

Turning leadership inside out

VOLUME 2, NUMBER 4

EDGES

NEW PLANETARY PATTERNS

THOMAS BERRY

**Guides to a
Viable Future**

URSULA FRANKLIN

**Feminist
Leadership**

JOSEPH SLICKER

**Presence
of the Elder**

SOHAIL INAYATULLAH

**Cycles of
Power**



ICA Canada Conference Series • 1990

TORONTO, ONTARIO

**New images
for leaders**

Riane
Eisler



March 15-16 1991

THE PARTNERSHIP WAY

Futurist Riane Eisler is author of the best selling book *The Chalice and the Blade*.

"Eisler challenges our most cherished beliefs about what it means to be a human being."

Barbara
Clark



September 1990

WORKING WITH INTEGRATIVE LEARNING

Dr. Clark is Professor of Special Education and Coordinator for Graduate Programs in Gifted Education at UCLA.

"Dr. Clark's illustrations of how learning actually takes place were the highlight of the conference."

Don
Campbell



July 20-21, 1990

HEALING WITH TONE, IMAGERY AND SOUND

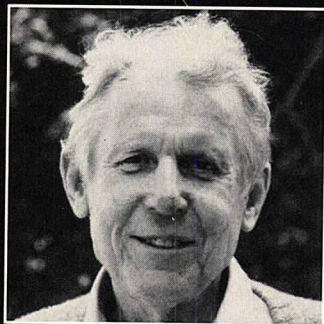
Don Campbell is the founder of the Institute for Music, Health and Education in Boulder, Colorado.

July 23

Advanced Training with Don Campbell

"He taught me how to trust my own inner patterns and rhythms."

Thomas
Berry



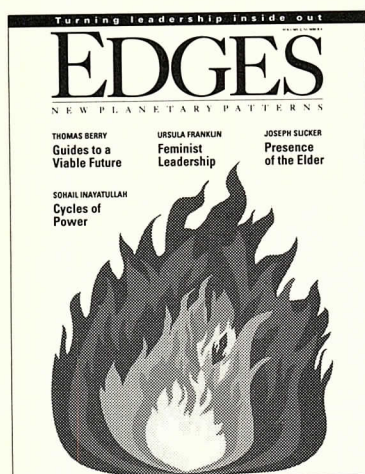
March 16-18, 1990

THE UNIVERSE STORY: THE ROLE OF THE HUMAN IN THE STORY

Thomas Berry is an author and philosopher well known for his book *Dream of the Earth*.

"The most provocative figure among the new breed of eco-theologians."

Call now for information on these and other programs
ICA Canada
577 Kingston Road, Suite 1
Toronto, Ontario, Canada
M4E 1R3
Tel. (416) 691-2316



VOLUME 2, NUMBER 4

Turning Leadership Inside Out

A style of leadership is emerging that inspires people to listen and to learn, but not to follow blindly. This approach is catching on in large institutions and in grass roots movements and is open to all. As one letter to us stated, "Here comes everybody." In this issue of Edges managers, elders, feminists and others tell us the inside story of leadership as they have experienced it.

8 SOHAIL INAYATULLAH Cycles of Power

The trends of history push some people into positions of responsibility. Although many see the patterns as cyclical, it does not follow that the same old mistakes have to be made time and time again.

14 URSULA FRANKLIN Voices of Women: Feminist Leadership

A respected Canadian feminist gives us an unlikely but inescapably real image of leadership, based on how the earthworm works.

23 JOSEPH SLICKER Presence of the Elder

One of ICA's founders, known and loved by staff and volunteers around the world, reflects on how a life is never done until it's over. And even then maybe not.

19 JUDITH MAGANN Leaders as Changemasters

How does the manager personally change with a change in a company's operating style? Find out as a photo lab's management undergoes transformation.

SPECIALS

32 **Guides to a Viable Future**
Thomas Berry

29 **The Day a Parliament Rolled up its Sleeves**
Brian Griffith

36 **Welcome to the 90s**
Brian Stanfield

REVIEWS

38 **Earth Conference One**
by Anuradha Vittachi
Ritchie Benedict

38 **Allergies and Candida**
by Steven Rochlitz
Heidi Holmes

39 **The G Factor**
by Frank Feather
Brian Griffith

40 **Imaginary Landscape**
by William Irwin Thompson
Brian Stanfield

41 **The Russia House**
by John Le Carré
John Epps

42 **Audrey Flack on Painting**
Ilona Staples

REGULARS

3 **Editorial**

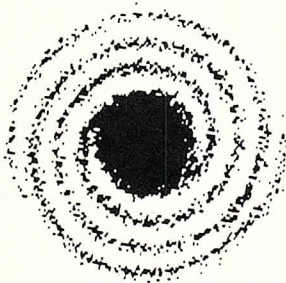
4 **Musings**

48 **Planetary Crossword**
Sheighlah Hickey

*"To tell another to relax and not to tell him how
is to tell a man to till a field and not supply the plow."*

Let Eli Bay's proven system of empowering relaxation provide you
with the foundation to meditation, self-healing, enhanced well-being.

For information on our short courses, tapes, videos, please phone or write:



The Relaxation Response Institute

858 Eglinton Avenue West, Suite 108
Toronto, Ontario, Canada
M6C 2B6
(416) 789-7261 Fax (416) 789-7263

ICA International Conference

1990: OUR COMMON FUTURE

In an Environment of Change

TAIPEI, Nov. 1-11, 1990

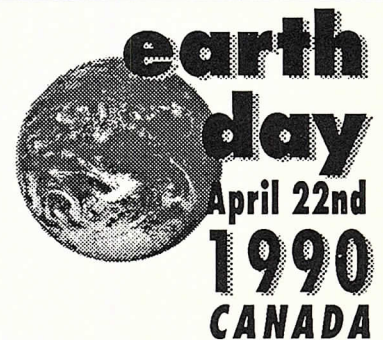
Reflecting the new importance of the Pacific rim in the coming century, the 1990 conference will be held in Taipei, Taiwan. The conference is open to all.

The conference will focus on global happenings, trends, and creative participation in the four ICA networks of Development, Education, Economics and Planetary Ecology. Themes throughout will be • the journey of human consciousness • the ethics of service • a new mythology • whole systems integration • the learning organization. Traditional and outrageous celebrations are contemplated. Conference/hostelry costs reasonable.

Contact your local ICA office or either of:

Institute of Cultural Affairs
53 3 Chung Shan N. Rd, Sec. 7
Tien Mou, Taipei, 1136
Taiwan, Republic of China
Telephone: 886-2-871-3150

ICA International
rue Amedée Lynen, 8
B-1030 Brussels, Belgium
Tel: (32-2) 219-0086



EARTH DAY is an all
inclusive participatory event.
EARTH DAY's question is:
"What Will You Do"
for the preservation of our
environment on **EARTH DAY**,
April 22nd, and through the
"Turn Around Decade"
of the 90s?

Include me on your mailing list,
enclosed is my contribution.

\$ _____

Canadian National Office

Earth Day 1990 Canada

800 Yates Street Victoria, B.C.

V8W 1L9 Canada

Telephone (604) 382-1990

Fax (604) 386-1660

Toronto Earth Day Initiative

(416) 368-8370

EDGES

NEW PLANETARY PATTERNS

Publisher

Canadian Institute of Cultural Affairs

Editorial Team

Brian Stanfield, Ronnie Seagren, Jeanette Stanfield, Ilona Staples, William Staples

Contributing Writers

Brian Griffith, Toronto; John Epps, Kuala Lumpur; Joan Knutson, Tokyo; Jean Houston, New York; John Burbidge, Seattle; Robin Van Doren, Ojai; Laura Spencer, Chicago; Sohail Inayatullah, Hawaii; Jean Smith, Nairobi; Barbara Alerding, Guatemala City; Margaret Legg, Toronto.

Editors

Brian Stanfield, Ronnie Seagren

Circulation and Advertising

Bill Staples, Dwight Baptiste, Jim Wemigwans

Layout and Illustrations

Ilona Staples

Communications

Jeanette Stanfield, Yvette Marchand

Accounts

Barb Gallant, Duncan Holmes

EDGES: New Planetary Patterns is published quarterly by the Canadian Institute of Cultural Affairs, 577 Kingston Road, Toronto, Ontario, Canada M4E 1R3, Tel. (416) 691-2316. Fax (416) 691-2491. Second Class Postage No. 7987. Paid at Toronto, Ontario. Copyright © 1990 by ICA Canada. ISSN 0840-6502.

Canadian Distributors

Gordon & Gotch Magazine Distributors
Canadian Magazine Publishers Association

US Distributors

Armadillo, Bookpeople, Book Tech, New Leaf, Ubiquity, Valley Distributors, Knowledge Systems.

Yearly subscriptions In Canada annual subscription is Cdn\$25.00 or free with membership to ICA Canada. Elsewhere annual subscription is US\$25.00.

Single copies Cdn\$6.50. Outside of Canada US\$6.50. Libraries and other institutions US\$30 per year.

The Canadian Institute of Cultural Affairs gratefully acknowledges the financial support of the Ontario Ministry of Culture and Communications and the Canadian Jobs Strategy of Employment and Immigration Canada.

The opinions expressed in *EDGES* articles do not represent the policies or views of the various Boards of Directors of the Institute of Cultural Affairs in Canada or any other nation, but are purely those of the authors.

Date of Issue: March 1990.

Editorial

In former times leaders attitudinized on ramparts,
Stood out front and yelled, "Follow me, MEN!"
He inspired, cajoled, bullied, Patton-wise,
Filled followers with dread and fear, and respectful loathing.
They were bloody, bold, and resolute, macho and energetic.
They read their Caesar and Clausewitz and in between wars
Prepared for the next one. Right was right and wrong was wrong;
A wonderful world of final certainties, going into battle
With the sure knowing that God was on their side
For they had the big battalions and the big stick and great power.

More recently, leaders led teams and circles,
Put the power firmly in the middle of the group,
But strategized ahead mapping out the traps.
These leaders looked at the bottom line
And a firm worldview told them what was Really Real.
It was definite, and they could teach others.
Their aim was to win at all costs: to reach the target.
The team was a means to that end, and the parts of
The team were valued for their contribution to the whole.
And they were either male or female, but probably male.

Suddenly things fell apart and
Overnight leadership shifted.
It was delivered by the dawn of a world of magnificent intuitions,
Multitudinous points of view and perspectives chattering to
Co-exist, nay, co-create, by co-imagining the world all over again.
In this planetary noetic ecosystem, everyone and no one
is the leader.

And as things become more fluid and chaotic,
Maybe all leadership is ninety nine percent listening to all
On several frequencies, and one percent gently nudging
At the right time and place.

In this issues of *Edges*, Sohail Inayatullah outlines the trends of history that have given rise to traditional leadership and then points in a new direction. Ursula Franklin, Joe Slicker and Thomas Berry understand the transformation of leadership and have been important to a generation of people at the deepest level. We take great pleasure in bringing you their recent reflections. Judith Magann, Brian Griffith and Patrick Mbullu help fill in the picture as we turn leadership inside out.

BRIAN STANFIELD

Musinos

*We are slowly realizing,
in the deep coils of our secret being,
that we are all leaders.*

Here Comes Everybody

We live in times of great chaos and apparent personal powerlessness when great forces are being everywhere unleashed and great powers apparently hold us all in chains: economic, political and cultural. Trident missiles, IBMs, Star Wars, trade wars, the military-industrial complex, waves of immigration, regional wars, the vast powers of tycoons, megacorporations and media daunt us, make us quiver, even shrivel up, in the face of forces seemingly quite beyond our control or influence.

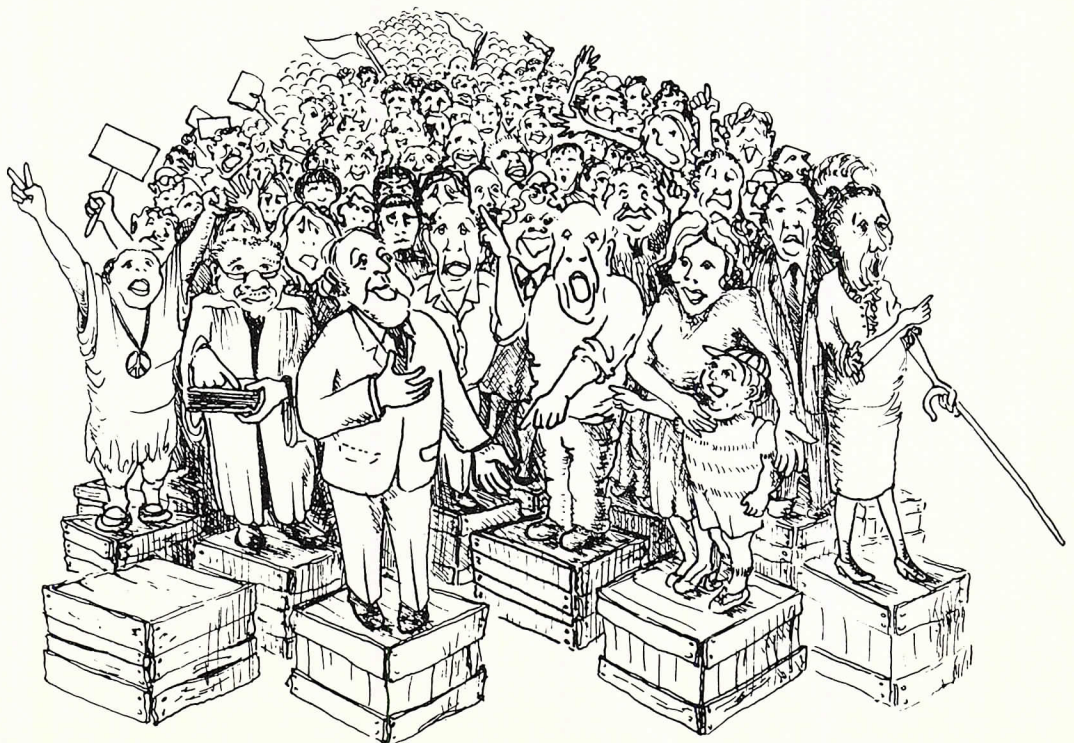
And yet, from time to time, we find ourselves dreaming dreams, seeing visions and contemplating futures, almost against our will.

In retrospect we are bemused that even some of our most transient "would-that's" have come to pass. We wonder that such things can be. In the stillness of an early morning, or late at night we dare to let our what-ifs, wishes and would-thats flit across our internal video and let them pass as bubbles out of our ken and surrender them up to the universe, and wonder if it all makes any difference and lo and behold, next day we find it in the newspaper or being uttered by a colleague at the office. And we wonder. Pure coincidence, we say. But deep down we know better.

Deep down at times it occurs to us that perhaps the Great Mind—which is Everybody—is always "on receive;" the pulsings of our inner universe, conscious and unconscious are registered, and the music is played out on the world stage as reality—or something like that. And we wonder: who thinks and feels what first? Or whether it matters one whit. All we know is that the battles, wars, depressions, loves, courageous acts, compassionate responses are played out on the inner screen of minds and hearts first, before they appear on the Network News or in *The Daily Mail*.

Writing in *ReVision* (Winter 1989), Dennis McKenna imagines aloud that

"the destiny of man is not in the hands of governments and corporations but in the hands of a weirdly democratic, amoeboid, hyperintelligent super-organism that is called Everybody." He continues: "As we come to terms with this, as we take our place embedded in the body of Everybody, information flows more freely and the reality of this informational creature is seen more clearly." Perhaps it is the emergence of this noetic Everybody that has been the real news of the Eighties. We could participate in it through the compassionate rock concerts: Live Aid, Farm Aid, Graceland. The song, "We Are The World," kitschy for some, became iconic for many.

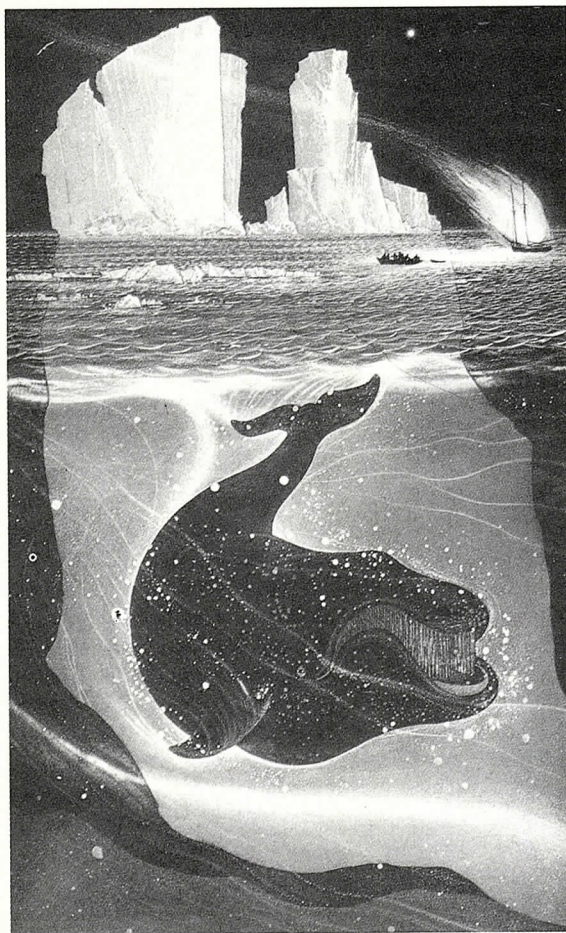


We wonder at the events of Eastern Europe; obviously the seeds had been sown for many years, but when the right time came, we saw governments topple one after the other: the domino theory in reverse. And the heroes were "The People"—hundreds of thousands of them besieging our TV screens every night, holding hands across hundreds of miles, shouting their slogans, waving their banners, clicking their keys, while couch potatoes in "the West" sat with our feet up in our arm chairs, muttering "Go for it!" and betting on who would fall next. It seemed to be the decade of yelling crowds: yelling for "Pro-Choice" or "Save the Fetuses," or "Save the Rainforests/Whales/Dolphins/Environment/Boat People/Ethiopians," or yelling against Nukes, the Greenhouse Effect, the Ozone Hole, CFCs, PCBs, Trident subs, Apartheid, on and on and on. The "Everybody Super-Organism" had a field day/decade, and old realities began to crack.

The media reported the objective facts, but proved hopeless in putting a name on the times. They tried successively: "The End of the Cold War," "The End of History," and more inanely, "Post-Post-War," "Post-Postmodern," "Neo-Postmodern." Meanwhile the less strident alternative media were trying out "The End of Man," "The Age of Synchronicity," "Planetary Noetic Culture," "The Global Brain," and the more folksy (quoting James Joyce) "Here Comes Everybody."

So, one way or another, "everybody" is/are finding ways to participate in leading. We are slowly realizing, in the deep coils of our secret being, that we are all leaders. We are realizing our capacity to foment distrust, despair, hatred, envy, greed and the rest of the boring deadly

continued on page 6



Fire Down On The Labrador

original etching by David Blackwood, 1980. Reproduced with permission

must have to share from such experience.

Others of us are left to invent our own processes of exploring the worlds of our lives. Often we leave to chance the perception of a nourishment in our own interior and the renewal of life around us.

Our human capacity is so vast but it is so fragile. We are surrounded by the option of consciousness; the patterns of the new abound. Yet we feel inadequate to web together the experience of change that is our own life-changing lot. We hide from the enlightenment that is to be found in the hundreds of journeys of joy and grief out there and in here. Our fragility needs the comfort of the constant and familiar.

Yet, seeking the familiar constant is illusion. The constant that gives new life is invisible and encompassing. The ancients claimed that what abideth—what remains, what is constant—is to Declare the Integrity, Cherish the Now, and Empty the Soul; and that the greatest of these is the Emptying. Our human response remains fearful and puzzled, unless we also remember that those same seers suggested that emptying our lives into the world's chaos fills our lives with renewed overflow. ❖

Kay Townley
Chicago, Illinois

I Will Always Find You

The great whales live on the surface and in the deeps. Their undulating lives are spent breathing life-giving oxygen from our atmosphere and seeking food for their lives in their own unfathomable depth. One wonders at the cosmic discipline forced into those lives whose form ceaselessly contains the journey between two disparate worlds. What wisdom they



sins, and our capacity to co-create a world of openness, trust, light, delight and compassion—willy-nilly. We are discovering the history-creating capabilities of both our conscious and unconscious beings.

In the light of this immense subtlety, maybe we can begin to experience the self as simply a great resonating core of light (and dark), music (and noise), energy (and entropy), constantly receiving and sending signals. And the past, present and future of Earth is our oyster. Out of the grittiness of daily living, we are constructing a pearl of great price which fills our emptiness to overflowing, and perhaps we find that so-called "hard, harsh reality" to be immensely nudgeable, even malleable, although in this reality nudges may work better than hammers.

So, as James Joyce said out of his surreal visions, "Here Comes Everybody." And we no longer have to be somebody to be a leader. Leadership can become a cottage industry, and maybe anyone can pin (or nail) notices to the bulletin board of the planetary noosphere. And perhaps we can write our letters of request after the requests are already answered. The fee for participating? Joining the journey of emptying ourselves of the baggage we carry in our old egoic self! So, we can all begin to pay our dues, and join the planetary game of sensing, intuiting, trusting and daring to place our bets on the future. But in this game, too much rationality will only serve to give ourselves and others a lot of headaches, and the feedback may be simply: "NO! NO! NO!" which is also excellent guidance, if we dare trust it. ♦

Bruno Zorbansky

From the (unpublished) Illuminations of Bruno Zorbansky. Published with the author's permission. Mr. Zorbansky is a contemplative poet living in Hope, BC.

LETTERS

"Medicine in the 90s" is strong stuff

Awesome Wise Woman

The latest *Edges* issue "Medicine in the 90s," has just reached us. As I am struggling to renew my concepts of health care, I read each article with a feeling of awe. There is so much knowledge here, but it was the article "The Wise Woman Tradition" that really grabbed me. This, I sense, I know about. Thank you for awakening me to this arena of care.

Margaret Oakley
Hong Kong

Wise Woman Tradition

I thoroughly enjoyed the *Edges* issue "Medicine in the 90s" (September 1989). Great cover design, too.

The first time I read the reprint of Susun Weed's article on the Wise Woman tradition, I got mad. "Oh, so she wants us to accept death and sickness as part of life, does she?" I muttered to myself. "How very passive and inconvenient," I thought. I didn't like her slam of "the heroic tradition", either.

But the second time I read Susun Weed, I had just come to the end of a mildly gruelling five-day solitude, where inner listening was all there was to do. Her words read differently the second time. I laughed at her heroic tradition's view of the body as a dirty temple and her line, "to fully accept our lives and problems," sounded less like a passive deadend.

But can the wise woman tradition survive? Our days are measured and controlled by others. Just ask a new mom. Our families are nuclear. We seldom get the kind of community and support that permits us to remain attentive to our own natural cycles.

So, given that we live here in Canada, in a thin, brittle culture devoid of soul and ritual, how do we bend in the direction of the wise woman tradition? That is the challenge.

Carol Watson
Toronto, Ontario

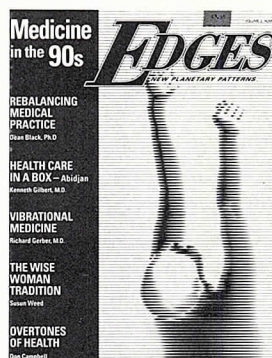
Empowering People to Find Health

I was excited by the title of the September 1989 issue, "Medicine in the 90s," expecting a comprehensive vision of health, and read it voraciously. I was, however, a little disappointed by the focus on various therapeutic modalities—in the words of Susun Weed—the heroic approach. This focus, although helpful to shift away from a "scientific" imbalance, merely shifts responsibility and control of health to a different practitioner, rather than empowering each individual.

The concept which I found exciting and futuristic was shared by Susun. What is needed is an invisible health system where the health of persons is an integral component of family life, the community and the culture. Furthermore, her depiction of new archetypes which empower each of us as health-wise individuals is essential to counter the concentration of power in health professions and to regain a sense of the meaning of our roles in the universe.

The focus of medicine must be on health. We will, assuredly, always be in need of health and disease-care services. However, what is currently being demanded is the means to put responsibility into the hands of each person's community. This is illustrated by the scientific imperative and an eco-spiritual imperative. Susun pointed towards the latter. What was so exciting for me, as I read her article, is that I have heard the same message through a study of science. Susun describes the imbalance of science in medicine. I would suggest it is the technological focus of science-based health care which is the perversion. There remains, in either case, a void if we view medicine as the only source of health.

The promises of science have not disappointed us. And science should remain an integral part of all health care,



including chronic and psycho-social illness. What we have learned from science, if we would listen, is that health must be a participatory process. It tells us that we can no longer allow health professionals to take responsibility for our health any more than we can expect school teachers to care for all of the educational needs of our children. It tells us that health is inseparable from our socio-economic environment, our lifestyle, attitudes and behaviour. Further, it suggests that community and, I believe, a sense of meaning are essential components of health. A shift must occur in our thinking from health as medical to health as spiritual, health as meaningful engagement, health as adequate shelter and so on.

So what are the obstacles? Both an unresponsive medical system and our reliance on an inadequate medical system and the belief that it can or will care for our total health. While the promises of science have been profound, technology has become the focus of the biomedical model. Technology is obviously not the answer, for it only deals with what is measurable on an objective level. What is apparent from science is that we each must take responsibility for our own health. We only need listen.

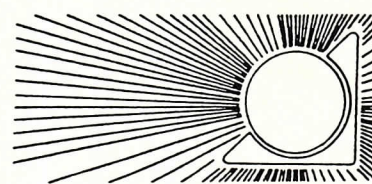
The eco-spiritual imperative of health can be illustrated through the work of Thomas Berry. He describes the need for a transformation of the human species in the context of all life forms and the planet earth. A spirituality based on profound diversity, interdependence, and a common origin of all of life. Each aspect of our own health is essentially a reflection of the health of the earth. What is necessary for the preservation of the earth is directly and indirectly necessary for the health and preservation of each individual on this planet.

Francis Moore Lappé has demonstrated the interconnectedness of what we eat and the effects on the planet and other peoples. Abuse of resources, including soil erosion, destruction of rain forests, exportation of foods from lands of starvation can all be correlated with a meat-based and non-seasonal

diet. When meat is eaten in excess, as in North America, it is associated with cardiovascular disease, colon cancer, increased cost and loss of weight control. Food, which on average travels 1300 miles per item, contributes to overuse of petroleum and diminishes our connections to the earth as the primary source of sustenance.

The overuse and inability to "dispose" of chemicals, petroleum and hazardous waste is affecting the health of people in all parts of the world. Epidemics of death are associated with smog in London and pesticide use in the southern hemisphere, to name just two. Clearly, a new relationship to the earth is essential for the health of each one of us. Furthermore, a new relationship to the earth, and rituals to rehearse that relationship, will be a fundamental prerequisite to shifting our images of health.

continued on page 43



THE CENTRE FOR FOCUSING

Affiliated with
The Focusing
Institute of Chicago

Offering classes,
workshops, training and
psychotherapy based on the
work of Dr. Eugene Gendlin,
University of Chicago

For information:
Call Mary Armstrong
(416) 921-9401

Suite 910
40 St. Clair Ave. W.
Toronto M4V 1M2

MARCH 23, 7-10 PM
MARCH 24, 9 - 5 PM

IMAGINAL EDUCATION

A LEARNING LAB IN MAXIMIZING HUMAN PERFORMANCE.
BASED ON 40 YEARS OF PRACTICAL RESEARCH
IN RELEASING POSITIVE IMAGES OF SELF-WORTH.

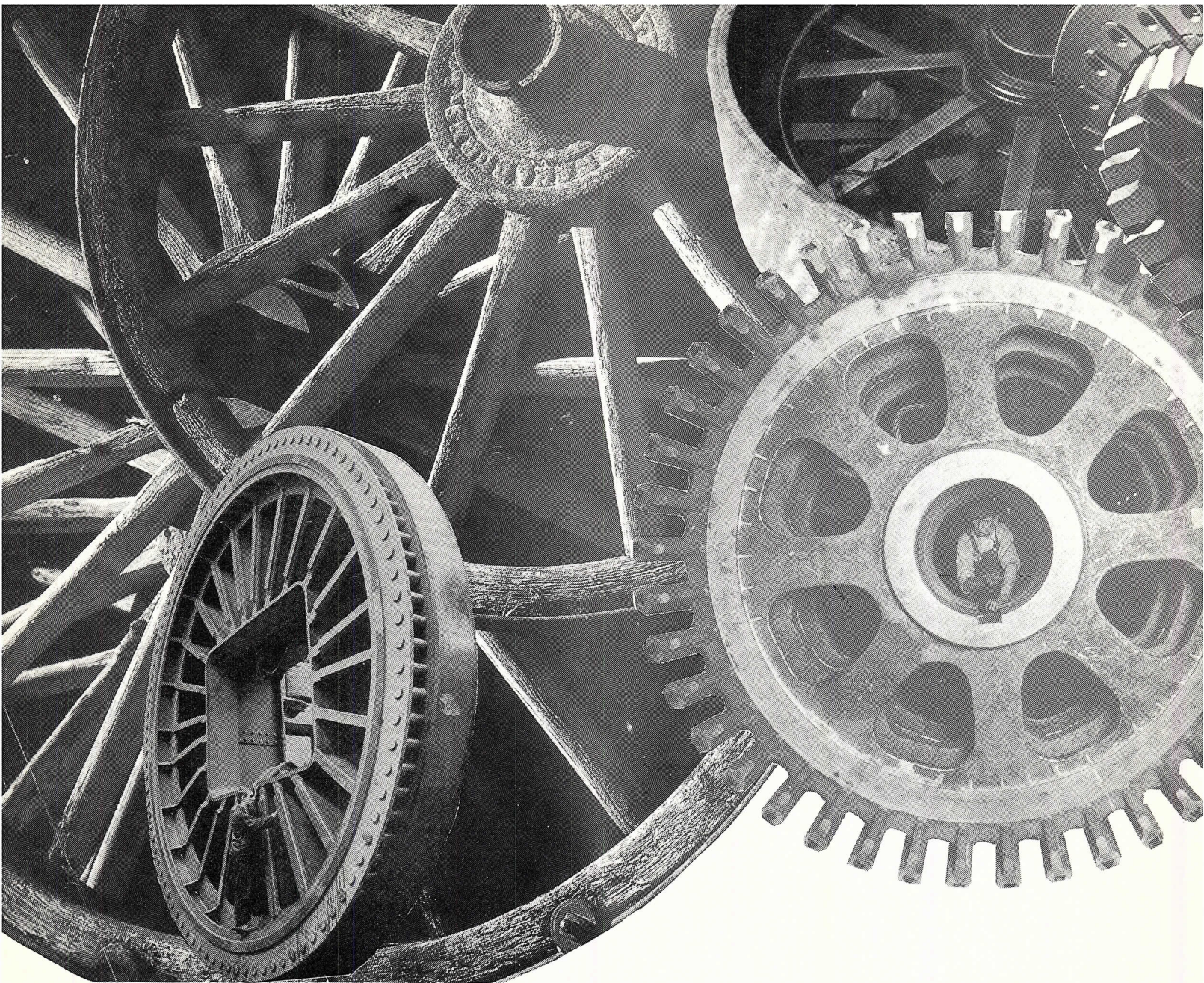
- Enjoy discovering your own learning patterns
- Learn diverse methods and approaches to maximize your own performance
- Experiment in a "safe" environment
- Experience ways of honouring and releasing the unique gifts of others
- Create your own learning strategies



Laboratory guide Jeanette Stanfield, MA, is an educational consultant with ICA Canada specializing in leadership development programmes which occasion creative, participatory learning experiences for individuals and groups. She has designed curriculum, trained faculty teams, and taught people of all ages in multi-cultural situations in Australia, India, USA, Mexico and Canada for the last 20 years.

Call Jeanette at
ICA Canada
577 Kingston Rd.
Toronto M4E 1R3
691-2316 or 698-3930

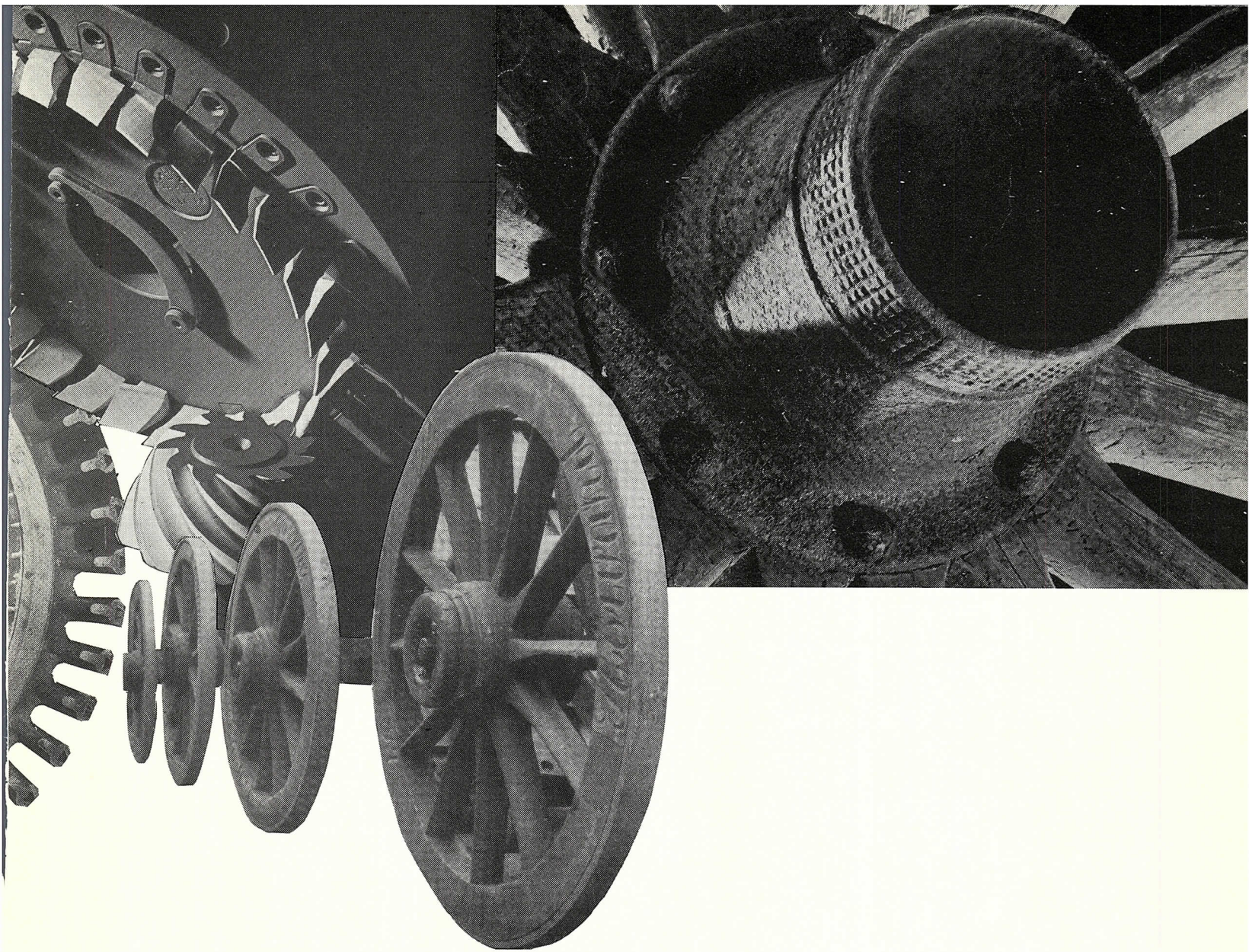
REGISTRATION - \$90
Before March 18 - \$80
Discounts for students, seniors and ICA members.



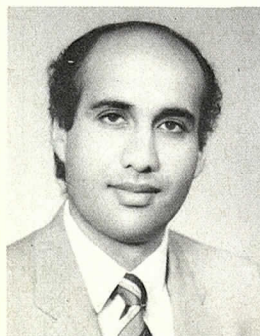
Cycles of Power

SOHAIL INAYATULLAH

*It was the cycle that reminded the great that one day they would fall,
and it reminded the impoverished that they would one day rise—
everyone knew they would have their turn.*



I left work early last Friday, largely to go home and *watch* an amazing event. No, it was not star American basketball player Michael Jordan soaring through the sky; rather I went home to watch the Chinese



This is a version of a presentation to the Pacific Telecommunications Council Mid-Year Seminar, "Rural and Remote Communications: A Pacific Island Focus" in Oahu, Hawaii, May 24, 1989. Sohail Inayatullah resides in Hawaii and recently completed his doctorate in Political Science. He is also a researcher in forecasting, planning and policy analysis at the Hawaii Judiciary. His address is 3059 Maigret Street, Honolulu, HI 96816, USA. He can be reached there or on assorted Honolulu basketball courts.

revolution on TV. I was suddenly made part of this awesome event...this age of video had now included me in judging the goodness or the rightness of the events. My eyes could then decide whether the official words of the Chinese government or the American government were true; I could judge for myself. As the Chinese bureaucrats tried to force Cable News Network (CNN) to leave, I again could decide who was correct. Was Chinese national territory and culture being violated by this foreign presence or did CNN have a larger global right to provide information?

In the end, CNN avoided the philosophical issue and settled for the bureaucratic discourse. They agreed to pull the plug only when a letter signed by the Chinese government was given to them. The Chinese were, of course, puzzled by this. The Beijing official tried to explain to the newperson that these were obviously extraordinary times:



The first chapter of human existence was far from noble. There was little to differentiate human life from that of other primates.



The prehistoric humans faced a hostile environment. Predatory animals, inclement weather, and the search for food made their lives a continuous struggle.



After many millenium of struggle for existence, a new type of mentality arose. Some of the primitive humans ceased to fearfully submit to matter.



Those who became brave and strong due to their ever-struggling character are called ksatriyas.



As the ksatriyan monarchs built up their empires, they had to become increasingly dependent on people of

intellect to assist and advise them. This class of intellectually endowed people became known as the vipras.



But the viprian era was rarely a story of benevolency and true spirituality, for very few vipras were so noble as to cultivate their minds on higher planes. Most used their mental abilities to fulfill their sensual passions.



The viprian administrators introduced a more orderly social system, and often saved the mass from the arbitrary high-handedness and slavery which they had been subjected to under ksatriyan rule.

THE VAESHYAN ERA



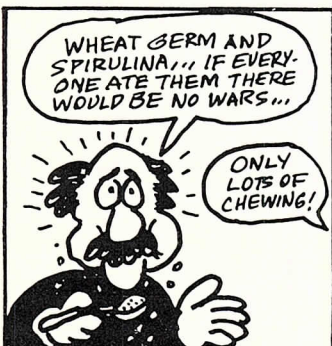
Due to the vipras increasing need for commodities, the merchant class gained ever greater status. This situation marked the twilight of the viprian era — the stage was set for another great change in humanity's social evolution.



When the vaeshya's money-minded outlook becomes predominant in society, the social value of the individual is reckoned in monetary terms. The social status one is able to command depends chiefly upon one's financial worth. ... money buys respect.



The vaeshyan era also gave rise to the modern expression of nationalism. Behind the patriotic rhetoric of vaeshyan nationalism lay a self-serving geo-economic motivation to grab control of strategic access to resources, and to protect and expand markets.



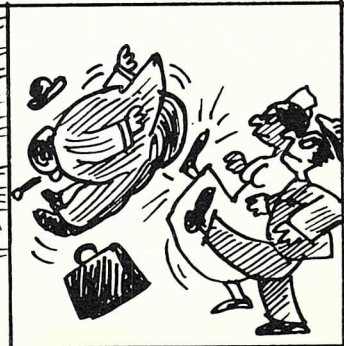
To overthrow the vaeshyan dominance requires the use of force in great measure. This intense struggle can be conducted without much bloodshed, but only if the revolutionaries are primarily from the intellectual class.



If the warrior-minded revolutionaries (ksatriyan viksubdha shudras) dominate, then the conflict is bound to be bloody.



History has shown that one class inevitably follows another into a position of dominance in the society.



This rotation of the social cycle is a law of nature; none can check its advance.

why the evocation of official stationery? But with CNN unwilling to evoke rights, all that was left for them to buy time was procedure, due process, and when the letter—written in Chinese—was produced, the live revolution was over. The basketball game, too, was over, and there appeared to be no revolutions in the offing: Aquino was already stable, and Marcos appeared to not want to die Friday evening; Zia had died last year and Noriega had his own timeline. So I turned the age of video off, walked onto the street and pondered the incredibility of it all.

The Ancients: All Things Rise and Fall

Sau-Ma Chien, ancient Chinese historian, had written of—without access to live real-time revolutions—how new dynasties are born from the actions of the sage-king, and how they rise in virtue, but eventually, over time, there comes squandering, laziness and pride, and then the tyrants step in, virtue is gone and the dynasty ends. This cycle is repeated over and over. The Tao is present; it then disappears. In virtue all gain; in decline all lose. Ibn Khaldun, the 13th century founder of sociology and modern history, too outlined this cyclical view of history. But to him it was not the rise and fall of virtue, it was the rise and fall of *asabiyya* or unity. He studied the Bedouins and saw that their success was a result of their solidarity; a closeness derived from their struggle against the elements. In the desert, they had a remarkable level of communication among themselves and a low degree of noise, of disunity. But over four generations, unity disappeared and people's minds turned to wealth and to expectations without hard work. Each succeeding rulership did not have to work for leadership—it was routinized. Thus, the empire fell and *asabiyya* passed on to some other group, usually someone from the desert who still had unity and a collective vision of the future; he would then ride on a camel into power.

For these two historians and others like Indian philosopher P.R. Sarkar—whom I will come to—all things rise and fall. Leaders come into power, they exaggerate their power and in this exaggeration there is exploitation. As Sarkar would say, power always centralizes to some group on the wheel: it goes to the warriors, to the intellectuals and to the acquirers. And, of course, in this cycle there is the group who causes revolutions but rarely gets to enjoy them—the people, the students, the workers, the women, the groups who do the work. They bring about a new world, but power quickly centralizes to other groups and, although each new era brings about increased rights for the previously right-

less, power quickly congeals and the cycle of power continues. The wheel is eternal. From this perspective of macro-history, even if the Chinese students succeed, there is a larger deeper structure which will re-emerge. It is the cycle. The ancients noticed this cycle everywhere: in nature, in our breathing, in the moon; it was this cycle that led women to create mathematics (mother-wisdom according to writer Barbara Walker in *The Crone*); it was this cycle that reminded the great that one day they would fall, and it reminded the impoverished that they would one day rise—everyone knew they would have their turn. It is this cycle that gives hope to the third world, to the Pacific Islanders, to women and to the environment itself—to Gaia. And to use another sports metaphor, mother earth always has the last bat. Nature always wins. This is then the world of the rise and fall. Here, there is no linear progress; rather there are fits and starts, moments of glory and episodes of betrayal.

And as I walked outside along the sea and looked above at the near full moon of May, the self-evident truth of the cycle seemed utterly clear. For when Michael Jordan rises, he falls. When great teams win, eventually they lose. People are born, and then they die. The cycle speaks to that which is irreversible; that which is ancient. It is the story of creation, the story of who we are.

The Enlightenment Challenges the Wheel

But all stories are challenged, and the European Enlightenment was precisely a radical challenge to the ancients. The Enlightenment brought forth reason and made it natural; it brought forth the linear arrow of time and made it a necessity; it brought forth greed and made it divine; and finally it brought forth nature and made it human. This was the end of the cycle; with reason and industrial technology, God and the cycle of nature could forever be vanquished. In their place would emerge the city of heaven on Earth—a city where power was curbed through the written word, where despots could not claim the divine mandate, but instead were forced to exist in a mutual contract with the people. The world was now not god-centred or nature-centred or myth-centred; rather, it was man-centred. In fact, as Michel Foucault brilliantly argues in his *The Order of Things*, humans have existed epistemologically only for a few hundred years—knowledge was ordered differently in feudal and religious eras. “Man” is thus a recent category, and soon, as we enter a postmodern world, whether it be a spiritual recovery of enchantment, or a technological creation of the evernew, “man” will once again disappear to the

*The ups and downs of history,
the rises and falls will then
disappear—so say the
proponents of this
revolution—once basic needs
such as food, health, shelter,
medicine and
education-information are
plentiful and natural,
not for the few, but for all.*

sidelines, and the gods of magic or the robots of the future will become the focus of thought.

Now, when the Enlightenment faltered, when the cry of equality, liberty and fraternity in the British and French revolutions ended the reign only of the clergy and the aristocrats, but not of the bourgeois technocrats, there came another challenge—that of Marxism; but it, too, continued the project of rationalism; after all, historically speaking, liberalism and Marxism are minor deviations from each other: they both believe in empiricism, materialism, prediction, domination and separation from nature, and technological progress. Marx, however, saw the cycle, but believed that if ownership could pass to the people, then new technological developments would not create contradictions, but, rather, would generate greater levels of wealth. The wheel of history would end and the heaven promised by the people of the book—the Jews, Muslims and Christians—would descend. The secret of knowledge would be forever gained.

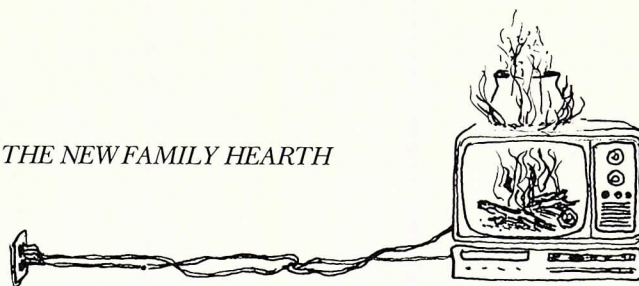
But we all know where that project ended. Power centralized, new wealth went to the Party and instead of the priests of religion, it was the ideologues of the Party who watched over the brain-death of creativity. Just as the priests took away all spiritual insight, the partycrats took away all individual initiative. The grid of partocracy succeeded, but at a cost that led to its own demise. The cycle of history was not so easily defeated.

Then came the liberals. The liberals put something else at centre stage that could once and for all solve the problem of poverty: this was technology. Tools removed us from the monkey and they would provide the next jump in human history, one where the myths of the past, the myths of scarcity, of the rise and fall, of the stranglehold of irreplaceable, nonrenewable commodities such as oil, would keep us from realizing the good society that was possible.

New Technologies Challenge the Wheel

Now from the liberal view, there is a new revolution that will climax the project begun a few hundred years ago. For this revolution has as its base something that when used becomes better and when shared increases. It promises to bridge the distances between individuals, cultures and nations. It promises to join the isolated into a community and to take the best from the historical and the modern world to create a global village and an electronic cottage. This world will have highways but not polluted ones; rather they will be of light; instead of seaports or airports there will be teleports. We will have resolved the historical contradictions of the urban and the rural, of self and community, of worker and manager. These contradictions will be resolved not by the Pacific Shift, not in the Japanese method of miniaturizing nature (as in the Bonsai tree) and including it in the city; not by making meditation a corporate activity, or giving lifetime employment; it will be resolved by creating a post-scarcity society. The ups and downs of history, the rises and falls will then disappear—so say the proponents of this revolution—once basic needs such as food, health,

THE NEW FAMILY HEARTH



While visiting my home village in Pakistan a few years back, I saw an amazing television show. A village family found their fortunes changed by the addition of TV and a VCR from a brother who had made it as an engineer in Saudi Arabia. These new technologies attracted more and more people to the house of the family. Every day, all the neighbours would gather to watch. And, of course, the host family would have to provide food and drinks. The father would complain that he missed the old peaceful days, but others in the family loved their new centrality. One night the TV/VCR was stolen. The man saw it happening but kept his eyes closed. His nemesis and the villagers' prized possession was gone. The police quickly captured the thieves. But the man would not admit that the new technology was his, for his meal was now prepared on time, his house was quieter; he had never liked his relatives, anyway. Finally the chief of police begged the man to reclaim the TV and VCR because now he, the chief of police, no longer had peace in his own household. Reluctantly the man agreed. Now he knew his family would stay home and make hell for him, and his wife would refuse to cook for him. The technology was back in the man's house and all was normal again. All was natural again.

In this story there are numerous codes: the extended family finds unity not through the fireplace, but through the electric; the search for individuality and community, all are there, but the key is in the nature of the normal. For suddenly these new technologies have become the natural: it is not the flicker of wood that evokes images of the mystical, but the flicker of the screen that leads us into other worlds. In my parents' village which became wired for electricity in the early '70s and still has no toilets, they have these new video technologies. Soon they will have satellite dishes and access to more information in a few years than in the last hundred thousand or so, it seems. And even while the streets are still made of mud, they have access to texts and images from everywhere and everytime.

—S. Inayatullah

shelter, medicine and education-information are plentiful and natural, not for the few, but for all.

Through these new technologies, poor countries will be able to jump past the industrial era and quickly and painlessly enter the Age of Video. Villagers won't need to go to cities, because the Mango (the Pakistani clone of the Apple computer) will allow them to stay at home and work from there. Families will remain united and the rumour

that in the big city streets are made of gold will forever be gone from history. Population will stay evenly distributed, and, with increased wealth, population rates will continue to decline. Businesses will no longer be site-specific; they will be able to move here and there, and even labour will be free to move from region to region, and both business and labour will be able to move through history, from one culture to another, then and now, for the cycle of time will have been vanquished.

And to those critics who argue that these new technologies are prohibitively expensive comes the reply: can anyone not afford to invest in them? Moreover, perhaps it is too late anyway. Among other technologies, the VCR is already a global phenomenon. Within minutes of a release of any movie, pirated copies are available throughout the world. In Pakistan, for example, any movie from any country is available. And those who try and remove this new technology from the home are quickly rebuked (see sidebar).

Thus, these new information technologies, according to many, do not have the contradictions of previous industrial technologies, for they allow one to live at an ancient stone-age level. They do not open and close, nor expand and limit at the same time; rather they allow the past, present and future, real and unreal, to exist simultaneously. Thus, what the best minds of Europe failed to do in the Enlightenment, what the Marxists failed to do in this century, is about to be accomplished by the technological revolutions—the cycle is about to end.

The Response: End of an Era

But there remains a fear among us all. What if we have gone too far? What if the new technologies are not creating a new world, but simply reproducing old inequalities? What if there are limits? What if there really is a natural state of things that we humans in our desire for control and power are upsetting? Have we gone too far? The myth of the cycle thus lurks underneath all who claim to have defied the laws of nature. In this fear, what lies ahead is a catastrophic depression.

This depression will result in the end of the era of liberalism and capitalism (the Communist vision having already ended); it will be the reclaiming of earth; it will be the conclusion of greed; the revenge of Kali or Pele—Mother Earth as destroyer. Those individuals and nations who are linked with the present whether intellectually, materially or spiritually will be devastated by the massive depression. Those islands that depend on tourism or on economic aid from the Core Powers will see their existence ravaged. Those places that remain self-reliant, that still have traditional

ohana (extended family) structures will survive; that is, the high will fall and those that have bought into the liberal/capitalist or technological worldview will pay for it. The dream of the last few hundred years of progress will vanish before their eyes as the Tokyo, New York and London markets begin their slide. We gave ourselves a warning in 1987 but did not listen. There will be many who will have their life meanings decimated such that they will be caught between a future that has disappeared and a past that no longer exists.

But how can that happen? Everything seems to be going so well—even the feared recession might be merely a soft landing. There is more wealth than ever before; peace and democracy are breaking out everywhere. Six hundred years ago, Ibn Khaldun said it best: “At the end of an era or dynasty, there often appears a show of power that gives the impression that the senility of the era has been made to disappear. It lights up brilliantly just before it is extinguished, like a burning wick the flame of which leaps up phenomenally a moment before it goes out, giving the impression it is just starting to burn, when in fact it is going out.”¹ The 1990s will bring in an end of an era, but it will be a difficult end; capitalism has not survived five hundred years by accident. It will take the collapse of the speculative bubble that has fuelled the markets; it will take the realization that the debt game is really a pyramid scheme, and it will take, say, a minor earthquake in Tokyo, a flood here, a sea-level rise elsewhere, a nuclear explosion or two, and soon the project will be over. And within moments the rational world of liberalism and Marxism will have met its end.

The Movements and the Counter Project

But there are others who have been described by the Enlightenment project as people outside of history and thus outside of the future, who view things quite differently.

They know they have been in a depression for centuries; they have lived without a self, without a home. These were the people in the colonies who provided the labour, these were the regions from which the raw materials emerged. These were the people who lived and rejoiced in the cycle. And it was only brutal force and the promise of joining the world of progress that convinced them to join forces with the liberals and the Marxists. But this joining did not make things better for them. Each time the flame of power passed—from Riverine to Mediterranean to Atlantic and now to the Pacific Rim, they were left behind, for the system of expansionist power always needs something and someone to be the resource, to be the difference, the inequality, from which wealth can emerge.

continued on page 45

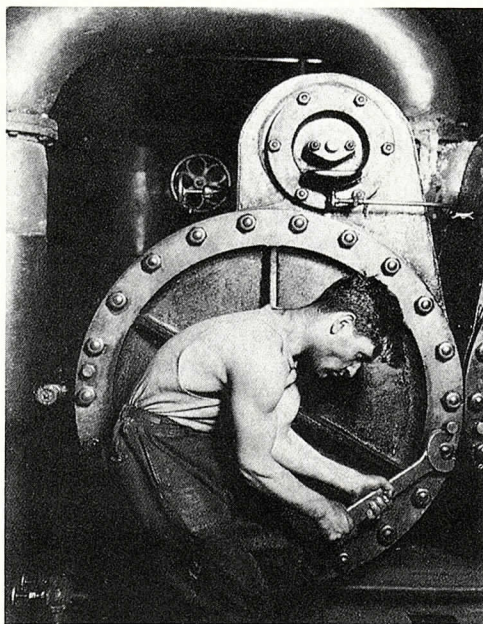
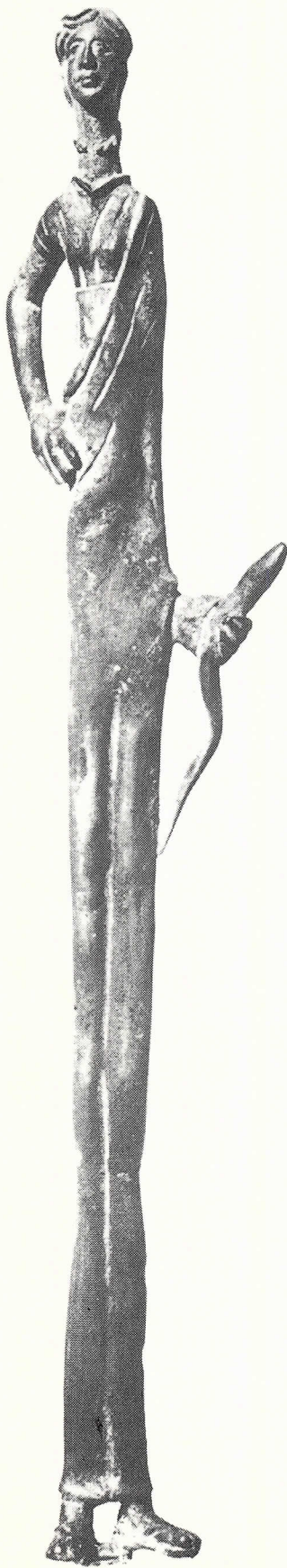


Photo by Lewis Hine, 1920. The Metropolitan Museum of Art.



The Voices

FEMINIST

*In the hierarchical sense the prototype is male. But
and that is why we call it a women's*

URSULA FRANKLIN

Solutions to some of the problems of peace, justice and the ecology, I believe, will come through the influence and thoughts of women. The historical experience of women has given them a different approach to many things. Feminism, in practice and in scholarship, focuses on what these approaches are and how they might differ from the customary power type of approach that our hierarchical society provides. Women's approaches are more often non-hierarchical and cooperative.

In all problem solving there are essentially two strategies. One is the strategy of maximizing gain and the other is the strategy of minimizing disaster. The world today is far more in need of minimizing disaster because today's problems have come largely out of the strategy of maximizing gain.

Women have a very much greater experience and a better perception in the strategy of minimizing disaster, which is essentially the strategy of the powerless. Leadership, especially

among women, comes from performance. They don't set out and say "I want to be a leader" and read books on leadership or take training the way you train a dog. Leadership is a quality that is very largely in the eyes of others and leadership among women comes from competence, compassion and just plain knowledge and understanding.

Q: How do groups develop direction?

If a group is trying to find its direction as a cooperative effort then there are often people who at particular times can take a larger share of the



Male and Female Figures. Etruscan, c. 2nd century B.C.

of Women

LEADERSHIP

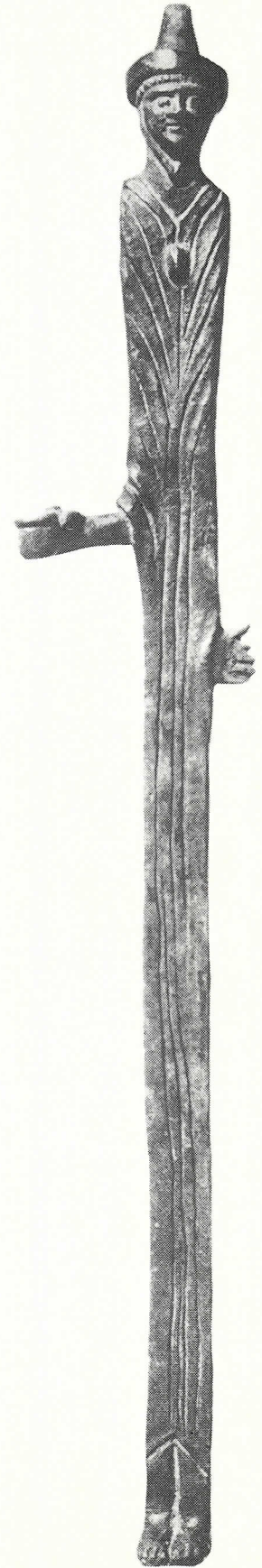
in the horizontal structure the prototype is female structure and a women's culture.

total responsibility. Leadership is all about taking on a larger share of a task often for a limited time. Somebody else will then come along who can take the task on. Or the task may change in character because the group achieved something and other expertise and experience is needed. Yet leadership, unfortunately, can also imply that when there is a leader, there are followers. And there are people who may want to be leaders because of the available followers.

In order to make change happen many people ask, "What is the most

important thing to do?" or say, "We must now do this or that" or "What is the priority?" I have long come to the conclusion that one can not make social change happen. Social change does not come from on high like an avalanche down from a mountain. Social change comes when seeds of new values and practices can grow in well-prepared soil. Any movement of citizen action has to prepare the political soil and raise questions. It has to go below the surface and ask "What is going on here?" in order to prepare the ground and make it receptive for the

Professor Ursula Franklin is a Quaker and has worked on peace and international understanding for many years. She was the first woman to be appointed university professor at the University of Toronto where she has taught in the Faculty of Engineering for the last twenty years. She has a PhD in Applied Physics, ten Honourary Degrees, including two LL.Ds, and has been a member of the Science Council of Canada and the National Research Council. She is an Officer of the Order of Canada, a member of the Royal Society and was a director for the national board of Voice of Women of which she has been a member for more than twenty-five years. She has served on many public bodies including some relating to the social responsibility of scientists. She delivered the 1989 Massey Lecture on the Real World of Technology and has contributed to the Canadian Broadcasting Corporation's program, "Ideas," several times. One of her recent published papers is "Will Women Change Technology or Will Technology Change Women?" This article is adapted from an interview held with Professor Franklin in December 1989 related to a series of questions on women and leadership.



*Women's
approaches are
essentially
non-hierarchical
and cooperative,
and they look at
and define
problems
differently.*



from Inside Las Vegas by Mario Puzo, Grosset & Dunlop, 1976.

growth of other visions and other ideas. Preparing the ground and making it receptive is what earthworms do. Every gardener will tell you that no soil is going to be useful and fertile if it does not include earthworms. It is the activity of the earth worm that produces the conditions for change.

This process is particularly apparent in situations where people do not have much overt power. You can easily see it now in eastern Europe where it was quiet for a long time. But people were working together, questioning, coming to conclusions for a long time. This process produced a social change and showed that the old system had no apparent roots.

Many people have responded well

to my earthworm image of social change recognizing that earth worming represents a constructive and unselfish activity. Human earthworms have faith in the growth of ideas. People also understand that growth cannot be commandeered but it can be encouraged, just as it can be discouraged. They see that there is much more than will power or any other power in a true process of growth.

It is possible for men to use women's perspectives, but it takes a bit of learning. One of the learning processes is to step back and to let things develop. Men in a group often want to be leaders immediately and tell everybody else what to do. They

tend to pontificate. One part of the learning process is to just say, "Sit, listen and learn to listen." I see no reason why a listening style is not equally open to men. But in a mixed group an adaptation period is necessary. The hierarchical practice is very much imprinted in people who see their own future as leading somebody or being a boss somewhere; even if it is only bossing two other dog catchers.

Here is an example of change in focus and style within a group. I used to be quite involved with a ratepayer's association in local planning issues. That was during a time when citizens were mainly reactive. Ratepayers usually responded to what planning departments handed down to them.

Meetings took place Sunday mornings in the homes of various people and there were at least as many women present as men. In this particular case there was a question of where road widening should be done and where stop and crossing signs should be placed to help the children get to school safely. The traffic department and the police supplied their plan along with maps showing which routes the children use to get to school. There were a number of people in the group who, after looking at the maps said, "I doubt this." The decision was eventually made to ask the kids to draw in how they actually got to and from school. They could get help from their teachers or if they were a little bit older they could draw it in themselves. When the maps arrived it became quite clear that the kids didn't take the path the traffic department and police thought they took. There then was a different factual base. At that point the group said, "Let's do our own planning suggestions. And while we are at it, let's think about some other issues and not simply react and respond to what is handed down to us." I remember very clearly that looking at those children's maps precipitated the turning point of

giving the group a real direction rather than being just the reluctant sounding board for somebody else.

For such development to occur, there has to be a sense of equality among the participants. This is not always easy to achieve. The notion of equality is not natural for people who from all their historical experience always have been either above or below somebody else. This is why I think there is so little friendship among men. I live in the male profession of engineering and I'm always stunned at the lack of friendship among my colleagues. Whenever you get a bunch of women, at whatever level or economic state, there is friendship among them. There are now women in quite senior positions in education, whether they are school principals or senior administrators, who are not only colleagues but friends. I have seen men, however, who have worked with each other over a life time and when one became ill, the others were little aware of their colleague's private life or his worries. Today men are a little less guarded, but there is still a lot of difference between the relations of man with man compared to woman with woman. Perhaps men cannot see themselves as

equal to others. They are always a little bit above or a little bit below and there seems little primary sense of equality, at least among the men that I see and work with. Men do not seem to have that women's sense of having a great deal in common with each other.

Q: Does what you say really apply to all women?

I always speak of women in the same generic sense in which in earlier times the word "man" was used. Women used to protest the ascent of "man" and the museum of "man-kind." People would respond with "Tut, tut! Don't be silly. Of course we mean women too." But the prototype was definitely male. I use the word "women" and "men" generically to describe the two different ways in a society to organize tasks. There is the hierarchical way that has come to us primarily through the ranks and structures of the church and the military. Then there is a non-hierarchical, horizontal way that has primarily come to us through families, and through cooperative endeavours. The non-hierarchical experience is far more a women's experience. That does not mean that there aren't women like Margaret Thatcher who work as men in skirts and who fit well in the hierarchical structure: just as there are men who find it interesting and comfortable to work in a cooperative horizontal manner. But in the horizontal structure the prototype is female and that is why we call it a women's structure and a women's culture. In the hierarchical system the prototype is male and a good number of biological women find themselves quite comfortably working in the male mode. When I speak in a general context about women doing something, it is not to be taken as meaning women exclusively, but it does mean that the archetype is female.❖

Who is that man?

My two grandchildren and another small child were being noisy so I said "Ooh, look, there's a golden man on top of the Parliament Buildings." So these three little heads stepped out and looked up. I said "I wonder who he is?" My grade 3 grandson said, "Reagan, I guess." and I said "Reagan!" There was another long silence and then my grade 1 granddaughter said, "Well, I think it must be God." Leadership? I mean these are the voices of children. Is it Reagan or God?

From a recent Edges interview with members of Voice Of Women, a network of women across Canada working for peace and justice, disarmament and development.

*The leader calls all to remember—dare to be!
And in that foolish daring who knows what might happen?*

Leaders as Changemasters

JUDITH MAGANN

Only recently did I have an urge to hike straight up a mountain, not following any path, and it was only because my friend was the tenacious type. She kept saying, "Any time now the path will be coming into view. Just you see!" The higher we went and the harder it got, I

kept thinking, "Just don't look down, keep climbing." Afraid of heights since childhood, here I was following my friend, trusting she must know where the path was. Sitting on big boulders far up on the side of the mountain, unable to go any further up, I tried to remember how solid rock feels and how we weren't

really lost—we could just go back down the way we came. Right?

We began our descent and I recalled another time years before that I had wandered from a mountain path alone and panicked at how steep it was. In my fearful alone state I had pretended to be a mountain goat, agile and sure-footed, confident in my element. It seemed to work this time too! As my legs shook and wobbled, halfway down we encountered a fellow climber with ropes and official hiking boots who was amazed at our naiveté in not following a path. "I have hiked this," said he, "several times in the past and it was a very difficult climb. It could be dangerous." My friend whispered to him, "Don't say that, she's afraid of heights!" But I heard it, all the

same. Pointing us in a safe direction, he wished us well. Wet, dirty, tired—and having survived several times when I just knew I would tumble down the mountain and crash, we finally found ourselves on the road back to a warm fire and bath!

This story is very *a propos* of my experience in new leadership in an experiment that has been transforming a small business, a photo lab with 67 employees, into an authentic business community of responsible "leaders." My opportunity to become the team manager at a photo lab opened up when, under the old management, nothing was working very well anymore. The markets were shifting, the customers were demanding, and the employees had changed. Resentments and



Judith Magann, a former photographer and gallery owner in Taos, New Mexico, has spent the last nine years in Denver, Colorado, working in the fields of human resource and general management for one of the largest commercial custom photography labs in the United States. This article was originally submitted as a monograph to the Think Tank on Whole Systems Transition (New York). Published with the permission of the author.



disagreements began to arise between the owner and the manager over what should be done and what directions should be taken. There was an attempt to be open with employees but the undertone of mistrust and coverups became more and more frequent. Some past events were discovered that made the owner question the manager's motives.

Some employees later named August 17, 1987 as our company's "Liberation Day." All the employees knew something had happened, but did not know why. In what seemed like a split second the superstructure of paternal authority just collapsed. Suddenly there was something new in the air, a fresh aroma. A seemingly unqualified person had risen up in

somewhat foolish ignorance and said, "Yes." And out of that mouth, (which I afterwards recognized as my own), came talk of team management and team leaders working in cooperation with all the

employees to create new structures for the lab.

We would refocus the company to service the customers' needs and encourage the employees to take full responsibility for their jobs

and their company. This was the chance to take the many different ideas and actions I had been implementing in small pockets of the labs as the Manager of Human Resources and expand them

to the entire Denver lab. The first all-lab meeting was held immediately after this change in management. The owner set a context for our new directions, dispelling rumours that the lab was being sold or that we were experiencing grave financial difficulties. He said that now was the opportunity to follow our destiny and be one of the greatest companies to work for. It was time to begin!

But how does one begin such a task?

The first instinct I have when I'm not sure of what to do is to go find out what to do from those who know. Several sources proved quite helpful to bring me up to date with the latest management and financial planning techniques. The U.S. Small Business Administration had material on creating a Business Plan which seemed like a great place to start. Just dealing with the Denver lab wouldn't be adequate—all the labs needed a common and comprehensive vision. The more I read the more I craved to know. I became like an absorbent sponge. My friends



Photo-retoucher Carrie Padilla uses dyes to enhance the colours in a transparency. She started out as a delivery driver and took advantage of opportunities for advancement and training on the job.

began to ask why was I taking this job so seriously. Was I becoming a workaholic? How could I tell them: I was finding out how much I didn't know about running a company. What if people found out that I was a fake! At work I was the confident leader, but behind the scenes I was scrambling to find answers to all my questions. It was a great relief when the first lab-wide Strategic Planning

Retreat produced a business plan. The lab managers consented on the missional statement and the directions we would take in the areas of service, marketing, financial budgeting, employee relations and management style.

While preparing to lead the planning retreat, I remembered a short film that I had seen in a science museum. *The Power of Ten* showed a couple having a picnic and what happened to them as a square was multiplied around them by powers of ten all the way into outer space. Then it reversed its constant distance-squared journey into space and returned to the man's hand and performed a similar journey into the inner cellular space of the hand right down to the carbon atom. I, too, felt as if I had been taken hostage on a galactic space probe. I was focusing on global markets, businesses in America, international photo lab businesses, photo lab businesses in America, in Denver, my photo lab. What kind of a busi-

ness were we in and why? Space probes have a tendency to question your perspective and shift your reference points. Carl Sagan has written of the Voyager trek, "We have not found yet in outer space even a trace of life. Voyager reminds us of the rarity and preciousness of life on Earth and our responsibility to preserve it."

With this new view from the universe, we were seeing new realities that were breaking with our corporate and individual perspectives. We were moving from the short-sighted, shotgun approach to planning to comprehensive and meaningful short- and long-term planning; from secretive and fear-based communications to honest awareness of our patternings and possibilities; from being victims of circumstances to becoming creators of "our" story and our lives.

The unifying vision of our planning retreat was brought back to the employees with great excitement. I planned



*At work I was
the confident leader,
but behind the scenes
I was scrambling
to find answers
to all my questions.*



With over ten years of experience, mural printer Roger Bishop is a one-man operation. Using this vertical enlarger, a huge processor and dryer, he can produce b&w and colour sections of wall mural up to 48"x96".

meetings with the team management, and then the team leaders of the departments. I took employees to lunch or dinner where we talked one-on-one about their feelings and hopes for the lab. We acknowledged how the old views had really affected the company and how the new views might change things. We were weaving a new tapestry. This was a time of questioning and deep listening for me, asking questions that spiralled the employees to interpretive levels and listening for embedded patterns and the reflections of individual employee's real concerns.

These questions I found to be very effective in my conversations with employees: How has the lab changed over the last few years? What do you like about your job? About the lab? How has your job become different over the last few years/months? What's been working and why? If you became a manager what would you change about your job/the lab? Why do you work? For the

first time the environment showed signs of open and nurturing communication. I found that, beneath all the frustrations and desires to make improvements, everyone had a deep yearning to make a difference and discern a deeper purpose in their work. This became the key element in creating the new environment—an environment of continual healthy growth.

A lab-wide meeting followed my conversations with management and individual employees. We needed a context for our unitive vision and direction. What models would hold our stories of restructuring? It was one of those particularly depressing times for me when it seemed I was in the "going one step forward and two steps back" syndrome. It was the same feeling I had when I played in a mud volleyball fundraiser. You would be positioning yourself to jump for the ball but your feet got stuck in the mud. Your hits were slightly off normal timing and had much less power.

Observing my dilemma, an intimate friend surprised me with a gift—a rather unusual gift. Closing my eyes in anticipation, I felt a small soft object fill my hands. The first things I saw when I opened my eyes were the laughing eyes and the subtle smile of a very old Japanese doll lying limp in my hand. I had given up dolls years ago, so rather cynically I asked him the meaning of this. He patiently explained that the nature of this doll was to

give abundance and joy. In the right hand of the doll were rice cakes and in the left hand was an eloquently carved fish, both symbolizing how you have everything you need. I was not to display the doll but rather put it in a drawer covered up. When I needed assurance of abundance and joy, I was to hold the doll and its blessing would be felt immediately. To amuse my friend, I thanked him and tucked the doll safely away. Much to my amazement in the days and weeks that followed, I held that doll often. Its expression gave that immediate blessing my friend had promised. How do you suppose it happened, that instant blessing? My friend has my deepest gratitude for intuiting just what I needed to break through to a deeper level.

I was fortunate to find the main model for restructuring in the recently published book, *Service America: Doing Business in the New Economy*. In fact, I have been discovering that articles and books seek me out! It's been uncanny. For me, models are important, not in and of themselves, but

THE TRIMTAB FACTOR

On airplane wings, and on the keels of racing yachts, trimtabs are small adjustable flaps that assist in balancing and steadying the motion of the craft. The principle of the trimtab also applies to a ship's rudder. In explaining the trimtab factor, Buckminster Fuller used the image of a large oceangoing ship travelling at high speed through the water. The mass and momentum of such a vessel are enormous, and great force is required to turn its rudder and change the ship's direction. In the past, some large ships had, at the trailing edge of the main rudder, another tiny rudder—the trimtab. By exerting a small amount of pressure, one person could easily turn the ship. Thus, the trimtab factor demonstrates how the precise application of a small amount of leverage can produce a powerful effect.

Harold Willens, *The Trimtab Factor*, New York, William Morrow & Co., 1984, p. 27.

so that stories can grow on them like vines on a trellis. What I found most useful was a focus on customer needs instead of profit, marketing or organizational charts of authority.

The metaphor of the "moment of truth" enabled us to become aware of all the various times that we come into contact with a customer and are all given the opportunity to make that experience an unforgettable one. We realized that in such encounters, the customer can either feel that she has been treated with care and concern or has been dealt with as some faceless entity. The customer's experience of us was up to us. We needed to find out what our customer's needs were so we could exceed their expectations.

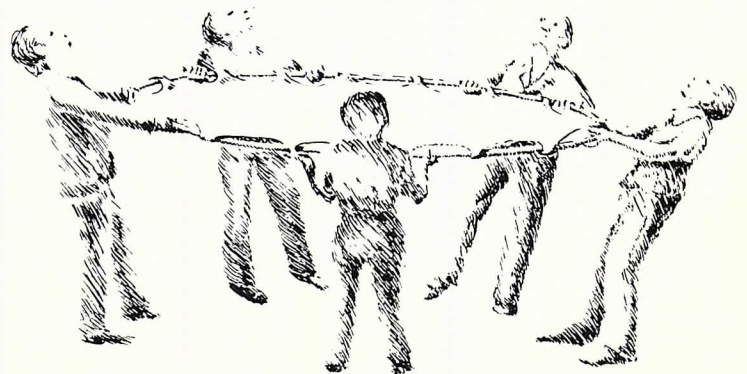
We began asking different questions. How can our collection letters and calls better serve the customer? Do our letters respect the customer with appropriate language and understanding of financial conditions? What are effective and creative methods of enabling customers to be responsible for payment? What proactive approaches would prevent bad creditors from opening an account in the first place? The list of questions expanded. We began experimenting with the many suggestions that all of us made. After trying some, we would modify and adapt them to different situations. In everyone's job description there was a new job evaluation factor: the service dynamic of that position—how closely in contact were you to the customer? The slogan from

Service America, "If you're not serving the customer, you'd better be serving someone who is" became more than a motto. The frontline customer contact people became our ambassadors of goodwill with the customers.

We needed this new focus on the customers to facilitate the new organizational structures that were coming into being. We were moving from the traditional pyramidal structure with its excessive layering and "specialization" to a generalist and participatory approach. Specialization had organized the lab space into cubicles and modules. The module was the first structure to open up when we started our refocusing. Now the modular furniture has changed into open areas and there are no divisional walls, which, for all their practical purposes, closed off effective interrelationships. Teamwork enhanced the cooperative and collaborative efforts. Our skills became used in multiple ways. Everyone's suggestions on innovations were taken as significant. Our combined wisdom multiplied and strengthened our ability to fulfill our customers' needs. It was never sufficient to fix some things and let others go—the infamous bandaid cures. We had to move on all things at once. Doing a thousand little things brought about amazing results.

One of the dangers of hopes, dreams and theoretical models is that we tend to stay in the "clouds" and never ground them in any authentic way in the present moments. The possibility is that all

continued on page 47



Presence of the Elder

JOSEPH SLICKER



Today's society is hardly equipped to provide a significant role for the elder. Instead our image of older people is negative. Most are retired at the age of sixty-five. They are seen as having no productive relationship to society. They have their societies, clubs, travels and now even lobbies. These are tolerated by the rest of society as something in which those whose time has passed may participate. In fact, they are barely tolerated and seen by many as a liability to society. This is especially true in the economic realm. Add to this for many of the aged: loneliness, sickness, insecurity, separation from friends and family, and the fear of total incapacity and becoming a burden to others; and it is not difficult to see that a vibrant role does not seem to be immediately available.

Such a lack of role has not been true in the past. Allen B. Chinen in his article, "Fairy Tales Revisited: Forms of Transcendence in Later Life," describes how many cultures have assigned roles to various age groups, and elders

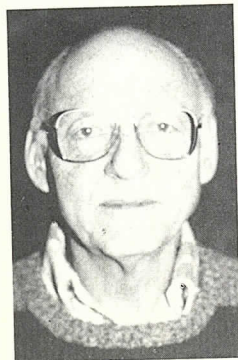
played as key a part in society as others. Usually some form of transcendence is attributed to the second half, or latter part, of life. This association holds across cultures and historical epochs.

Aboriginal societies attribute religious power to elders. In China later life was associated with a process of transcending the mortal realm, and participating in a divine one. In India, the Laws of Manu codify a similar connection. In the last phase the elder went into the forest, a symbol for the inner realm, and there cultivated yogic practices, meditation and austerities in order that the other age groups would be connected with the life force of the energy that flowed through them all.

Western tradition, including both Greek and Judeo-Christian roots, held similar positions for the elderly. Plato held that only mature persons of fifty (old at that time) or more could understand Truth which for him was an eternal realm of Ideas which transcended the material and moral order. In the Jewish tradition, later life was often linked to the Sabbath. It was a time for studying the Torah and grasping deeper wisdom, a better way to love God. Even today's urban secular societies in a shallow fashion, although not realizing the archetypal roots, portray God as an old man with a white beard. In all traditions, old age was a time for approaching the mysteries of God, a time of transcendence, a time of living and transmitting the spiritual life.

These are some reflections from the past about the Elder:

- The old people give you life.
- Elders are a bridgehead to the sacred.
- Elders bring magic into your life.



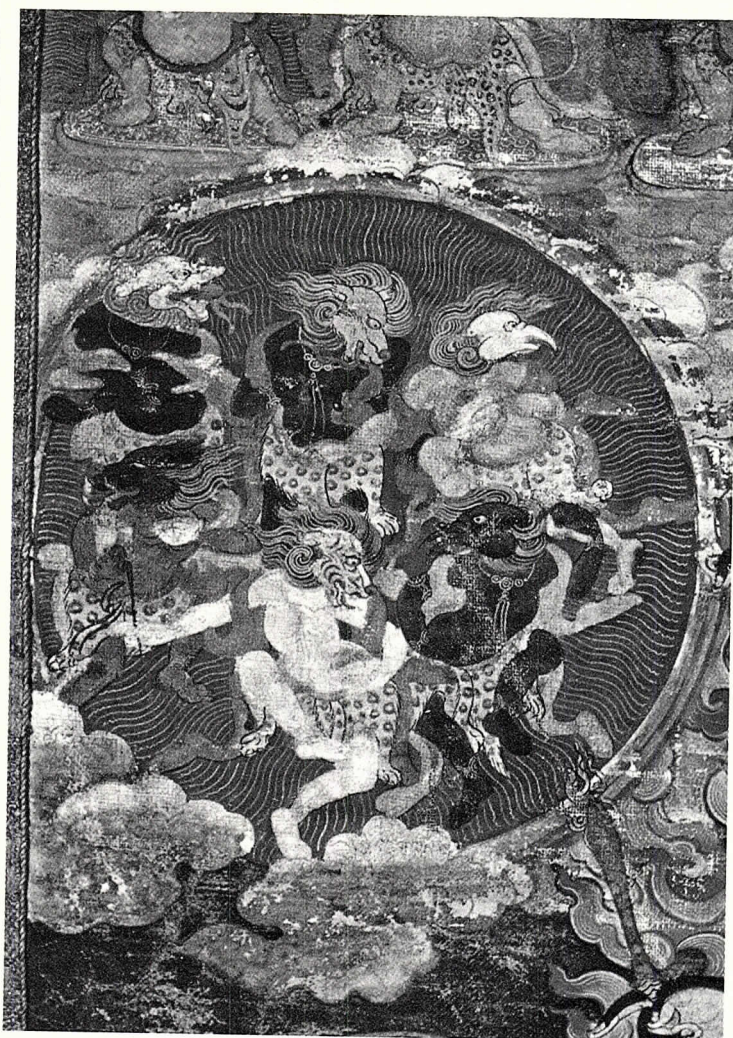
Joseph Slicker served in leadership roles for over thirty years with The Ecumenical Institute and The Institute of Cultural Affairs. As researcher, catalyst, facilitator, guide, he has played key roles in community development work on the West Side of Chicago, and in multiple-village projects primarily in India and in Kenya. He now lives in Dallas, Texas, USA. This article is excerpted from his paper on "The Role of the Elder in Relation to Whole Systems Transition," one of a series of monographs developed for the Think Tank on Whole Systems Transition (New York). Published with the permission of the author.

How can these things be? We can see how the elders in the past carried a storehouse of knowledge in their memory that they transmitted to the younger generation. However, in our modern technological society factual information is available to anyone at any age. There is, of course, a difference between facts and knowledge patterned out of those facts, and finally a huge leap from knowledge to wisdom. However, one function taken away from the elder does not mean the elder's role is defunct. On the contrary, the archetype of the elder is needed today just as much as any time in history, if not more so.

As we have seen from the above remarks, something happens to a person when they become an elder. Life's experiences seem to force the elder into seeing that "not this, not that" is what all life is about. Ordering life into goods and bads, hanging on to ideals, manipulating objects and people, accumulating wealth, getting people to honour you, becoming a great person, creating a dynasty, career or vocation—all these pale, wane and finally disappear as one grows old. One's ego has tried and failed at everything, it seems. Now, instead of preoccupation with things, the manipulation of objects, and the accumulation of possessions, one moves to a more empathic understanding of human nature. Elders tend to become free from the personal ambitions and dreams which occupy youth; they learn how to shift from the pragmatic rationality that dominated middle years and release themselves from social convention.

All of this creates a role shift in one's life.

What role can an elder play today? The following is an attempt to take these insights and focus them into signposts suggesting directions that a new role may take in our time.



The terrifying goddesses with beasts' heads on the thirteenth day of Bardo, that intermediate world between death and reincarnation. Detail of a Bardo-mandala. In the second stage of Bardo, whither the spirit of the dead arrives, if it has not been able to profit from the first stage, the spirit encounters manifold strange figures who become ever more terrifying. Finally the forty "goddesses of terror" appear. They belong to the last phase of this kingdom of the intermediate world and make it clear that the deceased must bear in full the consequences of the laws of his karma.

From Art of the World: Burma, Korea, Tibet by Alexander B. Griswold, Chewon Kim and Peter H. Pott. Published by Holle & Co. Verlag, Baden-Baden, Germany, 1964.

The Sharing of Wisdom

This would include primarily those elders who continue in the same vocation they have been in up to the point of so-called retirement. Traditionally the elder accumulated knowledge needed for civilization. Today raw data or facts are available to everyone and myriad interpretations yield knowledge. The elder, on the other hand, has always been seen as a reservoir of wisdom. Wisdom cannot be replaced with an accumulation of facts or even knowledge. This wisdom is born only from the deep experience of life at its most profound levels. This seems to take place only after years of meticulous presence to life and deep suffering. The elder learns to listen to all perspectives beyond his or her own, be open to all facts and interpretations, and look through all these to the patterns that flow in and out of the weave of life. When these patterns are seen to rise and fall out of the no-pattern, or the void itself, true wisdom is born. This wisdom can then be shared in the domain in which the elder carried out his vocation.

Being a Grandparent to Mother Earth and All Her Children Elders, grandparents, aunts or uncles, have found themselves mediating squabbles between parents and their children, and among the children themselves. They see the perspective of each side. They may even see the humour in the ways both have staged their emotions, recalling their own attached involvements of the past. Now as elders they can stand back and view the "struggle of the opposites."

Perhaps the elder is in a better position than any other age group to see that if we are completely in touch with these dualistic feelings, then the absolute experience of

duality is itself the experience of non-duality. This is seen from a perfectly open and clear point of view in which there is no conflict. One of the gifts of old age is that it partially removes a traditional dualism that many ancients declared was the primal symbol of the Fall from the state of Bliss—the male/female dualism of roles: old women can no longer bear children and old men can no longer earn a living. This may be used as a sign that finally there is no conflict that cannot be dealt with if there is the tremendous encompassing vision of oneness.

Conflict arises because duality is not seen as it is. It is seen only in a biased way. We talk about a dualistic world as confusion. But that confusion is not the complete dualistic world. If life is seen as expanded to include all, or to the whole, (or to turn it around and say non-dual), then all dualism is seen and transcended. However, this transcendence entails a death or a letting go of all boundaries. This awareness is not a luminous mush of undifferentiated jelly, so that the universe melts down into one huge monistic lump of clay. Indeed, the universe exists exactly as we perceive it (where our sensibilities are still non-dual), but not necessarily as we name and divide it into separate things extended in space and time. This “seeing,” before it is divided up, it seems, is what the elder can convey.

Preparing to Die: Preparing to Live One of life’s gifts to the elder is that she or he prepares in various ways to die. In the Tibetan *Book of the Dead* there is a presentation of readings that are made to those who are dying or have just died. It is called the *Bardo Thodol*, “Liberation by Hearing on the After-Death Plane.” *Bar-do* literally means “between two,” that is, between two states. It concerns one’s journey in the after-death state. The readings were originally conceived by the Tibetans to serve as a guide not only for the dying and the dead, but for the living as well. One could refer to the Book as “The Tibetan Book of Birth.” The fundamental principle of birth and death recurs constantly in this life. The insights that come from reading the Tibetan *Book of the Dead* indicates that a space may be created in which the various stages of the journey of life are articulated.

The message of the *Book of the Dead* is clear: if we learn to cope with the deaths and births in our everyday life, then what we usually call death has already been appropriated and has no fear for us; indeed it provides a solace. The more one prepares to die the more one is able to participate in responding to the journey in everyday life, and finally the journey taken up at physical death. However, the activity of the elder in preparing to die then becomes a role that contributes to the preparation of the rest of society for daily living. The preparation to die is at the same time the preparation to live, for birth and death apply to everybody constantly in the present. Anyone of any age, if they listen to that preparation, discovers the deep meaning of living their own life.

Building a Morphogenetic Field of Transcendence The elder’s actions and presence convey to others in some

dimension of awareness the final relationship out of which the elder is living. This can become crucial for the elder’s role. This, of course, is true for any other age group. However, the elder has time, or can take the time, to build up the patterns of the morphogenetic fields of resonance in the unconscious, to directly impact society.

From experience we see that what we do at the unconscious level is transmitted to the unconscious of people around us and involuntarily affects them. Even when we are not around them physically, what we do in imagination sends out vibrations through the collective unconscious that are felt by other people in their unconscious. Or to put it another way, we find that the unconscious connects us to other people and to our entire environment. When we focus a great deal of energy within the inner world, a parallel energy often arises in the people or situations around us. This understanding, coupled with expanded techniques of visualization, is a tremendous tool for healing and change.

Perhaps even more important is the direct participation in the evolutionary process through meditation and contemplation. Transcendence through self-realization is a continuous process in humankind. As the elder participates in the evolution of his own consciousness, he sets up a morphogenetic field that resonates to all others immediately. As more and more people throughout the world live to a longer age,



this means more and more people can be added to building up this type of field in the revolution of consciousness going on in society.

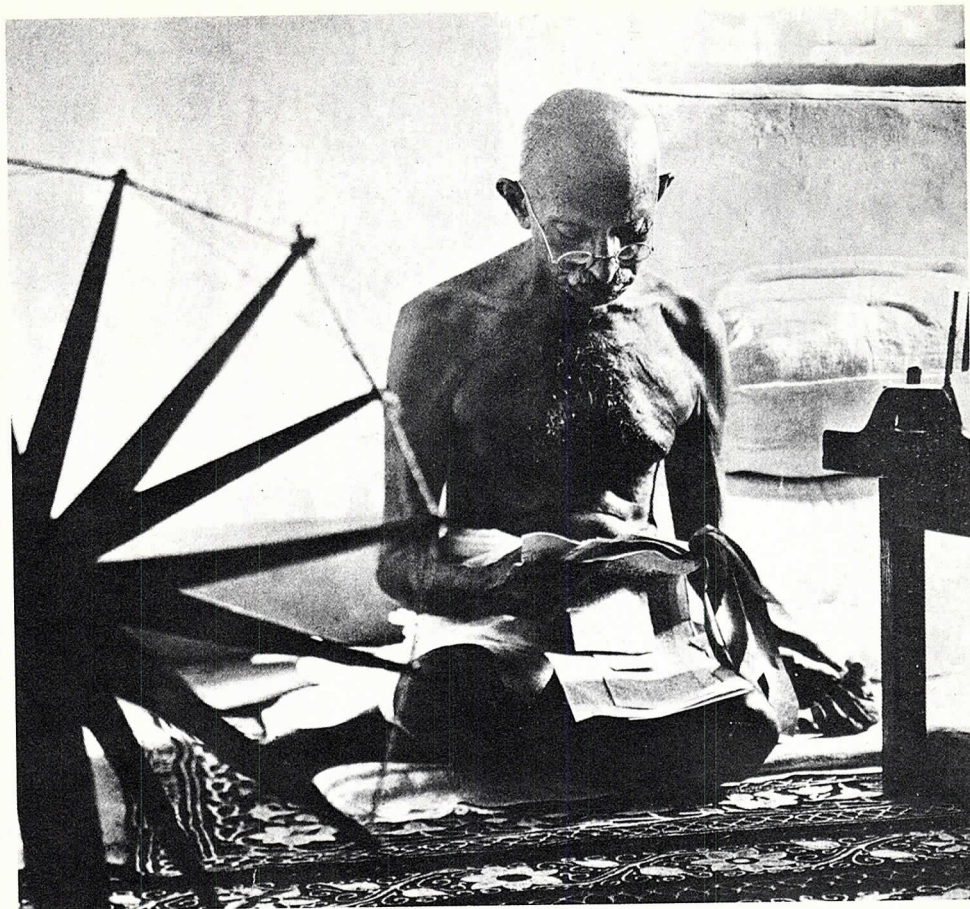
Living the Shamanic Life One of the trends in the elder's life is that of becoming more animistic. Early researchers on aging found that older adults treat inanimate objects as if they were living things much more often than younger adults, and raised the question of whether there is perhaps a mature form of animism and mythic consciousness. Numinous experience, bordering on the mystical, seems to increase in the second half of life. The perception of the elder can parallel that of the shaman. The shaman has been a cherished role of the elder in almost every culture. At this stage of the evolutionary journey it would seem that such a role is key to the process. As Thomas Berry puts it in *The Dream of the Earth*, the shaman journeys into the far regions of the cosmic mystery and brings back the vision and the power needed by the human community at the most elementary level. In addition, the shaman speaks and best understands the language of the various creatures of the earth. This is crucial also for the creation of the new story.

Creating the New Story This may be one of the most important facets of the role of the elder. However, it is an activity that probably should rest on the shoulders of every human being. "It's all a question of story," writes Thomas Berry.

"We are in trouble just now because we do not have a good story. We are in between stories. The old story, the account of how the world came to be and how we fit into it, is no longer effective. Yet we have not learned the new story."

The old story we told our children was the story of a universe in its awesome and numinous aspects. That story faded with the rise of a mechanistic universe. However today, through empirical insights into the mysteries of the universe and its functioning, a deeper understanding of its spiritual dynamics is being revealed through the growing awareness of the integral physical-psychic dimension of reality.

From what has been proposed concerning how the elder can view his new archetypal role, many ingredients for weaving a new story are already given. In many ways they seem to parallel the worldview of the ancients. Richard Heinberg in



Memories and Visions of Paradise describes how, to the ancients, all the forms of the earth were living parts of a living whole in which the cosmos was alive and conscious, partaking of the same intelligent force by which we ourselves are animated. Human beings were seen to be the link between Heaven and Earth, between the inner dimension of spirit and the outer world of form. Every event was meaningful, every individual knew that his or her life was the embodiment of principle and purpose. Even the most mundane activities had an overarching significance. These acts, however personal and private, were part of a cosmic drama. Time and space were sacred, and every atom of creation was part of one joyful chorus. Human beings had a specific responsibility in the whole of Nature, which was to provide a living bridge between levels of being, and realize their understanding of sacredness by coordinating traffic between Heaven and Earth.

Berry thinks the new story includes the story of the universe, that is, the emergence of a galactic system in which each new level of expression emerges through the urgency of self-transcendence. The human emerges not only as an earthling, but also as a worldling. We bear the universe in our beings as the universe bears us in its being. The two have a total presence to each other and to that deeper mystery out of which both the universe and ourselves have emerged. It might be a new revelatory experience. It seems that we are moving into a new mythic age, and it is little

continued on page 28

THE NATURE OF TRANSITION

Margaret Legg

A huge tree—

Fallen. Uprooted. Fallen.

One of the grandfathers—fallen. Never to rise again.

The irrefutable end to its standing.

Its roots and root system ripped from the earth

*where it stood. Like the veins, heart, root of the tree,
torn out of the bosom of the Earth.*

Roots, of varying thicknesses:

*a nature's web of hairy, unseeing limbs and fingers
intertwined and reaching outwards, simultaneously.*

Gnarled and delicate interweavings.

Smoothed and rough.

Fine tentacles, ends covered with hair-like new growth.

Earth—still attached to this root system—

packed, clinging, hanging, or gone;

leaving spaces for the element of air.

A work of art.

This tree,

*Once standing vertically, becomes an entirely new creativity
now that it is horizontal.*

T'is another dimension altogether of its Being and its Life.

It takes on new life and life forms.

*It enters into new relationship with all of Life and Creation
simply by—falling.*

By going from vertical to horizontal.

A shift of position; of the way in which one 'stands' in Life.

This latticework of root system,

once horizontal beneath the earth,

hidden from view—our view—takes on a new character,

a new dimension,

a new life by becoming now—vertical. Trans-position,

as a way of embarking on transformation.

Consider this.

*The tree—in standing—lived, swayed, played, grew,
reached and stretched,*

Spread and dwelt in air—Space above the ground.

Spiring, and aspiring. A spire.

Birds landed on its crown.

*Wind and sunlight frolicked, flirted, rampaged
and crooned in its place above the ground.*

Roots and root system lay and had life beneath the ground,

Away from the direct interplay with sunlight,

wind, rain, air and airborne life.

Now

the tree lies horizontal.

Introduced to the earth and all that dwell upon the earth.

One looks down to see this giant now.

The "death" of this tree is hard to determine.

It is a relative description based on perception alone.

*For so much life is forming in, on, around, under, with,
and through this "fallen tree".*

The fall from vertical. The fall from the element of air.

The fall from uprightness.

"Uprooted"

Merely creates a new birth upon the ground.

A whole new realm of possibility, of fertility.

A whole new kingdom for other life forms.

Becoming one with the earth.

A new and different element—that is all.

But that is everything.

As for the root system, it is now vertical;

open to the air and sunlight.

Birds alight upon its "top."

An interlacing of windows becomes visible.

This uprootedness and the pattern it reveals

creates an opportunity; a framework

To look through parts of the root system.

*To SEE possibility and possibilities that did not exist,
or were not evident*

*while in the horizontal place of being
beneath the earth.*

This new life form,

standing in the air, rain, wind, and sunlight,

is being reshaped, re-designed, re-coded.

Transcending that which it was,

transforming into another dimension.

A new life form.

Possibilities, and realities.

Possibilities and Realities—unseen before?

Previously unthought of? Never dreamed of?

Not imagined?

I wonder.

What does the acorn know of the oak?

PRESENCE OF THE ELDER

continued from page 26

wonder that a kind of mutation is taking place in the entire earth-human order. A new paradigm of what it is to be human emerges.

The new story is not just a telling of the story of life evolving from the big bang, however important that may be. It will not be just about the transformation of contemporary culture. It must go to the roots of our genetic imperative from which human cultures originally emerge, and from which they can never be separated without losing their integrity and their survival capacity. These roots, arising from the same spontaneous source as the great archetypes, have to be re-examined to determine the new patterns to be rewoven for a new earth civilization. These patterns honour the grandeur of all species as they harmoniously work for their own and others' recreation. In this is the journey of the new earth beings as their nervous system expands throughout the universe.

In addition to these parts of the new story, but not separate from it, is the articulation of the "old, old, story that is ever new." When one steps through a door into the vastness of life, into its wholeness, then one's life becomes radiantly alive. It is transparent to the radiance of the source of all things. This can be offensive since it requires a death to the boundaries by which we define our lives. But at the moment of death the boundaries fall away and the vision in its vastness is radiant. And the moment of death is now—the ever now.

Heidegger has written that a human being is not just an event or a process but an opening to the Mystery. This is at the same time an opening to the ground of the "All," the "I Am." In living a life of radical integrity I open myself to be who I am. My destiny is to act out my life exactly as it is given. I dare within myself to recreate the moment exactly as it is; and out of that moment freely create the next. Integrity opens one up to her or his humanness—life as it is lived in fullness—in wholeness.

You are whole. That which you feel and sense, that which

you offer others as you experience whatever it is that you are experiencing as part of the psyche of humanity, integrates with the whole. It is not your great accomplishments that count. It is your being. Even if you have reached the point where arthritis freezes your activities, cancer eats your insides away, or a stroke incapacitates you so that the only activity you have is to be wheeled into the visitors' room of a nursing home, you open yourself to the Mystery, you present yourself in your wholeness. For those who have eyes to see, the message is clear—your presence has expanded their mind to an understanding of the radiance of wholeness. You live this experience of who you are on its terms. You are right as you are, perfect as you are. Your life—and death—is radiantly alive.

Creation has given you the chance to be part of the magnificence and glory of its Being. What greater gift can you give yourself and others than to be the magnificence and glory of your Being? Or recall the story of Gautama. You as one who is sick, old and dying are a symbol of suffering. If you, representing that, live the magnificence and glory of your being, then anyone in society with eyes to see can see the magnificence and glory of *their* own Being.

Some reading this might respond, "Are these attitudes, characteristics, and life stances not available for people other than elders?" Certainly, such traits and roles are available to others. If the situation demands, anyone may pick up a role and respond. However their age especially conditions old people to take upon themselves the archetype, the promise, held in the Elder.

Or again, someone might question, "I see many old people who are mean, ill-tempered, closed, opinionated, given over to nothing but prattle, and only caring for their own ways and comfort." Surely, and cultures throughout the world have always distinguished between the elder and the elderly, between those who grow and develop and those who stagnate. But the gifts of old age to the elder contain a promise, or a challenge if you like, that they are in a unique position to recreate a new archetype of the elder for the new world which is being born today. That is why being sick, old dying contains the promise "The old people give you life." ❖

A NEW EXPERIENCE OF BEING MOVED IN HARMONY WITH THE BODY'S OWN RHYTHM



Trager®

- Complete Relaxation
- Improved Flexibility
- Relief from Backaches
- Body/Mind Integration

Feel alive in your body!

THE TRAGER APPROACH involves gentle, rhythmic hands-on bodywork and MENTASTICS® (effortless exercises), re-educating the body to move in a more graceful, free way.

Fern Margaret, C.T.P.

Beaches Therapeutics (416) 690-7082
in Yorkville (416) 960-2456
Messages (416) 691-1600

Member of the TRAGER PRACTITIONERS ASSOCIATION

The day a Parliament rolled up its sleeves

BRIAN GRIFFITH and PATRICK MBULLU



President Moi and Chief Nthenge didn't start all this...they are just smart to pay tribute to the power of the Mwanyani women and their friends.

It is February, the middle of the main dry season in Kenya. The Earth is red as dried blood and lined with tiny gullies. When you get down on your hands and knees for a close look, this farmland is hard, cracked subsoil, sparkling in the sun with tiny starbursts of mica. The small gullies are slowly drawing away the soil with outstretched fingers.

The trees have almost lost their leaves, not from winter cold, but from summer heat. Hot wind sifts through the branches with the moody turbulence of a winter night. Out on the limbs, African crows are brooding with their heavy beaks. These crows have a penguin-like colouring of white backs and bellies. They look like junior-size vultures in white sleeveless dinner jackets.

Brian Griffith lives in Toronto, Canada. During the early eighties, he spent several years in Kenya working in village development projects. Patrick Mbulu is a volunteer coordinating with Village Volunteers in London, England, and raises funds for village work in Kenya. He is a Kenyan citizen. This story is from their jointly written manuscript.

Today is the occasion for the largest soil conservation workday ever held in Muputi Location. In the past, of course, there have been many hundreds of community workdays to dig some terraces or plant trees. From the nearby hilltops, you can see that such work has started to make a real difference. But today the people are being joined in their efforts by President Moi and virtually the entire Parliament of Kenya. This makes our workday a national event. It is being held to recognize Muputi for winning this year's Kenya-wide land conservation contest.

In the previous August to October dry season, our local chief, Joseph Nthenge, orchestrated a terrace digging effort across his 34 villages. In each community, the neighbours formed teams and took turns hosting work parties on each other's farms. They lined up across the dusty slopes, performing a digging dance, swaying back and forth swinging their shovels in unison. Between August and the mid-October rains, Nthenge's villages dug over an estimated 120 kilometers of trench and earthwork dams.

The government's reward for this effort is to hold an even bigger, nationally publicized workday. Nobody thinks this is a strange prize. This is how we will be paid in fame and recognition by the powers that be. For one day, all 30,000 people in Muputi will be invited to come and stand in the national spotlight. And we will not be there just grinning and waving. We will have to show our stuff.

The Day Itself About seven-thirty in the morning, our friend Benedetta Muteti walks out to the main road looking for a ride to the work-site at Mwanyani village. She has to wait over an hour because every westbound vehicle is jammed full like never before. She watches truckload after truckload of villagers rolling by, most of them singing and thrusting their shovels in the air.

Finally Benedetta forces herself into the back of a van so packed with bodies that when the door is closed, her head is squeezed out the window. In the crush, some man's face is pressed into her neck with his teeth against her jugular vein. In this position they go bouncing off down the highway.

After a quarter-hour ride, the vehicle slows before a police roadblock. The passengers disentangle themselves and crawl out on partly sleeping legs. This is the place for the workday. One man tries to stay in the van and ride on into Machakos town, but the police tell him to get out and do his duty. To come within sight of this workday and fail to join in would be sheer treason.

Benedetta rubs the tooth-marks on her neck and sizes up the surrounding vista. The whole slope of Misakwani mountain, and both sides of the road to Machakos are alive with thousands of people. They are dressed in every colour, including sweaters of hot pink and fluorescent yellow. The participation is massive. It's as good as a sellout rock concert.

Toward the north from the worksite, the main road passes through a gap in the hills to Machakos town. The motorcades of government limousines from Nairobi will be coming down that highway any time. The whole corridor of highway is festooned in Kenyan flags and streamers. The poles supporting banners are garnished with whole banana trees, cut for the occasion as a rather sacrificial decoration.

As the first row of motorcycle police escorts sails into view, a wave of cheers begins rolling up the valley. The people raise their shovels and hoes overhead, waving them in the air like a medieval army. And this greeting is redoubled at the sight of President Moi, standing in a convertible limo, waving and rather sternly holding his speaking stick aloft.

The ministers and Parliamentarians pull into a makeshift parking area and emerge waving. Crowds surge forward, but there seems to be no problem with pushing or shoving. This workday is so studded with political superstars that Benedetta half expects to see at least a few other heads of state, like Kenneth Kaunda, Robert Mugabe, Margaret Thatcher, the Ayatollah Khomeini, or whoever.

Then Benedetta catches sight of the real superstar of the show, our own Chief Joseph Nthenge, rolling up to the speakers platform in the District Officer's jeep. The man is definitely looking good this morning with his black beret, polished shades and brilliantine smile.

Nthenge strides eagerly forward to greet the President with a two-fisted handshake. They mount the speakers platform and stand beaming before the

crowds. The general roar of approval lasts several minutes, during which it is pretty much futile for either of them to speak. Finally, Nthenge makes himself heard. He has the assembled host welcome their guests with an echoing round of so-called "kilo-claps."

When this applause dies down, several district officials and the local member of Parliament give very brief speeches. Then they step aside and let President Moi have the mike.

Moi does not, on this occasion, give a long, restful speech. Today, he wants to see some work done, and especially he wants to see his cabinet ministers doing it. So he just tells the people of his appreciation for their example to the country. Then he says, "Now let's get to work," and walks over to start hauling very large stones.

The major task of the day is to build a series of "cutoff" dikes across a fear-somely large eroded ravine in the side of Misakwani mountain. The dikes have to

*Even the politicians are,
for the moment, forgotten
in a whole valley
full of dancing people.*

be of stone held within chicken wire, immovable enough to withstand cascading rivers of runoff water. Heaps of stone have been delivered to a point slightly up the slope. From there, these large rocks have to be passed up the hillside and into the ravine by hand.

As so many eyes are on the President, he is more or less obligated to set an exemplary pace of labour for the nation. And we have to hand it to him, he does specialize in moving only the largest stones. In order to make his ministers sweat, he has to sweat even more. But, it is well worth it.

At least this work is more simple than Moi's usual labour. You hardly have to think. Most of us can do such simple work any day and would never think of describing it as a luxury. But for Moi it is a respite from rather unrelenting complexity. He can rarely take such a break.

One of his occupational hazards is that he can't even go outside and do a little gardening without it turning into a national event.

The thousands of workday participants are organized into three main teams—for carrying rocks, constructing dams, and planting trees. To engage everyone with relative safety requires a bit of crowd control. There is a danger that those bringing stones across the ravine cliffs could be pushed off by throngs from behind. Fortunately, the officers have the situation well in hand and no one is forced to make that ultimate sacrifice.

This workday is not one of those symbolic affairs where a few spades of earth are turned. The job is to push on all day, and actually finish the cutoff dams by sundown. This work drags on through the afternoon causing many Members of Parliament to get blisters on their fingers.

Slowly but slowly, the heaps of stone crawl up long human conveyer belts to the dam sites. Each person fits into some role, and falls into a plodding rhythm of labour for hour after hour. Somehow they turn even the most mechanically repetitive jobs into something of a dance step. That is why they can work so long at a stretch.

By about five pm, three basically complete dams stretch across the ravine. A few groups are still hauling water to patches of newly planted trees. Every one else is wandering downhill to congregate near the speakers platform and the road. Some sit down and others lay flat out.

The event organizers have a carefully prepared celebration with an agenda of stage shows by local dance groups and choirs. There is some assumption that there will be a few performers on stage and everyone else will be politely applauding observers. Supposedly, only the best of local talent will be presented before the country's leaders.

For a short while, as they catch their breath, the people abide by this arrangement. They are content to rest and watch as some school children from Machakos sing their hearts out for national radio.

For the second act, the Mwanyani women's dance group modestly files onto the platform. Their leader blows a whistle. They are wearing bell-covered anklets, which ring with the impact of thirty feet in unison on the stage. They

begin circling with a pulse of bells and whistle blasts, beating the platform with their feet like a huge drum. Their vocals are full of disturbingly passionate grunts and snatches of rocking soprano. Occasionally, a woman breaks into an almost electrifying cry, made like a high scream with her tongue vibrating wildly from side to side.

After some minutes of this, the crowd starts to stand up. Several high ranking officials climb onto the stage to join the dance and at a dozen points across the hillside women in this so-called audience begin swirling into snaking lines of dancers. They reach out, pulling in more and more people like spreading whirlpools.

In this way, the stage performance is quickly dwarfed by a larger celebration. Perhaps even the politicians are, for the moment, forgotten in a whole valley full of dancing people.

According to African tradition, such a dance is attended by a great cloud of witnesses. Spirits and ancestors gather round, making their presence felt. Perhaps on behalf of these spirits, the workday participants dance on for hours while the sun goes down in flames, engraving their image in the air.

It seems to me this is not an ordinary celebration. It is not like sports fans rejoicing at someone else's athletic feat. It is not like a holiday commemorating something which happened to other people in the past. It is not an escape from worry and care. We are simply celebrating something we all did together just now. As celebrations go, this is the real thing. We feel like we all share a dream, and we are winning.

It might seem odd that such a small feat of engineering could inspire thousands of people to dance together in the fields and roads. These politicians could have commandeered some earth moving equipment from the hard-pressed road maintenance department and done the job without taking thousands of people away from their regular work. That would be efficient and totally uninspiring. It would have no effect on the human side of the problem. Doing it as a great workday has given honour to what the villagers can do.

Besides, President Moi and Chief Nthenge didn't start all this anyway. They are just smart to pay tribute to the power of the Mwanyani women and their friends. ♦

Short Courses & Seminars

Now off the Press:
the Summer/Fall edition of
**Short Courses
& Seminars**

with information on thousands of courses, seminars and workshops including Human Resources, Customer Relations, Management of Change and Telemarketing.

This book provides all the data needed for selecting the course or seminar, in-house or public, offered by Canada's professional trainers.

It costs only **\$6.00**. Phone today for a copy
(416) 636-2230.

GET ON TOP OF THE WORLD

For over 60 years, the **Canadian Institute of International Affairs** has been providing Canadians with a non-partisan nation-wide forum for discussion, analysis and debate of international affairs.

We are independent of governments and are financed mainly by individual and corporate donations. Our activities include speakers, seminars, conferences, briefing tours, study trips, publications, working groups, research and a library.

Our focus is on contemporary world events and trends with particular reference to the concerns of Canadians and the policy options for Canada. Write or call for membership information.

CIIA Branches

CANADIAN
INSTITUTE OF
INTERNATIONAL
AFFAIRS

INSTITUT
CANADIEN DES
AFFAIRES
INTERNATIONALES

CIIA/ICAI

15 King's College Circle, Toronto
Canada M5S 2V9 Tel: (416) 979-1851
FAX (416) 979-8575

Calgary	Quebec
Edmonton	Regina
Fredericton	Saguenay-Lac-St-Jean
Halifax	Saint John
Hamilton	Saskatoon
Kingston	Thunder Bay
Kitchener-Waterloo	Toronto
Montreal	Vancouver
National Capital	Victoria
New York	Windsor
Niagara	Winnipeg

A National Branch for those with
no local branch in their area

Guides to a Viable Future

THOMAS BERRY

Just now one of the significant historical roles of the primal people of the world is not simply to sustain their own traditions, but to call the entire civilized world back to a more authentic mode of being. Fortunately we have in the native peoples of the North American continent what must surely be considered in the immediacy of their experience, in their emotional sensitivities, and in their modes of expression, one of the most integral traditions of human intimacy with the earth, with the entire range of natural phenomena and with the many living beings which constitute the life community. In their traditional mystique of the earth, the First Nations are emerging as one of our surest guides into a viable future. Our scientific story of the universe is giving us a new appreciation for these earlier stories that come down to us through peoples who have continued their existence outside the constraints of our civilizations.

For both ourselves and the First Nations, it is useful to reflect on the interior resources of renewal that are available to native people. These are our hope for the future. Activation of these inner responses of the First Nations could assist in shaping the future of all the peoples of this continent. Even more, it could assist in the survival of the continent itself as a viable habitat for all those living beings that presently inhabit this region of the earth.

1 One resource from which North American tribal peoples draw strength for cultural survival and renew-

al is their awareness of having won a moral victory of unique dimensions during the past five centuries. It would be difficult to find a people who over such a long period have undergone such destructive influences, yet who have survived and preserved their identity so firmly. We have won our battles with native people in the military-political order, in the possession of property, in the power to control their exterior destinies; but we have lost in the moral sphere to such a degree that we are ourselves amazed to discover the depth and violence of our destructive instincts. Even with such recognition by the white man, no immediate cessation of our aggressive deeds can be expected. The economic and political realities will continue into the indefinite future.

Awareness of their moral victory has always existed among First Nations, but has now led to increasing confidence and is beginning to function more effectively. They have not retreated simply into a negative or merely antagonistic position—they have established a creative response rooted in their ability to sustain life in its moment of high tragedy and to continue their human development in its most distinctive aspects. The peoples of this continent have a genius that cannot forever be denied its expression.

2 A second support for First Nations is that the awareness they gave to human existence belongs among the great spiritual traditions of mankind. It is an observed fact in history that high religious traditions are often carried by people who are not as numerous, as powerful, or as advanced in science and technology as other peoples. Just as other traditions have their specific glories—as India has its awareness of divine transcendence, China its mystical humanism, and Europe its historical divine saviour—so North America's First Nations have their own special

form of nature mysticism.

Awareness of a numinous presence throughout the entire cosmic order establishes among these peoples one of the most integral forms of spirituality known to us. The cosmic, human and divine are present to one another in a way that is unique. This is precisely the mystique needed at the present time to re-orient the consciousness of the continent's newcomers toward a reverence for the earth—so urgent if the bio-systems of the continent are to survive.

First Nations are increasingly aware that they carry a primordial tradition of great significance for the entire human community. Because of their hurt in association with the dominant political powers of the continent, First Nations people might well conceal the inner mysteries of their spiritual traditions lest they be trivialized by a secular society that destroys the inner meaning of everything it touches.

3 A third resource that native people possess is the instinctive awareness of their own qualities of endurance. Those historians acquainted with the larger range of human cultural development have observed frequently that the dispossessed, those lowest in the social hierarchy, have greater survival value than those with higher status, with ruling power, or even with higher intellectual achievements.

This phenomenon occurred in India—to name one example—when peoples of a higher civilization invaded the region in the middle of the second millennium B.C. During the first centuries of occupation, the incoming group established itself in a dominant position in various areas of life, but almost immediately the peoples without the more sophisticated culture, the peoples with less political and social prestige, began to make their presence felt in every sphere of life, from the simplest elements of lifestyle to the highest spir-

Father Thomas Berry claims that the spiritual heritage of First Nations is of crucial importance to the rest of the world. In this excerpt from a collection of his essays he explains how their inner resources are beginning to be felt anew in the rest of North American society.

The primal people of the world call the entire civilized world back to a more authentic mode of being.

itual insights. A process of transformation from below was initiated and continues even to the present.

A similar process can be observed in those Latin American countries that still have significant native populations. It may not take place to such a degree in North America because of the limited numbers of native peoples that survive in this region. Still, the influence of indigenous peoples on the incoming Europeans has been more extensive than is commonly realized, and further modifications can be expected in the future.

4 Another great strength of native people lies in their interior communion with the archetypal world of the collective unconscious. This is manifested in their extensive capacity for the use of symbolism, by their visionary experience, by their dream power, and by their use of language. The native capacity to reach deep into the realms of numinous power remains evident in their life, art, literature and ritual observances. The various tribes are renewing their vision quest. The sweatlodge ceremonies are being performed once again, even in prisons, where there is special need for this renewal experience. The number of those working in the various arts is increasing. Scholars in every branch of study, but especially in anthropology, have begun to appear.

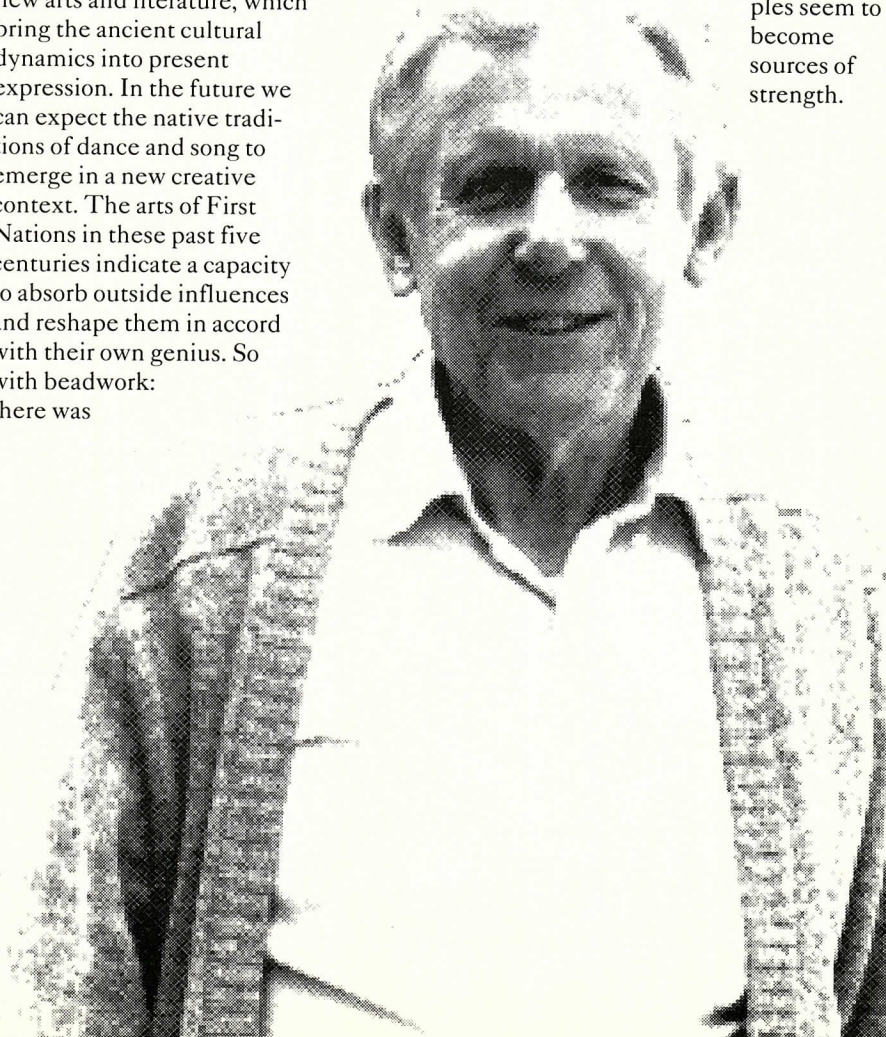
We have so developed our rational processes, our phenomenal ego, that we have lost much of the earlier communion we had with the archetypal world of our own unconscious. First Nations, on the other hand, are the living exemplification of recent understanding of the collective unconscious. All the symbolism is there—the journey symbol, the heroic personality, the symbolism of the centre, the mandala symbolism of the self, the various transformation symbols, and of special importance, the Earth Mother archetype. Other symbols have

found expression in the creation myths, the initiation ceremonies, the sacred pipe, the healing rituals, the sun dance, the vision quest. Some of the oral literature is passing into a written literature, not only in tribal languages, but also in English—the most available transtribal language for the First Nations. This is important since literature must always be one of the main sources of guidance as well as a main source of psychic energy for the task of renewal.

The first step is the recovery and renewal of esteem for the ancient arts and literature, then come the new arts and literature, which bring the ancient cultural dynamics into present expression. In the future we can expect the native traditions of dance and song to emerge in a new creative context. The arts of First Nations in these past five centuries indicate a capacity to absorb outside influences and reshape them in accord with their own genius. So with beadwork: there was

beadwork prior to the arrival of the European, but it flourished with new vigor once modern beads were available for visions never expressed previously. This capacity for absorption and re-creation in the cultural order could be illustrated in almost every phase of First Nations life.

5 A fifth source of strength for the native peoples of this continent is their appreciation of human relations with the earth. Even those desolate regions assigned to the native tribes by the white peoples seem to become sources of strength.



After having been removed from their original land and placed in starving conditions for years, the Navajo were given back a desolate part of their former territory. They survived in communion with this territory to become the most populous of all the tribal peoples of the continent.

This communion with the natural world, understood with a certain instinctive awareness by tribal peoples, is something that we, with all our science and technology, seem unable to appreciate, even when our very existence is imperiled. As Europeans on this continent, we have had a certain sense of ourselves as above all other living forms, as the lordly rulers of the continent, as the bearers of that mystical something that we call "civilization." The continent was simply there as an abiding reality that would by some inevitable law not only provide our basic needs, but also endure whatever affliction we might lay upon it.

With supreme shock we discover that our historic mission is not what we thought it was. Beyond that we discover that this continent is a delicate balance of life systems, that the fuels for our machines are limited, that defacing the earth defiles ourselves and destroys the divine voice that speaks so powerfully through every phase of cosmic activity.

The art of communion with the earth we can relearn from the First Nations. Survival in the future will likely depend more on our learning from them than them learning from us. In some ultimate sense we need their mythic capacity for relating to this continent more than they need our capacity for mechanistic exploitation of the continent.

6 A sixth source of strength for First Nations is the traditional heroic ideal. They realize that life tests the deepest qualities within the human personality, qualities that emerge in heroic combat not merely with others, but also with oneself and with the powers of the universe. The sacred function of enemies was to assist one another to the heroic life by challenge, even by the challenge of death. For this to be effective, however, it was necessary that there be a certain equality between the protagonists.

The heroic life attitude is available and even demanded in the line of First Nations development itself. The great chiefs of the past are not simply tribal personalities, nor are they simply personalities of the American continent; they are personalities alongside the greatest leaders known to us. They have exhibited strength, spiritual insight, and compassion, as well as an aptitude for public affairs and a capacity for leadership in periods of unspeakable tragedy.

The rhythm of native cultural development has been broken, but it has not been destroyed. The wilderness is largely gone and will never again be what it was. Yet the psychic structure of the First Nations, however shattered in recent centuries, retains an amazing integrity; these memories of the past demonstrate that the capacities claimed for First Nations are not a romantic conception of what might have been, but a reality that has been and even now remains an abiding influence on this continent.

These resources of the original peoples of this continent are also the basic resources of the earth process itself. The destinies of the First Nations are insepa-

A non-invasive holistic approach to healing, based on an energy reaction between people...

THERAPEUTIC TOUCH

...offers a "high touch" counterpart to today's "high tech" health care environment.

Reduces pain
Promotes relaxation
Stimulates the healing process

Workshops and seminars throughout Ontario
For information on forthcoming programmes please contact

Mary Simpson, R.N.

POSITIVE ALTERNATIVES

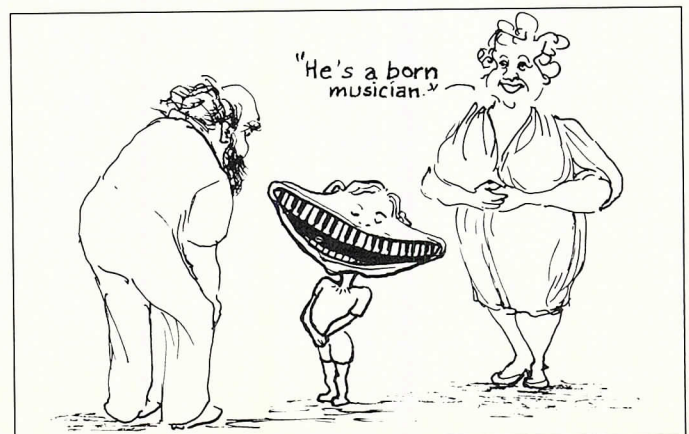
Wellness Education Centre

123 Queen Street West
Brampton, Ont. L6Y 1M3
(416) 454-2688

rable from the destinies of the American earth. As we deal with one, so will we deal with the other and in the end so will we deal with ourselves. The fate of the continent, the fate of the First Nations, and our own fate are finally identical. None can be saved except in and through the others. ♦

From Dream of the Earth, published by the Sierra Club Nature and Natural Philosophy Library, 1988 and available by writing the Holy Cross Centre for Ecology and Spirituality, RR1, Port Burwell, Ontario, Canada N0J 1T0.

Over the Edge



COMING HOME

A CREATION AWARENESS
RETREAT/WORKSHOP

Fri. (8:00 p.m.) - Sun. (3:00 p.m.)
May 4-6 or July 27-29, 1990

"Holy Cross Centre is a place for inquiry into the spiritual and religious norms needed to guide the human and earth community as we confront the destruction of earth's natural systems and the exhaustion of its resources."

Thomas Berry, Co-Founder
Ecology and Spirituality Program
Holy Cross Centre

You will have opportunities to

LEARN about the relationship between spirituality and ecology.

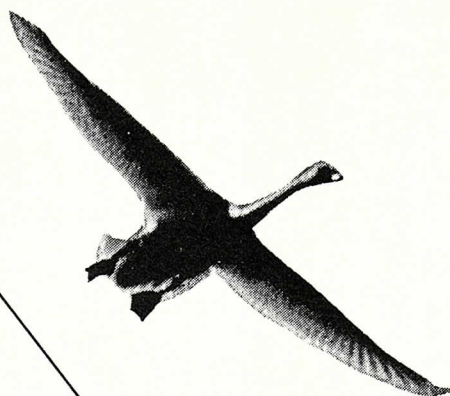
DISCOVER each season at the beautiful lakefront centre.

REFLECT meditate, read, draw, write about your connection with the earth.

ENJOY the company of other concerned people in an informal setting.

PLAN practical applications for your role in the care of the planet.

CELEBRATE with laughter, play, music and worship.



THE PILGRIMAGE TO EARTH

A
TEN WEEK
SABBATICAL
PROGRAM

ACHIEVING
A
PERSONAL
VISION

OF
ECOLOGY

IN
THE
ECOLOGICAL
AGE

MAY 4
TO
JULY 10



HOLY CROSS

CENTRE FOR ECOLOGY AND SPIRITUALITY
R.R. 1 • Port Burwell, Ont. N0J 1T0 • (519) 874-4502

JULY 6 - 9, 1990
9TH ANNUAL
COLLOQUIUM

THOMAS BERRY
IN THE BEGINNING...WAS THE DREAM

IS THERE A THEOLOGY FOR ECOLOGY?

Newsweek Magazine (June 5, 1989) proclaimed:
It's the Season for a Theology of Ecology, and named
Thomas Berry as the "most provocative figure among the
new breed of eco-theologians."


In the British journal *The Way* (Jan. 1989), Jesuit theologian
Thomas E. Clarke initiated a serious study of the challenge currently presented
to the Christian theological world by Berry's developing theological vision.

Thomas Berry and Thomas E. Clark, in dialogue with each other and with
the participants. The mood is casual and open, the atmosphere is one of
serious discussion in a relaxing setting: lakefront, swimming, tennis, walking, etc.

PRIVATE RETREATS

Whenever space permits
you are welcome to
come to the Centre to
explore our learning
resources for
Ecology and
Spirituality.

The atmosphere is
informal:
perfect for
self-directed
learning.



AN

IMMENSE WAVE of noise, music and vibration is breaking upon civilization in the nineties. Borders are breaking down, and separate entities are turning into a planetary soup or bioplasm where things can no longer be known objectively, only through imagination and compassion.

A new myth about the onset of a whole system transition is coming through the noise of phenomena like the greenhouse effect, drug-driven economies, fund-raising rock concerts and our various millennial expectations. The scientists and mythologists of this new phenomenon are many.

Barbara Marx Hubbard, speaking at Findhorn in October 1988, described the transition in this way:

"Planet Earth is becoming a whole system—linked environment, defence, economic systems and now the linking of the noosphere. It is so close to the point of integration but also at the point of maximum opportunity for disintegration. It is at that moment at which nature comes forward with its next step of restructuring or 'perestroika'. Nature takes enormous risks and jumps into new patterns at that point. It's not only integrating the planet into one system but us personally. When a system builds to a certain level of complexity, it increases in disfunctionality and in that process innovations arise. All over the system we see small and apparently separate experiments. At a certain point in the system the innovating experiments interact in a non-linear exponential action in such a way that the system cooperates in its own self-transcendence. It looks like a sudden quantum jump but in fact it's been building. In 1945 we began to move into the system of maximum perturbations leading to a wholesale catastrophe. Now it is less obvious, but we are moving to a place in social nature called the convergence zone

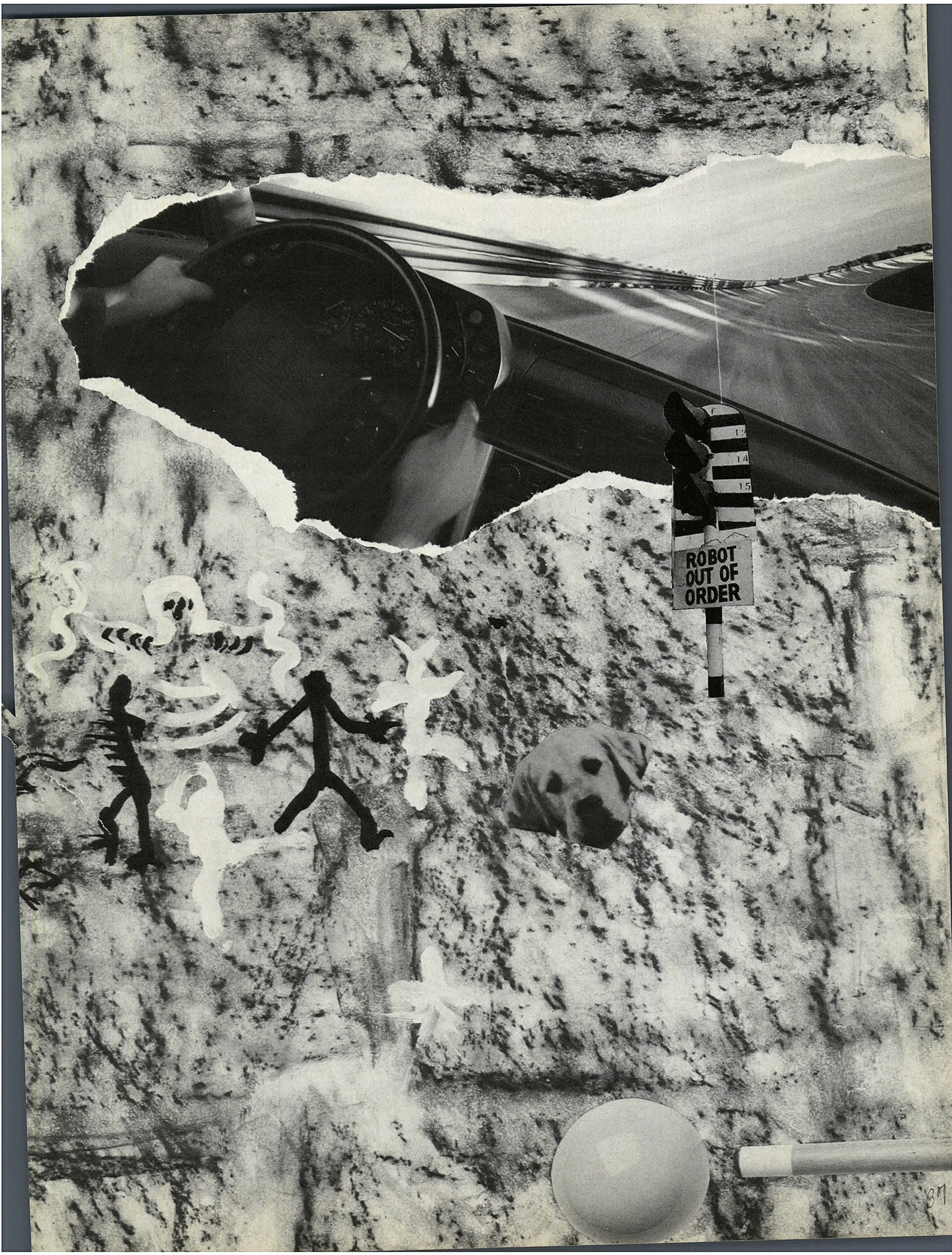
where the social space changes, and what happens in that space is synergy; separate elements connect and are emancipated in their own potential in such a way that the other is also emancipated."

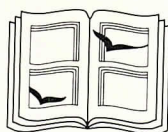
The shadow dynamics and unconscious politics such as international debt, drug trading and the planet-wide waste crisis are sounding the alarm and, indirectly, catalyzing new dynamics of planetary integration and cooperation. Although perhaps not grasping the whole story, particular domains are working on image and structure in their own chosen arenas, such as education, ecology and multiculturalism. Some of these are engaged in bending language and images to try to describe the shift theoretically or poetically to a world embedded in materialism and scientific objectivity. Others again are attempting to awaken the public to the phenomenon. Still others are attempting to transform particular parts of society in the light of that understanding.

This whole system transition is calling forth a people committed to co-partner with the planet its transition as a whole system. These people are to be found in every part or system of society from the smallest unit to the largest. They operate in corporations, politics, churches, health and education systems, the human potential, ecological and peace movements, in agriculture, industry and commerce. The dynamic is both local and global. It has many different forms and coagulates around different issues, but the same dynamic operates throughout. We are challenged to name this synergy that is re-storying the times and people's lives, and connecting people in many forms of collaboration.

This world of the nineties is poised to welcome us to participate in the transition.

—Brian Stanfield





Good Reading

EARTH CONFERENCE ONE

by Anuradha Vittachi

Shambhala Publications, Inc., Horticultural Hall, 300 Massachusetts Avenue, Boston, MA 02115, USA, 1989, 148 pages.

Back in the 50s, there was always an unspoken fear that we would be faced with more than one international crisis at once. While we were thus preoccupied with one, the other would get out of control, leading to a devastating nuclear war. Suez/Hungary was the first example of that. I suppose it was assumed that government was such a lumbering beast—something like a brontosaurus—that it was impossible to deal with several situations simultaneously. Hopefully, in the last 30 years, the brontosaurus has learned a few new tricks as we are faced with a wide variety of problems, any one of which could ruin the future. Nuclear warfare may have receded somewhat, but it is still in the background, and the items formerly in the background are now a matter of urgency because we did nothing when they were still manageable. Mass starvation, depletion of the ozone layer, economic collapse, the destruction of the rain forest, extinction of entire species, resource depletion, AIDS and acid rain could make the 21st century a nightmare. This new book details a unique conference held at Oxford in April 1988 and attended by

spiritual and parliamentary leaders. The intention was to find some practical means of dealing with all the troubles that beset us, without getting locked into a single framework.

The conference was attended by such luminaries as Mother Teresa, Carl Sagan, James Lovelock (author of the foreword to this book), the Dalai Lama, Barbara Marx Hubbard, and Dr. Robert Runcie, the Archbishop of Canterbury. In a nutshell, the over-riding issue is "How do we change human thinking to create a new reality after centuries of treating the Earth as some sort of enemy?"

This is a particularly difficult mindset for Third World countries to escape, as it has always seemed Mother Nature has had it in for them—freezing them, destroying their crops, being wiped out by floods, hurricanes and earthquakes. Small wonder then, they see technology as some form of magic wand to take them out of their misery once and for all. Unless we all get together on this—the prosperous West and the poorer Third World, any solutions are only going to be temporary band-aids.

It is fashionable to condemn technology for much of the damage. What we really need is a technology that is ecologically harmonious rather than going for the cheap solution every time. A very



important point soon emerged during the conference—all of the outstanding problems are directly attributable to the human psyche. What this planet needs is a good psychiatrist!—or at least a healthy dose of new thinking. One area of difficulty that was addressed by participants in the conference is the tendency of delegates to pontificate, then to go home without actually doing anything. A woman named Rachel Pinney presented a method of change she calls "creative listening." It seems to be a method for dealing with the resistance encountered when views are presented dogmatically.

People tend to ignore books about ecological and economic crisis, simply because most of them make dull reading. That is not the case here as the author was shrewd enough to enliven the text with interviews with participants and flavour it with speculations about what may happen if we do not do something fast. Can the end of the world, or civilization as we know it, be boring? Due to the enormity of such matters, it is so easy to be completely negative. The book concludes on a note of hope—and a warning. It will take time for us to get out of the hole we have dug for ourselves, but at least this is a beginning.

—Ritchie Benedict

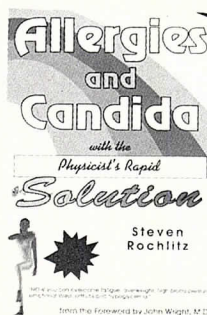
ALLERGIES AND CANDIDA WITH THE PHYSICIST'S RAPID SOLUTION

by Steven Rochlitz

Human Ecology Balancing Sciences Inc., New York, 1989, 264 pages, softcover, US \$19.95. Canadian distributor: Holistic Health Education, 48 Huron, Brantford, Ontario, N3S 2J6.

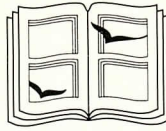
If you are tired of chronic fatigue, or overweight, have high blood pressure, or hypoglycemia, or any number of chronic

complaints, this book is a must for you. In *Allergies and Candida* Steven Rochlitz has put together some of the missing links in today's search for relief from chronic illnesses. Candida is a yeast syndrome which is harboured by up to half the population. Allergies and Candida cause most chronic health complaints today. Faced by a life-threatening symptom as a young adult, this physicist found no relief from doctors. He did his own research and



experiments to climb back up a steep mountain to health. He offers his learnings in this concise, easy-to-read, do-it-yourself book.

He begins by telling his own story of his journey from near death back to health, and then in the first eight chapters he weaves together all the factors of "the 20th century disease." Ecological illness, as he calls it, likely affects us all in some way. He explains how allergies are much



Good Reading

more than hay fever and rashes, and can cause almost any symptom. Did you know allergies may affect the pancreas and may therefore affect your blood sugar level? Did you know Candida may cause allergies and allergies may cause Candida overgrowth? Did you know the virus of mononucleosis is the same virus that causes Hepatitis B? Each chapter is full of intriguing factors and relationships.

The author has made several major contributions of his own besides weaving in the insights of others. A chapter on

dyslexia tells how difficulty in reading and poor memory may be related to toxins blocking the coordination between the right and left hemispheres of the brain. This toxin can be a by-product of Candida or may derive from external factors such as car exhaust emissions. The author has coined the term, "dyslexic heart"—a heart out of synch with itself and the brain.

The solution that is described includes do-it-yourself muscle testing for allergies. The skills of kinesiology (or Touch for Health) also form the basis for

energy rebalancing exercises that are described in detail. The reader will find throughout the book directions to "stop reading and do the exercise." The book also explores nutritional and environmental factors.

The reader can overlook the super-salesman pitches and repeated references to the author's achievements as the pieces of the allergy puzzle begin to fall into place. *Allergies and Candida* is an important step in unravelling the mysteries of today's chronic illnesses.

—Heidi Holmes, RN

G-FORCES—REINVENTING THE WORLD: The 35 Global Forces Restructuring Our Future

by Frank Feather

Geo-Strategic Opportunity Development Corporation, Summerhill Press, Toronto, 1989.

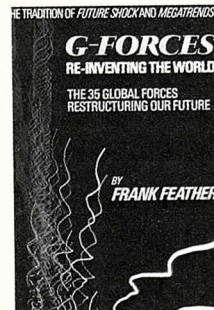
This book might seem to be about "global trends" and how people can conform to them, but it is not. Frank Feather is a practical futurist; he deals in opportunities, usually very large ones, which may be taken or missed.

Feather is a man of many employers. He has worked as a consultant for big names—IBM, the UN, Northern Telecom, the World Bank, Shell Oil, government departments in Canada, the USA, Mexico and biggest of all, The People's Republic of China. We might expect these diverse clients to have widely divergent interests. A suspicion could arise that in serving them all, Feather shows himself ready to help anyone do anything for a consultant fee. On the other hand, perhaps due to this wide experience, Feather knows what he is talking about. He has a vision of mutual success for the world and it is not what you think. Before he can share his vision of 35 massive global opportunities, Feather feels he must rid the reader of certain presumptions: "To those who cannot grasp the ongoing realities of global change, this book may

strike them as unrealistically utopian. Some are always pessimistic, and it is indeed easy for them to marshal evidence to support their gloomy outlooks. I reject their doomsday attitude—an essential prerequisite to proving it wrong."

Feather moves through the list of great global challenges, from population and environmental management to employment, energy, debt and water. Wielding global statistics, he shows in every case that, with intelligent management, the crisis can be turned to advantage. So positive is Feather's attitude that he sees the bright side of the greenhouse effect. He presents evidence that the world is self-balancing—increased levels of CO₂ will promote plant growth. Higher temperatures will mean more evaporation and cooling cloud cover. I smelled an advocate for unlimited, uncontrolled growth.

But every time Feather discusses an issue, he does something quite different from what a typical Western business consultant would do. For example, try this: "Workers in industrialized countries already work significantly fewer hours each day than their parents did....Over the long-wave, work tends to rise in a boom and fall in a recession. The recession of 1981-83, however, was an exception to the rule. Many workers were laid off, and the rest were asked



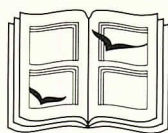
to work longer and harder....Work was not shared and unemployment increased to levels unknown since...the 1930s. Western societies simply failed to adjust to the creation of the leisure society spurred by the latest wave of technological change. The goal of innovative techniques is to create wealth and to have the leisure to enjoy that

wealth. Why, then, do we stubbornly cling to 35-hour and 40-hour work-weeks? Society must learn to share the work savings that it can achieve through increased productivity."

At points like this throughout the first half of the book, I became confused. Who, I wondered, does Feather think he is talking to? Somebody with both the power and the interest to change such things on a society-wide basis? But that would be—intervention in the economy.

My confusion was this: Like all products of the cold war age, I was always told we had a choice between two options only. Either we allow our economic pie to grow as it will, or we try to redivide it more equally. If we try to redistribute our wealth, the incentive for productivity will be destroyed. If we wish to maximize growth, we must ignore the question of how wealth is shared. So, I wondered, where does

continued on page 40



Good Reading

continued from page 39
Feather fit?

The horses Feather bets on are not well known in the west. For real transformation in process, he looks mainly to East Asia, East Europe and the USSR. Feather is far from reading the changes in those societies in terms of conversion to western industrial-age ways. Instead he sees the rise of a different way of operating which he dubs "socialistic

entrepreneurship." To explain briefly, the more comprehensive management and more equitable sharing in benefits found in socialistic countries is growing beyond structure for control, into a vehicle for a more holistic breed of enterprise.

Most of Feather's examples of socialistic entrepreneurship in action come from Japan and China. But the implications and the possibilities he explores

are global.

Sometimes in this fine and fascinating tour around the world, I could start to taste a different common sense. The feeling that our greatest social and environmental issues are just the cost of doing business started to evaporate. It began to seem feasible that meeting the world's most pressing needs can be the biggest business.

—Brian Griffith

IMAGINARY LANDSCAPE: Making Worlds of Myth and Science

by William Irwin Thompson

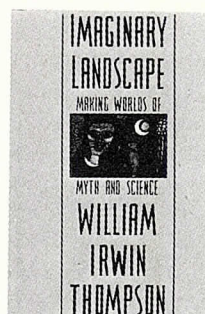
St. Martin's Press, New York, 1989, 196 pages.

So you thought Grimm's Fairy Tales were soothing bedtime stories for children? Cultural historian William Irwin Thompson rolls back the many layers of interpretation of Grimm's story of Rapunzel and reveals the lost cosmology condensed there. In *Imaginary Landscape*, Thompson takes the reader on a walk through the story of his own life, and its progressive encounters with MIT, the New Age Movement, Rudolph Steiner, Bateson, the "cosmic soloists" McLuhan and Bucky Fuller in search of "an intellectual string quartet." In the work of Lynn Margulis on the origins of life, in the investigations of Francisco Varela on the immune system, in James Lovelock's Gaia Theory, and in Ralph Abraham's chaos dynamics the author tells how he came at a synthesis with which he could play out new ways of knowing and imaging the emerging

planetary culture.

In the light of this synthesis, it is possible to re-imagine the world: "Reality is not something you adapt to or imitate; it is something you constellate by getting it all together." He points out that the notions of self as a container, the brain as an information processor, the organism adapting to its niche, all have to be re-imaged. Thompson provides us with "a new world narrative" in which there are hidden geometries behind common events, in which fairy tales enfold lost cosmologies, where angels inhabit microchips, "the little people"—anaerobic bacteria—are in us and we are in their "planetary bioplasm." In this new narrative of reality, vibratory music is transforming culture into a new nature: an electronic landscape of viruses, artificial intelligence, and satellite networks in which humans become the visible content in an invisible structure.

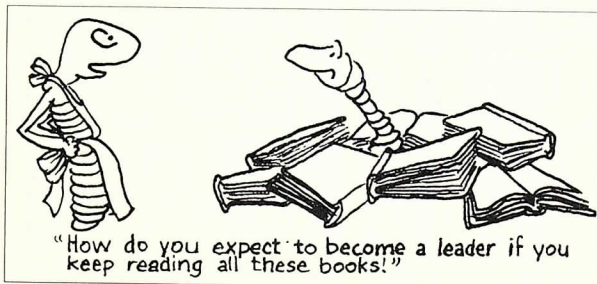
The world that emerges in *Imaginary Landscape* is a very different world from that of William Safire, Maggie Thatcher, or the Cosby family. It is more like the world of the TV sitcom *Night Court* in which an ecology of entities thrives on difference, chaos, diversity and incongruity, and is "at play with the open path of its evolutionary present and future."

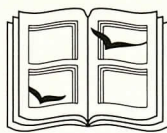


But let the reader beware: this is not an easy book, and not one for a quick reading. It challenges many cherished beliefs on reality, the self, the environment, biology, immunology, evolution, history, good and evil, and many more. The author's treatment is not systematic: he does not always explain his terms, but throws them in and those who can catch, can. There is no glossary in the rear, and the reader can look forward to being creatively jarred by the kind of mental jazz that William Irwin Thompson delights in. Even the cycle of poems dedicated to Abraham, Lovelock, Margulis and Varela leaves one's imagination spinning out of control. But certainly one would expect this from an exposure of this scope to any imaginary landscape. Of course, the author would be quick to point out that this is, in fact, the landscape we inhabit in the Nineties.

If you are looking for some guideposts to the Nineties, you may find none better. Thompson's "new imagination" is a refreshing and expanded way of coming at "the new paradigm," it scorns the "technological materialism and gadgetry" of the "New Age" phenomenon. As the book's subtitle indicates, its poetic flights are firmly grounded in interdisciplinary breakthroughs and the news headlines of the eighties, as well as in the world of myth and fairy tale.

—Brian Stanfield





Good Reading

THE RUSSIA HOUSE

by John Le Carré

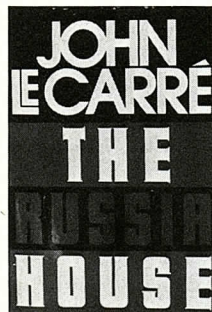
Viking Books, Markham, 1989, 353 pages.

Good writers take a segment of reality, and by portraying it in depth, communicate a message relevant to the times. Le Carré is nothing if not a good writer. His use of the spy genre has been for decades a vehicle for portraying humanity caught in the web of conflicting obligations. His heroes have their dark side, his villains, their humanity. But mostly he speaks to the times.

The Smiley trilogy—*Tinker, Tailor, Soldier, Spy*, *The Honourable Schoolboy*, and *Smiley's People*—all disclosed the

dehumanization of whoever ventured into the fray. *The Little Drummer Girl* presented the Palestinian-Israeli conflict with human sympathy while highlighting its tragic irreconcilables. *The Perfect Spy* was a vivid portrayal of the results of life-long deceit: it's the dead end of the spy game.

So now what happens in the era of Gorbachev and *glasnost*—when the Berlin Wall goes down and something like peace seems possible? Le Carré set *The Russia House* in just this fresh context. The spy game, while actively played, is manifestly anachronistic. This time neither the villains nor



the heroes win—but neither do they lose. This is a different story.

Le Carré tells his tale through a symphony of nuances noted by a minor character in the plot. The reader becomes a participant in interpreting the events, and you see the environment shifting before your very eyes.

This is a novel of hope—not optimism, not utopian wish-dreaming, but hope-beyond-hope. It's about “the presence of things longed for, the substance of things not seen.” Or, as Le Carré puts it, “Spying is about waiting.”
—John Epps

With membership in ICA Canada you get:

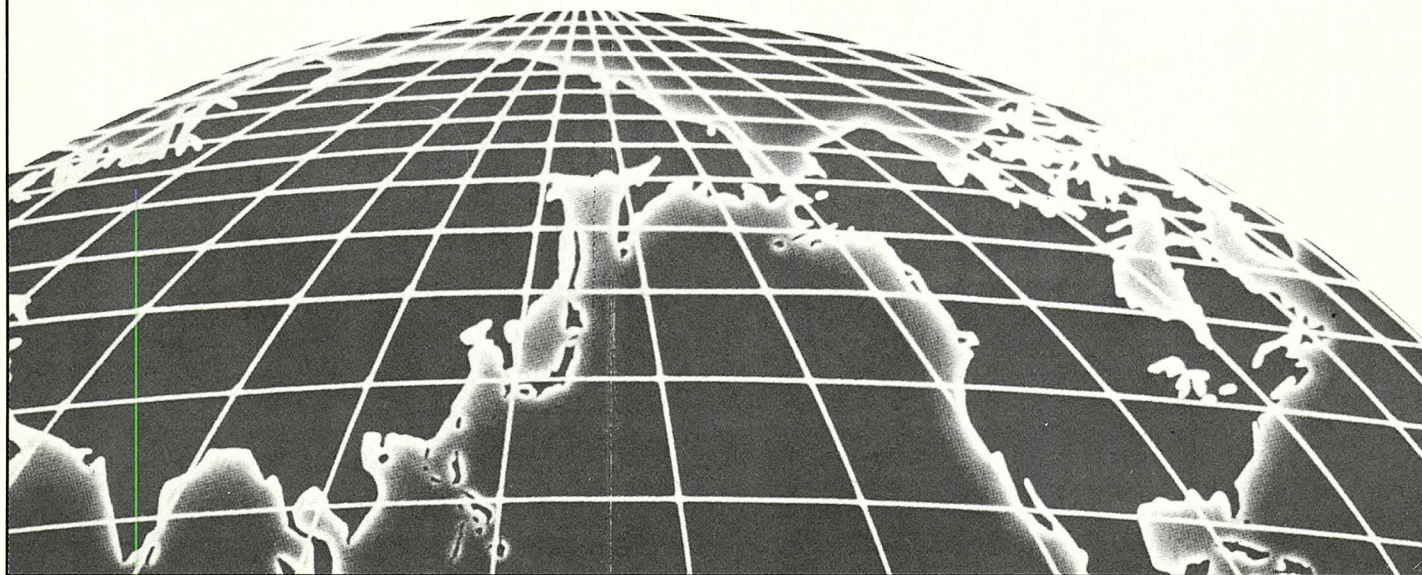
- discounts on ICA seminars and tapes
- one year subscription to *Edges* magazine
- recognition in ICA offices worldwide
- special rates for conference facilitation

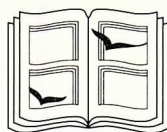
Members of ICA Canada provide leadership and service to collaborative efforts involving women's groups, farmers and many people in the field of health and in the development of human potentials.

Annual membership fee – \$50.00

ICA
Canada

Recreating
the
art
of
service





Good Reading

AUDREY FLACK ON PAINTING

Harry N. Abrams, Inc., New York, 1981, soft-cover, 116 pages, US \$14.95.

If one thinks about it, people no longer project themselves into their objects, with their affects and their representations, their fantasies of possession, loss, mourning, jealousy; the psychological dimension has in a sense vanished, and even if it can always be marked out in detail, one feels that it is not really there that things are being played out.

JEAN BAUDRILLARD

Photorealism, a movement of artists who paint from photographs rather than from life, first came into prominence in the late 60s. Audrey Flack is one of the first photorealists to become well-known. She is the first photorealist to have had a work purchased by New York's Museum of Modern Art for its permanent collection, and is the only photorealist to be included in New York's four major museums. Her work as a photorealist is unique for its social and psychological content. In this book we are treated to Audrey Flack's own thoughts and intentions about her work.

Her Vanitas series of paintings carries on the historical tradition of painters who portrayed the transitory nature of life and the futility of worldly gain. The Dance of Death was a favorite theme during times of the plague: a macabre skeleton might be shown dancing gleefully with a pompous bishop or a gorgeous young girl. What would be the equivalent experience for us in the late 20th century and how could this be expressed in a current idiom? Perhaps for us nowadays the *danse macabre* has a sense that reality is only a mental construction.

The paintings of the photorealists share the same paradox: although their subject matter looks "realler than real" there is a kind of claustrophobic, anaerobic stillness in them. A great deal of this is due to the quality of light depicted. Bright light dissolves or "dematerializes" the object. It is

shadow which gives depth, texture, volume and a sense of mass to something. A single light source—candle, sunbeam—prioritizes the viewer's attention. In the dazzle of full lighting—e.g., daylight, video display screens—the eye must be guided by other compositional devices or left to juggle a host of stimuli.

Remember those sumptuous paeans to plenty by Dutch Baroque painters, still-lives of velvet-draped tables bearing sparkling wines and heaps of luscious fruit, overhung by dead pheasants? In their time they also seemed real enough to touch. At the same time they exist in their own private niche. In Baroque art, which Flack greatly admires, objects and people are animated by an external focused light which fills space with a dynamic movement of light and shadow. In the contemporary paintings of Flack and other photorealists, objects are transfixed by a light that glares into every pore so that one is conscious primarily of surface and not of something existing in depth.

This holds true even as Flack chooses objects and colours for their symbolic associations. For example, a bird is used as a symbol of the soul and yet it is a lustrous porcelain bird, hollow, breakable, and painted in cloying blues. Flowers painted in unnatural tones, their petals curling past full bloom, overripe fruit, background shadows in a neutralizing gray—these all

point to a moral conclusion. But the stronger impact comes from the repellent artificiality of the objects themselves.

The enormous objects of Flack, garishly coloured, arranged in dazzling abundance on a shallow plane, do not seek to draw us in but invade our space. Synthetically smooth and gleam-



Time to Save by Audrey Flack, 1979. Oil over acrylic on canvas, 80" x 64".

ing surfaces reflect our attention away from the existence of the object beneath surface glitter and mirror the futility of our own projections. Flack describes how airbrushing and slide projection led her to a new understanding of light, line and colour. Perhaps for a generation growing up on television and video technology, the light by which we view reality is also being changed.

—Ilona Staples

LETTERS

continued from page 7

Change does not occur in the absence of a renewed vision, or "dream of the earth," so poetically depicted by Berry.

Finally, what is needed for health is a new way to relate to our universe; a new way to bring a sense of sacredness back into each aspect of our lives—the realization that the maltreatment of our bodies not only increases our girth and our risk of disease, it is also inseparable from the health of each person, each of the uncountable species of the earth, and perhaps earth itself. We are beginning to realize from both a deep spiritual intuition and the scientific process the need to undergo a transformation of consciousness which will radically change the way we relate to all of life.

Bruce P. Lanphear
Cincinnati, Ohio

(Bruce Lanphear is Acting Director of the Occupational Health Clinic at the University of Cincinnati Hospital.)

Don't Fight!

We are really proud of *Edges*, but it has created a problem: one copy is not enough for our group to share! In order to keep us from fighting over it, please send four more copies.

Thanks again for your creative and helpful work. I have been using the "Wise Woman Tradition" article (September 1989) with business women in Rio and am pleased to report that their response, invariably, is, "I think inside me I already knew that, but thank you for reminding me."

Nancy Grow
Rio de Janeiro, Brazil

Planetary Stewardship

I was most interested in two articles in your December 1989 issue "Global Change, Gently"—one by Shirley Farlinger and one by William Irwin Thompson. Ms. Farlinger reminds us that the stewardship of the planet is a responsibility we have to future generations. A cliché, of course, but she puts a fine edge on it.

William Irwin Thompson's earlier book in the 70s, *Passages About Earth*, occasioned a significant development in my thinking at the time. However, I sense a difference in his approach today. The two wings of the planetary culture that will enable it to fly are planetary consciousness (that he describes so well)

and planetary governance. Both are needed for the transformation and blossoming of humankind. Just one item in Thompson's article: "Bankers don't want a rigid system of planetary dollars." Oh? Banks make money out of currency transactions as I discovered travelling around Europe this summer, but many would say that a global currency is needed.

Duncan Graham
Stanstead, Quebec

Context for Learning

"The Heart of Learning" issue was very helpful to our curriculum writing team (Department of Education) in creating the context for our work. As Eckhart said, "Where justice and work are one, we work One work and a new creation."

Marilee Johnson
Cherokee, Iowa

Superb!

The December 1989 "Global Change, Gently" issue was superb, especially the article by David Peat. I loved the cover. Elisabeth Castiglioni, a Swiss colleague here, immediately recognized it. Such attractive colours, too.

Jean Smith
Nairobi, Kenya

An Artful Blend

Edges is an artful blend of ingenious creativity and on-target relevance. Bless you all, and thank you!

Sharry Lachman
Seattle, Washington

Open Letter From Elders

This year has been another full year for us. Barb is working full time setting up Training, Inc., an employment-oriented training program for the marginal population of Guatemala City; and Bill with continuing courses and workshops on new education methods. We are now in the midst of preparing a big celebration for Barbara's 65th birthday. Neither of us is even considering slowing down now that we are reaching the age when society tells us we should be thinking of retiring.

One of our heroes is 93-year-old George Burns who claims that he is going to play at the Palladium in London on his 100th birthday. He says that he really enjoys his work and that is what gets him out of bed every day. He says that he would rather be a failure at something he likes doing rather than a

success at something he doesn't. This is our reflection also since we, too, love what we are doing. Besides, we both believe that "retirement" is an inhuman invention of the Industrial Revolution. Knowing that the latest brain research tells us that the brain will continue to grow with more knowledge the more we use it, and the the brain itself never "retires" is also a great help to us.

These days, we are less fearful of expressing our basic beliefs about life. Since we are all only 10 years away from the 21st century, we are preparing for a time when a number of human beings may be living outside this planet. What is happening now is the creation of a global society, a global consciousness that goes beyond the 18th century political structures and the 19th century systems of education. We live in exciting, changing times and both of us want to participate. We accept the fact that the new global society demands the input of both men and women in partnership. We can no longer live in a society that utilizes only one-half of its brain power—any male-dominant or female-dominant structure is now a monument to a past that no longer exists.

LETS

Now! in Toronto

LETS...

\$ start a Local Exchange Trading System

\$ create a community currency

\$ unleash local resources

\$ play a different (money) game

If you are interested in the LETSystem in Toronto, a community initiative, call (416) 944-8048.

We also believe that the wisdom of elders is needed more and more these days. Youth living in a society which says that "the good life" is supreme or that life is all about dying with good credit, are losing their spiritual strength in the crucial time of their post-biological development. They need spiritual guidelines which only the elders can give them. Without these ideals at a different level of life, youth can only continue to be profoundly disturbed at the shallowness and meaningless of modern society. A society without the wisdom of its elders is doomed. Neither of us have any intention of "dropping out" of today's society when our wisdom is most needed. Besides, these times are just too exciting to miss!

Bill and Barbara Alerding
Guatemala City, Guatemala

[An extract from their December, 1989 Feliz Navidad letter. See Edges Vol. 2 No. 1, "The Heart of Learning" for an article on Training Inc.]

An Interview with Ursula Winteler

Ursula Winteler is the newly-elected President of ICA International. She has actively promoted women's social values and international peace all her life. Her address is Boockholtzstrasse 30, D-2000 Wedel, Federal Republic of Germany.

Recent events in Germany show how political power is actually in the hands of the people and not of the leaders. Those of us who live in West Germany wanted the people in the East to find their own way and to decide what to do for themselves. But East Germany is very big and the people felt isolated. They thought that they had no possibility of actually doing what they had been thinking about. When people started leaving and nothing terrible

happened, other people almost couldn't believe it. They saw an opportunity for the first time to actually do something to change their situation. Their first response was a purely emotional one. But as it became apparent that the power really was in their own hands, they started to think calmly.

There are many pressures operating in this situation. People want to be their own country with control over themselves. The people also want to be united as a continent (the government is interested only in the economics and in the common market aspect of this unity). The people who are in the peace and environment movements have a vision that goes beyond that, even to a global scale.

The ICA has a lot of leadership to offer. I want to remind us all of five specific things.

- Teamwork is important and our greatest strength.
- Get input from other people and get diverse perspectives.
- Use our network. There is no other network like ICAs in the world.
- Use energy calmly. Look at a situation from the outside before making decisions.
- Remember your roots and always consult with colleagues.

We are not alone in this world. When I have guests from another country over to my house for a meal I ask about how the men live and about how the women live; about what they do from day to day.

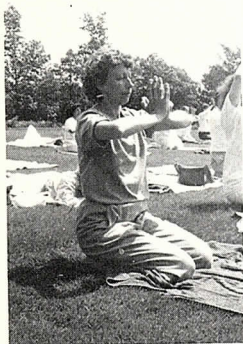
Since humour is also important in a leader and trying to learn from other people, you might perhaps remember a little German saying we use when we are eating, "Don't just look at the plate. Look at what is beyond the rim."❖

For further information on other programs of the Institute of Cultural Affairs call ICA in any of the following cities, or write *Edges* for a complete listing of addresses.

Sydney, NSW, Australia
Wien, Austria
Brussels, Belgium
Rio de Janeiro, Brazil
Santiago, Chile
Toronto, Canada
Cairo, Egypt
Frankfurt, Germany
Guatemala City, Guatemala
Hong Kong
Bombay, India
Calcutta, India
New Delhi, India
Pune, India
Abidjan, Ivory Coast
Kingston, Jamaica
Tokyo, Japan
Nairobi, Kenya
Kuala Lumpur, Malaysia
Mexico City, Mexico
Amsterdam, Netherlands
Lagos, Nigeria
Lima, Peru
Manila, Philippines
Mezio, Portugal
Madrid, Spain
Taipei, Taiwan
London, United Kingdom
Caracas, Venezuela
Lusaka, Zambia
Harare, Zimbabwe
Atlanta, Georgia
Chicago, Illinois
Cincinnati, Ohio
Denver, Colorado
Detroit, Michigan
Houston, Texas
Indianapolis, Indiana
New York, NY
Oklahoma City, Oklahoma
Phoenix, Arizona
Seattle, Washington
Washington, D.C.

TORONTO KRIPALU YOGA CENTRE

320 Danforth Ave., Suite 206
Toronto M4K 1N8
(416) 465-1106



Through the experience of Kripalu yoga and meditation classes, or bodywork sessions, you will discover your capacity for greater health and happiness, long-lasting contentment and a limitless ability to love.

We are affiliated with Kripalu groups throughout both Canada and the U.S. Find us - you'll be glad you did.

CYCLES OF POWER

continued from page 13

Thus, as we look at the feminist movements, at third world efforts to renegotiate the terms of technological trade, at the spiritual movements, at the peace and green movements, we see a counterproject that is emerging. While many of these groups are anti-technological, others have become more sophisticated and want to create their own local technologies. In this view, the world has been created by the West and all of us see ourselves through this Western view: the culture of the self itself has been conquered. What then is needed are ways to recover the self that existed before the modern world. This is the view of the recovery of the past. The recovery of historical ways of seeing the world before contact with the expansionist West. It is, for example, the effort to keep alive the language of the oral traditions presently being done in Vanuatu by the Vanuatu Culture Centre. And it is not letting Western cultural institutions have copies so that oral history can be economized and transformed into the additive intellectual knowledge of the West. It is also the Prime Minister of Papua and New Guinea, Paias Wingti, attempting to stop the Australian dreams of a Pacific TV empire. In his words, "we are being asked to sacrifice our cultural heritage for passing material gain. No money can buy back our languages once they are lost."²

It is also groups like PROUT (Progressive Utilization Theory) who are attempting to create a new cycle. Sarkar, the founder of this movement, is among the few spiritual activists and mystics who is basing his vision on a merger of spiritual and physical technologies. Although he believes the cycle of rise and fall will continue forever, nevertheless through spiritual wisdom and intellectual information it is possible, through evolutionary intervention, to keep the cycle moving to reduce significantly the phases of misery. Unlike humanists, who still believe that there is dignity to work, he looks forward to the day when we will not have to work. For him, to bring about this new world, we must think beyond left and right. There must, for example, be ceilings and floors on wealth, and there must be ways to reward excellence. Instead of bureaucrats, technocrats or partycrats, there must be people's organizations which, of course, could work best with the new telecommunications technologies. Instead of corporations, there should be local and, eventually, global cooperatives. In addition, even while new cultures are constantly being created, he has started cultural, linguistic, bio-regional, local self-reliance movements to counter the liberal/Marxist paradigm. Yet at the centre of this counter movement is a spiritual universalism, lest the movements become particularistic. This universal, he hopes, will come about largely from spiritual practices, but also from the fall of the national community, the nation-state, brought about

by travel, videos, and of course pollution and the fear of nuclear destruction, for they do not respect boundaries of nation or body.

This spiritual view is also expressed by the Greens who claim they are neither left nor right, but in front. Central to them is the natural world. This world must be given rights not for our sake, but for its sake. Greens are not interested in information, nor knowledge, but in that which comes from understanding the cycle of life—wisdom. For wisdom cannot be commodified; the power of the king or the market cannot control it. This the yogis and the martial artists of the past knew well—thus they learned to fast, to think, to live with few clothes, to master the elements, and to live outside of wealth, such that the soldiers and the priests could not control them. They lived with the natural world. In this view, the real communication is not among humans, but in the planet itself, and the messages she receives about us are no longer positive.

The Feminist movement, too, reminds us who has done the real work for the last thousand years; it reminds us that new technologies must be developed that lead to cooperation, not dominance, among groups. Otherwise, although men prefer the images of the virgin and the mother, creation and preservation, there is also the Crone—the image of power and destruction that descends upon all, and forces us to remember the temporality of that which we thought was eternal.

But while Sarkar's PROUT and to some extent the Greens and the Feminists focus on ownership of technology as central to the social good, they also speak about other technologies. For Sarkar, the future is not about molecular assemblage or genetically engineered chickens, but it is about the Age of Microvita. He posits that the smallest building blocks of life are the emanations from Pure Consciousness. These emanations, however, can be understood not by more refined microscopes, but by refined minds, for they exist outside our sensate world, yet provide the bridge between the mind and the brain. They are the silver lining between perception and conception. They can be used to spread ideas throughout the world, they can be used to heal bodies, and they can be used to spread information throughout the stars. According to him, the rediscovery of these "mind waves" will soon radically change physics and chemistry and biology, for these microvita impact our thoughts, our food, and our social movements. One goal, then, is to find ways to refine the mind so that it can perceive these seeds of life and use them to increase economic productivity, intellectual awareness and spiritual well-being.

There is also the theory of Rupert Sheldrake articulated in his *A New Science of Life*. For him, too, this is the end of the materialistic age of science. The new telecommunications technology are not physical but fields of awareness that are

*The television
creation Star Trek
will really be more
interesting and thus
real than the
landing of humans
on the Moon.*

invisible but organize behaviour, that explain how ideas are unconsciously transmitted; how ideas become powerful and resonate among us. He provides a scientific reading of myth and of social change. Thus, this means that humans can learn from the past, and they can learn at quicker and quicker rates. The exact conclusion that telecommunications experts believe that telematics will lead to. More information means more learning, means a better world, eventually. The wheel then is just a reflection of everything we have seen for the last thousands of years, but this structure, with learning and new ways of thinking can be overcome, and new structures can gain force.

Of course, the movements mentioned above would focus on access to these new technologies, the liberals would concentrate on the growth of them, and the Marxists would argue that a central authority would better distribute the benefits of them.

The End of the Really Real

But the postmodern theories of Sarkar, Sheldrake and others are made contentious by another group. This third group believes that nothing is natural, that everything is human creation, that everything we know is perceived. We cannot know anything as it really is. Every theory, whether Platonic or Aristotelian, whether earth-centric or sun-centric, puts at centre one way of knowing over another way. In this view, there is nothing to predict; there is nothing to recover or remember; there is no self to prop up, to save from technology—the self is created by society. For when we perceive, we must describe in language and in this representation the world is created. We cannot know anything as it really is, since “we” are implicit in the act of knowing. The real is always mediated.

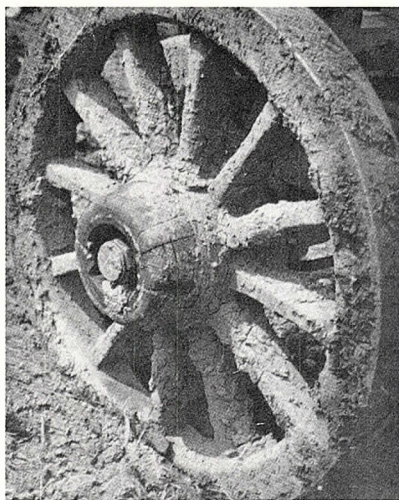
Thus, for this group, we must look at our language and our categories of thought and see who gains from them, what is lost, what is silenced. We must look at the cycle and see what this construct does—does it liberate or oppress? For them, nothing is really real, everything is description. Power is making one description seem more real or natural than others. Thus time is a social construction, not a reality; the purpose of talking about the future or the past is not to predict or to recover, but to make the present remarkable; to thus make the status quo contentious and thereby create the possibility for change, for creation.

In this view, we must also live on the edges of reality, always testing to see if we have made a representation really real—ontologically real, always seeing the power of our descriptions of the world. In this view, the new technologies will create more and varied texts and the present notion of the separation of the empirical-physical world and the world of text or video will forever be gone. Television creation *Star Trek* will really be more interesting and thus real than the landing of humans on the Moon. Fiction and

non-fiction will become one and the focus of the text or the video will not be the writer, the producer, the manufacturer, but the *reader*, the interpreter, the consumer, or the user. There will then really be, as Roland Barthes argues, an infinite number of interpretations to everything.

And what exists beyond language, perception, interpretation? From the cultural and spiritual view, a world of mystery and bliss, of the divine. For the empiricist, the material physical world—tables and chairs but no inherent meanings. And for the third view, beyond interpretation, are other interpretations waiting to describe what is, for both the divine and the physical are simply imposed meaning structures, for we cannot know if anything really exists: the key question is who gains and who loses by every description of the world. I have no idea what appears to be real and what is really real: are the Chinese restructuring their world

because positive microvita has entered them, or because they have more knowledge of things, more information, or because new fields of awareness have been created by the Filipino non-violent demonstrations? I do not know, but will more information, microvita energy waves, or fields of awareness help me slam dunk a basketball after watching Michael Jordan this week? Perhaps there are limits.



As it turned out, the Chinese student's hope for celebration that could transform the bureaucratic party structure of the past fifty years did not turn out to be. Perhaps it was that Deng did not wish to be humiliated again in Tiananmen

Square, or perhaps their turn will come another day; perhaps a video image of the crumbling of the Berlin Wall will be catalytic, leading to a transformation of the Great Wall.

But more central than video images themselves, however, are individuals who can transform these images into myths and visions. These larger stories of who we are provide the link between the routine day-to-day activities of the present, and the personal sacrifice, the episodes of bravery, needed to create a new tomorrow. To create this new future, these stories will, I believe, have to speak to the cycle *and* speak to a notion of progress. To meet the challenges ahead, leadership will have to speak to and balance humanity's spiritual, knowledge and material dimensions. Here Sarkar reminds us that while the cycle will continue, through spiritual leadership the phases of exploitation and human misery can be reduced, thus creating a vision that dialectically embraces the ancient, enlightenment and post-modern. In the meantime, I look forward to being ever at home and seeing the myriad of worldviews that exist: past, present and future. ❖

1. Ibn Khaldun, *The Muqaddimah: An Introduction to History*, p. 246.
2. Liz Fell, "Poor Reception for TV Moguls": *Pacific Island Monthly*, May 1988, p. 43.

LEADERS AS CHANGEMASTERS

continued from page 22

The new physics indicates that tremendous energy resources lie within each of us and that we are united with energy patterns in the universe. Rupert Sheldrake proposes that there are morphogenic fields, or "invisible organizing structures that mold or shape things like crystals, plants and animals, and [that] also have an organizing effect on behaviour." He posits that these fields contain influences from all of history and evolution. As such, they begin to explain the "lucky coincidences" that sometimes solve our problems.

Michael Ray and Rochelle Myers, *Creativity In Business*, New York, Doubleday, 1989.

employees realize that in their daily actions they are co-creators of their lives, of the company, and of the world: creative participants not spectators. All this occasioned much reflection in me on the leadership style most helpful to create new environments—the style of facilitating the processes of change. One author has said it well: "Remember that you are facilitating another person's process. It is not your process. Do not intrude. Do not control. Do not force your own needs and insights into the foreground. If you do not trust a person's process, that person will not trust you." (*The Tao of Leadership* by John Heider, Bantam Books, Toronto, 1986.)

Often when I was meeting with people either in conflict with me or with their co-workers, I would perform the movements of Tai Chi with my imaginal body. I found the paths of least resistance as feelings and emotions fell to the wayside with gentle, quick movements of understanding and honour. When I opened the kinesthetic movements, I noticed that we began resolving issues and receiving new options. When I bowed kinesthetically in appreciation, I was honouring what we had all learned by the experience—we had been the teachers and the students of each other.

We studied the five major styles of managing conflicts

and grounded them in our experiences at work: denial, wimp, force, compromise and collaboration. We examined the usual steps for confrontation and negotiation. We began to understand how important communication was in the resolution process. We saw that how we communicated was tied to how we perceived things and how our thought processes worked. We noticed that perceptions could differ even when we were discussing the same thing. Things were not right or wrong yet perceptions differed. Nothing was absolute because we all had limited perceptions and abstractions. Inferences could lead to erroneous conclusions if one was not listening. Out of the workshops came strategies to

make us better communicators, ways to identify and collaborate with challenging personalities, and ways to delegate responsibilities to others effectively.

As the change process accelerated, we found we had to become self-conscious about the networks in which and with which the business operated: profitable networks and unprofitable; market networks, customer networks, employee networks, vendor networks, neighbourhood and business organizations. We began to see the larger "audience" and how collaborating with these network clusters can impact the whole business. By linking all these networks and oftentimes creating new networks, the leader is able to move on all things at once. As the networks open to their complexities, there is a sense of having everything that is needed. Since life is full of infinite possibilities, coincidences began to occur.

continued on page 48



BIOPHYSICA

Medical Devices Consultants

Assessment & Investigation

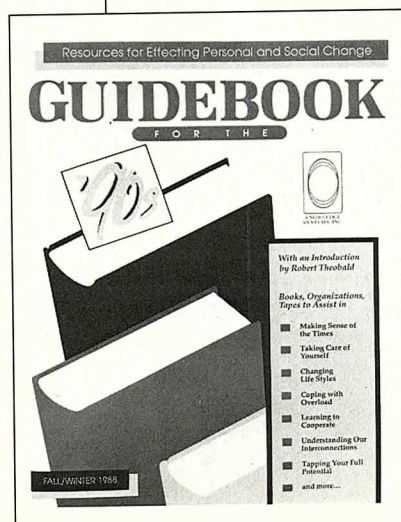
- venture investment
- accident
- safety & efficacy
- new equipment procurement

Design and Research

- electronic circuits
- manufacturers prototypes
- clinical trials

Send for free brochure, or call

BIOPHYSICA
101 Fourth Avenue,
Ottawa, Ontario, Canada
(613) 230-0317 K1S 2L1



A GUIDEBOOK FOR THE 90'S

provides resources for those who recognize that we are entering a new era and are looking for ways to understand and act creatively.

This 36-page catalog includes books, organizations, and tapes to assist in making sense of the times, learning to cooperate, understanding our interconnections, tapping your full potential, and much more.

Send \$2 US to Knowledge Systems, Inc.,
7777 West Morris Street, Indianapolis, IN
46231, USA. Tel. (317) 241-0749.

LEADERS AS CHANGEMASTERS

continued from page 47

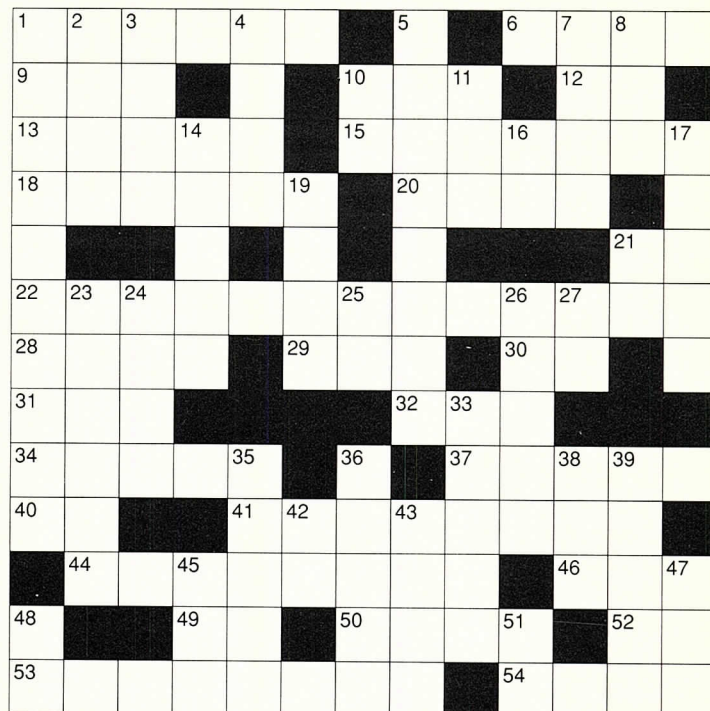
There is a strange sense that magic is happening in these synchronistic events. Our accounts payable person quit unexpectedly. The next morning a person who had worked in a lab in the East in accounts payable came in to see if we had any positions available. Many of the projects we do for clients entail complex processes that often have numerous coincidences that happen within the various departments to meet close deadlines and deliver a quality product. I wanted our company to become more involved with urban environmental issues. The next day I waited on a customer working on a project, a photo club for citizens concerned with urban wildlife, that would last several months until a book of photographs was published and a permanent exhibit at a local museum was hung. I usually don't wait on customers but that day I was at the front counter helping out. The list could go on and on.

How does everything come together to make such a magnificent puzzle, such a magnificent symphony? The leadership style necessary is one of the weaver of these complex networks. The leader connects the past and future, making the present full of the richness of the creative process. We really don't know how it's going to turn out! Remembering the intricacies of the networks, she is able to connect people in somewhat unusual ways, thereby becoming the matchmaker of synchronicity. She transforms the conflicts of daily work into the myriad of options-to play with. The resolutions become the fabric that hold the tapestry

together in a new coherency. The leader enables acceptance of our connectedness to these networks, the larger picture, so they enable each employee to be who they are and to make a difference.

Finally, I must confess that I do not see how anyone can aspire to the leadership role without having done their human homework. I find myself intensely grateful for the inner work I have done, in Jean Houston's words, "to join Great Nature in the recreation and the regeneration of ourselves neurologically, psychophysically, mentally and emotionally." In the light of this homework I have been able to see that the leadership style necessary is also that of a fool who is in unison with the life processes. The leader establishes the freedom to risk without any failure. When the suggestions for improvements did not have the results we desired, we would experiment until the results came, and we learned from our mistakes. The leader is free from the voices of judgment and reason and lives the powers abundant in herself. She is seemingly unaware of what others see as dangers; she enters the experiments with freshness and innocence. She is not thinking, just trusting the flow of life. Containing all possibilities, she unconsciously connects to the universal whole. She attracts the child in everyone and the spirit of play. We trust that we are just what's needed. The leader calls all to remember—dare to be! And in that foolish daring who knows what might happen? By making a difference, she empowers all to make a difference. ♦

Planetary Crossword



ACROSS:

- 1 Sicilian giant without the second syllable
- 6 range of vision
- 9 to hew
- 10 exclamation often mixed with irony
- 12 go (Fr.)
- 13 deft
- 15 to make a statement
- 18 trumpet shaped flowers
- 20 archaic: to suppose, imagine
- 21 away from ground
- 22 has discernment
- 28 time of greatest power
- 29 united, undivided
- 30 I think therefore I
- 31 come into state of having
- 32 former monetary unit of Latvia
- 34 colourless highly flammable liquid
- 37 parts of sails which can be folded together to reduce area exposed to wind
- 40 7th tone of diatonic scale
- 41 Sanskrit: unity (p. 9)
- 44 the results of training mind, emotions, manners
- 46 a little mythic being
- 49 famous Canadian exclamation
- 50 ripens, matures
- 52 an article (Fr.)
- 53 those who lived in prehistoric times
- 54 not exacting

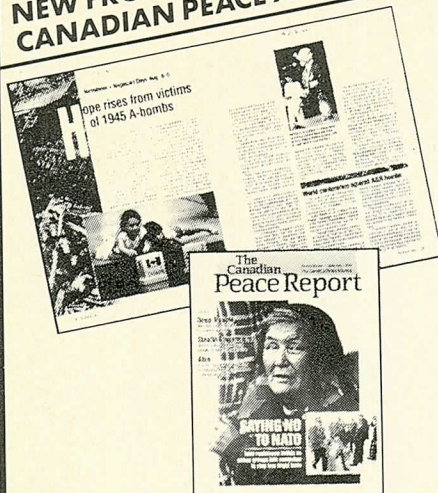
by Sheighlah Hickey

DOWN:

- 1 obstacles
- 2 type of holy person
- 3 to cover at with plaster
- 4 a moulding having an S-shaped curve or profile
- 5 one of civilization's first inventions - two words
- 7 The Terrible
- 8 specialized for the perception of sound
- 10 said of the first point scored after deuce
- 11 an expert in any activity
- 14 substance connects the granules of chromatin in a cell nucleus
- 16 another article (Fr.)
- 17 void
- 19 Italian, Swiss quarter in London
- 21 indicator of reversal of action
- 23 cognitive
- 24 reluctant
- 25 Thoron (in chemistry)
- 26 friendly
- 27 emanation (in chemistry)
- 33 to move upward
- 35 quick, rapid or fast
- 36 a portion of pure gold
- 38 organ of sight
- 39 descends or drops
- 42 abbreviation of the seventh day
- 43 requests urgently
- 45 a garland of flowers
- 47 a fairy
- 48 yes (Swedish)
- 51 south easterly direction

ANSWERS ACROSS: 1 cyclops, 6 view, 9 hoe, 10 aha, 12 va, 13 agile, 15 declare, 18 lilies, 20 ween, 21 up, 22 enlightenment, 28 noon, 29 one, 30 lenses, 31 get, 32 lat, 34 ether, 37 reefs, 40 si, 41 asabiyah, 44 cultures, 46 elf, 49 eh, 50 ages, 52 la, 53 ancients, 54 easy. ANSWERS DOWN: 1 chal-am, 2 yogi, 3 cell, 4 ogee, 5 the wheel, 7 van, 8 ear, 10 ad, 11 ace, 14 linin, 16 le, 17 empty, 19 Soho, 21 un, 23 noetic, 24 loth, 25 in, 26 matey, 27 em, 33 arise, 35 rather, 36 carat, 38 eye, 39 falls, 42 su, 43 begs, 45 lei, 47 fay, 48 ja, 51 se

**NEW FROM THE
CANADIAN PEACE ALLIANCE**



The Canadian Peace Report

What are Canadian peace groups up to? What are current issues facing the disarmament movement? Find out by subscribing to the *Canadian Peace Report*, the new quarterly magazine of the Canadian Peace Alliance.

Crisply written and attractively designed, The Canadian Peace Report helps you build the peace movement by staying in touch — across Canada.

**\$12 one year,
\$22 for two.**

Large Discounts available
for bulk orders.

SPECIAL OFFER

With your two year subscription, you will receive a free copy of the Canadian Peace Directory, an annotated guide to 520 Canadian peace organizations. With geographic and issue indexes, the Peace Directory is an invaluable source of contacts from across Canada.

Mention this ad and a portion of your subscription fee will be donated to your participating organization:

Here's my subscription to the Canadian Peace Report:

- ☐ \$12 for one year
☐ \$22 for two years — please rush my free copy of the Canadian Peace Directory

☐ My cheque is enclosed. Or, please bill my ☐ VISA ☐ Mastercard

Number: _____ Expiry Date: _____

Signature: _____

Name: _____

Address: _____

Town/City: _____ Postal Code: _____

Please make your cheque payable to:

Canadian Peace Alliance,
555 Bloor St. W., Toronto, Ont. M5S 1Y6 (416) 588-5555

RITE OF PASSAGE JOURNEY

TRAVELING CAMPS FOR 11 AND 12 YEAR OLDS

A 22-day Journey, filled with camping, hiking and traveling adventures. Boys and girls ages 11 through 13 experience this Journey as a symbol of the "passage" from child to youthhood. The trip challenges these new youth to "take on" living in and creating an interdependent, peace-filled global village.

This year the Rite of Passage Journey will be held on the beautiful Olympic Peninsula of Washington State, and in the magnificent mountains and canyons of Utah, Colorado and Arizona. We travel by van between base camps establishing a rhythm of "roughing it" and "seeing the sights." We swim and explore as often as we can. We sleep in tents and have campfires every night.

The complete Journey begins and ends in your home and community. We encourage each family, church or local sponsor to "send out" their young member, and later, to "welcome her/him home" as a new capable youth. Journey staff are available to work with you to create these events.

OUR 23rd YEAR!

Northwest USA
JUNE 22-JULY 16, SEATTLE

Southwest USA
JULY 2-23, DENVER

MAJOR ACTIVITIES:
Native American Storytellers
24 Hour Solo Vigil
Sweatlodge
Wilderness Skills Training
Camping/Hiking
Hot Springs

CONTACT:
Rite of Passage Journey
22421 39th Ave. SE
Bothell, WA 98021
(206) 486-5164

Get any of these exciting issues for only \$4.00 each.

EDGES

NEW PLANETARY PATTERNS

Make your cheque, money order, Visa, Amex, or MasterCard payable to ICA Canada (add \$3.00 postage outside US or Canada)

Edges Magazine
577 Kingston Road
Toronto, Ontario, Canada
M4E 1R3
Tel (416) 691-2316
Fax (416) 691-2491

"Edges is first rate. Everyone I have shown it to, young and old, is interested."

"Edges is a wonderful forum. I read only two magazines, and Edges is one of them."

September 1988, Vol. 1.2

Economics in an Ecological Age

- Transformational Entrepreneurship
- Global Crisis, Local Opportunity
- Toward an Autopoietic Economy

Hazel Henderson • William Irwin Thompson
Ecological pressures are transforming how we earn and spend, and even the future of money itself.

December 1988, Vol. 1.3

Border-busting Planetary Culture

- Membranes and Myth
- Painfully Beyond East and West
- Breaking Down the Walls with Music

Michael Ventura • Mark Starowicz • Jean Houston

The old boundaries between you, your neighbour, your country and the world are turning into communications linkages.

March 1989, Vol. 1.4

Power Play or Partnerships

- Whole System Mind Change
- The Roots of Partnership
- Partnering the Biosphere

Riane Eisler • Willis Harman • Lynn Margulis

Feminism is replacing our old hierarchical relationships with new partnerships.

"The Issue on Partnership was a gem."

June 1989, Vol. 2.1

The Heart of Learning

- A New World of Education
- Developing Intelligence
- The Spark of Spirit

Dee Dickinson • Reuven Feuerstein • Joseph Chilton Pearce

"The Heart of Learning issue is a masterpiece on learning about learning."

September 1989, Vol. 2.2

Medicine in the 90s

- Rebalancing Medical Practice
- Vibrational Medicine
- The Wise Woman Tradition

Don Campbell • Richard Gerber • Susan Weed

You can take charge of your own life and health, with help from several old traditions.

"I read each article with a feeling of awe."

December 1989, Vol. 2.3

Global Change, Gently

- Gentle Action for a Harmonious World
- Earth: My Grandchildren's Home
- Shaping a New Imagination

David Peat • William Irwin Thompson • Shirley Farlinger

Massive campaigns and schemes are not the only or even the best way to help global change along.

March 1990, Vol. 2.4

Turning Leadership Inside Out

- Cycles of Power
- Voices of Women
- Presence of the Elder

Thomas Berry • Ursula Franklin

Leader/follower role models are old hat. Now everyone can take the lead wherever they are.

Developing Intelligence
Here Comes Everybody
Vibrational Medicine
Beyond East and West
The Roots of Partnership
A New World of Education
The Invisible Entrepreneurs
Global Crisis, Local Opportunity