

# EDGES

NEW PLANETARY PATTERNS

**RALPH NADER**  
Civic Culture Challenge

**JEAN HOUSTON**  
People of the Breakthrough

**NOAM CHOMSKY**  
Manufacturing Consent

Crete Partnership Conference  
**Shirley Farlinger**

Lifelong Learning  
**Malcolm Knowles**

This edition of *Edges* celebrates those people who are working to improve society through adult education



VOLUME 5 NUMBER 3



SUMMER 1993

*Reza Sepahdani*



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***Finding Solutions for the Best of Both Worlds***

*See page 5 for details on IDRC BOOKS.*

## Citizen Empowerment

Adult education movements across Canada join forces at a conference at Montreal's McGill University to discover the keys to citizen empowerment, a hot topic among educators and activists worldwide. Will they find a way to make the enduring benefits of life-long learning as powerful as the immediate gains of political action?

- 12 RALPH NADER  
**Civic Culture Challenge**  
*North America's leading consumer advocate speaks out on the larger issues of citizenship & democracy.*

- 17 JEAN HOUSTON  
**People of the Breakthrough**  
*Is there a limit to human potential? History and psychology reveal surprising answers.*
- 24 MALCOLM KNOWLES  
**Lifelong Learning: a Vision**  
*What would a lifelong learning centre look like if it actually existed on your block?*
- 27 SHIRLEY FARLINGER  
**Crete Partnership Conference**  
*A Toronto writer reports on Riane Eisler's "Partnership Way" conference.*

- 31 NOAM CHOMSKY  
**Manufacturing Consent**  
*How the media really work.*

## SPECIALS

- 18 ILONA STAPLES  
**Art with a Social Passion**
- 22 BILL STAPLES  
**Stories of Empowerment**
- 36 CAMERON JOHNSON  
**The Spirit of L.E.T.S.**

## LINKS, KINKS & LEAKY MARGINS

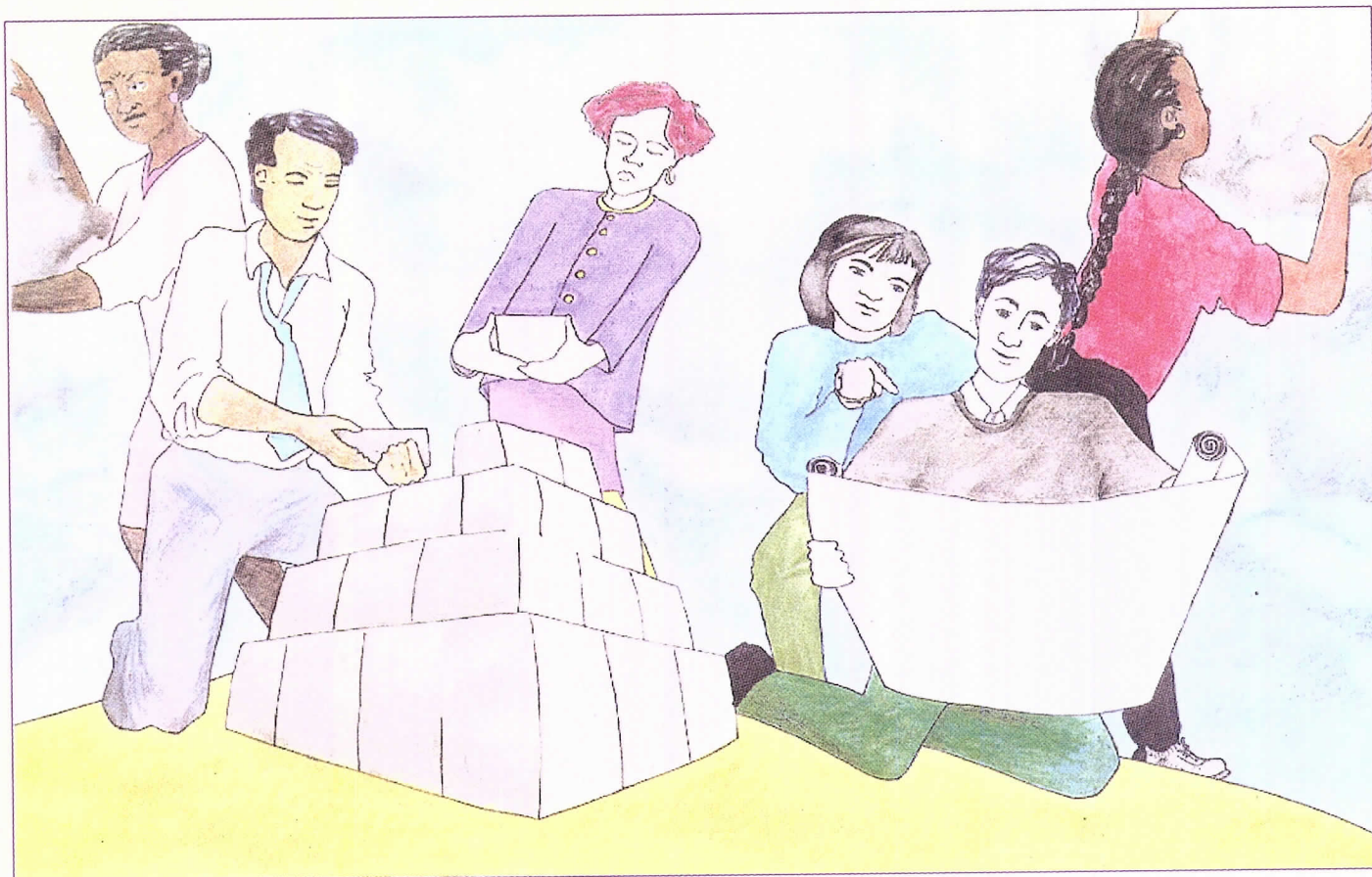
- 8 **SPLIT SCREEN**  
*Brian Stanfield*
- 10 **NATIONAL SOVEREIGNTY UNDER ATTACK**  
*Earle Gray*
- 10 **IN DEFENCE OF NOT-DRIVING**  
*Mary Reid*

## ON THE EDGE

- 40 **YORK'S ADULT DAY SCHOOL**  
*Dale Shuttleworth*
- 41 **THE ATLANTIS PROGRAM**  
*Christina Ayer*

## REGULARS

- 3 **Editorial**
- 6 **What a World!**
- 37 **Have You Heard?**  
*Don Campbell*
- 44 **Essay**  
*Oh, Calcutta*



# Let's *redesign* pyramids

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# EDGES

NEW PLANETARY PATTERNS

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**Statement of Purpose** A wave of change sweeping through societies has shaken the foundations of civilization. Every facet of existence is being challenged to evolve into new planetary patterns of knowing, doing and being. The Institute of Cultural Affairs weaves new relations between individuals, organizations and communities. At the core of ICA's work is spirit, sustained by the myths and techniques of many cultures, helping to shape social transformation. ICA's research, education, organizational change and international linking programs work together to elicit new planetary patterns.

The opinions in *Edges* articles do not necessarily represent the policies or views of ICA Canada.

*Edges* gratefully acknowledges the support of the Government of Ontario through the Ministry of Culture and Communications.

Printed in Canada.

Volume 5, No. 3 - Date of Issue: June 1993

## Editorial

Welcome to this issue of *Edges* on citizen empowerment. We are especially grateful to the Canadian Association for Adult Education and its May conference on Citizen Empowerment at Montréal's McGill University which has been the inspiration for the issue. The relationship between formal education and citizen action is rather loose at the best of times, so we are glad to support organizations that are making tighter connections between being educated and being actively involved in society. Another such organization is the Great Lakes Association for Cooperation in Education, also running a conference in May.

Now an active citizen, to my mind, is not the same as an empowered citizen, because, let's face it, many activists are using old habits that are ineffective and disempowering. Not because they are bad, but because these approaches are what they were taught, or have picked up from the prevailing culture. Let's look at a few of these old habits.

The first habit is a knee-jerk ethical response. Should municipal property taxes be lowered? Yes!—of course! Let's stage a demonstration! But civic action based solely on personal "druthers" is a miserable ethical response. Of course, nobody wants more taxes. The question is: are more taxes necessary? And what homework is needed to answer that question with integrity? A more honest reply might be, "I just don't know." That is, I don't know, off hand, how to take a stand on such and such complex issue until I take time to study it, weigh it up, and then decide about it.

A second is fixation on government. While citizens have every right to demand that government be accountable to the community, the habit of blaming the government for all mortal ills has been one of the great cop-outs from personal responsibility. Similarly, lobbying government as the standard way to get anything done, produces dependency, as does the expectation that government will be the cash cow for every local initiative. As more and more responsibility for social well-being, health, education and human services is downloaded from big government onto the local community, citizens will perforce see that their own and their communities' futures are in their own hands, as has been the case all along.

Another habit is structured citizen passivity. We are painfully familiar with the structure of public meetings called to discuss urgent issues. The panelists speak from their raised dais; the bolder ones of the audience ask questions; the panelists answer; some lobby; the rest are mute. End of meeting. How do audiences allow themselves to be abused and disempowered like this? Surely all conveners of meetings know by now to organize the participants into discussion groups or into problem-solving teams to come up with reports or solutions, and then report them to the group. Democracy is not a political ideal: at its most basic it is structured participation.

*continued on next page*



*Edges* magazine is printed on paper which contains over 50% post-commercial and 10% post-consumer waste. The printing inks contain more than 60% pine resin or vegetable oils.

## EDITORIAL

*continued from page 3*

The fourth habit is negative criticism. A critical intellect wisely used is a social necessity. But how many creative ideas and innovative visions have been killed by purely negative criticism! The creative current in so many groups is being constantly shorted by the grenade-thrower ("We tried that before and it didn't work!"), the cynic, and the detached intellectual ("You can't be serious..."). Endless criticism is no substitute for daring to create the new, while the decision to listen to all perspectives is the first step toward a truly creative dialogue.

Fifth, the debating society. Why do so many citizen groups operate as debating societies, where argumentation is the norm? Somewhere along the line we got the notion that the way to have a conversation is to pick other people's ideas apart because our own are obviously right and everybody else's ill advised. Debating as the standard way to

decide what we must do needs a decent burial. We can learn processes and methods that cut through the argumentation malaise and incorporate everyone's insights to produce a basis for moving forward.

The empowered citizen is the one who dares to create the new, the alternative way into the future. There is no one else to blame; there is only the present situation, full of possibility, to affirm, and the challenge of involving others in making real a positive vision of the future. The ball of responsibility for creative action has been batted into our court with our names written on it. It is up to us to invent strategies that will generate momentum toward a vision of a human future for the planet. There are methods and processes that work for group discussion and planning that allow open participation, honour all perspectives and form positive responses from pooled ideas. We need to fund them, learn them, use them, experiment with them and make them a part of our lives. We hope you enjoy

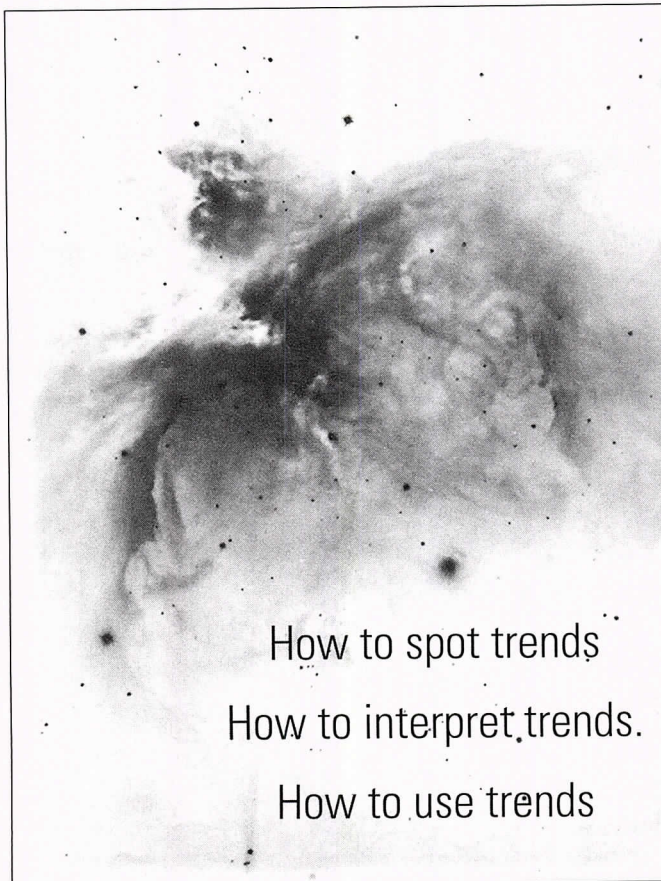
this issue which reminds us one more time that the future is in our hands, and the time for investing our energy in creating the future for coming generations has never been riper.

### **New 3-year theme: "Adventures in Learning"**

This is the first issue in our three year theme "Adventures in Learning." We were impressed, during our major research project last year, with how many important discoveries have been made that help people overcome the fear of major transitions in their lives. We want to share these discoveries with you over the next several issues. Our next full issue, which will be published in November 1993, is being produced in collaboration with The Conference Board of Canada.

We are always delighted by your letters, postcards, telephone calls, faxes and e-mail messages that come daily, regardless of the topic. Please stay in touch. ❖

—Brian Stanfield



How to spot trends  
How to interpret trends.  
How to use trends

## Universes of Change

**TRENDS  
ANALYSIS  
TRAINING  
SEMINAR**

FRIDAY, JULY 9  
OR  
SATURDAY, JULY 17,  
1993  
9:00-4:30

Presented by Brian  
Stanfield, Chief Editor &  
Bill Staples, Publisher  
Edges Magazine

\$150 fee, or \$125 before  
July 2, payable to ICA  
Canada. Limited to 20  
participants either day.  
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691-2316, Fax 691-2491

### *Adventures in Learning*

After extensive consultation, including readership surveys, consultant reports and social analysis, *Edges* magazine is embarking on an exciting three year program, *Adventures in Learning*.

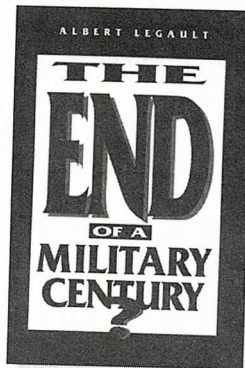
By attracting a broad new audience, we will bridge the gap between the haves and have-nots of information on practical innovations and important developments in learning and education.

We have launched *Adventures in Learning* with partnerships with two important organizations. The Conference Board of Canada provides the private sector with vital forecasts and information on economic and social trends. The Canadian Association for Adult Education provides a voice for practitioners at the most local levels across the country.

We welcome partnerships and collaborations with other organizations. ❖

# IDRC BOOKS

The World of Development Research



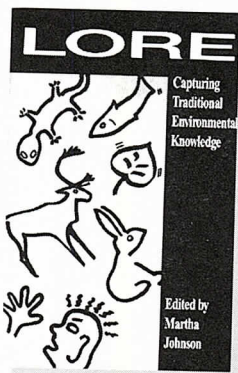
## THE END OF A MILITARY CENTURY?

by Albert Legault

In *The End of A Military Century?*, Albert Legault challenges those who have historically accepted war as a legitimate expression of conflict. He assesses international conflict in the context of three models of peace: "peace by might," "peace by right," and a "trans-systemic" model of expanded human consciousness that links the needs of people and the environment. The author reveals the economics of arms transfers, terrorism, the drug trade, and militarization of North-South commerce.

Albert Legault directs the International Peace and Security Research Program at the Quebec Centre for International Relations.

December 1992, x + 119 p.  
ISBN 0-88936-618-7. \$14.95



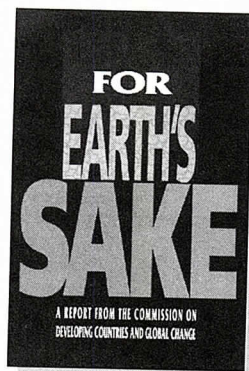
## LORE Capturing Traditional Environmental Knowledge

Can Western science gain from an understanding of indigenous traditional knowledge? How can it make a difference in managing our natural resources? *Lore* breaks new ground and furthers the concept that traditional environmental knowledge is science. It is a record of a unique event hosted by the Dene Cultural Institute in July 1990 in which aboriginal and nonaboriginal researchers were brought together at Fort Good Hope to help in the preservation of traditional knowledge. It is an important book for those interested in the health of the planet.

Martha Johnson is the Research Director of the Dene Cultural Institute in the Northwest Territories.

Copublished with the Dene Cultural Institute.

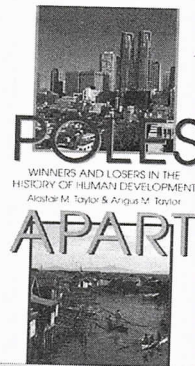
September 1992, 200 p.  
ISBN 0-88936-644-6. \$14.95



## FOR EARTH'S SAKE A Report from the Commission on Developing Countries and Global Change

*For Earth's Sake* dares to envision a future that can simultaneously satisfy the demands of equity, economy, and ecology. It offers a unique Southern perspective on the linked environment and equity crises and rejects the idea that we can resolve our ecological problems by simple adjustments of the economic system. This report is written by seven eminent social scientists from throughout the Third World.

June 1992, vii + 148 p.  
ISBN 0-88936-622-5. \$14.95



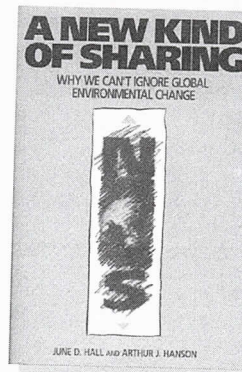
## POLES APART Winners and Losers in the History of Human Development

In *Poles Apart*, Alastair and Angus Taylor provide a sweeping historical overview of Northern and Southern society from the Stone Age to the Space Age. They trace the complexity of North-South interaction and the emergence of today's economic, environmental, and technological inequities. To continue to deny the current disparities is self-destructive. Only through cooperation can a future of ecological and societal sustainability be realized.

Alastair Taylor, coauthor of *Civilization, Past and Present*, the first US college textbook in world history, is Professor Emeritus at Queen's University, Kingston.

Angus Taylor, is a Lecturer in the Department of Philosophy at the University of Victoria.

December 1992, v + 139 p.  
ISBN 0-88936-645-4. \$16.95



## A NEW KIND OF SHARING Why We Can't Ignore Global Environmental Change

by June D. Hall and Arthur J. Hanson

*A New Kind of Sharing* examines many of the issues that were tackled in Rio: global warming, ozone depletion, the exploitation of tropical forests, the refugee crisis, immigration policies, and the plight of our indigenous peoples. Many parallels exist between conditions in the South and in Canada, reflecting our interdependence and mutual vulnerability. Hall & Hanson explore some of the greatest challenges facing Canadians today. We are part of the problem. It is only fair that we should be part of the solution.

Dr Arthur J. Hanson is the President and CEO of the International Institute for Sustainable Development in Winnipeg.

Australian-born June Hall has lived in Canada since 1968 and recently worked as Research Associate at the School for Resource and Environmental Studies, Dalhousie University.

December 1992, x + 361 p.  
ISBN 0-88936-646-2. \$24.95

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## Dealing with Carmageddon

Over the next 25 years, the total number of vehicles in the world is expected to double to about 1.2 billion. In the Toronto area, the volume of motor traffic grows by six per cent a year. New urban expressways can cost up to \$100 million per mile, whereas rail or bike facilities on average cost \$15 million and \$0.1 million per mile respectively. About half the world's oil is consumed by 500 million road vehicles whose rate of growth has outpaced that of human population. Out of every dollar spent on mass transportation fares, 80 cents stays in the region as opposed to a mere 15 cents per dollar spent on gasoline. One person using mass transit instead of driving saves the environment 9.1 pounds of hydrocarbons, 62.5 pounds of carbon monoxide, and 4.9 pounds of nitrogen oxides. In Europe, the competition between human and machine is slowly shifting in favour of the beleaguered pedestrian. Amsterdam is becoming the first large European city to virtually banish the car from the city core.

SUNDRY SOURCES



## President Clinton Online

**For the first time in history the White House in Washington D.C. is connected to the public through electronic mail. Jack Gill, of Public Access E-Mail at the White House, says that "if you feel you have something to say, send them a letter."**

**Comments and suggestions for ways to improve the e-mail program will also be welcomed. The address? <75300.3115@compuserve.com>**

PACIFIC BELL NETNEWS

## And China's Sat-TV

*Chinese residents, hungry for information from the outside world, are snapping up small satellite TV dishes for around 500 to 600 dollars. The dishes are Chinese-made with Taiwanese receivers. It is reported that 11 million households are linked up to a television satellite of some kind.*

INTER PRESS SERVICE



"You're Teaching What?!"

**In White City, Saskatchewan, they're teaching second and third graders Mandarin (somebody there has the big picture). Instruction focusses on pronunciation, the four tones, writing Chinese Pinyin (phonetic transcription of Mandarin) and writing names and numbers in Chinese characters. The program, begun in 1987 under the sponsorship of the local Optimist Club, has been expanding by one grade a year. It is based on the understanding that the Asia Pacific Region will play an increasingly important role in the lives of the next generation.**

GREEN TEACHER



## Ecopaper from Hemp

At last, a tree-free, non-toxically produced paper made from—hemp. An Oregon company called Tree Free EcoPaper produces a paper that is wood-free, acid-free, using a process that is dioxin-free. It costs 25 percent less, and has a shelf-life of 1500 years. The composition is 50 percent hemp and 50 percent straw (the latter a by-product from grain production). Tree Free EcoPaper is dedicated to offering the world a choice from wood paper products which pollute and deforest the planet. Tree Free EcoPaper describes itself as the only company in the world today that supplies wholesale quantities of hemp paper.

For more information contact: Tree Free EcoPaper, 121 S.W. Salmon, #1100, Portland, OR. USA 97204; or call toll free in North America at 1-800-775-0225.

WEBNET



## Fractured English

**Translators with the European Community have compiled examples of fractured English from signs and sales literature around the world. Some examples:**

**Paris hotel:** "Please leave your values at the desk."

**Bangkok dry cleaner:** "Drop your trousers here for best results."

**Acapulco hotel:** "The manager has personally passed all the water served here."

**Tokyo hotel:** "You are invited to take advantage of the chambermaid."

**Paris boutique:** "Dresses for street walking."

**Hong Kong dentist:** "Tooth extractions using the latest Methodists."

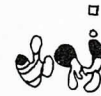
**Budapest hotel:** "The lift is being fixed for the next day. During that time we regret that you will be unbearable."

ASSOCIATED PRESS

## China's "Problem"

There are some North American countries that would like to have China's "problem." Last year's economic growth, double the official target of six percent, has Chinese leaders divided over what that means and how they can hold back economic growth. The state-sponsored economic instruments are being rendered ineffective in dealing with the wayward free-market tendencies in the provinces. Senior party officials warn of the danger posed by the "craze" for capital construction by local governments, establishment of special development and real estate zones, and bank lending.

CHINA NEWS DIGEST



## Beating Cancer on your own

A report in Nurse Practitioner Forum reviews nine former cancer patients who overcame illness on their own. What did they have in common?

1. They questioned or opposed medical advice.
2. They practised some form of alternative health care.
3. They let go of repressed feelings and issues.
4. They all expressed abiding faith that the good and bad were a part of life and that, no matter what happened, things would turn out all right.

Through such activities they also illustrated that a disease process could be meaningful.

DIGESTED IN DEAN BLACK'S HEALTH & WELLNESS TOP 40 RESEARCH REPORT, TAPESTRY PRESS, P.O. BOX 653, SPRINGVILLE UT 84663 USA.

## Prayer for Journalists in a (US) Election Year

"Gracious Father, investigative reporting seems epidemic in an election year—its primary objective to defame political candidates. Seeking their own reputation, they destroy another's as they search relentlessly, microscopically, for some ancient skeleton in a person's life. Eternal God, help these self-appointed vacuum-cleaner journalists to discover how unproductive and divisive their efforts are."

US SENATE CHAPLAIN RICHARD C. HALVERSON, QUOTED IN CANADIAN SPEECHES: ISSUES OF THE DAY

## Split Screen

*Will 500 channels of movies, sports and wrestling reduce us to technopeasants at the mercy of electronic media?*

BRIAN STANFIELD

The publication of David Ellis' *Split Screen: Home Entertainment and the New Technologies* by Friends of Canadian Broadcasting will be a boon for TV viewers concerned about the impact of coming changes in the industry. *Split Screen*, in prose clear as a bell, cuts a swathe through the cloud of confusion surrounding the advent of such esoteric hi tech as "Deathstars," High Definition TV (HDTV), digital compression, fibre optics and CD-ROM disks. But equally important is its lucid exposition of the probable impact of these and other technologies on the broadcast, video and

cable companies, on the regulators, and above all, on the viewer. This timely work will go a long way toward removing the obfuscation surrounding what's ahead in the electronic media industry in North America, and especially Canada. Here is a sampling.

Television as a medium is changing. The screen is splitting, so that two or more programs may be watched at once—hence the book's title—*Split Screen*. But the signal feeding into the set is also splitting: digital video compression—the compression of the video signal into a narrow electronic space—will allow many more video signals to be transmitted without more channels. And soon, we will have "smart" TV—TV sets with intelligence built into them, so as to act more and more like computers. They will communicate with banks and department stores, act as all-purpose monitors for household security and mechanical functions. Then, as fibre-optic cable creeps closer to our homes, the lines between TV shows, data transmission and phone calls will be blurred, as different kinds of media begin to converge and the computer, the TV and CD-ROM disk marry. Compared to the development of the computerized TV set, all the brouhaha around HDTV is a sideshow.

Secondly, programs and audiences are changing. The days of the big networks with

captive audiences and free TV are over. Pay-TV is in. And, although the VCR and video shops are still doing well, they may soon feel the impact of a pincer movement from the optical disk in one direction and pay-per-view in the other. And another split: the TV market is splitting into smaller audience niches as channels and channel capacity are proliferating through digital compression. Waiting in the wings is Direct To Home (DTH) satellite transmission into Canada, and the so-called "Death Stars" which will expand the number of channels so that TV markets and audiences will be further split. This means that we viewers will have fewer and fewer shared viewing experiences. In the meantime, the entire broadcasting industry is feverishly trying to figure out how to create enough program content to fill the vast amount of channel space created by digital video compression. Hence, the buying up of Hollywood movie corporations.

Thirdly, the media corporations are changing. Just as media are converging, so are the companies. The emergence of huge multinational companies, such as Time Warner, represent a marriage of convenience between hardware (cable broadcasting systems) and software corporations (programs and movies). Companies are consolidating horizontally, since smaller cable operators need

the capital to be able to implement fibre networks. Companies are integrating vertically so as to control the whole life cycle of products—production, distribution and exhibition. Strategic media partnerships and international alliances are the order of the day, as IBM negotiates a cable TV partnership with Time Warner, while pursuing a joint venture with Apple to develop multimedia tools and standards.

The impact of these developments is far reaching. One result will be a minor shift in control—among broadcast and non-broadcast technologies—to the viewer relative to image quality, service provider, scheduling and program version. Second is the demise of the traditional TV industry through technology diversification, satellite TV and globalization. It was predicted towards the end of 1991 that the Canadian television industry as we have come to know it has two years to live. Now, maybe, because the original satellite TV companies have not delivered, it has a grace period.

*Split Screen* is not slow to point out some anomalies in the current conversation on the future of broadcasting. Cable tokenism in relation to Canadian content quotas means that cable operators tend to choose the lowest common denominator of Canadian content (Cancon) they can get away with, without regard for

producers or audiences. Furthermore, in the face of the DTH (Direct to Home, "Deathstar") satellite broadcasting "threat," the response so far is not to launch more Canadian speciality services on cable and TV stations, but to compete with the newcomer by offering the very services that American DTH will be offering in 2-3 years—new and recycled movies, sports and superstations! Megabucks, not quality, is what is at stake in the coming battle between cable and satellite.

Ellis points out another anomaly: the trend for cablecasters to move more and more services away from regulated, omnibus tiers onto unregulated discretionary tiers, thus avoiding rate regulation and allowing maximum tier mark-up on prices. (Cable revenues tripled between 1982 and 1989.)

Finally, many viewers (and non-viewers) still live in hopes of seeing an expanded number of "quality" programs on TV—they want production, technical, artistic and human quality. But in the current structure, programs are a *cost* of doing business, not an end in themselves. Advertiser sovereignty means that broadcasters do not sell programs to audiences, but audiences to advertisers. This allows broadcasters to ignore viewer preferences, and discourages the creation of programs appealing to minority or specialized tastes. The broadcasters, how-

ever, will say that they program only what the viewers want, as shown by the ratings.

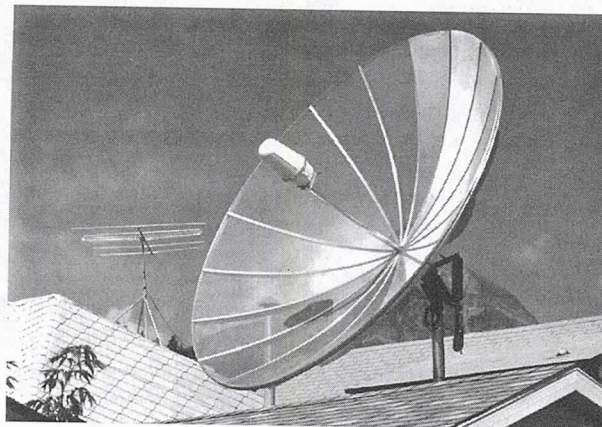
So, by way of reflection, the unwelcome news in all this, as William Irwin Thompson points out in *The American Replacement of Nature*, is that we are in for a period of high tech and low kitsch. Whether we receive our 500 or more channels via satellite dish or cable company, the reality is that for quite a while we can anticipate more of the same—movies, sports, wrestling and entertainment hype. But, for Thompson, an intellectual dark age freighted by the media is the cost of moving from a literate culture to a planetary electronic culture. For a time, as Thompson says, we TV-viewers are fated to be a technopeasantry in the state of entertainment in which the electronic media becomes a substitute for historical consciousness and civic participation—hence, "couch potatoes" and "cocooning."

The humorous side of a 500-channel universe will be watching ourselves trying to choose programs from a TV guide the size of a city telephone book, or endlessly surfing our way with our zappers through TV menus attempting to choose among thousands of programs every week. Trying to decide between 101 flavours of ice cream is hard enough. But, as someone has pointed out, if we can learn how to select a library book from several thousand titles,

eventually, we'll do the same with TV programs.

On the cultural side, the whole planet is going to become "random access" as TVs keep track of thousands of programs available at any one time, and we are able to access the European Channel, the Indian Channel, the Shalom Channel, Nashville, the Sci-Fi Network, the Travel Channel, the NASA Channel, the Chinese Channel, and on and on. To say nothing of random access memory disks—CD-ROM and telecommunications. In this light, the Canadian content issue will fade somewhat, as viewers begin to insist on quality TV from any source—whether Canada, Colombia, Korea or Kiribata—as the main issue. ❖

*Split Screen is available for Cdn \$29.50 from Friends of Canadian Broadcasting, 29 Prince Arthur Avenue, Toronto, Ontario M5R 1B2; Telephone: (416) 964-0559; fax: (416) 964-0559.*




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**Imagine choosing channels from a TV guide**

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**the size of a telephone directory, or endlessly**

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**surfing through TV menus with our zappers.**

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## National Sovereignty Under Attack

EARLE GRAY

**T**he North American Free Trade Agreement will further ratify Canada's continuing loss of national sovereignty and independence, but it is not the cause of it. And it's not just in Canada, but everywhere, that national sovereignty is shrinking. Compared to the real global forces that are inexorably withering away the sovereignty and independence of nation states, NAFTA is no more than a fart in a windstorm.

The idea of national sovereignty is under attack from acid rain that drifts across boundaries, from the destruction of rain forests in South America, from destruction of the ozone layer in the atmosphere causing increased radiation and skin cancer, and from all global environmental degradation that impairs the well-being of each one of us, no matter where on this planet we may live.

National sovereignty is under attack from telecommunications and satellite television broadcasts which transmit words, pictures, sounds, information, knowledge and ideas around the globe at the speed of light, and which no country can stop at its borders.

National sovereignty is under attack by 80 million refugees clamouring to find a home anywhere in the world that offers them a chance to live.

National sovereignty is under attack by the ease and economy of world travel. It now costs as little in constant dollars to fly from Toronto to London, England, as 35 years ago it cost to fly from Toronto to Ottawa.

National sovereignty has been under attack for nearly half a century—ever since the second world war—by the sustained growth of world trade and commerce, a phenomenon that has emancipated hundreds of millions of people from the slavery of hunger, poverty and sickness.

National sovereignty is under attack by genocide in what was once Yugoslavia and in Somalia where, under the UN flag, armed forces have intervened in the internal affairs of nations in attempts to save human lives.

National sovereignty is under attack from the massive global trade in narcotics and from global crime organizations that rival in size and

power the largest legitimate corporations in the world.

National sovereignty is under attack from rogue elephants like Saddam Hussein, from blackmarket nuclear missiles, and from other threats to world peace and security.

National sovereignty is under attack from the United Nations and its nascent efforts to establish some form of world order, however feeble.

National independence is shrinking because global interdependence is growing. And if the nations and peoples of the world are increasingly interdependent, they must of necessity be increasingly less independent. The only independent person in this world is the hermit in a cave, and his is the independence of hunger, hardship and ignorance.

We can no more overcome these global forces to preserve a pristine national sovereignty behind the walls of Fortress Canada than we can return to the 19th or 18th centuries. Nor should we want to, because any determined attempt to establish an outmoded concept of national sovereignty would bring sudden and severe intellectual impoverishment and economic hardship that would make our recent economic recession look like a Sunday school picnic. ❖

*Earle Gray, editor, Canadian Speeches: Issues of the Day, February, 1993. Canadian Speeches available at Box 250, Woodville, ON K0M 2T0.*

## In Defence of Not Driving

*Recently at a party, during a lull in the conversation, I was asked what car I drove. I admitted that not only did I not have a car, but I didn't have a license. I was greeted by a stunned silence followed by a series of questions targeting my sanity in my choice not to learn to drive. "You should learn how to drive, Mary." Yes, yes I know, I responded in shame. But I realized I had made the choice for a reason.*

MARY REID

**O**kay, so I'm a grown woman and I don't have a car. I don't even have my licence. Is that such a bad thing? Is there some unwritten law that when you turn 16 you have to get your licence?

I am so tired of defending the fact that I don't drive. When people find this out, they don't know what to make of it—they regard me as an ec-

**Outdated sovereignty**

**brings intellectual**

**impoverishment.**

**The average car pumps five or six  
times its own weight in carbon  
into the atmosphere each year.**

centric, a rebel in my own time. They cannot believe that I have chosen not to drive. "But how do you get anywhere?" they ask me.

I ask them if they have heard of public transport. Of buses, trains, monorails, taxi cabs, limousines and airplanes? "Well, those cost money," they say. "But so does owning and driving a car," I say back.

For those who ask why I don't drive or own a car I have a long answer and a short answer. Let me start with my long answer.

Owning a car costs too much. First, there are the car payments. In some cases, getting a car takes two to three years of fixed payments before you legally own your car, and by then its value has depreciated significantly. Then there are the insurance payments and operating costs, which include licensing, regular maintenance, repair costs, washing and fuel. Then there are other trivialities such as parking expenses and traffic tickets. Compared to that, regular use of alternative transportation—bus, train and taxi—can add up to only one-tenth of the cost of owning your own car.

But what if you live out in the country somewhere where no public transportation is

available? Or what if there is an emergency and you need to get to a hospital?

I am not saying that no one should own a car, but because I live in a city where there is public transportation, I can take advantage of the system. And, when an emergency arises, there are still taxis, ambulances and police cars that will probably get you to the hospital in less time than it takes you to start up your car or wait impatiently at red lights which ambulances and police cars can siren their way through. Besides, ambulance and police drivers are well trained for these moments of crises and emergencies arising from sudden health problems and other accidents.

Driving a car is dangerous. An Ontario Road Safety Report has it that, in 1990, 411,271 vehicles were involved in accidents in which 1,120 people were killed and 101,575 injured. People in the 16-20 year age group continue to be overrepresented in accidents, particularly the fatalities. In that age group 92 motor vehicle and motorcycle drivers were killed and 8,055 were injured in 1990.

Driving a car pollutes the environment. Every year, motor vehicles spew into the atmosphere some 13.6 million

tonnes of noxious fumes that poison forests, lakes and marine life, contribute to global warming and endanger human health. According to Environment Canada, transportation sources produce 64 percent of total nitrogen oxides (a cause of acid rain), 42 percent of hydrocarbons, 66 percent of carbon monoxide (both of which cause smog), 33 percent of lead, 30 percent of carbon dioxide, 76 percent of benzene (a carcinogen), and unknown quantities of toluene, xylene and ethyl dibromide. The average car pumps five or six times its own weight in carbon into the atmosphere each year. A 1991 Swiss study found that, compared with trains, motor vehicles accounted for nine times the pollution, 24 times the accident rate, 12 times the energy consumed (including trucks), and three times the land used.

The car takes up too much of our space and is depleting our oil reserves. Highways, roads and parking lots take up millions of hectares of forest, farmland and cityscape. Cities devote one-third of their area to roads and streets. The average car takes the energy equivalent of 1,500 litres of oil to manufacture and uses at least 10,000 litres of fuel before it's

scrapped. It is expected that all known oil reserves will be used up in about 30 years.

In spite of all this, people will say: But individual mobility has become a sacred right. So why walk when you can drive? Why exert all that energy pedalling that bike when you've got a car parked in the driveway? Okay, so walking or riding a bicycle promotes good health and generally makes you feel better. But a car will take you farther and quicker. It will take you to a place where there are no paved roads and fewer vehicles, to isolated sanctuaries of cleaner air and unspoiled wilderness. And when you return home, you can save up and look forward to the next time of driving to another quiet, roadless sanctuary.

But, in one trip, how much fuel and energy has been expended? How much air polluted? Ironic?

So when people today ask me why I don't drive, I simply say: "It costs too much, it's dangerous, it pollutes the environment, it's an added stress I don't need, and I prefer to walk." ❖

*Mary Reid is a freelance writer who lives in Kitchener, Ontario. She rides a bicycle and lives with her cat, Frankie.*

# Developing a



## RALPH NADER

Creating a culture of citizen participation has never been easy; but in the 1990s there is a greater need than ever for the activism of the empowered citizen. Ralph Nader describes the salacious satisfaction that can be derived when citizens roll up their sleeves and get involved in creating societal alternatives.

In democratic societies such as Canada or the US, the quality of voting in an election is overwhelmingly determined by the quality of civic participation between elections. What voters do between elections determines the kind of issues, candidates, voter turnout and results that will occur at election time. If democracy is premised on citizen participation as the generic democratic force in a society, then citizens have to face up to certain consequential questions.

Do citizens have enough rights under law? Do they have enough rights under custom—because we know we can have rights under law, but we don't exercise them—perhaps because of the oppressive

custom of a particular community or a major corporation or a political machine in City Hall, any of which can cool people off and prevent them from exercising the rights they have under law. To what extent is the personal makeup of an individual an obstacle to exercising citizen rights?

### Types of Citizens

From our experience we know that in any community some people stand out and speak out; some people stay seated and are mute. Why? I believe that it starts with the personality of the individual. I would like to provide a few rough categories—we could all add many more—that are useful to open this line of inquiry.

# Civic Culture



First, there are the people who would like to improve their community and who know what they would like to improve—whether it's the educational system, the functioning of City Hall, or the

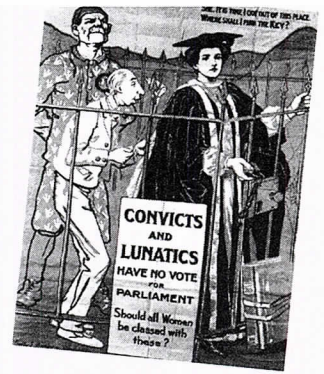
*Ralph Nader is a household name standing for consumer protectionism and citizen involvement. Fifty-nine this year, the veteran citizen advocate looks much the same as he did nearly 30 years ago: a thin, almost gaunt figure who favours charcoal-grey suits, who never married, and who uses public transportation and doesn't own a car. Nader doesn't see himself retiring: "People of our generation want to retire from their jobs, but they don't want to retire—they want another career, another level of activity. For me, there is almost a constant level of activity. It's hard to conceive of retiring from citizen action and going into a patent lawyer's job." The movement seeded by Nader is heading toward citizen democracy—giving people some of the tools of democracy needed for the 21st century. In this article, Nader reminds us of the sense of fulfillment that comes with citizen involvement.*

hazards of the drinking water. But they don't know how to go about it; or they don't understand the procedures and their rights under the law; or they don't know how to communicate to the media. They just don't know how to move forward because they never have, and never learned how to.

Then there's a group of people who basically grow up without any civic sense whatsoever. They grow up thinking that they really don't matter, that nothing they do matters, and they silently sing their way through every day with the phrase "*Que sera sera* —whatever will be will be." So they turn inward on themselves, try to make some money, raise their family, enjoy their vacations and get through life in fairly good health, without a major disease or surgery.

Then there's a category of people without even the sensitivity to feel that they don't count. Often, they are new to the

**Anything that has mattered has started outside of channels,  
outside of established institutions  
with protests and challenges by citizens.**



country; they come from an authoritarian regime; they think freedom is defined as simply getting a good job and being able to pay one's bills—and that's plenty by their frame of reference compared to where they came from. These people have no understanding of the liberties they can exercise against their adversaries and oppressors other than to avoid them, run away from them, or dodge them. The idea of contributing to a community effort is considered as having a low rate of return, as very speculative, and as money down the drain.

Then there are people who are active, who have achieved some success and have developed a tradition of skill, but they burn out after the first or second battle. They get tired, fatigued and weary of constantly having to exhort their neighbours and friends to join the effort. They burn out and sometimes never come back. They retreat into very private lives and live non-civically ever after.

Finally, there are a very few people who are constant thorns in the side of the community establishment. I grew up in a small town in Connecticut where we had a town meeting form of government. I would be taken to these town meetings by my parents at a young age and I would watch the 200 people in the school auditorium sit there listening to the mayor and the selectmen—as they were called at that time. There were always seven or eight citizens jumping up, challenging, criticizing the mayor and his associates, proposing new ways to tax more fairly, new ways to zone and new ways to use the town's money.

The other people in the audience would have a double reaction. On the

### Arnstein's Ladder of Citizen Participation

Sherry Arnstein's ladder typology was developed to help explain the relative power exercised by people as they "participate" in decision making. The bottom rungs of the ladder are (1) Manipulation and (2) Therapy. These two rungs describe levels of non-participation that have been contrived by some to substitute for genuine participation. Their real objective is not to enable people to participate in planning or conducting programs, but to enable powerholders to "educate" or "cure" the participants.

Rungs 3 and 4 progress to levels of "tokenism" that allow the have-nots to hear and to have a voice: (3) Informing and (4) Consultation. When they are proffered by powerholders as the total extent of participation, citizens may indeed hear and be heard. But under these conditions, they lack the power to ensure that their views will be heeded by the powerful. When participation is restricted to these levels, there is no follow through, no "muscle," hence no assurance of changing the status quo. The next rung, (5) Placation, is simply a higher level tokenism because the ground-rules allow have-nots to advise, but retain for the powerholders the continued right to decide.

Further up the ladder are levels of citizen power with increasing degrees of decision-making clout. Citizens can enter into a (6) Partnership that enables them to negotiate and engage in trade-offs with traditional powerholders. At the top-most rungs, (7) Delegated Power and (8) Citizen Control, have-not citizens obtain the majority of decision-making seats, or full managerial power.

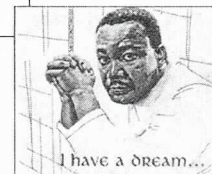
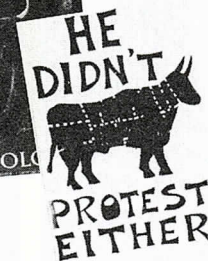
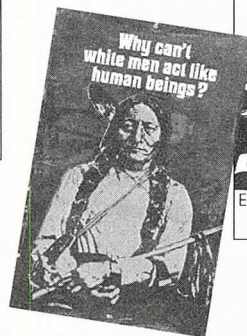
Obviously, the eight-rung ladder is a simplification, but it helps to illustrate the point that so many have missed—that there are significant gradations of citizen participation. Knowing these gradations makes it possible to cut through the hyperbole to understand the increasingly strident demands for participation from the have-nots as well as the gamut of confusing responses from the powerholders. ♦

<sup>1</sup>Sherry R. Arnstein. "Ladder of Citizen Participation." *American Institute of Planners Journal*. July 1969. pp. 216-224.

one hand they would say, "Terrific—we have someone who really knows the score." On the other hand they would have a queasy feeling—these people were a little too abrupt, a little too aggressive towards the elected officials of

the community. The next day, the active citizens walking down the main street would be viewed as if they were mavericks—somehow deviates. There is the town fool, the town drunk and the town citizen. There was no recognition that





these citizens were holding up democracy for the rest of us. If anything, they were viewed as wavemakers, troublemakers and nasty curmudgeons. In some cases they were ostracized to a point where they felt they had to leave town after major controversy, because the interpersonal relationships had been ruptured so badly.

### Risks of Default

It is important to say what difference citizen participation makes. Certainly life goes on in Canada and the US, whether citizens are active or not. Certainly things can be worse; certainly civic perturbations can lead to disruptions and to breakdown of consensus and to unknowns. Certainly, things are worse in Bangladesh and Paraguay—so why be so upset? One professor from Cornell told me 20 years ago that as long as his liver was OK, he didn't feel that things were all that bad in the country. People who make statements like that usually have tenure. Their cheque comes every two weeks and doesn't bounce. Usually they have enough to feed their family, take nice vacations, live in nice homes, have two cars and send their kids off to colleges like Cornell.

But there are other people in the country. There are in the United States 40 million very poor people, 37 million people without any health insurance whatsoever and 30 million people with very inadequate health insurance. One out of every five children lives in dire poverty—we used to say “Asiatic-type poverty” but now we have to say “African-type poverty,” given the rise of Asia. I'm not just speaking of homelessness. There are people in the US whose

lives have been devastated by the addictions of a derelict society. One of the clearest, most serious signs of erosion in a democratic society is the lack of attention paid to major documented problems looming over the horizon. We are all too familiar with the long list.

This betokens a very serious pattern of neglect, because citizens have neglected their government. Government neglects its society when citizens neglect their own government—when citizens let the government in Ottawa or Washington become a government of powerful special interests. The imbalance between citizen power and the power of special-interest groups has been growing dramatically in recent decades. The risks of default are now far greater, and the penalties more painful.

To prevent that, we citizens have to address ourselves to redirecting the way we use our discretionary time. A shift in time design is at the bottom of any change in the course of human history. Millennia ago, people who were primarily hunters changed their time so as to become farmers, and then, centuries later, they changed their time again to work in industry to earn money so they could go to the marketplace to buy the things they used to make for themselves. Today, with shorter working hours, people still say they have no time to be citizens. One reason for that is the 25 hours a week of discretionary time spent watching TV in North America. Another reason is the tremendous amount of time that automated kitchens, cars, lawnmowers, and computers, for example, take to repair and maintain. This is one reason why I have no car and very few modern appli-

ances—it gives me more time to act as a citizen. Somehow, we have to make a significant shift so as to put maybe 10 percent of our time into civic activity, whether it's local, provincial, national or international.

### A Handful of People

The history of the success of civic commitment is a good motivator. If we make a list of the major advances in democratic society from the right to vote, for example, all the way to the fruits of a democratic society, we will see that the initiative started almost always by one or a handful of citizens who decided to stand tall. Six women gathered in a farmhouse in upstate New York in the 1840s to begin the drive for the women's right to vote. One woman, Rosa Parks, refused to sit in the rear of the bus in Montgomery, Alabama, and started the civil rights movement. A few workers sat down in the auto plants in Michigan in the late 30s and launched the United Auto Workers. It happens time and time again. Why that does not give greater motivation to people who feel that nothing they do matters is still a mystery to me, because anything that has mattered has started outside of channels, outside of established institutions with protests and challenges by the citizens. 'Protest' is nothing more than a short word for pro-testimony—an interesting observation to make when someone asks, “Why all this negative protesting?”

We will learn very little about the historical role of citizens from history books. In US history books you hear about wars, military skirmishes, elections and election campaigns. You hear of a few battles over hard money,

soft money, silver and gold; then a little about the populist progressive revolt in the mid-western states. But on the whole there is very little written about the citizen movement. As a result, people grow up thinking that what they have has been given to them by some signal historic event like the American Constitutional Convention—which would never have occurred if some ordinary people hadn't started marching and protesting in 1776. We need to know the history of civic success not only as a motivational aid, but also as a learning aid—learning how it occurred, the elements of success, what the strategies and techniques were.

### Participation Is Fulfilling

Why would people be interested in civic action? In the first instance, not simply because it's an important subject. There are lots of subjects that are important that people aren't interested in. One reason is its possibility for personal fulfillment. It's no fun going through life feeling left out, feeling that you don't have a voice, that you don't matter and you don't count, that nothing you do will mean anything. Cumulatively, that kind of despair on a large scale results in a run-down society with its attendant poverty, brutality, disease, ignorance and illiteracy. These are cumulative effects of millions of citizen years spent in abdicating citizenship responsibilities. As I confront so much citizen inertia, the question I often ask myself is, "how can we make the seeking of justice salacious?"

There is a real hunger in society to learn how to become more effective as a citizen. People want to learn how to be whole human beings. They have seen the erosive effect on their minds and consciousness of micro-specialization in what they do every day at their work or job. People want to be more complete human beings by integrating their value system with social activity. What they may not realize is that very real personal fulfillment can be found in citizen action—in clarifying our values as to what is just and what is unjust, throwing them into the marketplace of ideas, having them heard out and debated, perhaps having them accepted. Many people are unaware of the real sense of human fulfillment—and therefore human happi-

ness—that is waiting to be tapped through civic involvement.

Another reason why people would be interested is that it's a lot of fun talking about these subjects because when you make them concrete with specific examples, they either irritate you or they humour you. These topics are not abstractions; they are very concrete. You may be talking about civic review of boards of education when somebody says, "Yes I remember there was a school we tried to save, but it was destroyed because firms were making more money destroying schools and building new ones, and because the curriculum vitae of the superintendent of schools would look better if it said that the superinten-

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*Active citizens walking down  
the main street would be viewed  
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dant built a new school before moving on to the next high-paying job." Civic action is all connected with our regular experience as we live everyday in the community.

Another reason why people would be interested in citizen involvement is that it's a socializing process—you find people who agree with you. Can you imagine what a pleasure that is to a lot of people? There aren't many places where you can discover that community of interest. You may meet with a lot of people at gatherings, but not over these kinds of shared community values. Take sports meetings, for example. You can go to baseball games 500 times, but you will never find out whether the person next to you shares your concerns over the drinking water wells in your community.

Finally, there is the pleasure of the learning that happens when you get really involved in dealing with a sticky social issue. You get educated in a way that

integrates many bits and pieces of knowledge. The traditional form of education tends to fracture knowledge, and, while that's OK for vocational occupational training—at least in a very short-sighted way—it doesn't lead to wisdom or change for the better in a local community.

For example, dealing with pollution in the neighbourhood brings in everything from esthetics to history, economics to administration, marketing to physics, engineering to public health. Dealing with that issue in depth becomes a compelling integrator because human problems are seamless webs—they don't simply come in the split format of academic courses, department by department in a college.

If anyone wants to be trained in specific techniques of citizen engagement, courses and manuals abound. You can fill 20 tables two feet deep with existing how-to manuals, advisories and specialized civic action strategies for every kind of societal issue. There are organizations already in existence working on many of the common social issues of today. Some who have been through the fire of citizen action are willing to teach courses. The resources are there. We don't have to start from scratch.

So what is missing? All that's necessary is the will to make it happen. Tradition backs us. The philosophy of government backs us. History endorses us. The need is apparent and everywhere we look the materials are available. What is the missing link? Where's the gap? The gap is the most important gap in human history. It's the gap between what you know should be done and doing it. The missing link is the capacity to go beyond a statement of affirmation which says: "Gee, what a great idea!" For too long we have been familiar with this pattern of response. Or, "Someone really needs to do something about this!" (That "someone" generally is someone other than ourselves.)

All of history and responsibility for the coming generations requires that we bridge that gap. And when we do, a real sense of satisfaction and fulfillment goes with it. ♦

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*Excerpted with permission of the Canadian Association for Adult Education from Nader's 1988 address to the CAAE.*

JEAN HOUSTON

**I** see a change. It is vested in the greatest rise in expectations the world has ever seen. It is so far-reaching in its implications that one might call it evolution consciously entering into time, the evolutionary potential asserting itself. It needed a certain critical mass, a certain merging of complexity, crisis and consciousness to awaken. Now it is happening.

The traditional views of freedom and the possible human have served as moral beacons, drawing forth the highest aspirations and noblest actions of those who sighted them. The uncompromising light brought oppression into high relief and sparked the courage needed to confront the squalor of social evils. But now the beacons must be tuned to even greater brilliance. The old gleamings are no long adequate to the time, and to follow them is to fall among the shadows

# People of the Breakthrough

**Breakdown**  
**is always**  
**the signal for**  
**breakthrough**  
**and the call to**  
**become people of**  
**the breakthrough.**

The change comes slowly. A sleeping giant, it wakes in the hearts and minds of millions. Four hundred thousand years of being humans-in-search-of-subsistence, seven thousand years of being humans-in-search-of-meaning, and two centuries of modern economic and social revolution have prepared the way for the deepest quickening in human and cultural evolution. The events of recent centuries were the social and political churning of the change. They were the manifestations of the deep seismic seizures happening again and again in the depths of ourselves. And what is happening constellates around the ideas of human freedom and human possibilities. The idea of freedom is expanding because the idea of what it is to be a human being is expanding.

*Dr Jean Houston, Director of the Institute for Mind Research, is an internationally known psychologist, scholar, philosopher and teacher, who has worked in human and cultural development in over 35 countries. Her books include Life Force, The Possible Human, Godseed, The Search for the Beloved, and more recently, The Hero and the Goddess.*

that confound, leading us to shores both dangerous and archaic. Perhaps this is why so much of current social and political thought is lacking in confidence and why so many governmental and organizational decisions are ridden with perilous banality. Short-term solutions to complex problems blight both outer and inner landscape with a crazy-quilt patchwork of band-aids. Each of our so-called "successes" generates ten new problems and becomes in the collapsed space/time of the global village a world-eroding failure. Our national and international policies are mostly the results of sophisticated cause-effect, stimulus-response patterns appropriate to much simpler societies, which themselves were grounded in the cultural trance of tribe or village. The society wide slavery seen in Orwell's *1984* or Huxley's *Brave New World* is but the logical projection of what could happen to complex societies that insist on maintaining atavistic psychologies. These atavisms persist because of the lack of a thrilling and appropriate notion of freedom, one that joins the new vistas of human possibilities to the consideration

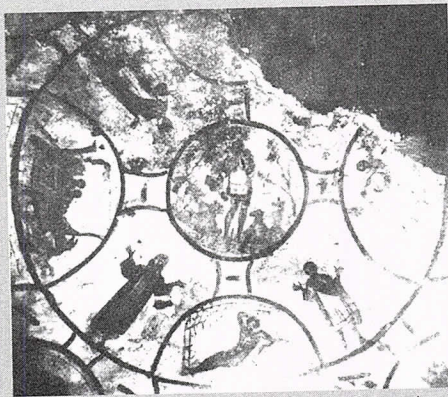
# ART

WITH A

## social passion

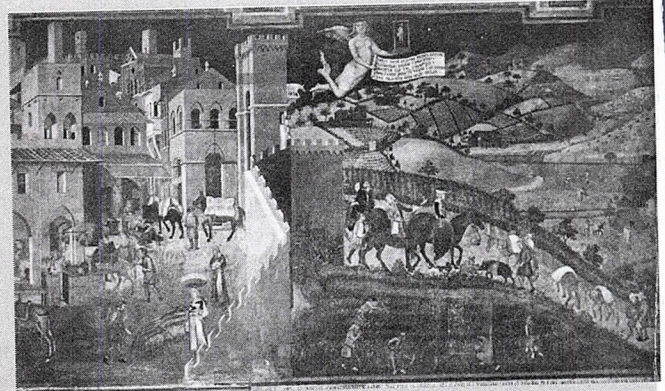
A mini picture gallery of masterworks by community-minded western artists.

TEXT AND SELECTION BY ILONA STAPLES.



ROME, 3rd century AD. Painted ceiling from the Catacomb of Saints Peter and Marcellinus

As an underground movement defying the established order, the Early Christians understood the importance of visual symbols to forge a strong community identity and to codify hidden meanings, e.g. pictured above, the cross arrangement and the symbolic shepherd in the centre.



ITALY 1338-1339 *The Effects of Good Government in Town and Country*

One of 3 frescoes commissioned by the city council for the Public Square of Siena. The themes were allegorical—i.e. good government brought peace, bad government brought war—but rather than painting the customary symbolic walls and towers, artist Ambrogio Lorenzetti painted a real likeness of the city and countryside, showing an open flow of activity between two very different environments and lifestyles.

of social and educational programs that would nurture these possibilities. Better that we extend that notion now and hope that by extending the horizon of human possibilities other domains will similarly improve.

Never before has the responsibility of the human being for the planetary process been greater. Never before have we gained power of such magnitude over the primordial issues of life and death. The density and intimacy of the global village, along with the staggering consequences of our new knowledge and technologies, make us directors of a world that, up to now, has mostly directed us. This is a responsibility for which we have been ill prepared and for which the usual formulas and stop-gap solutions will not work.

We find ourselves in a time in which extremely limited consciousness has the powers once accorded to the gods. Extremely limited consciousness can launch a nuclear holocaust with the single push of a button. Extremely limited consciousness can and does intervene directly in the genetic code, interferes with the complex patterns of life in the sea, and pours its wastes into the protective ozone layers that encircle the earth. Extremely limited consciousness is about to create a whole new energy base linking together computers, electronics, new materials from outer space, bio-facture and genetic engineering, which in turn will release a flood of innovation and external power unlike anything seen before in human history. In short, extremely limited consciousness is accruing to itself the powers of Second Genesis. And this with an ethic than is more Faustian than godlike.

We must therefore begin to do what has never been done before. We must humbly but tenaciously educate ourselves for sacred stewardship, acquiring the inner capacities to match our outer powers. We must seek and find those physical, mental and spiritual resources that will enable us to partner the planet.

But how can we bring on the *Change*? How can we possibly undertake so giant a task when failure of nerve is rife throughout the planet, when we are everywhere experiencing a breakdown of all the old

---

*Consciousness is accruing the powers of Second Genesis, but with an ethic that is Faustian.*

---

ways of knowing, doing and being? We don't even know what to tell the children anymore, how can we dare so great a venture? For we are clearly at the end of one age and not quite at the beginning of the new one. We are the people who are treading air over the abyss, the people of the parentheses.

But as anyone who has ever worked on a farm or in a garden knows, breakdown is always the signal for breakthrough. After the harvest, during winter's parentheses of life, the sere and decaying stalks of the previous year's vegetation collapse to provide the nutrients for the spring breakthrough of the reseeded earth. So too with ourselves. I am reminded of a recent conversation I had while running after a 78-year-old retired nurse in

Helsinki as she bounded up the stairs to open a conference on human possibilities.

"So many people are losing heart, but not me! I have lived through four wars, have seen unbelievable suffering and misery, and you know what? I am full of hope for the human race. We are tied to each other in ways not possible before. We must now begin to live and grow together to become what we can be. I have dedicated the rest of my life to helping make this possible. I have no money and few have ever heard of me outside of Finland, but no matter. The time is ripe, ripe, ripe, and I know that what I do will make a difference."

This remarkable woman is a member of a new breed of heroes, one that we might call the *people of the breakthrough*, men and women who find in the present parentheses an extraordinary opportunity for seeding and nurturing both personal and social transformation. I find them everywhere—in citizens' volunteer associations, in store-front self-help agencies, in teachers who stay after school to help the child whom society forgets, in physicians who are attempting to treat the whole person. Young and old and in between, and from all walks of life, they demonstrate some remarkable similarities in both commitment and belief.

For the most part, they feel that as of now the future is wide open, and that what we do truly makes a difference as to whether humanity fails or flourishes. They have little interest in protecting their own turf, and therefore freely network and exchange ideas, information and resources. If meaning eludes them, they act as if it were there and keep on



Detail from Lorenzetti's *Good Government*

continued on page 22

working until it shows up. Nor are they afraid of the bouts of despair that occasionally attend the quest for the Pattern That Connects, knowing full well that this suffering is integral to the coming of wisdom.

Most important of all, they do their homework, by which I mean that they have a healthy and spirited appreciation of the complexity and capacities of their own being, and regularly spend time discovering, refining and applying the latent potentials of their own body-minds. There is little of narcissism here, as they daily rid themselves of unneeded rancour and deliberately pursue both mental and physical ways of deepening into the Depths of which they are a part. In this they become in some sense citizens of a larger universe, who take time to prepare themselves so that they can listen to the rhythms of awakening that may be pulsing from a deeper, more coherent Order of Reality.

They rarely make the papers or show up on the media, because they do not care for the credit, because most of their activities are ones of quiet and creative persistence and not of the order of catastrophe or the grandstand play. Because their news is good news, they are the most important people in the world today, these people of the breakthrough. ❖

*Excerpted with permission from The Possible Human. Dr Houston's most recent book, The Hero and the Goddess, is available from Ballantine Books, a division of Random House, Inc. New York. In Canada, it is available from Random House of Canada Ltd, Toronto, tel. (416) 624-0672 and in bookstores.*

## Quebec Association for Adult Learning

AN ADULT EDUCATION ASSOCIATION

### Linking for Learning

We believe that learning is a lifelong endeavour and a right. QAAL seeks to advance learning opportunities in the adult community by

- promoting equality of access to learning
- supporting one another as adult educators
- raising public awareness of adult learning issues
- promoting the exchange of information and resources among all those whose goal is a learning society.

QAAL has five priority arenas:

#### Professional development

QAAL sponsors professional development workshops and events for its members several times a year. These events include opportunities to hear from outstanding adult educators and researchers, and to share information about state-of-the-art materials, research and issues of public concern.

#### Research

QAAL undertakes applied practitioner-oriented research on topics of interest to its members, on adult education policy, funding, delivery, methods and future trends.

#### Consultation

QAAL is consulted by the Quebec and federal governments on issues related to adult education and learning.

#### Linking

QAAL links its members with other adult education organizations, networks and institutions in Quebec. QAAL is represented on the board of the Canadian Association for Adult Education (CAAE) and is affiliated with other provincial, territorial and international adult education organizations.

#### Information Sharing

QAAL provides up-to-date information to its members through its newsletter on current adult education issues, research, events, professional development activities and job opportunities.

For more information and membership applications write to:



QAAL  
1455 de Maisonneuve Blvd. West  
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Montreal, Quebec, H3G 1M8  
Tel. (514) 848-2036  
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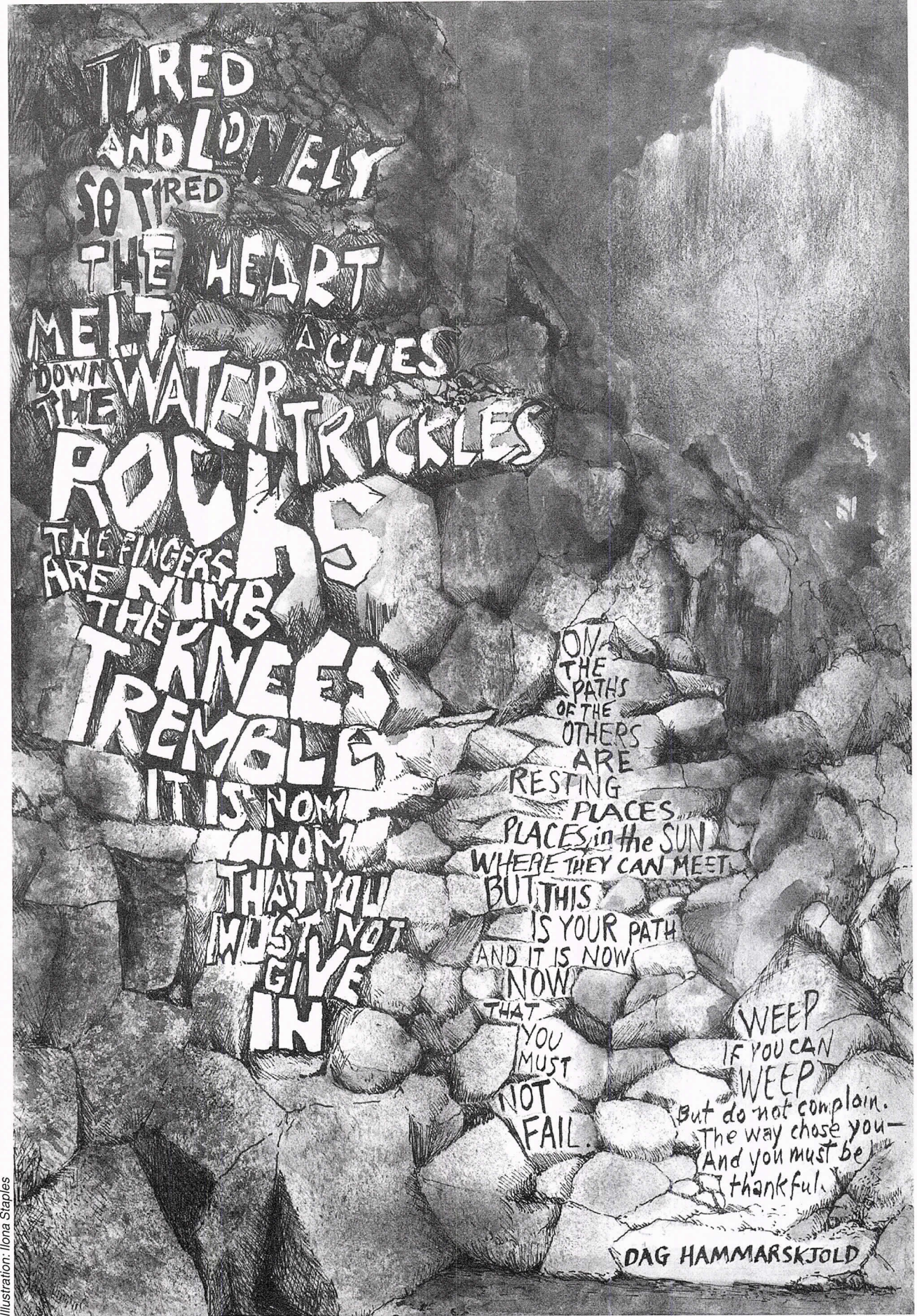
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TIRE  
AND LO  
SO TIRE  
THE HEART  
MELT  
DOWN THE WATER  
TRICKLES  
ROCKS  
THE FINGERS  
ARE NUMB  
THE KNEES  
TREMBLE  
IT IS NOW  
NOW  
THAT YOU  
MUST NOT  
GIVE  
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ON  
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PATHS  
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OTHERS  
ARE  
RESTING  
PLACES  
PLACES in the SUN  
WHERE THEY CAN MEET  
BUT THIS  
IS YOUR PATH  
AND IT IS NOW  
NOW  
THAT  
YOU  
MUST  
NOT  
FAIL.

WEEP  
IF YOU CAN  
WEEP  
But do not complain.  
The way chose you—  
And you must be  
thankful.

DAG HAMMARSKJOLD

Illustration: Ilona Staples

# Poetry of Empowerment

I shall ride the storm,  
Tame the waves,  
Slay the sharks.  
I shall drive away the enemy  
To save our people.  
I shan't be content  
With the customary fate of women  
To bow their heads as concubines.  
VIETNAMESE PEASANT WOMAN, 300 A.D.

from *The Love Song of J. Alfred Prufrock*  
T.S. ELIOT

And indeed there will be time  
To wonder, 'Do I dare?' and, 'Do I dare?'  
Time to turn back and descend the stair,  
With a bald spot in the middle of my hair—  
(They will say: "How his hair is growing thin!")  
My morning coat,  
my collar mounting firmly to the chin,  
My necktie rich and modest,  
but asserted by a simple pin—  
(They will say: "But how his arms and legs  
are thin!")  
Do I dare  
Disturb the universe?  
In a minute there is time  
For decisions and revisions  
which a minute will reverse.  
For I have known them all already,  
known them all—  
Have known the evenings, mornings, afternoons,  
I have measured out my life with coffee spoons;  
I know the voices dying with a dying fall  
Beneath the music from a farther room,  
So how should I presume?  
And I have known the eyes already,  
known them all—  
The eyes that fix you in a formulated phrase,  
And when I am formulated, sprawling on a pin,  
When I am pinned and wriggling on the wall,  
Then how should I begin  
To spit out all the butt-ends of my days and ways?  
And how should I presume?

## *Inside Your Own House*

KABIR

I laugh when I hear that the fish in the water  
is thirsty.  
You don't grasp the fact that what is most alive of  
all is inside your own house;  
and so you walk from one holy city to the next  
with a confused look!

Kabir will tell you the truth: go wherever you like,  
to Calcutta or Tibet;  
if you can't find where your soul is hidden,  
for you the world will never be real!

## *We Are Transmitters*

D.H. LAWRENCE

As we live, we are transmitters of life,  
And when we fail to transmit life,  
life fails to flow through us.

That is part of the mystery of sex,  
it is a flow onwards.

Sexless people transmit nothing.

And if, as we work, we can transmit life  
into our work,  
life, still more life, rushes into us to compensate,  
to be ready  
and we ripple with life through the days.

Even if it is a woman making an apple dumpling,  
or a man a stool,  
if life goes into the pudding, good is the pudding,  
good is the stool,  
content is the woman, with fresh life rippling  
into her,  
content is the man.

Give, and it shall be given unto you  
is still the truth about life.

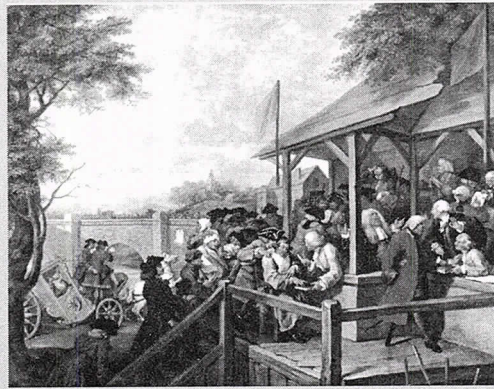
But giving life is not so easy.

It doesn't mean handing it out to some mean fool,  
or letting the living dead eat you up.

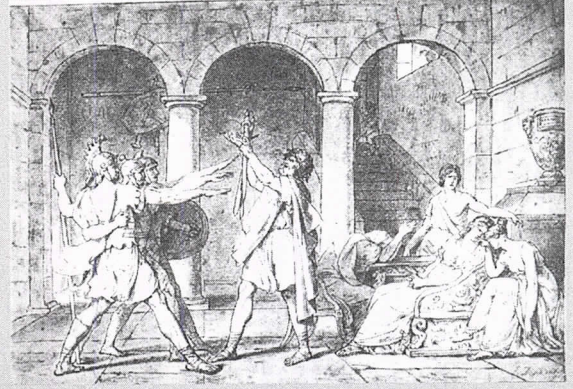
It means kindling the life-quality where it was not,  
even if it's only in the whiteness of a washed  
pocket-handkerchief.



GERMANY c.1521 *Martin Luther Disguised as Junker [Squire] Jörg*. Artist Lucas Cranach the Elder reveals how his friend Luther, condemned of heresy by the Pope, escaped and remained hidden for months.



ENGLAND 1753-4 *The Polling*. William Hogarth satirizes the election process in his series *An Election: Four Pictures*. Reluctant voters are being dragged to the polling station while the Tories and Whigs bicker over procedures. In the background, Britannia rides by in a collapsed coach symbolizing England, driven by coachmen cheating at cards.



FRANCE 1782 drawing for *The Oath of the Horatii*. Jacques-Louis David's painting was an instant success in high society because of its masterly execution of a classical theme. But its underlying subtext was a revolutionary call to arms to the French people.

# Stories of Empowerment

*"When you speak from the heart, the world listens"*  
—Don Pettit

BILL STAPLES

*The Canadian Association for Adult Education has some fascinating people. One of them is the Executive Director Ian Morrison who said, in response to my first question about citizen empowerment, "Instead of imposing theories of education, let's look at what actually happens to people." From that start, some of the Board and members of the CAAE have told us their personal stories of empowerment. These are shortened versions of just a few of them.*

from *Ni'n Aleli (Lillian Marshall) Mi'kmaewey, Nova Scotia*  
I have been working in the field of education as a Native Education Counsellor since 1975. I have helped develop or start numerous counselling, tutoring, and leadership programs, as well as courses on family life, culture, history and Mi'kmaq language. But my philosophy has always been that I not only start programs but enrol in them myself. Therefore, the essence of who I am today is the product of all the opportunities my people and I have used to develop ourselves, our reserve and our children.

from *Ian Morrison, Toronto, Ontario:*  
When I was a 19-year-old University of Toronto student, Frontier College gave me a splash of training and sent me to a 150-man logging camp in the woods northwest of Sudbury as a labourer/teacher. I worked as a "chokerman" earning enough money to go to university in the fall.

My job, besides logging, was setting up educational courses and recreational opportunities for the men. I sent away for National Film Board films, set up counselling opportunities and got the men access to correspondence courses. The best parts were

actual teaching experiences involving immigrants, usually Finnish lumberjacks, who were highly motivated to learn English.

That whole experience turned me right away into an adult educator, although I didn't think of it that way at the time. That life-influencing experience of helping other people empower themselves, empowered me.

A different type of experience occurred much later, in the mid 80s. Thirty days after the Conservatives took power in 1984, Finance Minister Brian Wilson announced budget cuts to the CBC. Peter Newman, Walter Pitman and I organized a luncheon at Hart House for 12 people, paid for by the CAAE, to discuss what we might do to change the policy.

Peter told a memorable story about watching Mr. Wilson stand up and say, "...and an 85 million dollar budget cut to the CBC." At that point all the trained, seal-like MPs behind Wilson stood up and roared their approval. This vivid image was a signal that the national public broadcaster was hated by a part of the government caucus.

Something had to be done to defend and protect the CBC. We got 1200 people to give a total of \$20,000 and then took out a two-page ad in

*continued after brochure*



Developing a Culture of Leadership and Participation

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- problem solving and conflict resolution
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These skills foster group creativity, achieve group consensus and build team commitment. Participants leave confident in their facilitation skills and eager to implement effective participatory methods within their own organizations and communities.

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# Group Facilitation

The Group Facilitation course will help you clarify discussions and achieve consensus within your group, organization or community. The methods you learn will enable you to:

- facilitate groups more effectively and confidently
- develop group decision making skills
- help groups focus around a topic
- make meetings more productive
- help create a sense of teamwork.

## Participants regularly include

- Staff supervisors
- Executive directors
- Volunteer co-ordinators
- Community workers
- Private consultants
- Board members
- Educators
- Managers

In two intense eight-hour days, you will learn

## The Discussion Method which

- provides a structure for clear, ordered dialogue and reflection
- moves discussion from the surface to the depth of a topic
- encourages a diversity of perspectives.

## The Workshop Method which

- engages the participation of each group member
- focusses the group's consensus towards effecting change
- builds an effective team partnership to act on the change.

## Skills Applications include

- Improving employee and staff-management relations
- Resolving conflicts effectively and equitably
- Assessing reports, presentations, meetings, conferences
- Leading dialogue around a touchy issue
- Utilizing fully the groups' creativity to maximize productivity.

---

### Cost:

**\$200 + \$14 GST** Members

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### Dates in 1993:

May 20-21

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October 26-27

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# Facilitated Planning

The Facilitated Planning course is for people involved in a participatory planning process for an organization or community. The methods you learn will allow you to help the group define its vision and work through to practical immediate actions.

Our process is designed to

- create a shared group vision
- identify issues blocking vision accomplishment
- focus ideas for new directions
- organize a specific, practical plan of action.

## Participants regularly include

- Board members
- Civil servants
- School principals
- Planning committee members
- Managers
- Private consultants
- Senior administrators
- Management students

The course aims to give you the skills you need as a leader to facilitate participation in planning strategies.

The process maximizes creative and innovative thinking resulting in effective actions that make a lasting impact.

The process is unique in that it allows you to work with and achieve consensus among participants of diverse cultural, economic and political backgrounds.

**Completion of Group Facilitation is a prerequisite for Facilitated Planning.**

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### Cost:

**\$200 + \$14 GST** Members

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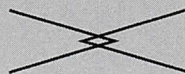
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Long before medieval knights charged off to slay dragons, tales of heroic adventures were an integral part of world cultures. Campbell discusses how the hero's journey is possible even today in everyday life, and challenges everyone to see the presence of a heroic journey in his or her own life. U.S. \$24.95, CDN. \$34.95 CODE 76002, 58 MIN.

## 2: THE MESSAGE OF THE MYTH

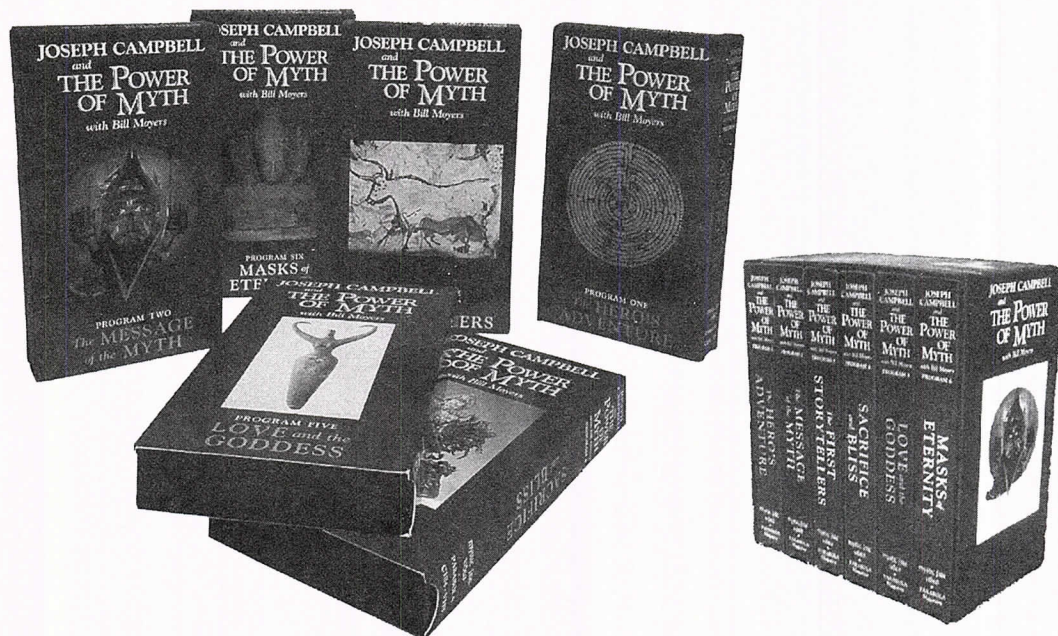
Campbell compares the creation story of Genesis with creation stories from around the world. Because the world changes, religion has to be transformed and new mythologies created. People today are stuck with the old metaphors and myths that don't fit their needs. U.S. \$24.95, CDN. \$34.95 CODE 76004, 58 MIN.

## 3: THE FIRST STORYTELLERS

Campbell discusses the importance of accepting death as rebirth as in the myth of the buffalo and the story of Christ, the rite of passage in primitive societies, the role of mystical shamans, and the decline of ritual in today's society. U.S. \$24.95, CDN. \$34.95 CODE 76006, 58 MIN.

*"Follow your bliss—where the deep sense of being is from, where your body and soul want to go. When you have that feeling, stay with it, and don't let anyone throw you off... and doors will open where you didn't know they were going to be."*

—JOSEPH CAMPBELL



## 4: SACRIFICE AND BLISS

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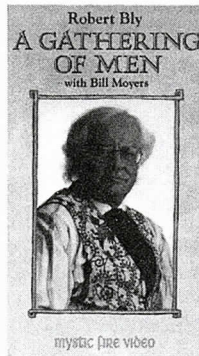
*"A message of deep human longing and deep universal mysteries."*—Wall Street Journal

*"The brilliance of Joseph Campbell comes shining through."*—Chicago Tribune



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**ROBERT BLY** is one of America's leading poets, "a modern-day troubadour" according to Bill Moyers, who joins Bly for a gathering of men in this popular PBS special. Using poetry, song, fairy tales, mythology and psychology, as well as his own life experiences, Robert Bly leads a group of men in exploring their deeper feelings—about themselves, their fathers, their sons and their roles in society. Bly's most recent publication is the national bestseller, *Iron John*.



*"The old male initiators—King Arther would be one—are interested in the souls of the young men. That's what the young men are missing, there aren't any older men who are interested in their souls."*

—Robert Bly

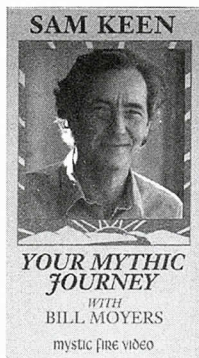
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## Your Mythic Journey

**SAM KEEN**, psychologist and philosopher, has led many mythology seminars with Joseph Campbell and Robert Bly, his former mentors. In workshops and in talks with Moyers, Keen examines the myths we live with in our daily lives and the importance of telling our personal stories as a way of self-understanding. Keen's latest best seller is entitled *Fire in the Belly*.



*"If we don't know that the story that we were brought up with is optional, then we live it out blindly and unconsciously."*

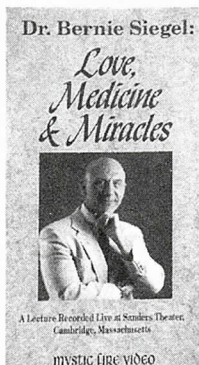
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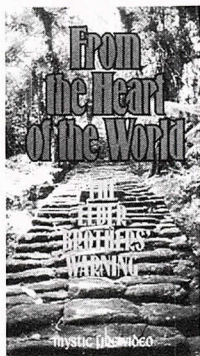


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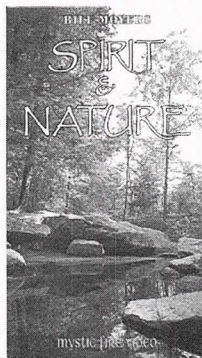
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### Spirit and Nature

The great religions of the world are groping for a new ethic of the environment: one of cooperation rather than conquest. Bill Moyers discusses these issues with the Dalai Lama, and other spiritual leaders.

"Love and compassion is the universal religion.... Taking care [of the] planet is nothing special or nothing sacred or nothing holy. It's just something like taking care of one's own house. We have no other planet, no other house, except this."

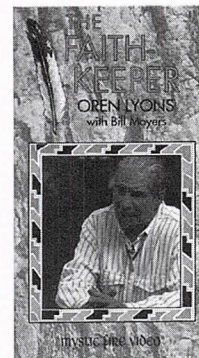
—The Dalai Lama

"Presents a range of views that reminds everyone of the sacredness of nature."

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### The Faithkeeper with Oren Lyons

As the Faithkeeper, a chief of the Turtle Clan of the Onondaga Nation, Oren Lyons keeps alive his people's history and traditional values—values that have special relevance for us today as we face ecological crises and increasing degeneration of our social systems.

"The law says that if you poison your water, you will suffer. The law says that if you poison the air, you'll suffer. The law says that if you degrade where you live, you'll suffer. The law says all of this, and if you don't learn that, you can only suffer. There's no discussion."

—Oren Lyons

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## Participants regularly include

- Community development project representatives
- Community development planners and consultants
- Project impact assessment consultants
- Urban/rural planning students and teachers
- City council members

## The Process

- ensures grassroots participation in the design of projects
- results in comprehensive development—social, economic and cultural
- creates a culture of empowerment instead of one of helplessness
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No money, no jobs, no community pride, no citizen involvement—these are some of the blocks to development that communities are able to successfully overcome after our strategic planning process.

For thirty-five years ICA has been implementing this process in communities around the world, resulting in long-term, locally motivated change.

**Completion of Group Facilitation is a prerequisite for Community Development.**

---

## Cost:

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**\$225 + \$15.75 GST** Non-members

---

## Dates in 1993:

July 22-23

September 23-24

# Words in Praise

*I now have a workable framework for reaching consensus, achieving clarity of purpose, and planning.*

**Mary McMillan, Co-ordinator**  
Durham Behaviour Management Services

*What I found particularly intriguing about the Group Facilitation Course was that such a conceptually sensible method can have a profound impact on improving group processes.*

**Zdzislaw John Gladki**  
Director of Policy and Strategic Planning  
City of Toronto — Planning & Development Department

*Thank you again for contributing effectively to our training curriculum aimed at developing the interpersonal skills of both staff and management.*

**Mary-Jane Jarvis Haig, Director**  
Development Support Information Services  
Hudson's Bay Company

*ICA methods are refreshingly effective and honest, dealing as they do with people's real feelings about real problems as a means to build real solutions.*

**Jean-Marc Daigle and Donna Havinga, Partners**  
Ecological Outlook Consulting

# Registration Form

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WORKSHOP REGISTRATION	DATE	COST
Group Facilitation	_____	_____
Facilitated Planning	_____	_____
Community Development	_____	_____

*Winning Through Participation* \_\_\_\_\_

## ICA MEMBERSHIP

I wish to become a Member of ICA Canada.  
(\$10.00 goes toward *Edges* subscription.)  
Membership entitles me to reduced workshop rates.

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## Winning Through Participation

*Winning Through Participation* is the textbook for Technology of Participation (ToP) methods. *Winning Through Participation* summarizes the methods ICA teaches in workshops. Through case studies and theory, it discusses step-by-step procedures for designing and facilitating effective workshops.

*Winning Through Participation* teaches skills in

- Planning
- Decision Making
- Problem Solving
- Team Building.

The book is valuable both as an introduction to ToP methods and as a means to reinforce workshop skills.

**Cost: \$29.95 (+ \$2.10 GST and \$3.50 Postage)**

## The Instructors

*JO NELSON* is a skilled facilitator and trainer specializing in enabling people with diverse perspectives to communicate effectively. Jo has focused on enabling consensus formation, enhancing group motivation and training in facilitation skills.

*DUNCAN HOLMES* is the Executive Director of ICA Canada. For over 20 years Duncan has helped organizations and communities plan and manage change. His current emphasis is on developing and delivering workshops that enable quality participation in community development planning and implementation.

*WAYNE NELSON* works with development organizations and communities to plan and implement projects. Wayne designs and facilitates group processes that enable people to form their own practical and innovative action plans.

## ICA Membership

Membership benefits from the Canadian Institute of Cultural Affairs include:

- Reduced rates for workshops and special events
- Admission to the Facilitators' Core, a facilitator support group that meets monthly to practice skills
- Consultative support for your personal facilitation projects
- A year's subscription to *Edges: New Planetary Patterns*, ICA Canada's international magazine of leading edge thinking.

Membership dues are \$50 annually which include \$10.00 for *Edges* subscription.

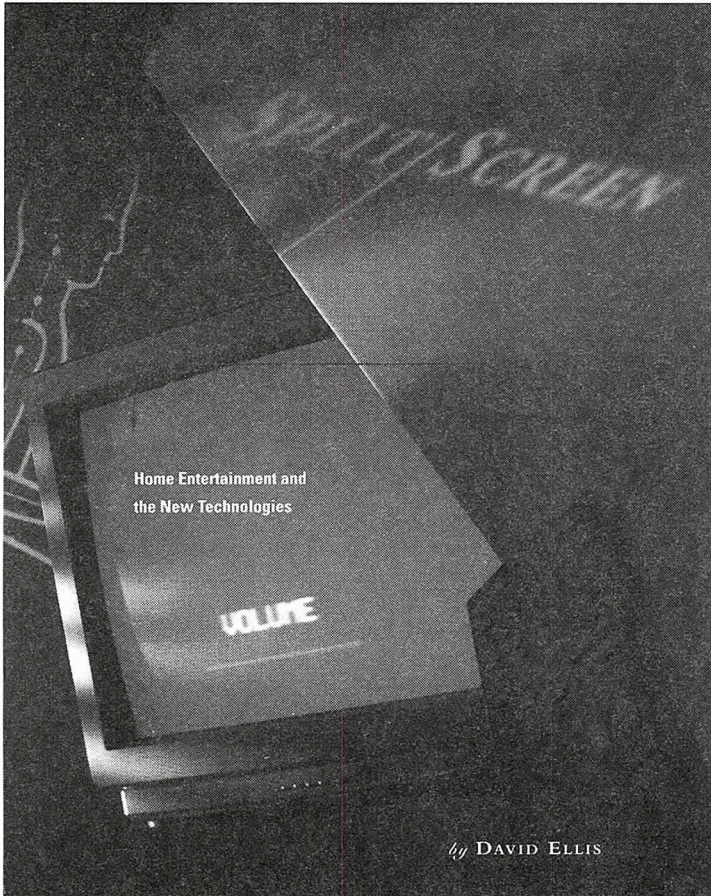
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*There is no excuse for abuse.*

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YWCA Member Associations across Canada are committed to ending violence against women. *Fresh Start*, a 75 page, purse-size, soft-cover booklet offers practical advice and options to survivors of physical, sexual and emotional abuse.

The 1992 edition of *Fresh Start* includes up-to-date information. Examples:

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Plus, it offers an excellent new resource section. Clinics, hospitals, and other health and social service providers, and women's groups find *Fresh Start* to be a valuable tool for women in abusive relationships.

Many law enforcement agencies give *Fresh Start* to the women they see.

Many school boards provide the booklet to teachers, and many educational, religious and professional organizations now distribute *Fresh Start* to their female members and employees.

For orders of more than 5 copies the charge is \$2.75 (+GST) per booklet, and for orders of 5 or fewer the charge is \$3.25 (+GST) per booklet.

*Ce livre est disponible en français intitulée Nouveau Départ.*

To place an order please contact Monica Gaskin at:

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Toronto, ON M5B 1G6  
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(416) 971-8084 (fax)



## York's Adult Day School

Shifting patterns of employment in the postindustrial age are creating major issues in training and education. Advanced technology such as computer applications, robotics and bioengineering are reducing participation by human labour. The top 20 percent of school populations continue to excel as abstract achievers and fill society's scientific, executive and professional roles. But those who have not benefited from higher education tend to suffer from lack of self-esteem and a feeling of being locked out of the professional workforce. This can result in disillusionment, despair and destructive behaviour. A growing army of idle, despondent youth and redundant workers are turning many of our cities into violent, drug-infested battlegrounds.

To prevent this destruction of human potential, we must radically change the way we prepare young people for the world or work. We need new arenas of manageable skills, the mastery of which will go far to increase adolescent's self-esteem: arenas like community problem-solving, inventing new products and services, environmental protection, elder care and artistic endeavours are niche arenas which can begin to replace traditional industrial employment. At the same time, non-institutional learning alternatives can combine education, training and economic development.

In this latter connection, the City of York in Metro Toronto has an enviable record of achievement established by its Adult Day School (ADS). ADS has mushroomed from an initial enrolment of 246 in 1983 to 2400 fulltime students today. Remarkably, it has no fixed point in space, no building of its own. ADS uses whatever space becomes available in more than 20 schools and community buildings.

Two departments of ADS have been especially responsive to the needs of business. The Education for the Workplace Department has 23 teachers who provide training programs that respond to the recruitment needs of employers in the City of York. There are programs in renovation and construction, in industrial sewing, machine technologies, electronic assembly and repair, small business development, health care and child care, as well as English as a Second Language.

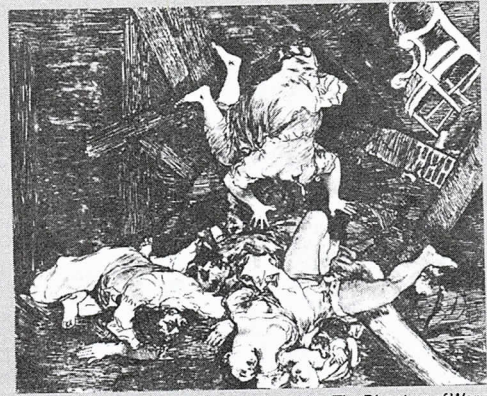
The second department, Alternative Studies, has 27 teachers who provide individual programs to those unable to participate in regular classes because of physical, emotional or cultural barriers. In addition, teacher-tutors visit a variety of employment settings to provide education upgrading and language skills on the job. This service has been popular with companies who employ an immigrant or functionally illiterate workforce.



FRANCE 1793 *Project for the Costume of a French Citizen*  
Elected deputy to the National Convention in 1792, David joined ranks with extremists Marat, Danton and Robespierre. As artist of the revolution, he directed public festivals, pageants and important funerals, designed medals, and pursued a reorganization of national museums and treasures.



USA 1768-70 *Paul Revere*  
John Singleton Copley portrays Revere as the skilled silversmith he was, holding a silver teapot he has made on his leather hammering pillow. Only his thoughtful gaze suggests the presence of a revolutionary hero.



SPAIN 1808 *Ravages of War*, from the series *The Disasters of War* (83 etchings)

Artists have always been commissioned to glorify military exploits, but when Napoleon invaded Spain in 1808, court painter Francisco Goya recorded the unspeakable atrocities. To his servant who asked, "Why do you paint these barbarities that men commit," Goya replied, "To tell men forever that they should not be barbarians."

the *Globe and Mail*, publishing all the names and addresses of the donors, under the banner Friends of Public Broadcasting. Partly because of that ad, the government appointed a task force to review the situation.

Now, several years later, there is a light, supple organization incorporated under the name Friends of Canadian Broadcasting with 35,000 members. I was fortunate enough to be active at the centre of a large public response to an important issue.

from *Paul Dampier, Dawson Creek, BC:*

Learning that people would listen to my ideas gave me an initial sense of empowerment. I learned this as a youngster while attending YMCA summer camp. Every morning our cabin group would gather in a "council" to decide the day's activities. The counsellor was effective in drawing ideas from each of us, and often my ideas would be accepted by the group. From these youthful experiences I learned how working cooperatively in a group is empowering for both the individual and the group.

from *Angela Dorey, Esterhazy, Saskatchewan:*

In 1989 after 20 years out of school I decided to go back to school and get my grade 12.

The K-12 system did not meet my needs. I felt intimidated by the "school" atmosphere. The rigid curriculum was too fast paced for someone out of school for as long as I was. I was not even sure I could begin learning and studying again, let alone having to cope with the workload deadlines. The students—well, I felt I had nothing in common with them.

The Adult Basic Education program was exactly what I needed. It gave me the opportunity to work at my own pace. The classrooms were smaller and all the other students were like myself—giving school another try to see if this time we could make it. All of us had low estimations of our own abilities and as we learned we shared in each others' successes. The encouragement we received from each other helped us attack our problems in school and outside.

As I progressed through the school year I found I could take more time with concepts I found difficult and speed through those that I understood easily. Algebra was not an easy subject no matter how hard I persevered. It was during my struggle with this subject that my teachers observed I had a learning disability. I frequently "lost" numbers and signs. A "16" would become a

"61", a "7" would become a "1". By experimenting with different techniques I have found ways to make far fewer mistakes. Now that I know where the problem is, it is easier to find ways to work around it. Learning to cope with my disability and the support of my instructors and classmates have all helped me gain confidence in my abilities. I completed my grade twelve with an average of 86%. As a result of this and other continuing education, I am now working part time at the local post office.

from *Don Pettit, Dawson Creek, BC:*

I have come to some experience of empowerment though active involvement in the environmental movement. As a man in a culture that teaches men to bury their feelings and exploit the world in which they live, reconnecting with the earth and actively expressing my concern over its destruction has helped me, over the last few years, to realize the power I have as an individual. It has been an empowering experience to discover that when you speak from the heart, the world listens.

from *June Paton, Uxbridge, Ontario:*

When the doctor told me I had a lump in my breast that need-

ed to be checked out for cancer, I went through a major re-evaluation of who I was and what I wanted to get out of life. I asked myself three questions. "Do I like where I am working? Do I like what I am doing? Do I like the people that are part of my life?" Various "No's" came up at which point I said, "Well, if I only have so long to live then I might as well spend it doing what I want to do, where I want to do it, with the people I want to do it." A non-malignant lump was removed from my breast.

Two types of training have helped me learn, in practical terms, the importance of taking personal control of my life and of creating a powerful vision of what I want to accomplish if I truly want to accomplish what I set out to do. One was comprehensive training in Neuro-Linguistic Programming and the other was Transformative Leadership Training by David Gershon of New York and founder of the Global Action Plan for the Earth. Learning and understanding the importance of a clear vision was the key to my personal empowerment. One thing that makes a vision powerful is focussing your attention on it, rather than on the problems or barriers you encounter along the way. ❖



FRANCE 1819 *The Raft of the Medusa*

Breaking with sterile idealism, Théodore Géricault's painting commemorates a contemporary incident that became a public scandal: 149 passengers of a ship died at sea (only 10 or so survived) because help failed to arrive on time. Géricault spent four years interviewing survivors and making preliminary drawings and paintings of cadavers, madmen, and other real-life models.



FRANCE 1824 *July 28: Liberty Leading the People*

Although not a politically committed artist, Eugène Delacroix was so moved by the three day uprising that toppled the régime of Charles X that he painted this memorable work. At the time, it was considered too subversive to be kept on display.

# Lifelong Learning:

**A renowned educator shares his vision of community-based learning centres for womb-to-tomb learning.**

## A Vision

MALCOLM KNOWLES

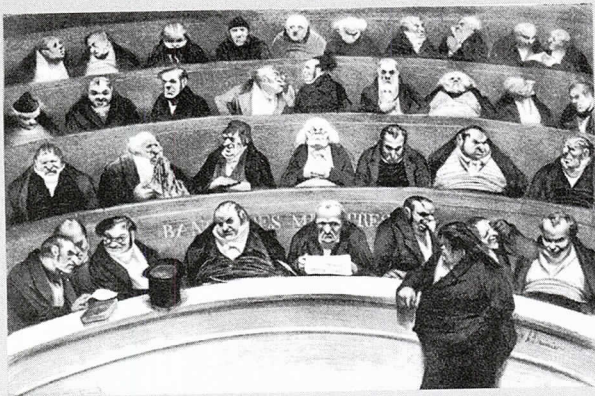
*Dr Knowles is Professor Emeritus of Adult and Community College Education at North Carolina State University. In 1960 he developed a new graduate program in adult education at Boston University, and for 14 years applied the principles of adult learning in his laboratory. He is the author of The Modern Practice of Adult Education: Andragogy Versus Pedagogy, and Andragogy in Action. His quest for finding new approaches to adult education has led to the development of self-directed learning and the concept of inter-generational community learning centres where lifelong learning can take place. Since his retirement from his university post he has been an active consultant to public, private, and voluntary institutions.*

**T**here is a dream I have had for a long time—a lifelong learning centre in every community. I just dreamed it once again. The calendar on my bedroom wall showed that it was January 1, 2001 A.D., and the surroundings in my dream place me in Anyplace, U.S.A. (Other dreams put me down in villages and cities all over the world.)

I saw people of all ages going into and coming out of the centre which had lettering over its door: "Main Street Lifelong Learning Centre." This suggested to me that there were similar centres in other parts of town—perhaps within walking distance of every citizen. I joined a family group consisting of a four-year-old boy, a 14-year-old girl, a mother and father in their mid-thirties, and a grandmother in her late six-

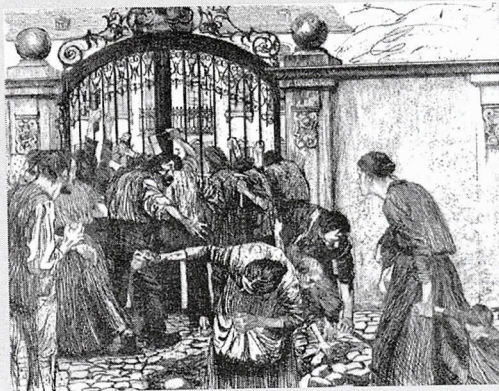
ties, and I entered with them.

We were greeted by a receptionist who referred each individual to a small office in a wing of the building labelled "Learning Skill Assessment Laboratory." I chose to accompany (invisibly) the four-year-old boy. When he entered the little office, he was greeted by a charming young lady, who invited him to sit by her while she explained that the purpose of their meeting was to help him get ready to take charge of his own learning with the support of the staff of the Centre. She gave him a few assessment exercises designed to determine the levels of his skills in planning and carrying out learning projects and gave him a form showing his ratings on eight skill dimensions (his "Learning Skill Profile") [see sidebar]. She congratulated him on having



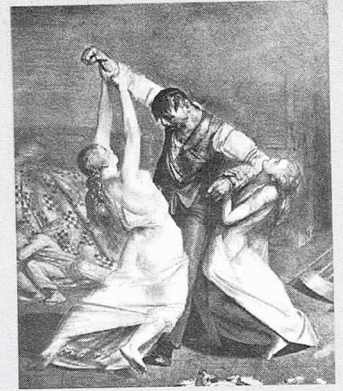
FRANCE 1834 *The Legislative Body*

Although a government edict in 1834 forbade political caricature, between 1835 to 1870 French artist Honoré Daumier drew nearly 4,000 lithographs satirizing bourgeois pomposity and hypocrisy, particularly the corruption and greed of lawyers, judges and politicians.



GERMANY 1897 *Sturm (The Storm)*

Käthe Kollwitz' unique contribution as an artist was to see life as a mother. She married a doctor who practiced an early kind of socialist medicine, so witnessed firsthand the daily struggles of the ordinary folk. Pictured above is one of her etchings illustrating Gerhart Hauptmann's play, *Revolt of the Weavers*.



USA 1924 *The Drunk*

Contemporaneous with the rise of socialism and labour unions were the "Ashcan School" of artists like George Bellows who depicted the nitty-gritty reality of common folk.

achieved the appropriate level of skill for four-year-olds in all dimensions, and referred him to a helper who served as educational diagnostician in another office down the hall.

While we were waiting in the lounge area for an educational diagnostician to become available, I was able to check out with the other members of the family what their experience had been and learned that each of them showed some weakness in one or two learning skills and had been given corrective exercises to work on at home. They were given an inventory of learning skills. [see page 26]

The educational diagnostician greeted our four-year-old boy warmly and started asking him questions about what he would like to be able to do when he was five years old. I could see that she was being guided in her questioning by a list of "competencies for performing life roles" lying on her desk. As she talked with him, it became clear that he had aspirations "to get ready for school," and to "have a little more fun." She then gave him a few simple exercises to perform to assess his level of knowledge and skill for performing the roles of learner, friend and leisure-time user. She noted the results of the exercises on a form and gave it to him to take to the next helper, an educational planning consultant, in another wing of the building.

While we were waiting in the lounge area, I had a chance to check out with the other family members what had happened to them. The fourteen-year-old girl had identified some competen-

cies for the role of learner (i.e. being a self, friend, citizen, and family member) that she wanted to work on. The mother was most concerned with improving her competencies in the role of family member, worker, and leisure-time user; the father, in the roles of worker and leisure-time user; and the grandmother, in the roles of learner (she felt that she had sort of "stagnated" in this regard) and leisure-time user (she wanted to learn to play the piano).

I accompanied our four-year-old boy into the office of the educational consultant, who gave me the impression of being a kindly retired school teacher. After some get-acquainted talk with the boy, he looked at the forms filled out by the learning skills assessor and the educational diagnostician. After further discussion, it was agreed that the learning project the boy would like to start with was "getting ready for school" and that his first objective was "Finding out what school is like." The consultant pulled a form headed "Learning Plan" from his desk and they began filling it out together. The form had five columns, the first one headed "What Are You Going to Learn?" (Learning Objectives), in which they wrote "To find out what school is like." The second column was headed "How Are You Going To Learn It?" (Resources and Strategies), and in this one they wrote "Talk to three first graders and three kindergartners"; "Visit Miss Smiths's first grade class for two days," (which the consultant arranged); and "Have my sister read me

## SKILLS OF SELF-DIRECTED LEARNING

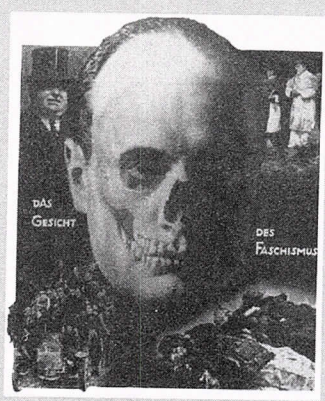
1. The ability to develop and be in touch with curiosity. The ability to engage in divergent thinking.
2. The ability to perceive one's self objectively and accept feedback about one's performance non-defensively.
3. The ability to diagnose one's learning needs in the light of models of competencies required for performing life roles.
4. The ability to formulate learning objectives in terms that describe performance outcomes.
5. The ability to identify human, material and experiential resources for accomplishing various kinds of learning objectives.
6. The ability to design a plan of strategies for making use of appropriate learning resources effectively.
7. The ability to carry out a learning plan systematically and sequentially. This skill is the beginning of the ability to engage in convergent thinking.
8. The ability to collect evidence of the accomplishment of learning objectives and have it validated through performance.

*Johnny Starts to School*" (a copy of which the consultant gave the boy). The third column, headed "Target Date," said "Christmas." The fourth column, "Evidence of Accomplishment," had the notation, "Give an oral report (tell my sister, mother, father and grandmother." The fifth column,



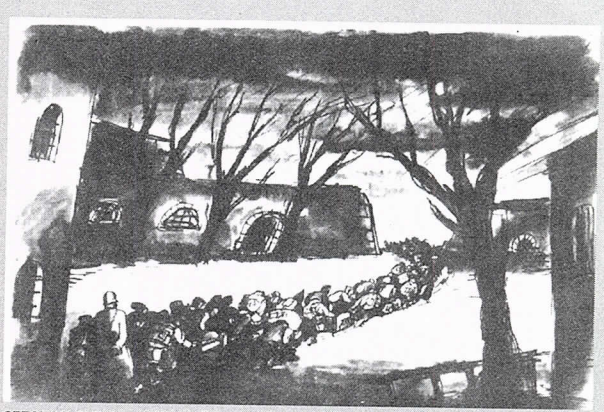
GERMANY 1921 *At Five in the Morning!* 1915-16 *Pandemonium*

George Grosz' cruel pen (a kind of drawing he picked up from washroom graffiti) portrays urban people blind to each other, driven madly by greed or grim necessity, surely the harbinger of a society ripe for war.



GERMANY 1928 *Das Gesicht des Faschismus* (*The Face of Fascism*)

John Heartfield's satirical photomontage, created for a German Communist Party booklet, included Mussolini's statement: "In the next 15 years I will change the face of Italy so that no one will be able to recognize it."



CZECHOSLOVAKIA, 1942-44 *Prisoner Transport*

The Terezin ghetto in Prague was established as a Nazi concentration camp in 1941. Drawings by prisoner artists like "Fritta" working clandestinely, remain as a testament to their will to resist and live.

Continued on page 28

## COMPETENCIES FOR PERFORMING LIFE ROLES

ROLES	COMPETENCIES
Learner	Reading, writing, computing, perceiving, conceptualizing, imagining, inquiring, aspiring, diagnosing, planning, getting help, evaluating.
Being a self (with a unique self-identity)	Self-analysing, sensing, goal-building, objectivizing, value-clarifying, expressing, accepting, being authentic.
Friend	Loving, empathizing, listening, collaborating, sharing, helping, giving constructive feedback, supporting.
Citizen	Caring, participating, leading, decision-making, acting, being sensitive to one's conscience, discussing, having perspective (historical and cultural), being a global citizen.
Family Member	Maintaining health, planning, managing, helping, sharing, buying, saving, loving, taking responsibility.
Worker	Career planning, using technical skills, accepting supervision, giving supervision, getting along with people, cooperating, planning, delegating, managing.
Leisure-time User	Knowing resources, appreciating the arts and humanities, performing, playing, relaxing, reflecting, planning, risking

"Verification of Evidence," said, "They agree that I have the picture." The consultant thanked the boy for his cooperation and gave him a card with the date on it for a return visit after Christmas to plan his next learning project.

I met the rest of the family in the lounge area and they proudly showed me their learning plans. The sister's plan called for her to strengthen her interpersonal relations skills, and she was scheduled to enrol in a teen-age human relations training group at the YWCA for three months. The mother's plan called for her to start learning about career planning by participating in a career-planning workshop at the community college. The father's plan

had as its first objective, "To develop knowledge and skill in computer programming," and he was to be linked up with a volunteer tutor who was a member of a local computer networking group. And, sure enough, the grandmother had been enrolled in a beginners' piano class at the local conservatory.

When I awoke from this dream, I realized that my personal dream-giver had graced me with a bare snapshot of a vision of a transformative model of education for the future—a conceptualization of a community as a system of learning resources; truly, a learning community in which continuing learning throughout life is a basic organizing

principle. As I let my mind wander, I could visualize a community in which every individual, every organization and every institution was perceived as a resource for learning.

I could visualize this system of resources being managed by a coordinating body representative of the various categories of individuals, organizations and institutions. But the heart of this system—the entity that made it work—was the network of community learning centres. They were the depositories of information about all the learning resources in the community (in electronic data banks). They housed the specialists—learning skills assessors, educational diagnosticians, educational planning consultants—and the support staffs that linked all citizens of all ages to appropriate learning resources and gave them the skills and support necessary to use them effectively for lifelong learning.

This dream that I have had for so long is becoming a reality as new kinds of community learning centres are being developed in every part of the US and in other countries as well. These are the new forms of education that are emerging from a society in the process of transformation. They are themselves "learning systems" that are capable of bringing about their own continuing transformation—truly responsive to a learning society. ❖

*Excerpted with permission from Creating the Future: Perspectives on Educational Change edited by Dee Dickinson, published by Accelerated Learning Systems Ltd., UK., 1991.*

# *The Crete Conference: Celebrating Minoan Partnership*

SHIRLEY FARLINGER

*Five hundred women—and a few men—from many cultures get together on Crete to celebrate the ancient Minoan civilization, to retune themselves to the goddess, and talk through global issues.*

*Three years ago, two women, Riane Eisler and Margarita Papandreou, decided to give birth to an International Celebration of Partnership to be held on the island of Crete in the Aegean Sea. Both women had devoted their energies to the ideal of a world of peace and justice, but were working in very different areas. Riane Eisler was researching prehistoric times, building on the research of Marija Gimbutas and others who revealed the existence of societies (like the ancient Minoan society on Crete) where men and women were equal partners before so many men became dominant and violent. Her research has come to the public through two books, *The Chalice and the Blade* (Harper & Row) and *The Partnership Way* (Harper Collins); see *Edges*, Vol. 1, no. 4 and Vol. 4, No. 2. Margarita Papandreou, ex-wife of the former Prime Minister of Greece, had organized women to go to the Summits where treaties between the US and the former USSR were being negotiated in the absence of women and women's perspectives. She continues to get women in war zones together to discuss peace.*

*Shirley Farlinger, writer, peace activist, World Federalist and grandmother of four shares what it was like to participate in the conference and capture the dreams of ancient and modern women.*

**B**eside the Aegean Sea, on the island of Crete, 500 women gathered for the First International Minoan Celebration of Partnership. The site was significant. According to Riane Eisler, it was the place where women and men lived in a partnership society—with equality, peace and prosperity—that lasted for over a thousand years.

As we toured the ancient ruins of the palace of King Minos at Knossos, the sacred groves of Crete and the dig at Akrotiri on Santorini Island, we were reminded of the goddesses who had been worshipped along with male gods in the ancient world. We ate Greek food, danced the traditional circle dances, as well as the dance of our own First Nations people, we sang, we swam in the ocean, but mostly we talked and listened as we struggled to address problems that the Minoan goddesses in 6,000 B.C. had never known.

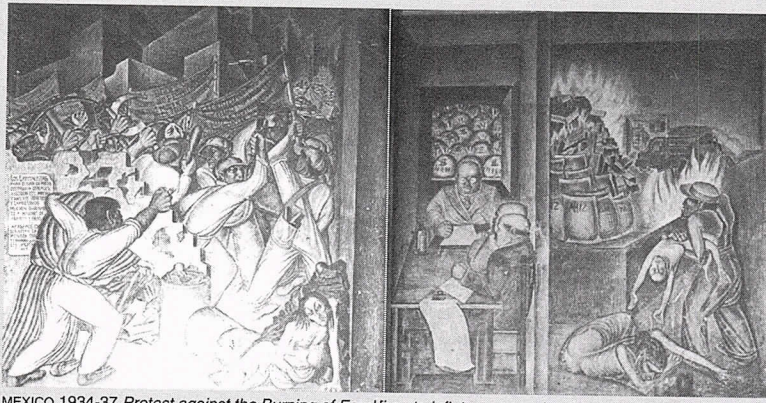
On the island of Crete, we stayed in a beautiful hotel. Built around a courtyard of bougainvillea, roses, hibiscus, jasmine and lime trees, the Akti Zeus Hotel accommodated all of us—with plenty of alcoves and patios for our workshops. Beyond the swimming pool lay the beach and the warm clear waters of the Aegean. Zeus, son of Mother Earth, withheld his

thunderbolts and the sun shone.

The 500 women present at the Celebration came from all over the world. Among the large Canadian contingent was Kay MacPherson, peace and political activist; Marion Kerans, organizer of the Halifax Conference leading up to the Nairobi UN Conference for Women in 1985; Professor Shelagh Wilkinson, director of feminist research at York University, Toronto; Muriel Sibley, a peace camper in the Gulf War; Margaret Fulton, former president of Mount St. Vincent University, Halifax; and Elizabeth Kilbourn, first woman ordained in the Episcopal/Anglican Church in North America.

The conference opened outdoors in the sunlight as we sat in a circle on the grass. First Nations representatives Vera Martin and Simon Dick led a sweetgrass ceremony, drummed and sang and performed the Dance of the Raven. They explained the difference between their culture and the traditions which are now destroying nature. Their admonition to “speak the truth and speak from the heart” was with us throughout the conference.

That evening, we travelled to the basilica in the town of Heraklion for the opening speeches, for slides of the ancient sites we would be visiting, for a



MEXICO 1934-37 Protest against the Burning of Food [i.e., to inflate export prices]

For about 20 years from 1910, with the overthrow of dictator Porfirio Diaz, Mexico was the site of uprisings by labourers and farmers. Their heroic struggles were captured by great mural artists like Rivera, Orozco and Siquieros.



USA, 1938

Ben Shahn's sketch for the left panel of a mural in Roosevelt, New Jersey, shows European immigrants arriving in the USA in hope of a better life.

fashion show of ancient dress and a demonstration of Greek dance and music. Margarita Papandreou outlined the task of the conference: to learn from our history, to change society, to put humanity first, to espouse values of equality of the sexes, respect for nature, and universal education. "Women's struggle for liberation will help build a peaceful, more democratic world." We would be planning actions from our common aims and ideas in preparation for the 1995 Fourth Global UN Conference for Women in Beijing, China. Dessima Williams, professor and former US Ambassador from Grenada, spoke from the perspective of the developing world when she said that the present view of the world excludes two-thirds of humanity and tries to keep nations tied to a central system of injustice. She called the treatment of women "global gender apartheid."

Riane Eisler called the conference a dream come true. She said that social movements have not worked because they were built on top of the old dominator mode. "Our task," she said, "is to change the world and reclaim our past." She called for a global campaign against violence in intimate relations, for partnership models in entertainment, and for a partnership economy. Outside on the street, men and women were dancing. Sometimes they danced together; sometimes the men performed high leaps alone. We watched a row of little children as they imitated the adults perfectly. I thought of the saying, "I don't want to come to your revolution if I can't dance."

The next day the work began in 14 workshops. I was in a workshop titled "Mass Media, the Arts and Politics." We came from the fields of drama, print, art

and film; from Canada, USA, Greece, Israel, Switzerland, Peru and Fiji; we were all ages. And we had three men in our group—they were great. Our go-round revealed that we were already active in the alternative—or, should we say, real—media. Elizabeth from Athens edited a newspaper, Roni from Jerusalem had been imprisoned for her writing on the Palestinian question, Vanessa from Fiji worked on indigenous news, Val of Tacoma wrote books on inclusive language, Diana of Edmonton wrote a book on a famous Canadian feminist. Clare wrote feminist participatory plays, Irene was a clown and Robyn a Raging Grannie. Several had brought videos of their work, so we organized the media viewing room to show a few minutes of each.

An independent filmmaker, Donna Preece, brought *Locked In—Locked Out*, the story of five women in prison in Canada. Silva Basmajian from the National Film Board of Canada brought the *Feminization of Poverty* series, *The Burning Times*, and *The Goddess Remembered*. I was immediately impressed by the work of these and other participants. Women are working to recapture the lives of women, the herstory, and to make sure history is not written to suit only men. Particularly impressive was the biography of Eleanor Roosevelt by our facilitator, Blanche Wisen Cook. I read it as soon as I got home.

The workshops were to address two questions. First, what are the blocks to social change, and, second, how can we be empowered to effect social change. Naming the blocks was easy—the recession and lack of money, people's acceptance of the world according to CNN, the media blackout on women's protests, sti-

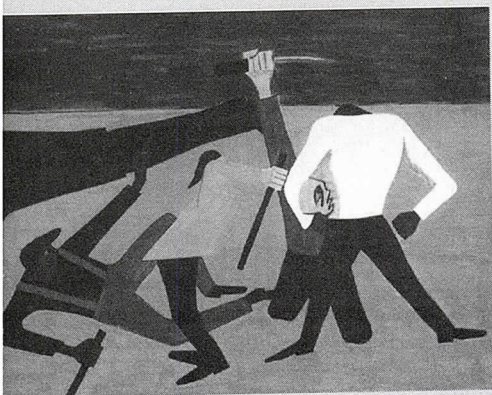
fling censorship, no access to distribution channels, language and literacy barriers, racism and sexism in casting, a dearth of personal and public support, self-depreciation, reluctance to risk and the unavailability or deliberate destruction of research material. TV was described as "the new plunderer" demolishing local culture in countries like Fiji and Peru. Admitted one American: "We don't know where a place is until we burn it."

The workshops met every day and each developed its own style. Some broke into small groups to explore different aspects of their topics—as in the one on Minoan Civilization, which followed connections to contemporary topics like the economy and military security. Our trip to the museum in Heraklion to view the wall frescoes and to tour the palace in Knossos affirmed the view that they had had peace, prosperity and gender equality.

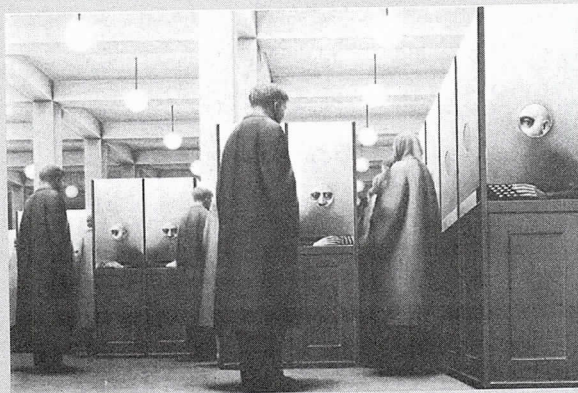
The common thread of many workshops was the pervasiveness of the media in our time when even shacks have TV antennae. We decried a media that is so US-controlled, so lacking in positive female role models, so violent, so quick to brainwash us with macho, non-cooperative lifestyles, so encouraging of militarism, capitalism, and racism. Many unreported stories emerged: the US tightens the noose on Cuba with the Torrcelli Bill, France suppresses evidence of cancer from its nuclear tests in the South Pacific, blacks are deliberately set against blacks in South Africa, teaching that Plato, Aristotle and Pythagoras learned from black Africans is forbidden in a US university. We need our own media to speak 'truth from the heart.'

We began our next workshop with a matrilineage exercise. Each of us said: "I



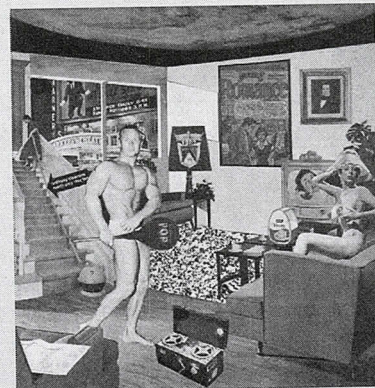


USA 1940-41 panel from *The Migration of the Negro*, Black American artist Jacob Lawrence's epic chronicle of the experiences of southern Black who streamed northward in search of jobs and a better life after World War I.



USA, 1956. *Government Bureau*

The modern experience of "alienation" is captured in this painting by George Tooker. It originated in his own frustrating weeks of effort to get a building permit to renovate his home.



UK, 1956. *Just what is it that makes today's homes so different, so appealing?*

Artist Richard Hamilton examines values and goals imposed on us by society and advertising media—e.g. big breasts or muscles, a vacuum cleaner that reaches farther than the neighbour's, etc.

continued on page 32

am ..., daughter of ..., who was daughter of ... and so on. Then we went round the circle again, recounting one experience from our matriarchy. This freed us up to share the most amazing information, such as: "My mother died in my childbirth; my family was almost destroyed in the Armenian massacre; my father abused me." To put it coldly in print is to miss the surge of tearful and empowering feelings of the moment. Clare Coss does the matrilineage exercise in theatres in the US. She has found that even the presence of one man can make the women worried about this exercise. For us, it was a time of bonding.

We discovered that women already have networks through Radio for Peace International in Oregon, and Feminist International Radio in Costa Rica. These stations want material from women everywhere. We found that there is a growing audience for women's literature. Diana has started a group in Canada to save older women's memorabilia when they move out of their homes. Blanche recounted the fight to get Eleanor Roosevelt's 3000-page file from the FBI through the Freedom of Information Act for her book. Documents which have been declassified are now being reclassified. Some of Eleanor Roosevelt's letters were destroyed. The image that the press has been encouraged to reinforce is that Eleanor Roosevelt did not have a life of her own and was not the strong feminist and peace activist that she was. Books by feminists like Cook are leading the best seller's lists.

In Peru, non-governmental groups work with videos and theatre to send health and education messages to people who live far from the main centre of Lima and speak many languages. We learnt of

Paper Tiger TV in the US, the Women's Institute for Freedom of the Press and the *Covert Action Information Bulletin*. We dreamt of a women's global TV network and a Raging Granny Navy. More realistic was the plan of shipping feminist books to small, poorer countries.

We ran out of time before we ran out of ideas, but vowed to stay in contact as we posed for group pictures. Would our network be as durable as the ruins of the ancient palace of Knossos? Did we hold the thread that Ariadne used to save her beloved Theseus by tying it to the entrance and guiding him from the bottom of the Labyrinth where he had killed the monster Minotaur? Do these ancient myths hold lessons for us today?

On the final day, the 14 workshops were given 10 minutes each to report on their work. From the Minoan Society Workshop came the advice to regain social responsibility, to revere women, to invest ethically, to end regional conflict by giving rights to minorities, to restore play and sensuality. Simon's report from the Native American workshop urged us to learn partnership from the First Nations whose civilization was similar to the ancient Minoans. "All living things are equal, mountains are our shrines." The speaker from the Caribbean, South Africa and the South Pacific workshop reminded us that our partners from the South were not well represented in the conference, and that we need a South-South network, then a North-South one. "The South exists even in Europe and inside rich countries," she pointed out.

One of the organizers and Riane Eisler's partner, David Loye, gave the report from the Integration of Action and Vision workshop. The UN Year of the Family is approaching, he noted, and we

can influence it by changing our patterns of consumption, by including women's unpaid work in the Gross National Product, and by engaging in continual learning and listening. The two workshops on violence reported that every 18 seconds a wife in the US is battered. For many men, violence seems essential to their male identity; the laws are not supporting women. TV and video games reinforce the view of women as sex objects and property. This abuse of women devalues them, causes lifelong damage and often death. Proposals centred around greater education and information availability, the education of judges, and helping women to leave oppressive relationships.

The Politics in the Solar Age workshop noted that we need to be personally liberated, but "if we wait till we're perfect, we'll be dead." The role of government is not to enforce the current economic system, but to redistribute wealth, to curb the worst of capitalism and to make business more accountable. This will demand full participation in creating new economic models. The New World Education Group displayed a diagram of the typical pyramid structure of the school system. They called instead for a global, interactive and equitable education that teaches the new 3Rs—relationships that respect differences, responsibility for all life, and risk-taking so as to free, rather than control, people.

We ended the final session with the crowning of Margarita Papandreou with the headress of Raven the Messenger and all of us trying to do a native circle dance.

I would love to say that the conference was a sacred grove of sweetness and light. It was not. To begin with, 100 people

crashed the conference, making arrangements very difficult. Some men were insulted when asked jokingly to get the coffee. The native leader was treated with disrespect by the other men. With so many strong women, it was not surprising that some had their own agenda. The conference is in the red, as fundraising could not match the need to assist women from far-away countries. A book is to be put together from the workshops, but there was not enough thought given to future plans. Who will go to Beijing and what input should we have for that conference?

On our last night in Crete, a full, gravid moon hung in the black sky and shimmered across the sea. Had the conference turned us into moon goddesses? Were we more secure, prouder of ourselves, woven closer together than before? There's a full moon every menstruation. Do we acknowledge it? Should we celebrate puberty, fertility, menopause—in art, song and dance—as the ancients did? We set out to work consistent with our dream, to bond with the victims of our societies, to learn from ancient civilizations, and to form enduring partnerships with nature, with other cultures, with victims, with each other. The iceberg of global gender apartheid is starting to melt. ❖

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## Tips for Teams

CYPRIAN D'SOUZA

When deciding to take on a significant project at work, in the community, or the society, few things empower one more than having a team to work with. If you are the leader, mentor or animator of a team, you can lean on a considerable body of wisdom on what makes a team operate effectively. In a lifetime of work in village development, service organizations, and corporation consulting, Cyprian D'Souza has acquired a goldmine of wisdom about teamwork. Here he gives us the essence of his learnings in ten points.

- 1. Team Composition—Voluntary and Committed.** Every member of the team is a volunteer. This type of responsibility cannot be designated. But there needs to be a clear understanding of the commitment required: full responsibility for the entire task and attendance at all team meetings.
- 2. Learning and Using Participatory Methods.** ICA's ToP (Technology of Participation) Methods of the ICA are critical for effective results. Build skills in: brainstorming, strategic planning, manoeuvre building, participatory conversations and motivity processes. We recommend the ToP book, *Winning Through Participation*, by Laura Spencer as a good training tool.
- 3. Balanced Meetings.** Most meetings need to include: (a) a brief conversation on a current event, or reflection on a reading unrelated directly to the present task. It creates "distance" and sets a good tone for the meeting. Also (b) reporting, usually brief and to the point; (c) planning, usually some type of brainstorming on issue identification or resolution; (d) clarifications and assignments. An hour is usually adequate for a well facilitated meeting.
- 4. Exquisite Working Decor.** Your meeting space is the home of the team spirit. Well constructed, colourful charts, graphs and assignment lists impart a keen sense of intentionality and discipline to the team. Keep them up to date and beautiful. Always have the room looking inviting and clean.
- 5. Care for the Intellectual Life.** Build in a regular study of contemporary thought, related to the team's chosen arena of social involvement. Use a book, or a series of articles, or video discussions.
- 6. Use Contexts for Everything.** Begin all introductions and reporting with a brief context answering the necessary questions of what, why, where, when and how, especially why. A good rule of thumb for agendas is "the future before the past" and "the big picture before the details."
- 7. Use Victory Lists.** When doing action reporting, get out all accomplishments, no matter how small. List them so all can see. This builds a sense of accomplishment and momentum.
- 8. Pay Attention to Energy.** All actions use energy and give energy, but not all have the same energy. Use the energy of each task to build the field energy of the team. Don't let meetings become a dull, regular set of agenda items marched through at the same pace.
- 9. Honour Everyone.** Find ways to let the spotlight fall on everyone. Get people on their feet reporting or leading and make sure the report is affirmed. While recognizing individuals, keep the focus on the team effort.
- 10. Celebrate as a Team.** Find opportunities for regular team celebrations. Build in spontaneous and surprising events. Have fun. Assess your team's spirit by the amount of laughter and smiles present. ❖

*Cyprian D'Souza of Lens Services, is a consultant to corporations, specializing in nurturing the transformation journeys of businesses through the establishment of team culture. He lives in New Delhi, India. This item excerpted with permission from the Bombay periodical, Image: An Action Research Journal on Personal and Organisational Transformation.*

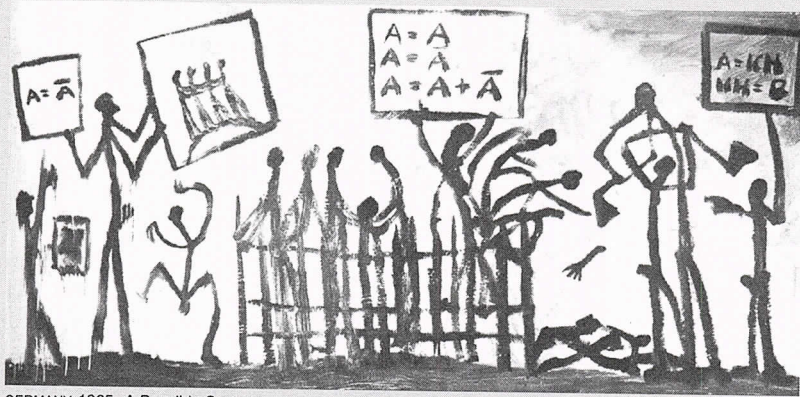
# Manufacturing **CONSENT**

An unalert public is at the mercy of media which determine, select, shape, control and restrict in order to serve the interests of dominant, elite groups in this society.

NOAM CHOMSKY

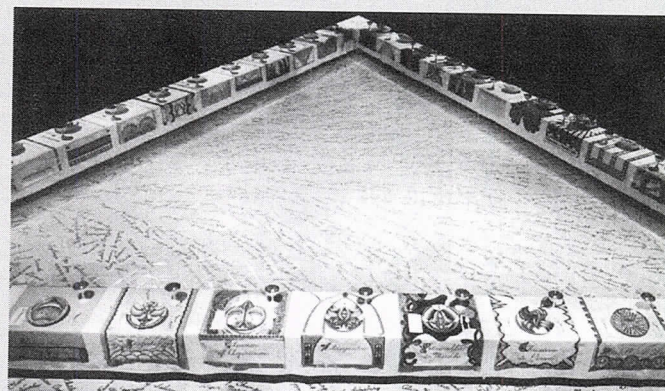
**I**f it is correct that a fundamental element of human nature is the need for creative work and enquiry without the arbitrary limiting effects of coercive institutions, then it follows that a decent society should maximize the possibilities for this to be realized, so that human beings do not have to be forced into the position of being tools, of cogs in a machine. Most forms of coercion and control require justification, and most of them are completely unjustifiable. At various stages of human civilization, it's been possible to challenge some of them, but not others. Others are too deep-seated. And, so, at any particular point, you try to detect those forms of authority and domination which are subject to change and which do not have any legitimacy, but which in fact often strike at fundamental human rights.

There is a standard view about democratic societies and the role of the media within them. It's expressed, for example, by US Supreme Court Justice Powell when he spoke of the crucial role of the media in affecting the societal purpose of the first amendment, namely, enabling the public to assert meaningful control over the political process. That kind of formulation expresses the understanding that democracy requires free access to information and ideas and opinion; the same conceptions hold not only with regard to the media, but also educational institutions,



GERMANY, 1965. *A Possible System*

A.R. Penck's pictograms examine how signs influence behaviour, trigger impulses and emotions. We can study the interrelatedness of imagination, language and action.



USA, 1979. *The Dinner Party*

Artist Judy Chicago forced open the doors of the art world when she used traditionally female arts & crafts to celebrate the contributions of women to civilization.

continued from page 29

publishing and the intellectual community generally.

Now, the title, *Manufacturing Consent*, is actually borrowed from a book by Walter Lippman, written around 1921, in which he described what he called the manufacture of consent as a revolution in the practice of democracy. What it amounts to is a technique of control. He said this control was useful and necessary because the common interests—the general

*Noam Chomsky is Institute Professor, Department of Linguistics and Philosophy at M.I.T. The New York Times Book Review once said that "...judged in terms of the power, range, novelty and influence of his thought, Noam Chomsky is arguably the most important intellectual alive." It's a claim he readily deflates although he is the most cited living author in the Humanities and Social Science indices. As a theorist of language, as a scholar and consistent critic of power politics, he has had an extraordinary career. Among more than 40 published books is Manufacturing Consent: The Political Economy of the Mass Media, co-written by Edward S. Herman. A recent film, Manufacturing Consent: Noam Chomsky and the Media, directed by Peter Wintonick and Mark Achbar and produced by their Montréal-based company, Necessary Illusions along with the National Film Board of Canada, is now making its way around the world in theatrical and video release. To date it has been invited to 24 film festivals where it has been honoured with ten awards. It will be broadcast by 12 international television networks including VisionTV (and perhaps, the CBC's Witness series.) The film can be rented from NFB outlets and the video purchased by calling 1-800-668-6322. This article is a series of excerpts from the film script of Noam Chomsky's statements made over the years in various venues.*

concerns of all people—elude the public. The public just isn't up to dealing with them. And, so, these general concerns have to be the domain of what Lippman called a specialized class. Now, notice that this view is the opposite of the standard view about democracy. There's a version of this Lippman concept expressed by the highly respected moralist and theologian Reinhold Niebuhr, who was very influential on contemporary policy makers. His view was that rationality belongs to the cool observer, but the average person does not follow reason, but naive faith. This naive faith requires necessary illusion and emotionally potent over-simplifications, which are provided by the myth-maker to keep the ordinary person on course.

So, it's not the case, as the naive might think, that indoctrination is inconsistent with democracy, but, rather, as this whole line of thinking observes, it's the essence of democracy. The standard way to indoctrinate for the purpose of control is to resort to what in more honest days used to be called propaganda—the manufacture of consent, the creation of necessary illusions—all involving various ways of marginalizing the general public or reducing them to apathy in some fashion.

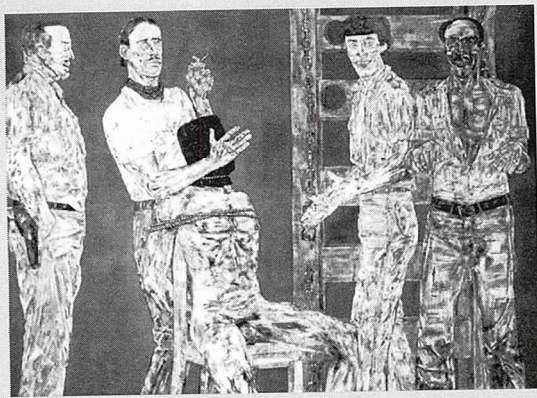
Now, there are two main targets for propaganda. First is the 20 percent of the population which is relatively educated, more or less articulate, supposed to vote, play some role in the way economic and political and cultural life goes on, and participate in some way in social life, either as business managers,

or cultural managers like teachers and writers and so on. Their consent is crucial. Then, there's maybe the 80 percent of the population whose main function is to follow orders, not to think and not to pay attention to anything.

The propaganda is executed in all kinds of ways: by the selection of topics, by the distribution of concerns, by the emphasis on, and the framing of, issues, by the filtering of information, and by placing debate within certain boundaries. The media determine, select, shape, control, and restrict in order to serve the interests of dominant, elite groups in this society.

Take, for example, *The New York Times*—certainly the most important newspaper in the United States, and, one could argue, the most important newspaper in the world. *The New York Times* plays an enormous role in shaping the perception of the current world on the part of the politically active, educated classes. In addition, *The New York Times* has a special role, in the sense that it creates history. Millions of clippings are preserved in the *Times* library, all indexed for instant use. What appears in these archives is history. These archives are the place where people will go to find out what happened. Therefore, if history is going to be shaped in an appropriate way, it's extremely important that certain things appear, and certain things not appear; that certain questions be asked, and other questions ignored; that issues be framed in a particular fashion.

Now, in whose interests is history being shaped? That's not very difficult



USA, 1981. *Interrogation II*

Throughout his career, artist Leon Golub has focused on the dynamics of power and vulnerability, first in myth and personal psychology and more recently in society.



ENGLAND, 1983 *How people commit suicide in South Africa, portrait of Steve Biko*

In the hands of Sue Coe, illustration and cartoonry attain new levels of expressive power. Other published series include *Police State* and *Porkopolis*, an exposé of the meat industry.



USA, 1987. *The Dark Madonna*

In this performance piece, a tableau of women in white was shrouded as night fell and as women in black gathered to talk about racism. Artist Suzane Lacy wants her public art to serve as "a metaphorical ground for the examination of public, private and mutual accountability."

## CHOMSKY ON SPORTS

Then there's the real mass media aimed at the Joe Sixpack guys. The purpose of these media is to dull people's brains, to divert them by getting them to watch the National Football League, or to worry about the mother who has a child with six heads—the kind of stuff you pick up in the supermarket tabloids; or to get people to look at astrology, or be involved in fundamentalist stuff. The purpose is to get their minds away from things that matter. And so it's important to reduce their capacity to think.

Sports is another crucial example of the indoctrination system, in my view. For one thing it offers people something to pay attention to that is of no consequence. That keeps them from worrying about things that matter to their lives, that they might have an idea of doing something about. It's striking to see the intelligence that's used by ordinary people in sports. Listen to radio call-in programs where people exhibit the most amazing command of exotic information and understanding about all kinds of arcane issues in sports. The press, too, does a lot with this gimmick.

I remember when I was in high school, I suddenly asked myself at one point: "Why do I care if my high school team wins the football game? I mean, I don't know anyone on the team; they have nothing to do with me. Why am I cheering for my team?—it doesn't make any sense." But the point is that it does make sense—it's a way of building up irrational attitudes of submission to authority and creating group cohesion to leadership. In fact, it's training in irrational jingoism. That's also a feature of competitive sports.

If you look closely at these things, they do have functions, and that's why energy is devoted to supporting them and creating a basis for them and for the advertisers who are willing to pay for them. ♦

to answer. In fact, if the system functions well, it ought to have a liberal bias, or at least appear to, because if it appears to have a liberal bias, that will serve to bound thought even more effectively. And the market demands it. The market is advertisers, that is, other businesses, not the audience. That means that they will want to adjust their audience to the more elite and affluent, so as to raise advertising rates. So what you have is institutions, corporations, that are selling relatively privileged audiences to other businesses.

So what point of view would you expect to come out of this? I mean without any further assumption, you'd predict that what comes out is a perception of the world that satisfies the needs, the interests and the perceptions of the sellers, the buyers and the product. Out of this context, the media will work to exclude or marginalize or eliminate dissenting voices or alternative perspectives because they are dysfunctional to the institution itself.

What seems to me a terrifying aspect of our society, and other societies,

is the equanimity and detachment with which sane, reasonable, sensible people can observe such events. I think that's more terrifying than the occasional Hitler or LeMay that crops up. These people would not be able to operate were it not for this apathy and equanimity. Therefore it's in some sense the sane and reasonable and tolerant people who share a very serious burden of guilt that they easily throw on the shoulders of others who seem more extreme and more violent.

One reason why the propaganda system is so successful is that people have to work. Many people come home from work tired—they've had a busy day, so they turn on the tube for the news, or look at the headlines in the paper, and their mind is going, "It's probably right, you know." Then they watch the sports or something—they're not going to spend the evening carrying on a research project checking out the facts in the news. That's basically the way the system of indoctrination works.

Sure, the other stuff is there, but people have to work to find it.

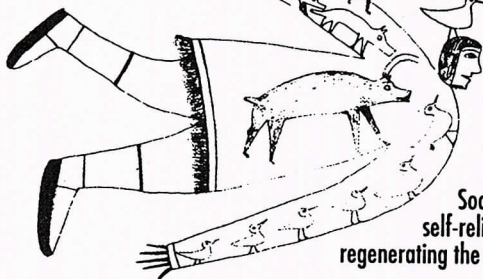
But there are people in the general populace who are aware that the organized institutions do not reflect their concerns, interests and needs. They do not feel that they participate meaningfully in the political system. They do not feel that the media are telling them the truth or even reflect their concerns. So they go outside of the the organized institutions to act.

The question, in brief, is whether democracy and freedom are values to be preserved, or threats to be avoided. ♦

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# Why Edges Keeps Mum

BILL STAPLES

*You can accomplish anything—  
as long as you don't care who gets the credit.*

People who read *Edges* often call or write to find out more about the parent organization—The Canadian Institute of Cultural Affairs. After hearing about our community development programs, international networks and leadership training programs they often ask, “Why haven’t I heard about you folks before? The ICA is a very well-kept secret.” The Board of Directors regularly asks *Edges* to put more about ICA’s work in the pages of *Edges*. So why does *Edges* keep mum?

Why not write about all those small success stories that keep getting told in our leadership training programs? What about the women who feel safer at their women’s shelter because we trained the leaders to listen more carefully? Or the children who can get protection in court because we helped devise a courtroom method of conversing with them at their level? What about the potential farm suicides averted because we found a way to help farmers, bankers and other institutions work cooperatively? There are dozens more examples but, in many cases, we train consultants who must take the primary credit for implementation.

*Edges* doesn’t want to keep mum about the catalytic nature of ICA’s human development work, but catalysts tend to work best when invisible. Our work with the Alkali Lake Indian Band in British Columbia in 1977 launched them on their plan to completely dry out. And our work with them in 1984 helped put them on the international stage as a demonstration of success. Although we played a role, they were the ones who made the hard decisions. In the field of human development, the growth of self-worth is directly proportional to steady personal achievement. In another example, if we had based our own funding campaigns on our success in helping the Heart and Stroke Foundation, we could have been in competition with the Foundation itself, and undone our own work. When a catalyst’s work is done, it totally disap-

pears from the equation, until brought back to help again. Thousands of people across Canada know that, when their community or organization is in a survival crunch, they can depend upon ICA Canada to help. In the meantime, our role in their current success remains invisible.

The consultative work of ICA in the private sector requires a good deal of client confidentiality. Ten years after the fact it doesn’t hurt to tell anyone that ICA helped the Alberta Mortgage and Housing Corporation to consolidate its divisional operations, or that we helped energize management-employee relations with Graham Fibre Glass Co.; or that our work with McDonalds in the United States, Massey Ferguson in North America, and Citibank overseas helped them all focus their plans to become more service-oriented and profitable. Most of what is to tell about ICA’s success with thousands of private and public sector companies around the world will remain an inside story, sometimes told within our own worldwide Organizational Transformation Network.

The following event has happened dozens of times. A town meeting is held to discuss what to do about a plant that will soon close in a small town. If ICA does not lead the meeting, the newspaper next day may run the headline “Mass Layoffs Anger Mayor.” Anger is genuine and sometimes such events just can’t be turned around. However, if the town meeting is facilitated by ICA, the residents will spend their time deciding what alternatives they have for the future. When ICA leads the town meeting, the result is often consensus and a new sense of direction in which everyone participates. The next day the city newspaper would have to write, “New Consensus Might Work.” You have probably never seen such a headline, because cub reporters and city editors know that such headlines don’t sell newspapers, and the unfortunate thing about ICA projects is that they read like a well-thought-through plan of action—definitely not headline or op-ed material. Once the vi-

sion is established and a plan built, it will take broad-based concerted effort to make it happen.

Alive, historically alert, persons or organizations do not spend much time lamenting (or glorifying) the past. They learn from their own and others’ experiences—and mistakes—but their roots are in the future. We are interested in the past primarily to leverage the future. Thoughtfulness and sensitivity is our main guide, which also doesn’t make for galvanizing copy.

As you can see, inasmuch as I would like to write more about our work in *Edges* magazine, there are a number of reasons it’s not very feasible. It has nothing to do with hiding our light under a bushel. Besides, it’s far more interesting to read about a variety of approaches and perspectives to the questions we all face.

Finally, in response to those who say that ICA staffers never blow their own horn, I wish to go on record. I think the Institute of Cultural Affairs is the most effective group of human resource development consultants in the world. We invented this use of the term human development in the sixties and popularized it throughout the seventies. Although we do not engage in relief work, we have directly helped thousands of communities and organizations around the world and have inspired millions of people. The exploits and stories of staff and volunteers are legendary, and are the grist for twenty-first century mythology. Our consensus methods leave many other professional methods at the starting gate.

But for those of you who want to work with us, you have to remember an important motto, “You can accomplish anything—as long as you don’t care who gets the credit.” ♦

---

*Bill Staples is the publisher of Edges. With ICA for the last 25 years on staff and as a volunteer, he has implemented programs all across Canada and overseas.*

# The Spirit of L.E.T.S.

CAMERON JOHNSON

The LETSystem is a non-profit barter network set up to blend entrepreneurial and community spirit. In practice, The Local Employment & Trading System allows people to get the things they need when they're short of money, and helps them develop and utilize their own particular skills and aptitudes in a local context. For further information, contact: The Toronto LETSystem, 44 St. George St., Toronto, Ont. M5S 2E4; Tel: (416)974-9555; Fax: (416)979-8357.

**W**hat is L.E.T.S. anyway? It's a lot of different things, but essentially it's a spirit. That's why there are no board meetings (no board, really), no halogen lights, no call waiting, no oversized credenzas, no labyrinth of hierarchies. LETS is simply an opportunity for people to come together and trade in a community setting.

Ironically, the simplicity is very intimidating at first. What do you mean there's no money, no interest, no central bank, no authority figures, no top and bottom, no right and left, no right and wrong? The subtext is: Who's in charge?

You are.

If the drive to make this planet more humane is to mean anything, people must become not just part of the process, but the process itself. While there are never any single smoking guns in a world so complex and interwoven, it's clear that when people aren't part of the process, they aren't happy, and their dissatisfaction finds its way into the culture in an unhealthy way.

Business people often talk about how poorly money motivates people beyond a certain point. What a surprise. The Worldwatch Institute releases study after study that show so dramatically where we're at: us fat, rich people in the northern hemisphere seem no happier than our much "poorer" (the most loaded word in our culture) friends in the southern hemisphere. The big difference is: we eat, they often don't.

But meanwhile, most of this goes right past us (including myself, by the way), because we're looking feverishly ahead, eyes peeled in our urban forests, trying to

*Participation, participation, participation. It should be the mantra of the '90s, the street patois of every bioregion on the planet.*

wish those dollars into our pockets. Around us are all kinds of opportunities to make a difference, to alter the very streets that we call our own, and yet....

If only. If only we could get past our fear, organize our energies for quality, listen to our hearts, put things in their place, stop exporting blame, stop chopping our full and connected world into diminished and lonely parts. Ah, if we could just start to see what our desire for money has to say to our meditative sides, what our ad-

dicted and fearful sides have to say to our sober business sides, and alternatively, what our fresh, spirited entrepreneurial sides have to say to our cautious, passive sides.

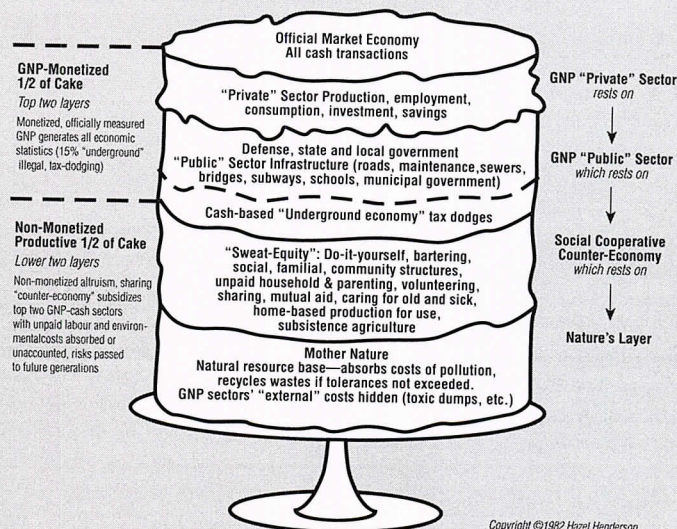
If only we could envision the possibility that all our disparate parts get projected into the world, and then come back to haunt us if we haven't mastered them, that in every moment of every day, we are recreating ourselves, our desires, hidden longings, fears, modulations of every kind.

But we feel squashed, bit players, short on money, and increasingly short on enthusiasm.

Participation, participation, participation. It should be the mantra of the 1990s, the street *patois* of every bioregion on the planet. Make yourself part of the process, make other people part of the process, clarify the difference between personal power and power over others, and constantly remind yourself that the stuff of

THE LETSYSTEM is an example of what Hazel Henderson refers to as the "Social Cooperative Counter-Economy" (shown in diagram below as the second layer up) which rests on Nature's layer. The two together make up the non-monetized productive half of the economic cake. The diagram appears in *Paradigms in Progress*, Hazel Henderson's most recent book, published by Knowledge Systems, Inc., 7777 W. Morris Street, Indianapolis, IN 46231. Tel: (317) 241-0749; Fax: (317) 248-1503.

## Total Productive System of an Industrial Society (Three-layer cake with icing)





your life is right in front of you, in the petty argument, in the vacuuming and dishes, in the street that runs by your home.

A few weeks ago, I decided that I would skip out from work and take in a lecture a few blocks away. The speaker was part of a much-publicized series sponsored by the University of Toronto. It was a novel event because it took place not in the sober confines of a lecture hall, but in a downtown bar, the kind where studiously bored people wear lots of block and a permanent slouch.

The lecture was supposed to be about ecology and choice, an interesting topic given the kinds of hard choices we're having to make in lieu of our common environment. So I propped myself up against a wall, beer in hand, and listened. What followed was an almost non-stop rant about what a drag the environment was, and how clearly unhip it all felt. Much of it was funny, but much of it was dangerously glib, too heavy on rights with no mention of responsibilities.

Frustrated, I left and headed down the street to nurse my confusion with an espresso. Next to me was a young woman, on her coffee break. Beside her was another woman, in rough shape, scarred and mumbling, who started to tell the young woman that she was a schizophrenic, that she just wanted to talk to someone.

At that moment, I fell right in love with the young woman, because she had decided that this other woman was mistaken—that she wasn't a schizophrenic but a human being, and that what she needed was the medicine of another heart. There wasn't a hint of condescension or pity. It was beautiful to watch.

And that's it, isn't it? Watching, acting, being, or participating seems so foreign to us. To bring it all around, that's what LETS is about—conscious participation, with all the wonderful rights and responsibilities that brings. ♦

---

*Cameron Johnson is an editor of The LETS Trader, the newsletter of the Toronto LETSsystem.*



## Have you Heard?

DON CAMPBELL

### Practice Makes Healthy

Yes, I do remember having to practise piano and wondering if I would ever do it right. The sounds I always enjoyed, but the journey to perfection was rigorous. Now, for those of you who "used to play," it's a good idea to pull out the music or your improvisational skills because you just may get healthier.

For pianists, playing can yield healthful effects. Ten minutes of playing fast scales, or playing some active movements of Beethoven sonatas, or even jamming with your old R & R buddies (softer than in the '60s) can get your pulse up to the 120-140 range. That's just about the same as in an aerobic exercise class.

Probably the longest living conductors get the best workouts. Big news! You don't have to study conducting or even know a thing about music to receive the health benefits. Just turn on your classical radio station and invent your own movements to Brahms, Beethoven or Souza for ten minutes a day. This greatly improves brain wave synchronicity, increases circulation, and yes, even makes some business folk give up coffee.

Singers also get great health breaks from their work. A few years ago, dozens of the members of the Metropolitan Opera were examined. Their hearts and lungs were healthier than average. But examiners did suggest that they should stay out of the large cities where air pollution is most dangerous: Los Angeles, New York, Tokyo and London.

As for other musical practitioners, there is nothing like the fine motor skills developed by string players,

keyboard players and wind players where timing, accuracy and aesthetic interpretation demand enormous mental attention from different parts of the brain simultaneously. A study of Colorado students who took band for one year in elementary school revealed that they all did better in reading and math skills in high school.

Even the most simple activity to help enhance the auditory, motor or expressive abilities of a child helps long-range mental and physical development. For adults, the development of a daily musical pattern can help maintain health, concentration and well being. Forgive all the music teachers who inhibited your voice or playing skills, they just knew nothing about music therapy or the wonderful new research into learning with music.

We are on our way to a new century where the arts will be known by their mental and physical virtues as well as their artistic ones.

Here's a suggestion: If you don't play an instrument, contact people from the wonderful network called "Music for People." Jazz cellist David Darling can make the deaf part of us sing, the crippled in us dance and the frowning face smile. Contact him for a "Music for People" person near you: RD 4, Box 221A, Keene, NH 03431, USA. Telephone: (603)352-4941.

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*Don Campbell of Boulder, Colorado, is a writer, composer and researcher into sound, music and health. Don can be reached at the Institute for Music, Health & Education, PO Box 1244, Boulder CO 80306, USA. Tel. (303)443-8484.*

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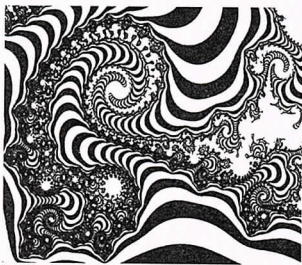
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An outgrowth of these two programs has been Adopt An Industry. During the economic downturn of 1981-82, many larger companies lost their training officers, while smaller firms could not afford one. The idea of having a training officer seconded from the York ADS project was therefore appealing. Selected groups of industries receive an ADS teacher on secondment. The teacher is assigned to the company's Personnel Department to assess staff needs and develop training programs to be undertaken directly or using other resources. The teacher is a member of the management team and reports directly to a company supervisor.

In its ten years, ADS has demonstrated that it is possible to remove people from industrial-age dependencies and to liberate the sense of nurturing, creativity and learner responsiveness which brought many people into the teaching profession in the first place. I have sometimes referred to the Adult Day School as being staffed by "born-again teachers." While the gate-keepers still dominate most institutional settings, I believe that educational alternatives such as ADS are helping us to find our way as we reach for the challenges of the 21st century  
*Dr Dale Shuttleworth is Superintendent of Community Services for the Board of Education in the City of York.*

### The Atlantis Program

*Students at McGill University have been working with Professor Paul Piehler to improve undergraduate teaching. The students have been central to the development of the Atlantis Project—a proposal to establish a priority for learning based on the "Oxbridge" and Berkley experimental school models. Christina Ayer, one of the students working with Professor Piehler to improve undergraduate teaching at the university writes, about the project.* The lecture-based campus has been much like the old gas-guzzlers put out by Detroit before fuel shortages and foreign competition forced redesign: they base their teaching practices on the factory methodologies of the nineteenth century.

In counterpoint to this industrial model of the university is a new vision for undergraduate study. The Atlantis Program is a student-centred teaching approach based on the Oxford and Cambridge style residential tutorial program with experimental North American modification based on the experience of schools such as Berkeley and McGill. It establishes conditions favourable to Socratic dialogue and student involvement.

Atlantis is envisioned as the name for a new College based on Francis Bacon's notion of merging instruction with practical research, where the work di-

rectly benefits the community. It is also based on the romantic sense of the legendary Atlantis as a place of ancient wisdom and harmony, of open-endedness and creativity. Atlantis merges educational insights and practices from both Atlantic continents, Europe and North America.

Basically, Atlantis is a four-year undergraduate academic program collapsed into three intense years. Tutorial weeks alternate with independent study weeks, so that student reading for the tutorial terms happens during the independent study time. There would be one tutorial session in each week of the eight-week tutorial term. Four students make up a tutorial group, two pairs (dyads) of tutorial partners. Each tutorial session is divided into two 40-minute segments. Each student dyad manages a segment. One of each pair of students prepares a 20-minute paper for their segment. After the presentation of the paper there is a 5-minute comment on the paper and a 15-minute discussion with the four members of the tutorial and the tutor. The tutor wraps up the session with a comment on style and content. In the week following the tutorial presentation, the student presenters revise the papers and assist their partner in the preparation for the next tutorial. On completion of the program, students undergo a comprehensive examination. In

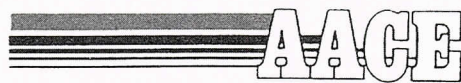
addition, throughout the program students are assessed through interaction with peers, tutors, and ongoing quizzes.

This is quite different from existing undergraduate study. First, it is a student-centred program which requires dignity for the individuals and for the environment in which they work. It promotes individualized learning rather than mass production. It is based on learner involvement rather than on the lecturer's performance in front of a receptive audience. There is no need to coax students to complete the required reading because the independent study modules are for student reading. Students are treated with academic collegiality and respect in this approach, as opposed to being merely anonymous numbers in a class.

The tutor's role is quite different from that of the standard lecturer. The tutor is responsible for creating the environment that will sustain student learning; for assisting the students to design the learning contracts; for sharing his expertise with the learners; for guiding the program of study; and for monitoring their progress throughout the program.

Perhaps out of this vision, universities might someday consider the advantages of treating their students not as raw material suited only for mass processing but rather with the respect and dignity due to young citizens of great democratic nations. ❖

—Christina Ayer



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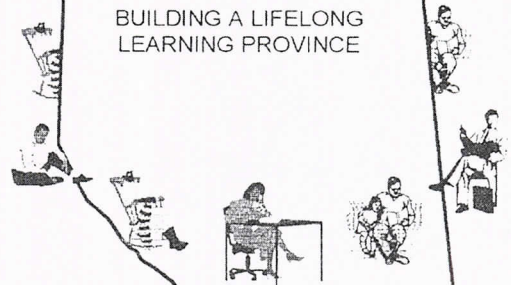
Further information will be available from the Secretariat Office in September 1993. Please call:

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The Institute of Cultural Affairs is a private voluntary organization concerned with human development in organizations and communities around the world. ICA has 30 years of experience in participative processes, planning, problem solving, training and curriculum development for business, government, non-profits and community groups. ICA has 54 offices worldwide and holds consultative status with the United Nations.

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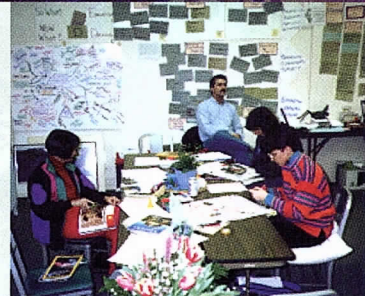
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—TUDY MCLAINE, OTTAWA, JANUARY '93 PARTICIPANT

# Oh, Calcutta

*City of Joy* is an incredible book by Dominic Lapierre. It is the story of life in the *bustees* of Calcutta. That life and those slums quickly become a metaphor for the life of everyone. Perhaps that's why it is so offensive—and challenging.

The squalor and chaos of Calcutta is legendary. It is repulsive to those of us who live in relatively clean and orderly environs. Most of us believe we couldn't make it under the conditions that are normal for Calcutta's inhabitants. But the story is not one of misery: it's one of fulfilment, of love, joy and human authenticity. Perhaps that's the offence for us, for if authentic life is available under those conditions, why do we spend so much time and energy creating and sustaining more up-scale situations? But to ask this question plunges us into the mindset that perpetuates squalid conditions throughout the world. Although basic amenities are not necessary to fulfilment, they are not insignificant, either.

Calcutta and *City of Joy* make up a Christmas story, for there the paradox of existence is incarnate: fulfilled life is not thwarted by external circumstances, but occurs in the most unlikely places. One greets that message now as in olden times with mixed emotions. Like the shepherds, I find myself "sore afraid," not of supernatural beings in the sky, but of the more natural ones all around whose scramble for sustenance and meaning sometimes conflicts with my own. Why can't it be possible for each of us to pursue our own path without conflict—especially since each of the respective paths are full of difficulty. But it seems not to be. In *City of Joy*, two characters, the money lender and the "godfather," manifest the issue. Rather than helping their fellows, they consciously defraud them, climbing over them, adding to the collective misery. People like that are thoroughly repulsive, whatever climate they inhabit. But they represent only one response to Calcutta.

In the story, the "good tidings of great joy" are grand and cosmic. Try as they might, the villains do not have the last word. Authenticity prevails. Not as in western movies where the good guy finds a happy ending, but as in life where the struggle has moments of glory.

The questions raised by the story are profound. On the one hand, how can we let the Calcuttas of the world deprive people of their human potential and shackle them in the struggle for survival? On the other hand, since the conditions obviously do not extinguish the human spirit, why bother at all?

Calcutta itself seems to have bothered very little. Perhaps that is necessary: the economic and political chaos seems to have become an ingrained way of life there (and in many other places). A citizen who lives under those conditions cannot imagine changing

them, and so develops a spirit prowess in accommodating to them. When people from the so-called "developed" world renounce concern for "worldly" pursuits in the quest for spiritual authenticity, something seems amiss. This is because one cannot simply divide and separate the two pursuits: "this-worldly" and "other-worldly." In Calcutta, the direct approach to spirit is through pulling the rickshaw, not through meditation. When the *riksa* meditates, as no doubt he does, it is in relation to feeding his family and assisting his community.

Are the conditions of Calcutta, Somalia, Bosnia, Myanmar and Cambodia inevitable, or can the best imaginations and innovations that our times can provide deal with them? One just might begin to believe that current technology and creativity might be able to do something that history has not yet been able to accomplish. Perhaps the new UN role in Somalia might be a harbinger of things to come.

Those willing to deal with social conditions must be able to distinguish between what is really inevitable for finite beings and what is merely entrenched dehumanization. The former must be affirmed and the latter abolished. To undertake this task, one can't be too caught up in the quest for personal salvation; one must be fully invested in the pursuit of creative change in the conditions of "this world" trusting that matters of the "other" will be added. Not that they can be ignored, for they provide a perspective from which change can be seen and realized, but they cannot be exclusive.

Some would suggest going first for interior transformation, and from that stance altering the social scene. If only that could work! We are notoriously prone to seeking internal things, and continuing to seek them, never having enough and never quite getting around to attending to social changes. So misery continues, little abated by our internal greatness.

The only justifiable approach is to combine the two. One hopes there are more effective approaches than the liberalism or fatalism portrayed in *City of Joy*. Neither one will clean up the slums or enhance authenticity. Perhaps there is some way of dealing with demeaning systems. Ways to deal with local community development are well established, if not yet thoroughly implemented. But to deal with systems and structures to create environments that minimize suffering? ...I think these are not yet available.

Fortunately, that doesn't mean an end to authenticity or fulfilment. Thank you, Calcutta, for that insight.

—John Epps

*John Epps is a human development consultant operating in South East Asia. He lives in Kuala Lumpur.*

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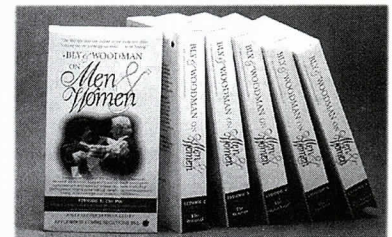
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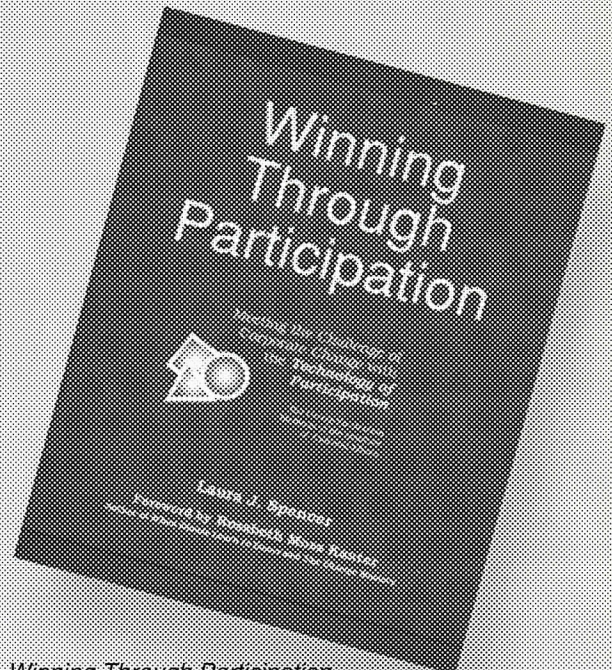
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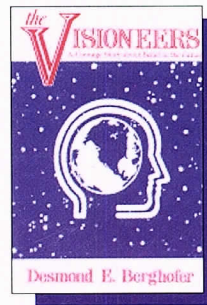
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