landscape"

Besides developing a balanced social structure, matriarchies have also produced an outstanding ecology and mythology of landscape. In the naming of landscapes (mountains, rivers, lakes, hills and so on), in burial site symbolism, in architecture, in rituals and mythology, they have documented ancient knowledge in which the principles of the matriarchal philosophy of nature can be read. Examples from still existing matriarchal societies and traces in the history of cultures depict the veneration of an ancestress or Great Goddess as creatress. She was regarded as the goddess of the landscape itself and was thus venerated. The mythology of landscape reveals numerous traces of the goddess cult which can also be found in European archaeology and ethnology.

The "landscape of the ancestress" is the primary key for the recognition of many cultic sites and sacred places which would otherwise be overlooked or destroyed by the isolating patriarchal viewpoint. In this lecture, the matriarchal philosophy of nature is made evident by different examples, and it is shown how the mythology of landscape can bring new ideas to other fields of knowledge.

Dr. James DeMeo

Dr. DeMeo is Director of the "Orgone Biophysical Research Lab" which he founded in 1978. He studied Environmental Science at Florida International University, and received his doctorate in Geography from the University of Kansas in 1986 where he specialized in the social and environmental aspects of desertification. He was formerly on the faculty of the Geography departments at Illinois State University and the University of Miami, and has undertaken extensive field work in the deserts of the southwestern USA, and in Israel, Egypt, Namibia, and the Horn of Africa. He has published articles on the issues of energy resources, health, cultural history, environmental problems, and experimental life-energy research.

“The Origins of Patriarchy in Ancient Desertification: Saharasia”

Behavioral variables such as infant neglect, child abuse and obedience training, adolescent sexual repression, female subordination and tendencies towards social violence, hierarchical structures, high-god religion and warfare were correlated and mapped in this lecture (using the data base of Murdock). Regional behavior-averages have demonstrated the following:
1. Native cultures residing within the Saharasian desert belt (Sahara, Middle East, Central Asia) were possessed of the most strongly violent patriarchal, authoritarian, sex-negating, female subordinating, and child abusing elements – a highly armored (Reich), patristic (Hodan), dominator (Eisler) culture-type. 2. Regions very far removed from Saharasia (Oceania, New World) were mostly unarmored, matristic, partnership culture types. 3. Intermedial regions between the two identified extremes possessed an intermediate or blended type of culture, possessing both patristic and matristic elements.

The anthropological data, and a correlated global archaeological/ historical survey, suggest a source region for armored/ patristic/ dominator cultures within Saharasia predominantly after c.4000 BCE, when Saharasia began to convert from a semi-forested savanna into desert, with subsequent famine-driven migrations outward – the mechanism of the great Indo-Aryan and Semitic cultural migrations. A smaller amount of evidence for social violence was also identified in pre-Saharasian archaeology before c. 4000 BCE, but in all cases source regions for such cultures were characterized by more limited regional conditions of harsh desert and drought, suggesting they were “exceptions which prove the rule”.

Dr. med. Ingrid Olbricht

Dr. Olbricht is a specialist in neurology, psychiatry, psychotherapeutic medicine and psychotherapy. For twenty years she was Director of the Psychosomatic Department of the Wicker-Hospital in Bad Wildungen where she has built up a specialised unit for women and for trauma therapy. She is co-initiator and co-founder of the working group for women’s health (AKF) and the working group for psychotherapy in Bad-Wildungen(WAP). She is author of several books including *Was Frauen krank macht* (1993).

“Women’s Health in Male Biased Societies”

Women experience their health very subjectively. In a male-dominated health system, the seemingly objective view in definition, research and treatment is still not sensitive to the female gender; it is androcentric and, in psychotherapy, even paternalistic. This leads to wrong conclusions, incorrect diagnoses, and incorrect treatment of women which can be dangerous for women’s health. This shows up particularly well in the absence of or inadequate evaluation of pathological factors for women’s health, which are especially obvious in regards to socialisation, living conditions, specific burdens on women, and the experience of violence against women. The same applies for the evaluation of female organs and their functioning and the resulting medicating of patients (e.g., artificial hormone treatment)

These existing deficiencies in understanding and communication are not only examples of structural violence in the entire system of medicine, but they also lead to deficits in care. Women’s self-esteem and self-awareness are negatively affected which increases the likelihood of illness, including dermatological problems and the reduction of quality of life. We hope that

gender mainstreaming and more women in decision-making positions will impact research, teaching and medical care that will be positive, useful and healing for women.

Pract. med. Cécile Keller

Born 1948 in Cham, Switzerland, Cécile Keller earned A-levels in evening classes in the study of medicine and passed her 1994 state exam in Zurich. She has worked as a medical doctor in several hospitals, and from 1999 has worked as a gynaecologist in Switzerland. She also trained from 1993-1995 at the Centre for Shamanistic Wisdom and Knowledge "Quetzalcoatl" in Ronco, Tessin. In 1997 she started training with the HAGIA Academy for matriarchal spirituality.

"Medicine in Matriarchal Societies"

In matriarchal societies medicine is holistic and is based on experiential knowledge. The methods include both the treatment of the body and the guidance of the soul and consciousness. Within the context of a healing ritual, medical substances and physiological techniques find application. On the other hand self-healing processes of psycho-somatic and spirit-soul based orders are being stimulated through the medium of the "soul-search". In this process the whole mythology and cosmology of the prevailing matriarchal culture is being activated which will reconnect persons seeking healing positively to their own world view. Reinforcing this process is the fact that the healing ritual is integrated within the social community which participates in a sympathetic and active manner. This not only conveys an experience of security, but collective problems can be treated.

The medical organisations in matriarchal societies will be portrayed with examples, especially the example of the women's medical associations of the Iroquois. These associations do not only protect medical wisdom and knowledge, but each of them has a particular cosmological correlation and a specific kind of healing ritual which corresponds to the cosmological concepts. This produces a spiritual-cosmological order among all of the associations which expresses their matriarchal world view.

Ceylan Orhun

Since 1991 Ceylan Orhun has been a volunteer and an activist in both national and international woman's human rights movements. She co-founded "Ka-der" and "Winpeace", and from 1997-2002 was the founding president of "Anakultur" in Istanbul, Turkey. She has produced radio programs on NGO's and on the social and cultural situation of Southeastern Anatolia, and has published essays in various newspapers and journals. Presently she is a member of the Board of Governors of the World Water Council.

"Aesthetics and Politics from Neolithic Visions"

The personal question about an alternative, aesthetic life style was transformed within me to a political mission. The women of the Neolithic epoch had symbols of their presence and power in society visible in their lives and in their art, which deeply impressed me. These symbols brought me a vision which could be of use for the present time, to enable and empower women once again. So I travelled along the roads and spun my thread from the remains of the Neolithic center of Catal Hüyük to the most remote and neglected little villages in southeast Anatolia.

I would like to share some examples from this work of trying to "spin" connecting threads between the past and the future and between the genders to find a new balance. I organized a number of cultural events, especially on the 8th of March, International Women's Day, and with it spread a symbolic and political message. These activities happened in these most remote villages, where women of today live in close proximity to Catal Hüyük, but have never seen this remarkable cultic site because the feminine spirit is denied the right to live there. The lives of these women are under the strictest control of patriarchy, be it through the security police in a military zone of conflict, or through the cruel patriarchal tradition of "honour"-murders committed on women. The celebrations with the artistic-symbolic rituals, which brought the women out of their houses, enticed them into a feminised public zone, which was a very political act in these regions.

Erika A. Lindauer

Born on the headwaters of the Elbe, Erika A. Lindauer grew up in Lower Saxony, Germany. She wilfully terminated her secondary educational process at a boys school at 16 and has continued to educate herself as a self-determined person ever since. She lived in England, France, Spain and held different occupations to gain money. At the beginning of the '70ies, she came to Luxemburg as a wife. In the meantime, single again, she built herself a small house with a large garden, where she lives today.

"The Topic of Fairy Melusina in the History of Luxemburg"

In this presentation, I will show that Luxemburg is a place of great historical significance: In the year 1963, it celebrated its millennium anniversary. The foundation of the city dates back to 963 to the Count Siegfried who was married to the "water fairy" Melusina. Melusina is viewed even today as the ancestress of the people of Luxemburg. Of course all inhabitants of Luxemburg, be they indigenous or new arrivals, know the story of the beautiful Melusina, but what really is the basis of this myth?

During the last four years, I researched this question and found out that Melusina was neither a ghost nor a demon. She was a woman of the ancient culture who was still venerated one thousand years ago. Melusina conceals a Goddess, and the first city was build on her ancient cultic site, the "Bockfelsen". A church is situated at the foot of the Bockfelsen with a widely known black Madonna. Both these facts indicate that the history of Luxemburg has its roots in the matriarchal culture of Old Europe. This culture was later destroyed with the appropriation of the land by the aristocracy and the clerics, and it was completely extinguished with the pogroms against women as "witches" at the end of Mediaeval Ages and at the beginning of Modern Times. In addition, I will point out the connections with the Melusina figure spanning from the British Isles to the Pyrenees and far into the East.

Uschi Madeisky

Film director Uschi Madeisky resides at Frankfurt am Main. Since 1974 she has made a number of documentaries for TV and educational institutions. In the last few years she has made films about matriarchal societies. 2002 she received the Tony-Sender award of the city of Frankfurt for her commitment for women's rights and for her documentations on women and matriarchy. With

her newly established company "Tomult" she is preparing women's issues and biographies for the internet. She will make a documentary about the Congress.

Film: "The Daughters of the Seven Huts. A Clan Story of the Khasi / North-eastern India"

This film tells the story of Aileen who represents in the clan of the Massar her ailing mother and younger sister who is too young to conduct the clan business. For the Khasi in northeastern India, it is the youngest daughter who inherits the largest proportion of house, farm buildings and land, and also has the greatest responsibility. The youngest has to care for all the relatives and is their priestess at the same time. Aileen conducts the clan business temporarily. Now she would like to open a restaurant to have an urgently needed alternative source of income for her clan. She has to invest money for that purpose and persuades her mother to sell part of the ancestors forest which belongs to the family. This however seems to upset the ancestress.

The films "The Daughters of the Seven Huts. A Clan Story of the Khasi" and "Where the Spouse only Owns the Night. Visiting Marriage of the Jaintia" were made at the end of the 90s in the north-east of India (Assam). The crew spent several months in consecutive years in the state of Maghalaya where the people of the Khasi and of the Jaintia were able to preserve their matriarchal structures.

Marianne Pitzen

Born 1948 in Stuttgart, Germany, Marianne Pitzen started working on the subject of matriarchy and a new society in 1969. She has had exhibitions in all known women's galleries and in Museums of Fine Art, such as Bonn, Erfurt; Hagen, Regensburg, Zwickau in Germany; Budapest in Hungary; Helsinki, Oulon and Kouvolanin in Finland; Oxford in the U.K.; Ulan Bator in Mongolia. In 1981 she founded and managed the first Women's Museum in Germany and was contributed to numerous happenings in the public sphere, for example 1997 in Bonn, 2000 in New York, 2001 in Berlin, and 2002 at the Documenta in Kassel.

"Sculptures: New Society or POLITEIA.
Large Parliament of Paper Figures at the Round Red Table"

In 1988, the inhabitants of the "merry matriarchies" landed on earth, appearing as three-dimensional figures, their skin creased up, paper-thin, showing signs of aging. They have one hundred layers of paper on their bodies, evidence of their great experience and suffering. These figures are inspired by images of the Matrons wearing huge bonnets depicted from the 2nd to 3rd centuries A.D. on hundreds of Roman sacred stones. Bonn, Germany was the capital of the Matron cult, the veneration of the wise women. It was my concern to expand their cultic dimension to an earthly one to enable the Matrons to come down from their sacred stones to get involved in daily politics. They have saved their important thoughts on government issues and put them away in their large bonnets. These are storehouses for the old wisdom and new connections, beyond our timeframe.

Siegrun Claassen

Born 1943, Siegrun Claassen studied educational theory, fine art, textiles and crafts. She worked as a teacher for many years and was Equal Opportunities Commissioner, worked in cultural concerns in a rural area in Schleswig Holstein, Germany, and contributed to the installation of adult education. She participated in ecological studies and studied timber-frame mud construction, resulting in her own construction of a house using this technology. For ten years she has been sculpting art objects and photographing them in spiritually transformed rooms and finds and photographs Goddesses in nature.

Photography Exhibition: "Matriarchal Mystery Festivals" of the Academy HAGIA

In the matriarchal cultures world-wide, the Great Goddess was worshipped as the creatress of the universe and the mother of all living beings. In the new Matriarchal Mystery Festivals which have been created over the past twenty years in the Academy HAGIA, these traditions which venerate the cycles of life are being renewed. The festivals are informed by historical and present-day knowledge of matriarchal peoples on all continents. This exhibition documents one seasonal cycle as a part of two decades of spiritual work.

Literature of the lecturers

(in sequence of lectures presented)

Heide Göttner-Abendroth
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Was haben die Hühner mit dem Dollar zu tun? (München 1991)

Annette Kuhn
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Lamu Gatusa

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Hélène Claudot-Hawad
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Malika Grasshoff (Makilam)
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Veronika Bennholdt-Thomsen
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Eine Kuh für Hillary. Die Subsistenzperspektive (München: Bennholdt-Thomsen/Mies 1997)
FrauenWirtschaft. Juchitàn – Mexikos Stadt der Frauen (München: Bennholdt-Thomsen/Müser/Suhan 2000)
There is an alternative: Subsistence and Worldwide Resistence to Corporate Globalization (editor) (London/New York 2001)

Riane Eisler
The Chalice and The Blade (Harper & Row 1987; German: *Kelch und Schwert* München 1993)
Women, Men, and the Global Quality of Life (Center for Partnership Studies 1995)
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Tomorrow's Children (Westview Press 2000)
The Power of Partnership (New World Library 2002)

Carola Meier-Seethaler
Ursprünge und Befreiungen. Eine dissidente Kulturtheorie (Zürich 1988; Frankfurt 1992)
Von der göttlichen Löwin zum Wahrzeichen männlicher Macht. Ursprung und Wandel großer Symbole (Zürich 1993)
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Marija Gimbutas/Joan Marler
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Kurt Derungs
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The Orgone Accumulator Handbook (Greensprings/Oregon)
Heretics Notebook: Emotions, Protocells, Ether-Drift and Cosmic Life Energy, with New research Supporting Wilhelm Reich (editor)

Ingrid Olbricht
Was Frauen krank macht (München 1993, 2002)

Study tour following the Congress organized by ACADEMY HAGIA

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mountains of Rigi and Pilatus, the rock carvings of Val Camonica, the garden of menhirs at Yverdon.

Dates: **September 15 – 23, 2003**
Registration closing date: August, 1, 2003

Please request the detailed program

Val Camonica: Rock carvings in the Naquane National Park (Italy)

Congress Details

Location/Venue: Center of Congress, Hémicycle Room
Luxembourg Congrès
1, rue du Fort Thüngen Luxemburg-Kirchberg

Date/Time: Friday, September 5 all day
Saturday, September 6 all day
Sunday, September 7 all day

Price:	3 days	80 Euro
	2 days	65 Euro
	1 day	40 Euro
	half day	25 Euro

Tickets available from September 5 at the Congress Bureau in the Center of Congress, Luxemburg, Hémicycle Room.

Languages of the Congress: German, English, French
All lectures are simultaneously interpreted in all three languages.

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