



TAWAI - A voice from the forest
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TAWAI - A VOICE FROM THE FOREST

A film from Bruce Parry

DIALOGUE AND TIMECODE SCRIPT (SIMPLIFIED)

TOBIAITI: [00:00:27.20] Trees are like humans. If the really big trees die, so do all humans. If the forest dies, humanity dies. The forest may die. The forest says...We are part of the same family. [00:01:25.17]

BRUCE PARRY NARRATOR: [00:01:50.17] What is our relationship with the natural world? And how has this changed over time? What is the effect of the way that we see ourselves in relation to the world around us? [00:02:03.09]

[00:02:07.17] In a decade of making documentaries for the BBC I've been lucky enough to share some moments with peoples the world over. To briefly taste their way of life. Partake in their rituals. And witness that beneath our colourful differences, we are all alike. [00:02:28.07]

[00:02:42.22] The incredible ways we have found to inhabit the earth are a testament to what we are capable of. But as our impact on the planet intensifies, many are beginning to wonder if we need to find a different way of relating to each other and the natural world? [00:03:07.08]

[00:03:12.10] The insights I gained from my time with indigenous peoples has left me with the strong impression that there's much to be learned from those living lives very different to our own. [00:03:21.01]

[00:03:27.05] One group, the Penan people of Borneo, seemed to have a relationship with each other and their environment which struck me as unique. Remarkably of all the tribal peoples I have lived with, the Penan were the only ones whose way of life was uninfluenced by the dawn of agriculture, settlement and the domestication of plants and animals for food. [00:03:50.00]

[00:03:52.20] One of the last hunter-gatherer groups on the planet still living a nomadic existence, flowing with the rhythms of nature. [01:04:00.10]

[00:04:03.08] Hunters, foragers and nomads of the forest. But, like tribal peoples everywhere, their way of life is changing rapidly. And I hear that these nomadic people are beginning for the first time ever, to settle. [00:04:23.06]

[00:04:27.19] When I heard this I knew, the time to revisit them was now. [00:04:33.01]

[01:04:36.18] But getting there won't be easy, for the Malaysian government is supporting the companies ravaging their lands, and film crews are not welcome. [01:04:45.04]

[01:04:46.17] So I'm going to need to cross the border silently. [01:04:49.14]

Director: Bruce Parry

Co-Director: Mark O'Fearghail

Writers: Veronique Cabois, Tamara Colchester, Jeronimo Mazarassa, Bruce Parry, Christopher Seward, Rory Spowers

Producers: Adam Bohling, David Reid, Bruce Parry, Giancarlo Canavesio and Uri Fruchtmann / Co-Producer Sean Scott Griffin

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DRIVER: [00:04:51.05] You just wait in the car and I will go out and make sure he knows of you, and once he responds then I'll tell you. [00:04:59.13]

BRUCE PARRY: [00:05:01.06] And the border is just there? And I've got to cross this swamp? Okay - wow. Not doing anything by halves. Ah, there they are... there's the torch. Di sana, di sana (there, there). See you soon. Yes. Okay, teri makasi (thank you). [00:05:37.00]

[01:05:36.14] Wow [01:05:37.03]

BRUCE PARRY NARRATOR: [00:06:17.19] As our relationship with the natural world has changed, what has been lost and what gained? What can be learned from peoples living lives very different to our own? [00:06:32.02]

[00:06:34.13] And is it even possible to integrate the wisdom of small intimate societies into our vast complex civilizations? [00:06:43.20]

[00:06:47.10] The Penan have a word that describes their feeling for the forest.
[00:06:51.14]

[00:06:53.02] It's a word that doesn't easily translate, a relationship that is hard to describe,
[00:07:00.10]

[00:07:01.08] They call it TAWAI. [00:07:04.09]

[00:07:25.03] The old growth forests of the world are disappearing fast. Forests considered by many to be essential to the health of the planet. These trees will enter the timber trade stamped sustainable. And soon enough this whole area will join the endless plantations producing palm oil for the chocolate bars, fast foods and shampoos of the world.
[00:07:49.21]

[00:07:53.12] Indigenous reserves are amongst the last places where such forests still stand. Protected by the tribal peoples who live there [00:08:01.16]

[00:08:05.14] In a bid to stop the loggers from taking these trees The Penan appealed to the government to protect this land as an indigenous reserve. [00:08:13.01]

[00:08:15.15] But Malaysian law will only consider claims that show physical proof of the land having been used. [00:08:21.17]

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[00:08:15.15] But Malaysian law will only consider claims that show physical proof of the land having been used. [00:08:21.17]

[00:08:22.09] And despite having lived here for thousands of years, The Penan's impact is so light that they are struggling to prove that they have ever been here at all and can therefore claim no official right to protect this, their ancestral home. [00:08:37.13]

[00:08:39.21] And so, the original inhabitants of this place, The Penan together with this forest face an uncertain future. [00:08:48.08]

BRUCE PARRY: [00:09:00.09] I remember last time I met with the Penan, right from that very first moment of even shaking their hand I felt something completely different about them. And that feeling got greater and greater the longer I was there. And I couldn't figure out what it was. Everything about them, how they live in the forest was really different to any other group that I'd ever been with before. They carried everything they owned on their backs and every two or three days they would make a little platform and sleep on it - they were nomadic. [00:09:40.10]

BRUCE PARRY NARRATOR: [00:09:52.14] As The Penan begin to settle and adapt to a new way of life, how might this influence their relationship with the world around them. [00:10:01.20]

[00:10:06.07] I wonder how my friends are doing, and what this time will mean to them, as they take on their first ever permanent dwelling. [00:10:15.07]

MOYONG: [00:10:39.12] All good. Good. It's not bad it's good. I remember you came when we were staying downstream, where we ate wild boar, and now we are meeting each other again, which means we are in good health. Thank you for coming. [00:11:04.12]

PENAN BACKGROUND SPEAKER: [00:11:08.02] That's enough daddy, give him time to shake hands with the others. [00:11:11.13]

MOYONG: [00:11:11.18] I'm telling him that we are fine, we don't want to tell him the negative things, because I am very old now, we have to talk about the good things only, we don't have to tell him about the bad things. [00:11:24.02]

LEYON: [00:11:33.06] The logging company and the dam are what we are most scared of. Also the oil pipeline. These are the problems that we are scared of. [00:11:42.12]

JEFFREY: [00:11:43.22] The reason why we are scared of these things. It is because what they are doing is very new to us which also means we don't know how to stop them. That is why we call it a problem. [00:11:57.02]

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ARAU: [00:11:58.16] We came to the longhouse because we heard that you were coming. We have a good house now but our home is still in the forest. We don't feel so comfortable in this house, but it's good to have a place to put our possessions. Actually we feel more comfortable to live in the forest, close to food like the wild boar and other resources. At the moment we still have enough food, enough animals, but if they destroy more of it, it will be the end of our lives. [00:12:35.07]

BRUCE PARRY NARRATOR: [00:12:38.05] These longhouses, built for them by a foreign charity sit at the edge of their ancestral lands. The loggers have been through once before, taking all the biggest trees and without a miracle, are set to return. [00:12:51.16]

ARAU: [00:13:08.18] We're back. where is everyone? Come eat this fruit that's come from far away. Oh it's so much, so much. Come everyone, here's your fruit. Come and eat. Come and eat. [00:13:22.22]

BRUCE PARRY: [00:13:23.16] One, one tree all this. Wow. [00:13:25.14]

ARAU: [00:13:25.05] It never gets finished. There is still a lot more in the forest. This is all we could carry. This is how we know the fruiting season is approaching. Before the tree bears fruit there's a sign. It comes from the sound of a bird. This is how we know the fruit season is approaching. Without that sound we don't know that the fruit is coming into season. If that bird doesn't sound, there is no fruit season, but once the bird sings, we know the fruit season is coming. And the tree with bear fruit everywhere the bird makes that sound. [00:14:00.17]

BRUCE PARRY: [00:14:00.16] Wow, (Djan Kenin) Thank you. [00:14:02.16]

BRUCE PARRY: [00:14:04.20] Last time I was here we were moving camp to the next and I said, oh, where are we going? They said, oh, we're going over there 'cos there's a tree fruiting. I said oh great do you know that the tree is going to fruit? They said oh the bird is flying, and that's how we know. Oh great but can you do you anticipate that the bird is going to fly at this time, you know. No, no, no when the bird flies that is when we know the tree is fruiting. I said yeah but can you anticipate that, they go, why would we want to anticipate it? Its a ridiculous question, when the bird flies, we go. And it really got me thinking about them and their sense of time. [00:14:34.16]

SELEPAN: [00:14:44.19] In the forest, you can hear the cicada's sound. As soon as we hear it, we know that dark will come. This is our watch. The sound of the cicadas. It's a very small creature in the tree. We call it ngit. This ngit is our watch. When evening comes, the cicada will always make its sound, it will never miss the time. [00:15:13.14]

ARAU: [00:15:28.01] I don't follow months, days, years or know what day it is tomorrow. I just roam for my livelihood. [00:15:35.19]

ARAU: [00:17:24.15] This one is banana, this one is durian, this one is rambutan, this is a kind of palm. That one is also banana. Yes, it belongs to all of us. If it bears fruit in the future, all of us will eat it. They belong to everyone, there are no private trees here. All the good fruit trees in the forest have gone. They are disappearing because the logging companies are careless. They're not only taking the timber, they're also destroying the fruit trees. The fruit

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trees haven't all gone, we still have some, but we have to plant these in case we lose the remainder. [00:18:04.19]

BRUCE PARRY: [00:18:05.06] Yeah, it's a very different sensation being here with Arau, who I've only ever known trekking around in the moment hunting whenever he felt like, when he is hungry, he hunted, when he was thirsty they went to the river, and now there's this which is a totally different way [00:18:19.12]

ARAU: [00:18:21.07] I am planting without really knowing what the outcome will be. It's not like in the forest where we go and collect fruit. Planting is not in our minds yet, but we will try to learn in case we have to settle in the longhouse. [00:18:35.20]

BRUCE PARRY: [00:18:42.09] They're terrified of letting go of their forest cos that's the only security they really trust. And so every day that the forest is degraded, and so every day that the forest is degraded, through the loggers coming through, the pipeline going through, is another chink out of their future for their children and their children's children. And in a metaphorical way that's really interesting for all of us in our world. These guys are intrinsically linked with the world around them, they understand it. What you do here affects your future. They have that relationship. Everything that they have is from their environment. And as soon as they step out, now they're wearing a watch. Well that watch is made of oil, which is plastic and it's to do with the pipeline and with all these other things you know. As soon as they step into that economy and start purchasing goods that they don't know where they came from, well then they're the same as us. You know, the reason that this wood is disappearing is that me and my neighbour are buying hardwoods and we don't care where they came from. And hence the conundrum. [00:19:44.09]

ARAU: [00:19:51.02] I'm very hungry now...I feel like going hunting right now. [00:19:57.16]

ARAU: [00:19:59.07] Great, my darts are still here. Here they are. [00:20:04.11]

ARAU: [00:20:13.18] Don't play that music, it brings a longing for the forest. I feel tawai for the mountains. It makes me want to go as soon as possible because the weather is not good. It reminds me of the green landscape of the time before. This is how I translate your music. It also reminds me of when we were in the forest, the sound of peacock and the sound of birds. And the music reminds me of our way of life in the past. This is why we don't want people to destroy our forest. We feel happy to see the green landscape, which means brings us great happiness.

ARAU: We're going to the river over there. I am very hungry. [00:21:03.13]

LEYON: [00:21:03.22] Now I don't know where the mat or the axe are. Weren't they with you? Previously I put them there. It seems there are a lot of things to be packed. We're ready to make a move now. [00:21:23.00]

SELAPAN: [00:21:24.06] Where is the pan? [00:21:25.08]

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BRUCE PARRY: [00:21:26.22] In a funny sort of way it was easier last time, cos they had to take everything. Now they've got to choose what to pack. Welcome to my world.
[00:21:36.10]

LEYON: [00:21:38.18] Let's go. It's getting late now. We're ready to make a move now.
[00:21:44.19]

ARAU: [00:22:27.10] We have a lot of fruit and animals in the forest and we know where to find them, that's why we can say we are rich. But for those who using money, I don't know how much money makes them rich. [00:22:40.16]

KULAT: [00:22:46.02] You might think our children get their knowledge of sharing naturally, but that's not it. It's because they see how their elders are. We often advise them and ask them to practice the sharing culture, so that they become more connected and united.
[00:23:05.23]

ARAU: [00:23:08.13] We often talk about sharing because we are afraid of what might happen to our children in the future. We want this culture to be carried on for the future generations. [00:23:21.16]

BRUCE PARRY: [00:23:53.15] Here we are back in the forest. What a wonderful day being back. Seeing them all with their rucksacks which are tiny compared to last time when they had these huge bags with pots and pans dangling off the sides. Y'know but here we are again. This is village life. This is how I remember it from before. Everyone in their little homestead. No walls, nothing to hide. You can just see every family completely exposed, in all their ups and downs. Everything shared, emotionally as well as physically. And this is the community. Just, they seem to have less inner turmoil, somehow you see it in how they are with each other, you see it in the peacefulness of their demeanor. It's all shared within the community, and a problem shared is a problem halved, and in this community it's halved and halved and halved again. It really does feel like a tranquil place. [00:25:13.02]

BRUCE PARRY NARRATOR: [00:25:16.02] What would it be like to live in a community such as this? Without walls or separation, to have an intimate awareness of your impact on the environment. Can our complex societies learn to find a similar kind of balance before the forces of globalisation destroy these forests [00:25:35.21] [00:25:36.12] and these peoples' way of life, forever. [00:25:40.04]

BRUCE PARRY: [00:26:28.18] Just watching Arau. His senses, he's like electric, walking around looking, listening to everything that's going on, and me, I'm just kinda trying my hardest to do the same, but mostly I'm drifting off in my mind to what day we're going back or what's happening this afternoon, other hunts that I've been on or comparisons and whatever, anything other than just being here - as much as I try. [00:27:16.09]

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BRUCE PARRY NARRATOR: [00:27:43.14] It's so clear, as a nomadic hunter-gatherer, if you don't maintain concentration in the immediate moment and attune your senses to the surroundings [00:27:53.18] [00:27:53.18] you just won't survive. And it was so different when Arau and I were planting fruit trees together. The conversation was all about the future harvest. Agriculture just doesn't seem to require the same kind of awareness as hunting does. And this makes me wonder. If for 95% of our time on the planet we existed without agriculture and settlement, to what degree might this relatively recent shift in the way that we use our minds and bodies have influenced the way we relate to the world around us? [00:28:30.08]

BRUCE PARRY NARRATOR: [00:29:10.21] If I was to try and be aware of everything going on in a busy place like this, I think I'd go crazy. It's natural for me to tune things out and ignore them so that I can get on with my life. How surprising then, that in a place such as this, some masters of concentration can be found. [00:29:31.04]

[00:29:32.14] My hope is that in the coming days, I can learn how to use my mind in a different way, and through this perhaps understand more about how the Penan relate to each other and their environment. [00:29:44.06]

JAGADESH: [00:29:44.12] Om Namo Narayana. We are not different. We are together. Our best wishes are with you. [00:29:53.03]

BRUCE PARRY: [00:29:53.04] Thank you. [00:29:56.08]

BRUCE PARRY: [00:30:02.18] Om Namo Narayana. [00:30:04.11]

YOGESHWAR: [00:30:06.15] You will be staying with us for some time, no? [00:30:08.06]

BRUCE PARRY: [00:30:08.07] I hope so, if this is ok? [00:30:10.12]

YOGESHWAR: [00:30:10.22] We have the next bath on the 10th. [00:30:13.07]

BRUCE PARRY: [00:30:13.03] Ok. [00:30:13.04]

YOGESHWAR: [00:30:13.19] So that will be the day, y'know, for action. [00:30:16.11]

BRUCE PARRY: [00:30:17.10] Wonderful. [00:30:17.17]

BRUCE PARRY NARRATOR: [00:30:25.21] This festival, known as the kumbh-mela, is predicted to be the largest gathering of humans in [00:30:31.01] [00:30:31.14] all of recorded history. [00:30:32.23]

[00:30:34.06] Tens of millions of pilgrims are due to arrive at this temporary city for a ritual cleansing at a confluence of the river Ganges, known to all here as the sacred mother. [00:30:45.16]

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[00:30:56.02] These Hindu ascetics, or Sadhus live lives of devotion and service. Having renounced all worldly and materialistic pursuits to follow a more simple way of life.
[00:31:07.00]

[00:31:09.14] They will be my teachers in the coming days as we all wait in anticipation for the bathing day. [00:31:16.01]

YOGESHWAR: [00:31:20.12] Guruji wants to know how you are feeling sitting here with us.
[00:31:24.11]

BRUCE PARRY: [00:31:25.02] This space that you've created here with Jagadish-Ji is very peaceful. [00:31:31.04]

YOGESHWAR: [00:31:33.20] Yeah, very peaceful. Mind-centering, like, you know, no unwanted thoughts just sitting in your...calm. No distractions. [00:31:44.12]

BRUCE PARRY: [00:31:45.08] And why is it that you want to find this state of being?
[00:31:49.12]

YOGESHWAR: [00:31:49.18] Because that's where the truth lies like, y'know? When there's no thoughts. Because when you're thinking your thoughts there then, you are not there, y'know?! You're being disturbed. You are not there. [00:32:01.02]

[00:32:01.06] When the voice in your head is talking, you're not, [00:32:04.16]

YOGESHWAR: [00:32:04.18] that's why they say you have to, clear the mind - no mind
[00:32:08.06]

BRUCE PARRY: [00:32:07.17] Yes. [00:32:07.21]

BRUCE PARRY NARRATOR: [00:32:47.19] It's not easy to sit and be still, and by trying to do so I realise [00:32:53.02] [00:32:53.03] how out of control the chatter of my mind has become. [00:32:56.20]

[00:32:59.01] My endless thoughts of other times and places take me away from my body and senses and my ability to feel the subtle forces inside me and all around. [00:33:10.16]

RAMANAND: [00:33:55.06] The mind always runs to these worldly things. It is very hard to catch it. It is very difficult. Telling is very easy, giving the speech is very easy, but it is very difficult to concentrate your mind. That's why we have to concentrate on something. Yeah?
[00:34:12.21]

BRUCE PARRY: [00:34:13.05] I've read many books on this subject and I have...er.
[00:34:17.09]

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RAMANAND: [00:34:17.14] Man, you leave all that books, you leave all that knowledge. First of all, you keep your pot empty. You don't fill your pot full. There should be some place to put the knowledge, your pot is already fulfilled. Where you put the...? Happy, be happy. Be happy, be happy. [00:34:41.00]

BRUCE PARRY: [00:34:41.05 Thank you very much. [00:34:42.00]

RAMANAND: [00:34:43.09] Be happy. Be happy. Om Namah Shivaya, Om Namah Shivaya, Om Namah Shivaya. Keep it inside, inside, inside, inside...inside, inside. [00:34:57.07]

BRUCE PARRY: [00:35:39.20] Amazing. Thank you very much [00:35:47.19]

BRUCE PARRY: [00:35:53.05] Nice. Yeah man. [00:35:54.03]

YOGESHWAR: [00:35:57.05] We are truth seekers. Truth is one. It's an undercurrent everywhere. Right? So we are always on that path, the truth seeking path, right? [00:36:11.17]

BRUCE PARRY: [00:36:12.08] And how do you know when something is the truth or maybe your own mind? [00:36:19.00]

YOGESHWAR: [00:36:20.21] Yeah discerning. You have to discern no? Through practice you know it is the path. You know, you know. Intuitive. Through a long-time practice you know. This is not the way, this is the way, right. [00:36:35.02]

BRUCE PARRY: [00:36:36.16] And you feel that inside, or you? [00:36:38.16]

YOGESHWAR: [00:36:38.17] Sure, you have to know. [00:36:40.16]

BRUCE PARRY: [00:36:40.19] You know it from your mind, or where does that sensation come from, of knowing...? [00:36:46.07]

YOGESHWAR: [00:36:46.13] I think it is the heart. The heart talks to you. You know from the heart, no? The truth. Not the mind. [00:36:59.16]

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BRUCE PARRY NARRATOR: [00:37:11.18] I'm no stranger to talk of the heart but that the heart alone is the only source of truth is contrary to much of what I've learned before. I was taught to discern truth and to understand what's real through measurement and analysis. [00:37:30.17] It's matter that matters, has substance, can be quantified, repeated and proven. This is the story of the world that I know. [00:37:39.08] [00:37:43.23] Yet there clearly are other ways of living of discerning what's real and valuable. [00:37:49.07] [00:37:56.07] How might these different ways of experiencing the world influence the way we relate to each other and everything around us? [00:38:04.14] [00:38:08.08] I've heard of someone, an academic and scientist who might offer some [00:38:12.12] [00:38:12.13] fresh insights to these thoughts, and perhaps, a new way to understand the mind. [00:38:19.04] [00:38:21.22] Dr Iain McGilchrist's work based on years of clinical research [00:38:26.13] [00:38:26.19] is about the two sides of the brain, our different hemispheres. [00:38:32.22]

IAIN MCGILCHRIST: [00:38:40.09] Ah Bruce you made it. [00:38:42.16]

BRUCE PARRY: [00:38:41.14] Mr. Iain [00:38:41.22]

BRUCE PARRY: [00:38:43.12] Yes indeed, yes indeed. [00:38:44.10]

IAIN MCGILCHRIST: [00:38:43.21] How good to see you, come in. [00:38:46.08]

IAIN MCGILCHRIST: [00:38:52.13] A lot of the human neuroscientists had stopped looking at the differences between the hemispheres as a bad job because the popular culture was filled with management courses about, you know, how to increase your right brain function, and there was even a Volvo ad, the car for your right brain. You know, that did it, you know, no serious neuroscientist was going to look at it after that. And also they realised that all the generalisations that had been made, y'know that one had language and reason, the other had emotions... this is completely wrong. They both sub serve both. Across the board there isn't a single thing that we do that both hemispheres aren't involved with, so it seemed like a dead duck. But if only they had asked the slightly different question, not what does each hemisphere do but how does it do it you would find a completely different pattern. [00:39:43.11].

BRUCE PARRY: [00:39:43.12] So does that mean that fundamentally they are actually working in a different way? Is that what's happening? [00:39:49.14]

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IAIN MCGILCHRIST: [00:39:50.05] What they seem to be doing is sub serving two different kinds of attention and after all attention is what we build the world out of. I think one broad generalisation one might make is that the left hemisphere processes serially whereas the right hemisphere tends to parallel process. This is sounding very computer-like and that's as far as I wish to take any computer analogy, but you might look at it that way. That one is looking at one thing at a time in a sequence, the other is able to draw on a lot of things simultaneously, and therefore cohere a bigger picture. So the left hemisphere pays a kind of focused, detailed attention to the world, piecemeal. It only sees a little tiny bit at a time and it thinks that the world is put together from this bit and that bit and the other bit. Whereas the other hemisphere has a broad consensual attention which is taking in everything. And so these two kinds of attention are going to produce completely different sorts of world. One is going to be little bits that are put together that have no meaning in themselves because they're decontextualized. The other is going to be seeing things as connected and as part of a whole picture, and only in the context of the whole picture can you understand those parts, so those are two completely different kinds of world. [00:41:06.00]

JEFFREY: [00:41:19.09] When you go to the old forest during the fruit season there is guaranteed food available. We won't be worried about starvation. It's like when I'm with my mother, every day I know I can rely on her to breastfeed me. That's why I feel tawai about the forest. It's a guarantee of life. If I were to live in the palm plantation or by the roadside, I would surely die. [00:41:56.13].

SELAPAN: [00:41:57.02] There is no tawai in a destroyed forest, or near the pipeline. We have no interest in these places. We prefer a forest where we feel tawai, because the animals and our lives depends on it. Without big trees like this the animals have nowhere to sleep. They prefer big trees as their home. They cannot sleep on the ground. You can hear the sound of the birds. That sound means they are full. They make that sound when they are happy. If they were hungry they wouldn't make a sound, they would silently fly around to look for food. I'm telling you what the animals and the Penan say. [00:42:39.12]

BRUCE PARRY NARRATION: [00:42:46.10] Listening to Jeffrey and Selapan describe their relationship with this forest. [00:42:51.07] [00:42:52.13] Their trust of being held as a mother does her child... the feeling of Tawai, and the way they naturally include the needs of birds and animals alongside their own. [00:43:04.15] [00:43:05.17] This seems very different to my life back home. Where my needs and wants are so often pursued with little awareness for the needs of the natural world. [00:43:16.10]

BRUCE PARRY: [00:43:21.23] I feel a sensation in this community that is extraordinary that is so powerful and so deep and there's something so visceral about being here and there's something so profoundly human about being in this space with these people that cuts inside me in a way that I just can't describe. [00:43:46.03]

[00:44:10.10] Their tactility is so touching. It's really um... There's no cynicism. There's no cheap wit or anything. So different to me in my life where it's all chippiness and who can be a little bit above the other with their comments and quotes and stuff. And here it's just solid, one loving group. And I know that sounds overly romantic, and of course, they have their problems, but as a visitor coming here you're just enveloped in these big loving arms and made to feel welcome instantly. [00:44:55.00]

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IAIN MCGILCHRIST: [00:45:16.05] Your consciousness is synthesized out of two takes of the world, it's done so seamlessly and so fast this blending or perhaps alternation between the views, or the information that can come from inside your left and your right hemisphere that inside your consciousness as it were you are not aware of that happening. But over time one of those takes is going to tend to win out and there are a number of reasons why. The first is that the left hemisphere's take is the one that makes you able to grasp things and manipulate them, and civilisation's have a habit of finding this rather addictive, they get good at it and over time using your left hemisphere makes you powerful and you get entrenched in the sort of systematic, bureaucratic ways of looking at the world, which enable you to run a large show. The second thing is that it makes you feel that you understand everything, it makes you believe that you know everything. And that is a fatal flaw. It's what used to be called 'hubris' the belief that we understand everything. Wise people tend to feel less certain the more they know unfortunately, a lot of people feel that the more we discover through science, the more certain we can be. [00:46:38.21]

BRUCE PARRY NARRATOR: [00:46:54.07] There is little doubt that I live in a society that considers itself to be above and apart from nature, and everything that I see and experience around me only serves to reinforce this view. I wonder how much this separation stems from the time when we began to domesticate the natural world and use it for our own designs. [00:47:18.05]

[00:47:21.05] When we began, perhaps, to think and feel in a very different way.
[00:47:26.10]

[00:47:35.02] And if the way we experience reality affects how we organize the world around us, what kind of society might it be that the Penan have created? [00:47:46.12]

[00:47:50.18] I know of a couple, Jerome and Ingrid Lewis, who have spent many years living with and studying nomadic hunter-gatherer groups, and I am hoping they will be able to help me answer this question. [00:48:03.07]

JEROME LEWIS: [00:48:05.20] The Penan are one of the very rare set of people in the world who are what we call egalitarian, immediate return hunter gatherers. And what those are are the last resilient groups who practice a particular social organization. These are people who still manifest a way of living which is at the heart of how we became human beings. There are a whole suite of very characteristic aspects which is what you've experienced with the Penan, what is present among certain groups of African hunter-gatherers as well. It only seems to be present still in South East Asia still and in Africa. All over the rest of the world it's been undermined by the introduction of agricultural practices. And so they have a whole bunch of things like sharing, they don't have a concept of material property in the way that we do, of property. So all that exists in nature has been created for nature to enjoy. [00:49:10.10].

INGRID LEWIS: [00:49:10.22] Indeed the accumulation of property is seen as a waste and it's not conducive to the group. That is to be shared and demand shared as well - it's only what you really know - that is your intellectual property - that is yours - but everything else is everybody's and you can ask each other for it. [00:49:31.11]

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BRUCE PARRY: [00:49:31.13] People always say we've always been competitive, we've always been aggressive, but this, what you're saying suggests that is not the case... [00:49:38.00]

JEROME LEWIS: [00:49:38.01] That's not true at all - it's a very recent product of our acquisitive property based societies which are the product of the Neolithic - of the moment when we started to domesticate animals, to domesticate crops. And really that's where the whole question of power and hierarchy got inculcated in what we think of as civilisation, but actually it's a very young, short lived and probably suicidal social organization for humanity, and what really is our enduring social form is the egalitarian one - that's what really made us who we are. [00:50:18.01]

BRUCE PARRY: [00:50:18.04] Is it innate this egalitarianism? [00:50:21.04]

JEROME LEWIS: [00:50:21.10] No, it's very interesting, it's something that is hard work. It requires work on a whole bunch of different levels, economic, political, social, ritual... And that's one of the lessons you get living in an egalitarian society is that you need to work to this. You must be really strong in resisting hierarchy, showing off, hoarding, all these things when they start to emerge and it can be undermined actually rather easily.

JEROME LEWIS: It's an extraordinary achievement of our ancestors to be able to construct a society without hierarchy it really is. And those societies like the Penan are the most peaceful societies on earth. [00:51:02.00]

BRUCE PARRY: [00:51:30.21] Ahh that's beautiful, did you see that? [00:51:36.04]

ARAU: [00:51:42.18] We as forest people have to be equal to one another. There's absolutely no one above the other. We are all exactly the same. If someone does not share we would know about it. If the majority were sharing, but one or two didn't share how would everyone feel? [00:52:07.04]

BRUCE PARRY NARRATOR: [00:52:10.16] I wonder if the feeling I get when I'm with the Penan, this feeling that's so hard to describe, is the sensation of being among people whose lives are not built around the usual ideas of hierarchy, ownership and competition now found everywhere else. [00:52:28.14] [00:52:30.05] Perhaps this is why it was so difficult to discern, because the Penan seem to embody an entirely different way, where each person's identity and sense of wellbeing is inseparable from the rest of the group, and the landscape that supports them. [00:52:46.20]

BRUCE PARRY: [00:53:39.06] This is so stunning. [00:53:40.04]

BRUCE PARRY: [00:54:09.10] We will sit together, Ok. Yeah. Perfect. Ahh. Wow. [00:54:19.17]

BRUCE PARRY/ KULAT: [00:54:25.19] Djan Kenin. [00:54:28.07]

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BRUCE PARRY: [00:54:31.15] It's you know economically viable for them to share because they can't store and that's a very rational explanation for why it's in their interests to share, but there's something beyond that as well I think. It's that because they are sharing the interrelationships of the community are still very real, you know, whereas when we use cash, the transaction ends, you know it doesn't matter who the guy is that I buy the stuff from, there's no relationship there. Cash is so finite, and it's just the relationship ends. Whereas here...there is always...there is always... the relationship is never quite tied up. So Arau wants to go hunting again because he feels it's his turn.... and everyone wants to you know...and the interrelationships are continuous and everyone feels a need to be a part of that, and it just keeps everyone together.... People want to be sharing. They want to. This is like a continuous bubble of of I don't know umm a desire to keep the others happy, to keep the others nourished. To keep the others fed and the joy that comes from that it's like giving is loving, it's like, a pleasing sensation and the whole economics is totally different. Me giving to you in this environment is we both win. Me giving to you you in my environment economically is you win I lose. It's totally different. [00:56:08.22]

IAIN MCGILCHRIST: [00:56:24.12] People say, what would a right hemisphere dominated society look like? And the answer to that is very balanced, because as I say the right hemisphere understands the need for balance, it wants balance. So one of the differences is, it wants balance the left hemisphere is more interested in control, competition and coercion, rather than in cooperation. And interestingly, the parts of the brain that help us cooperate socially that make us the social animal, they're largely underwritten by the right frontal expansions. But the trouble is that the left hemisphere doesn't seem to be aware of the need the right hemisphere. It thinks, 'I know everything I don't need to report back'. But there is evidence that the way the brain works best is by the whole picture being grasped then by bits of interest being focused on and dealt with in a way which is very important and helpful by the left hemisphere. Things are unpacked, you know, the implicit is made explicit. Things are systematised more, which is wonderful it's necessary. And then that information in turn needs to be reintegrated into the whole. Now that's the bit of this process that we are missing. It's like I toss you the ball and you are supposed to toss it back to me, but in fact you run away and play with it and this seems to me to be where we are now. That we have forgotten about reintegrating clever information we can get, into an overall wisdom,

IAIN MCGILCHRIST: Instead we think it's got all the answers in itself, which it hasn't. You see when we are using our brains at their best, we are not just taking in information passively, we are feeling our way out into the world out in order to understand it, whether it's another human being or the natural world at large. The brain is an intrinsically empathic organ. That's where true understanding comes from - it comes from empathy. [00:58:12.16].

RAMANAND: [00:58:15.14] All of this Universe belongs to god. It is a reflection of the god. [00:58:22.13]

RAMANAND: [00:58:24.09] Each and every creature in this world is god. [00:58:28.14]

RAMANAND: All the earth is only one family. One father, one mother. That's all. [00:58:44.18]

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BRUCE PARRY: [00:58:49.23] In your tradition and in your belief system you believe that everything is one, and we are all connected and we are all one, but at the same time, physically it seems that we are separate. How do you describe this unity and separation at the same time? It seems so, it seems so confusing to the western mind. [00:59:13.14]

RAMANAND: [00:59:13.09] Here is the sun, you put some pots here and put some water in the pots, you can see the same sun in all pots. Sun is one but you are seeing so many suns in all pots. Like that. Sun is one, it is reflecting, it is reflecting. Understand, you? [00:59:37.01]

BRUCE PARRY: [00:59:40.18] How do you think this information will be of benefit to people for example in my world who don't see the world in the same way. Is it, is it? [00:59:53.22]

YOGESHWAR: [00:59:53.04] Yah, they don't see the same way because they are not looking for the truth. For the source and what we are looking for, no? [01:00:01.18]

BRUCE PARRY: [01:00:01.19] Well in a way people in my world are looking for a truth, but they take things apart to try and find the building blocks. [01:00:10.09]

YOGESHWAR: [01:00:08.08] Yeah kind of, there is some truth there too, but the real truth, you know, about yourself, no? Not material things that you make, you brake, you make again. It's all play no? Like toys really. [01:00:23.21]

BRUCE PARRY: [01:00:24.13] In science we still have no answer for consciousness. It's so difficult to ascertain, and so it's almost like swept under the carpet, whereas here it's all of your considerations are about that side of the world. [01:00:41.23]

YOGESHWAR: [01:00:41.01] Sweeping under the carpet as you say. That's where the stuff is.... You have to remove them out and now concentrate on them. What is that? What is there? [01:00:52.20]

BRUCE PARRY: [01:01:45.05] Just these guys don't have anger to get rid. I've still got loads I want to swipe away and like you know thrash the world but for them its like no, why kick up dust we are all going to breathe it let's just. Its harder though. I quite like doing that but it just goes to show what's inside me. These guys it's more - let's just take it easy [01:02:11.17]

YOGESHWAR: [01:02:17.08] The way of life that we live is very simple. The rules that we have, we follow that. [01:02:24.16] **BRUCE PARRY:** [01:02:25.08] Are they rules that are written down? [01:02:26.20]

CHANDARESHKAR: [01:02:26.22] Nobody can tell you, nobody can say you, nobody can tell you about the whole answers, which you want. The whole answers become your insides. [01:02:35.08]

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YOGESHWAR: [01:02:35.18] The answer is inside you, lessening your want's, your needs, you can be more at peace, right? You don't have any like, disturbances in your mind. You're at peace no? No wants. The less you want, the better for you. We're conditioned in life, no? But when you know, the knowledge comes, then you get away from there, you get rid of what you don't really need. Conditioning happens, no? Like the way you're brought up, you go to school, what you're taught. All this is conditioning. You cannot get away from it. But then gradually you have to discern yourself if what you're learning is right or not. Question, enquiry is very important. You have to enquire yourself. We have to lift off the screens, the foggy area and then look through then you see the real thing. Below, there is just one, mono, no? One pure energy. [01:03:51.08]

BRUCE PARRY: [01:03:52.07] What do you call that pure energy? [01:03:54.18]

YOGESHWAR: [01:03:56.22] Well that's the light. [01:03:59.13] **BRUCE PARRY:** [01:04:01.00] That's the base, the bottom layer. [01:04:02.18]

YOGESHWAR: [01:04:01.16] Yeah, that's what we believe, that's even in animals, everywhere, in trees, plants, they have their own kind of wisdom and knowledge too - trees. [01:04:12.18]

BRUCE PARRY NARRATOR: [01:04:18.09] Could there really be an innate wisdom beneath our layers of conditioning, an energy that goes beyond the material, there to be found if we look inside and question [01:04:30.01] [01:04:30.01] all that we've been taught?

[01:04:31.22] [01:04:35.23] And the idea that this wisdom might also live in animals, trees and plants reminds me of the animistic beliefs of some Indigenous peoples [01:04:46.03] where all is alive, animated and interconnected. [01:04:49.17]

[01:04:57.11] I know that the changes happening to the Penan are also affecting their beliefs. And I wonder how this might influence their relationship with the natural world? [01:05:07.04]

MOYONG: [01:05:24.23] In the past people believed in ghosts and spirits and they said it was good, but I could not say it was good. We are adapting to a new life. We don't use our old beliefs anymore, we follow the new life. We don't even remember what we used to believe in because we don't want to. I did see people practice the old belief and when they would come to a bad omen they would light a fire and hang something there, and then they would go back home and the next day they would return. It's a waste of time. That's why I say it is not good. It's not like now where you can go as you wish. Wherever we want to go we don't need to worry about anything as long as we believe in Him. I believe no one has magic now. And if we die, we still don't know if we go to heaven or not but the preacher always tells us when we die we will go to heaven, as long as we believe. We have no choice other than to believe. [01:06:49.18]

PENAN WOMAN (BACKGROUND) [01:06:51.02] Stop telling them about that. You cannot talk about that. [01:06:54.20]

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MOYONG: [01:06:56.06] That is all I can share with you. I don't feel comfortable to talk about that with you. In the olden days we had a lot of beliefs, there were things that we could do and couldn't do. [01:07:17.09]

BRUCE PARRY NARRATOR: [01:07:50.05] What pressures [01:07:50.23] [01:07:51.00] drive us to change that which we put our deepest trust in? What must we let go of and leave behind in order to fit with new circumstances? [01:08:02.22]

[01:08:04.10] The more powerful narrative. [01:08:06.11]

[01:08:37.18] And how does the way we perceive ourselves in relation to the world influence what we believe, and how we behave? It's hard to know what the signs and omens of the Penan might have been. Those things that they once could and couldn't do - replaced by a freedom [01:08:36.11] to go as they wish. [01:08:37.18] [01:08:40.20] Were they superstitious beliefs emanating from a place of fear and ignorance as I was taught at school, [01:08:47.02] [01:08:49.06] or a subtle reading [01:08:49.23] [01:08:50.00] reading of something else, something much more profound. [01:08:54.23]

BRUCE PARRY NARRATOR: [01:08:57.18] There is an indigenous group, *The Piraha*, living deep in the Amazon, who despite generations of outside influence, still hold onto their beliefs. [01:09:08.20] [01:09:10.12] Their way of life is so focused on the immediacy of each experience that their language, apparently, is without a future or past tense. [01:09:20.13]

[01:09:22.22] What might this focus on the present mean in terms of how they think and feel? Might this somehow reduce their abstract thoughts of other times and places? [01:09:34.20]

[01:09:36.10] Those thoughts which detract us from feeling more deeply into each unfolding moment. [01:09:42.17]

[01:09:52.09] It is said that many of the Piraha commune with spirits that guide them, [01:09:57.14] [01:10:00.19] a guidance which they say, comes directly from the forest. [01:10:05.02]

TOIBAITI: [01:10:12.05] Kaoáibógí says that all forests are inhabited by spirits. As I hunt, Kaoáibógí says...Come on, let's shoot so that everyone can eat. [01:10:29.19] **TOIBAITI:** [01:10:37.13] Tohoaoi, Tohoaoi, a bird. Toucan, a toucan. The toucan sings. The toucan speaks, I sing with joy. Kaoáibógí says make a house. I tell him I will try, but only you know how. Kaoáibógí says, do not touch the big trees of the forest. Only make a house with the branches I show you. Do not interfere with the forest. You can't cut any tree without a need for it. Kaoáibógí talks. [01:11:43.20]

BRUCE PARRY: [01:12:07.07] Toibaiti I was just wondering. When you stopped. Were you thinking with words or were you just feeling with your senses? [01:12:15.20] **TOIBAITI:** [01:12:17.01] Kaoáibógí speaks in the heart, he speaks in the heart, and then the head. I don't know anything if there is no Kaoáibógí.

TOIBAITI: Without him Kaoáibógí, I know nothing. [01:12:51.12]

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BRUCE PARRY NARRATOR: [01:13:11.12] Is this guidance that the Piraha follow similar to the innate wisdom that the Sadhus talk of? [01:13:18.20] [01:13:20.11] An intuitive wisdom that sits beneath our conditioned layers, [01:13:24.17] [01:13:28.09] found when we are present to the subtleties of the immediate moment? [01:13:33.05]

APABISI: [01:13:57.11] Kaoáibógí says, I am going hunting, you are too. Kaoáibógí says, Shoot now, shoot now, they're hungry. As soon as we get something, we will return right away. [01:14:32.11]

BRUCE PARRY NARRATOR: [01:15:02.10] Like the Penan, the Piraha exude a sense of tranquility. [01:15:07.02] [01:15:10.20] A peacefulness which hints at a deep contentment despite the many opportunities they have had to alter their way of life. [01:15:20.03] [01:15:23.07] The Piraha have resisted many of the material changes that other tribal groups in the area [01:15:28.09] have readily adopted. [01:15:30.07] [01:15:46.01] However, as with the Penan, the forces of the outside world are increasingly putting pressure [01:15:53.13] [01:15:53.14] on the natural resources that they rely on. And so in recent years the Piraha have also turned to agriculture. [01:16:04.01]

MOISES: [01:16:10.10] The Piraha cut down trees to make garden clearings. We only do it to make fields. The outsiders cut down trees to make clearings too. The outsiders are not good, they cut down everything. We Piraha people are now in conflict with the forest. We're cutting everything down and now Kaoáibógí and the entire forest is angry. [01:17:05.21]

MOISES: [01:17:14.04] The trees say, Don't burn us because we will die. Do not make the clearings. I will die and it really hurts. The fire burns and it hurts. The whole forest...we are in conflict with it all. [01:17:36.10]

BRUCE PARRY NARRATOR: [01:17:57.04] What would it be like to hear the voices of nature as perhaps we all once did? Would we reflect differently on how we behave? And what can we do to face the challenges and distractions that come between us and our inner guidance? [01:18:21.03] between us and our inner guidance? [01:18:21.03]

[01:19:37.09] As societies have become more complex, [01:19:40.09] [01:19:45.08] as we have separated ourselves from the natural world and turned our attention away from the here and now towards more abstract times and places, [01:19:54.15] [01:19:59.12] as we have built our walls and moved towards more individualised ideas of self. [01:20:06.04] [01:20:09.06] Might techniques such as meditation have been devised to rebalance the body and the mind - allowing a reconnection with the wisdom all around. [01:20:20.04]

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IAIN MCGILCHRIST: Things like music, poetry and ritual engage us somewhere beyond the rationalisations that we put on very much at a top level, on the surface of life. Just being present, stilling that internal stream of chatter, and stopping making judgments, re engages what I would call the consciousness of the right hemisphere. Because if the right hemisphere is more in touch, as it is actually, with everything as it newly comes to us, the freshness of experience. [01:21:21.21]

BRUCE PARRY: [01:21:22.08] Through the senses, the information that we are receiving. [01:21:24.09]

IAIN MCGILCHRIST: [01:21:24.15] At the moment when we receive it and it's new to us, before we've conceptualised it, is more present to the right hemisphere than it is to the left, that is what I'm saying. Now if that is the case, the thing that is presencing, or coming into presence for us, that is present literally before we have done much with it, is more what the right hemisphere sees. Now, if that is the case you would expect meditation, and you would expect mindfulness, which is entirely the process of emptying your mind of chatter, of judgement, and being in the moment without deciding, oh it's one of those and I wish it would go away, just accepting everything that is, and being aware of yourself, embodied physically here, now, in this moment of time, that should be a right hemisphere function and most fascinatingly, it's the right hemisphere that has the richest and most profuse connections with the body both giving messages and receiving them, including those that we now know really do come from the heart.[01:22:27.04]

BRUCE PARRY NARRATOR: [01:22:47.06] After many days of meditating, the time has come for us all [01:22:51.14] [01:22:51.15] to join the procession to the ritual bathing in the Mother Ganges. [01:22:56.01] The intensity of this gathering is overwhelming similar to the feelings I've had in other large crowds. The growing excitement, focus and shared intention. Only here it feels so much more. [01:23:55.07]

BRUCE PARRY: [01:24:19.23] When I went out into the crowd, it allowed me suddenly to see myself very differently. Suddenly I felt it for the first time, where I actually saw myself as the same as everybody.

BRUCE PARRY: And feeling something inside me that everything finally made sense. [01:25:07.04]

[01:25:56.23] I felt calm and loving and immense empathy for everything that was going on [01:26:04.17] because it was me and it was me and it was me. But not only the people [01:26:12.03] [01:26:12.04] but also the river and the clouds and everything and all of that. [01:26:16.11]

IAIN MCGILCHRIST: [01:27:27.18] Well, if I'm right to believe that the left hemisphere is the dominant, if you like, mode of thinking and taking in and understanding the world these days, it would be an inanimate world. It de-animates because it's interest is in things that can be put together from bits. I mean there's an obvious sense in which it's money for old rope to say that obviously rocks are not conscious, you know, the difficult one is saying, is coming to the conclusion that they could be. And not being, as far as one can tell, insane. Why would one think that? [01:28:07.18]

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BRUCE PARRY: [01:28:08.06] Well the earliest way of thinking was that. The first way that we, I mean, I grew up at school and when I learned about animism, we saw that as a backward, stupid way of looking at the world and perhaps there is something more in it. [01:28:21.03]

IAIN MCGILCHRIST: [01:28:22.00] Well that would follow a pattern that's happened with many things where we sort of threw it out and are now beginning to surreptitiously let it back in again because there might be some truth in it. And I think that that's one of those things that you can't sort of determine by any kind of an experiment. [01:28:39.00]

BRUCE PARRY: [01:28:40.13] Other than your own. [01:28:41.03]

IAIN MCGILCHRIST: [01:28:41.04] Other than your own, and it's very easy to say and very obvious point really to say well of course it appears conscious because you are conscious and you have feelings about it and you project them on it. I mean that's the conventional explanation. It seems to me that if there is anything that we have to try and reconcile, its that there is consciousness and there is matter and it is not going to be easy reconciling them and being easy with holding things that are hard to reconcile, but holding them both and not giving them up, maybe one strand in progress towards some wisdom. People talk about the problem of consciousness and I say, well what about the problem of matter? Consciousness is something we all at least have experience of and we are inside of it and so forth. But what is matter? It may be that consciousness has phases, so for example, water is in the solid phase when it's ice, in the liquid phase when it is running water and in the gaseous phase when it's water vapour. It's still water. But the idea that the whole universe is a conscious being, that we respond to and it responds to us, may have a deep meaning. [01:30:09.00]

BRUCE PARRY NARRATOR: [01:30:32.13] The idea that we are all somehow connected, [01:30:35.22] [01:30:37.03] that everything is alive and responsive, that I am both separate while also an intrinsic part of the whole, offers me a profound new way to place myself in the world. [01:30:53.02]

[01:31:00.02] A way that allows me to see myself in a much broader context, to re-evaluate where I find meaning in life and who and what to prioritise. [01:31:14.09]

ARAU: [01:31:40.17] We should have knowledge about everything we have, here and in the city. People say it's good to travel by plane or car,

ARAU: But as I see, if it's not something I can guarantee for future generations...it it doesn't last forever...I don't want it.

ARAU: It's not the same as the forest that we can have until the end of time. [01:32:13.09]

BRUCE PARRY NARRATOR: [01:32:21.23] The way I live my life, [01:32:24.00] [02:32:25.21] the type of society that I belong to, and the way that I choose to perceive the world makes it easy for me to ignore the true impact of my actions. [02:32:38.11] [02:32:41.01] But if everything is connected, all that I do must have an affect somewhere else [02:32:47.13] [02:32:49.15] and I am painfully aware that my just being here is adding to the Penan's problems. [02:32:55.20] [02:33:00.07] It would be so easy to blame the

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Malaysian Government for the difficulties that the Penan face, to point the finger at the corporations [02:33:09.11]

BRUCE PARRY NARRATOR: [01:33:09.12] for what is happening here. But this would only allow me to continue avoiding my own part in all of this. [01:33:16.06]

LEYON: [01:33:18.20] In the past this mountain used to have a lot of animals like monkeys, gibbons, and hornbills. It was a good forest. Once this mountain was destroyed by the pipeline coming through, all the animals were gone. Now you can hear bulldozers and people everywhere. We find it difficult to live here because it is totally depleted. The water becomes polluted, there is no survival. We are not happy. Not good. The pipeline is not good. [01:33:56.08]

BRUCE PARRY NARRATOR: [01:34:01.02] If we truly care for our children, and their children too then we must acknowledge the destructive effect of our way of life on the world. [01:34:11.15] [01:34:13.19] We need to look at ourselves and take responsibility for all our actions, no matter how small. [01:34:20.18] [01:34:22.13] To do this we must learn how to rebalance our inner world and expand our capacity for empathy beyond our family and friends to all peoples, all species and the planet which supports us. [01:34:37.07] [01:34:39.00] Feeling the pain we are causing others won't be easy, but its this very feeling that can be the driving force for change, a way for coming together beyond our borders and beliefs in the knowledge that what we do to each other, to nature, we ultimately do to ourselves. [01:35:03.11]

[01:35:03.11] **CREDITS** [01:41:17.04]

END

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