

THE

NODE

an ICA Research Newsletter

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GENERAL INFORMATION ABOUT THIS NEWSLETTER

INTENT

"The Node" is an informal publication intended to keep the assigned Order and its close colleagues informed on matters of interest to the research and transformation process going on as this process emerges both in our programmatic life, house and core life. It will endeavour to give a picture of what life is like for us as we proceed together on this transformation journey. "The Node" makes no pretence at being a revamped "Global Order Report".

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PUBLICATION AND SUBSCRIPTIONS

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It is available by subscription to individuals in the Big Order. The rate is US \$ 15 a year. (Canada: \$18)

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NOTE TO OUR READERS

Please send news. We rely on you to keep "The Node" comprehensive in scope, and specific in details. We especially appreciate news from cores, and colleagues in the Movement.

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Living

The Daily Journal — Page 23

Jean Houston: Theologian of the earth brings her 'sacred psychology' to Caracas

By Madelyn Farr
Daily Journal Staff

'I felt such nostalgia coming back to the earth, seeing the planet loom ever larger before me, nostalgia for what we could become,' Edgar Mitchell, the sixth man on the moon, was reported to have said upon his flight back to the earth... 'We leave the earth as children and go back as co-partners, responsible for his biological and human destiny.' — Dr. Jean Houston.

Jean Houston, renowned author, behavioral scientist, philosopher, researcher and human potential trainer — here in Caracas to conduct seminars — worked with Astronaut Mitchell to sharpen his recall of experiences during his mission to the moon. The report of his changed relationship to the planet — having left his planetary home a child to return an adult with a new-found awareness of his responsibility to earth maintenance and well-being — is a story that could loosely fit Houston's own vision of the world and its six billion inhabitants, evolving from separate and limited consciousnesses into a planetary culture — with across-the-board communication among earth's societies.

"We have barely begun to tap our potential," Houston, whose trip here is sponsored by the Instituto de Asuntos Culturales, said in a recent interview. "The reason we don't use it is that we did not have to. In planetary consciousness, the whole earth is calling to the quickening of the brain. The ice age was an incredible time to develop man's potential. We're in a similar situation today. So much is demanded of us. And we're going to make some very stupid mistakes unless



EDUCATING THE POSSIBLE HUMAN — Jean Houston, behavioral scientist and researcher, speaks to a group at The Alternative Health Center Wednesday night on "Creativity and Human Potential." Houston is in Caracas, sponsored by the Cultural Affairs Institute (ICA), to present two seminars on "Educating the Possible Human" and "Sacred Psychology."

we begin to use our untapped potential."

One of Houston's main objectives is to create learning environments that stimulate the individual's unused mind capacity and sensory growth. As founder of the New York Foundation for Mind Research, Houston travels an estimated quarters of a million miles a year research and teaching tours, which she estimates has reached three-quarters of a million people.

"One person can profoundly make a difference. Research shows that one person in the helping profession can reach about two million people in his lifetime," she said.

Houston's ultimate goal as a teacher is "to put the self in the service of extended capacity."

Her methods, devised from years of research into the learning styles of cultures around the world, are designed to "extend" the mind and sensory capacity through visualization and movement exercises. Imagination games, which are tradi-

tionally part of an actor's training, ask participants to break out of their routine mental patterns by dramatizing animals, for example, or re-living childhood sense memories — smells, sights, textures, sounds.

"It is not sufficient just to open the senses as we have in childhood; we put ideas into it... People who have extended sensory forms are able to engage ideas on many levels and do not forget," Houston said in an interview published in the Washington Post, May 1984.

She has been described as "the heir to Margaret Mead," whom Houston calls her mentor. "She was thinking in images all the time," she says of the late anthropologist.

Houston's anthropological research which has amassed information about learning styles and behavior of different cultures determined her theories about the gamut of individual learning patterns.

"Why do Eskimos think in images...because they move around so much, they

have to remember where they've been....The Ballinese have incredible eye-to-motor coordination which gives them a flexibility in consciousness," she said. "We've harvested some 100 learning potentials and studied them in the laboratory...."

Houston has worked with some 3,000 research subjects, testing her findings to produce her repertoire of methods. In 1965, she and her husband Dr. Robert Masters founded the Foundation for Mind Research through which they explored ways to achieve altered states of consciousness without the use of drugs.

Another aspect in Houston's education component is her "Sacred Psychology," a system of thought which explores myths and archetypes of societies and correlates them to the individual's spiritual and life experience.

"We take the great stories of the soul and study how one's own story is illuminated by the larger story," said Houston.

Human dignity is a central concern in Houston's work and a quality she works to develop in her seminars.

She co-founded "The Possible Society" several years ago, "dedicated to the exploration of positive personal and social change." Seminars are designed to motivate people into taking responsibility not only for their personal development but for their communities.

Houston will be conducting two seminars this weekend and next. The first seminar is entitled "Educating the Possible Human" and will deal with Houston's methodologies for enhancing creativity.

For more information, call 261-5276 and 51-62-11.

JEAN HOUSTON IN CARACAS

The Caracas Primary Unit recently hosted Jean Houston and associates Peggy Rueben and Derek Lawley for two weeks. During that time Dr Houston staged two seminars on two succeeding weekends, one on "Educating the Possible Human" and one on "Sacred Psychology". She also spoke to the ICA staff on two specific occasions, accompanied our staff to Cano Negro for an anniversary celebration, participated in several meetings, went on pilgrimage, and had a great time. The trek was hosted and sponsored by ICA: Venezuela. ICA representatives from Brazil, Jamaica, Guatemala, Mexico, Peru and Chile were present for the two weeks. The Global Panchayat, the International Development Funding Team from Brussels, and the Research Synergism Node from Toronto, were also represented.

Caracas is located in the north end of the Andes Mountain chain at 3700 feet above sea level. The city is a mixture of barrios (ghettoes) and skyscrapers both of which can be found in any one square block area. Traffic clogs start early giving the illusion that the city is always in one big traffic jam. Children are often in school by 7 a.m. Caracas has seen a major growth in public services in the past five years, witnessed especially in the new subway system and several American fast-food chain stores.

Jean Houston and her associates arrived on the evening of 10 March. Her first day in Caracas began with an interview with the English-language newspaper, THE DAILY JOURNAL, to talk up the two upcoming seminars. That night she spoke to 150 people, primarily Spanish-speaking, at the Alternative Health Centre. The audience responded with great enthusiasm to the talk on The Possible Human and participated in psychophysical exercises. Peggy Rueben also warmed hearts when she recited in English "The Whippoorwill". Expressions on faces indicated the audience had caught the meaning of the poem.

On Thursday morning, the group drove to a local village outside the city. Angelina Pollack, an anthropologist, acted as guide, and exposed the group to firsthand experience with shamanistic healing practices. Later that night, Dr Alejandro Lara, President of ICA: Venezuela hosted a reception with 60 people present in honour of Dr Houston and her staff. On Friday at noon, Jean Houston spoke to 150 representatives of the Venezuelan Association of University Women.

The first seminar was held at a new hotel in Caracas. 107 people composed the audience made up of educators, business people, artists, religious and ICA staff. The seminar on Educating the Possible Human, with simultaneous translation into Spanish, was a stunning success. On Sunday evening members of the ICA Venezuela Board and their friends hosted Dr

Houston and associates at the Concert Hall in Caracas for an evening at the theatre.

The following morning Dr Houston was interviewed on National TV in association with her next seminar the following weekend. In the afternoon she met with Dr Luis Machado, a world pioneer in his experiments with measuring infant intelligence and with teaching through cognitive learning modes.

The next days were spent on a pilgrimage celebrating the past and future of human development efforts by the ICA in Venezuela. Cano Negro was one of the original "Band of 24" ICA projects which was celebrating its tenth anniversary of initiation. The ICA had also spent several years working in Las Minas, an urban barrio in Caracas. These were two places where the ICA had worked in Venezuela that Jean Houston could go and see what had happened.

After a night swim in the Caribbean, the ICA accompanied Jean and her party to Cano Negro. Domingo, a village leader, guided the party on a tour of the village: they saw the sparkling village plaza and community centre with the Simon Bolivar monument in the middle, and were taken to the new primary school. Jean and Peggy spoke to each of the classes, staging a different event in each classroom: singing the national anthem, reciting poetry, talking about what the children wanted to be when they grew up, and so on.

The next item on the agenda was the trip to Las Mercedes and La Boca, sites of Community Forums, and villages where ICA staff had come from. The trip was done partly in a dugout canoe, and partly by walking through dense jungle. The party returned to Cano Negro to be greeted by a rousing tamburi (festival of the drums) celebration.

Next morning the party returned to Caracas just in time for marketing luncheon where 20 people present shared insights on marketing to the private sector in Venezuela. That evening, Jean gave her first formal address to ICA staff (the transcript of this is available on request). She talked about the ICA's future in Venezuela, its role in co-partnering the emerging planetary culture, and new modes of taking care of ourselves.

On Thursday, the ICA hosted a luncheon for Dr Machado and other concerned educators. Dr Houston also attended this luncheon and challenged the group to work through a vision for education. Several suggestions, such as developing the Venezuelan equivalent of SESAME STREET were discussed. The group promised to continue to convene and work through ways to impact the education community. In the evening, the new ICA House in La Florida was christened.

On Friday morning, the ICA and Jean Houston's party visited the community church in Las Minas. Father Marcel Rainville talked about his dream for that community and how much of it was becoming a reality thanks in part to his collaborative work with the ICA. The group experienced the challenge to take Dr Houston's transformation methods to the barrios and to the religious.

On Friday night, the SACRED PSYCHOLOGY seminar began. 109 people were in attendance. The participants were artists, religious, social workers, and students, ranging in age from 17 to 77. The seminar focussed on the themes of the Hero's Journey and the Search for the Beloved of the Soul. Jean laced her talks with stories and illustrations taken from her experiences in Cano Negro and Las Minas. Participants experienced the weekend as hot and heavy, but very healing.

On Sunday evening, after the seminar, Jean Houston and her associates joined the ICA celebration. After some great singing and a fine meal of falucas, the ICA listened to parting words of inspiration from Jean and her staff. Jean spent Monday in Angel Falls, a sacred site in Venezuela and departed for the US on Tuesday.

The two weeks had seen many transformed lives, the ICA frame deepened, programmatic opportunities opened up, and spirit journeys intensified.



PEARLS FROM JEAN HOUSTON'S TALKS TO THE ICA IN CARACAS

THE ICA AND PUTTING THE META-POLITICAL IN PLACE

"We are at a time when most governments will go into accelerating erosion -- not breakdown, not revolution particularly (though some will) -- but sheer erosion, because they will not be able to sustain the kinds of complexity that our times are bringing. The alternatives are military states, totalitarian states, fundamentalism for the people who are so frightened by the loss of meaning, or -- and this is a very big "or" -- the beginning of the setting up of the new matrix, the new greening that is like the new grass of the social structures that will be there to be put in place while the old structures will crumble and erode away as is inevitable. These will be social structures based on the kinds of information, cross-cultural information, about so many things that very few organizations have, but which the ICA has.

"It is my inner knowledge and conviction, as a historian of culture, that the future is running right to you. You may be the last to know it. I also profoundly believe that you can deny it, if you have the will, and you can throw it away. But you will have a hard time throwing it away....It is what you have been preparing yourselves for the last twenty, thirty years, and the world has finally caught up with you, or the world's necessity is there. You have become experts in human services, but human services is the front you are wearing. The real issue is the setting up of the meta-political, if you will, or post-political form all across the board -- in education, in economic, social, political, urban and rural village development: human development at its most basic, and at its most sophisticated levels: the understanding of what works and what does not work across the board: cross-cultural and cross-planetary understanding: literally a thousand things. This is a two-month discussion that we are trying to cover in just a few minutes.

"I feel that what is critical now is the reacquisition of the depths of your source levels, of the sense of falling in love with people which is ultimately your greatest gift, and even a new mythos, by which I mean a deeper story about your place in the world, in all humility, knowing that all of you are always servant and never lord. It is my inner knowledge that a great many opportunities will start coming to you from all over the world. It is almost as if you will need an inner sensibility that these kinds of things are going to happen and that you are prepared for that. This work is the most important work there is. It is literally the creation of the framework, the flexible structures, the human participation forms that create access to this new, much more complex, much

more integral, but highly individuated society that is trying to happen, that could not have happened before the end of the 20th century.

DEMOCRATIZING THE HUMAN SPIRIT:

"With all the searching that some of you have been doing over the last two years, it's time for it to begin to pay off, and to pay off with the world. This is now your time to begin to do. I think it will look a lot less fearful once you start to do. You don't want any messiahs, you don't want any gurus: "if you meet the guru on the road, kill him". It is your great gift to democratize the human spirit, and to stand in wonder and astonishment before all peoples. That is your greatest gift.

BURN-OUT AND MODERN SAINTHOOD:

"You people are going to cook on so many burners. One of the reasons that some of you, not all of you, have burned out --you didn't burn out: you were on the way to burning through to deeper levels -- is that many people quit on the initial or partial burn, and they never burned through. Whenever you study the phenomenology of burn-out, you find that people have exhausted the cortex in the brain. What happens after a certain level of exhaustion, is that you enter into a different state of consciousness. If you are sustained and nurtured during that burning process, you can then burn through to literally another level of knowledge which for the first few days may look quite like madness. You are really burning through to new perceptions and to new sensibilities: you are operating on more channels. For you folks to be able to do the job that seems to be coming your way, you are going to have to burn out and burn through to be available to many more levels of knowing, not the least of which is spiritual reality. You've got to have the hooks and eyes to be able to take these up.

"Now, in the past, people tried to deny the world and to cut off the senses; to wear hairshirts and crucifixes with nails on the back, when no one was looking. We would call this being sick, but it was really quite honoured in the thirteenth and fourteenth centuries because the notion represented a turning away from the world, especially from a century in which there had been so many plagues and so much breakdown in the external world. Some of the practices of sainthood come out of very specific socio-economic change.

Modern sainthood means being a servant of all and a lord of none, and being available to being sourced, to be used, to use the fullness of yourself, to begin to breathe the realities around you, be it as person or a place. It demands that you become plus people, that you are able to cook on more burners, that you are aware of more cognizant reality, that you have an infinite capacity, not so much for

forgiveness, as giving-forth-ness...It demands that you maintain purity of heart as a practice in daily life, and as a spiritual practice.

Then what happens is that you are able to go off of the little, local- conditioned, habit-habituated self into the vast array of psychospiritual and latent psychospiritual potentials that are there, but which cannot be lensed through the little local self. That is why you have to engage a much larger variety of self. Ego is merely one image among multiple images of the self. You become polyphrenic instead of schizophrenic. Many people shatter by becoming schizophrenic. The level beyond it is polyphrenia where you have the orchestral playing of the multiple selves.

To many, this may sound like: "Oh God, too much! I have a hard enough time dealing with my little local self - now I'm to take on a larger self?" -- Exactly! It's why you've had such a hard time: you have created for yourselves a polyphrenic, polymorphic reality, and a monocentric self. Of course you're going to break down and get frustrated and cry and get sick. If you are going to be able to deal with the immensity of the job that you have given yourselves, you are going to have to expand and extend the basis of selfhood, of spiritual reality, and of the functions that you are using on yourself.

SPIRITUAL PATHWAYS

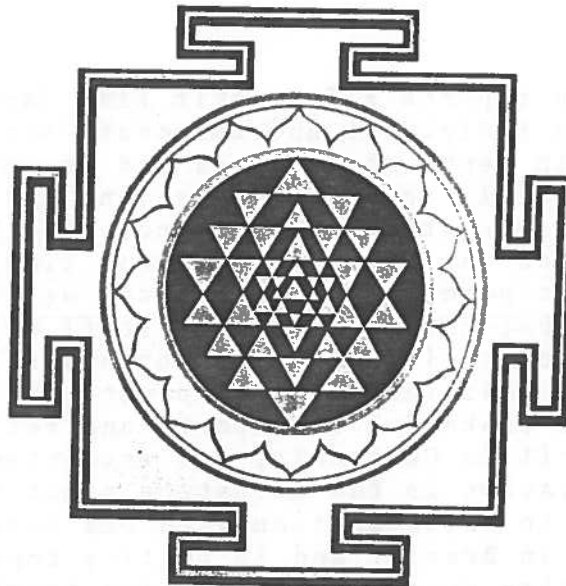
"There are many, many pathways. I'm sure some of you have had a very hard time, and I would, too, if I were you, in that some of my methods can be very popular with a certain contingent. They are appropriate for some; they are not appropriate for others. There are multiple, multiple paths, and what you should engender is an honouring of these multiple paths. For some, the way to depth of life is through the library. For others, it's working in villages. It is important for you to honour the immense differences in an Ecumenical Order, to allow for human difference and human scale, not preferring one to another, not dishonouring any, but saying, 'Great, bring us in the information, the knowledge, the sustenance that you have gained so there is this richness of sharing' - this richness, because you are going to have a lot of response-ability. I didn't say responsibility: I said response-ability to and for and through the human race in the future, so, by God, you better represent all aspects of it.

SPIRITUAL TRAINING FOR RESPONSE-ABILITY

"One of the things I would like to suggest to you is to look at some of your earlier spiritual training models and practices. From what I have known and read of them, they were very powerful, practical, and still probably quite current and useful. They are not written in stone. They

probably need to be looked at in the light of the revolution in brain, mind and anthropological research that has occurred in the last twenty years. You can only creatively move into the future by recapturing and deepening the past. Sometimes I suspect members of the ICA throw out their past wholesale in order to make a wholesale foolish leap into the future. Let me suggest that one of the things you do tomorrow of the next day in your discussions is to go back to the beginnings and begin to remythologize them in terms of the future and the present that are calling you. Then start to think much more deeply about a place of ongoing spiritual, psychological, emotional refinement: a place where people are constantly grown, and regrown, and prepared for a worldwide ministry of evoking the human race to be what it can be. (Notice that I did not say training, I said "refinement".

I'm talking about giving up the old early 19th and 20th century mechanistic image of what we do with human beings -- retooling. Great quickening has to do with bringing out what is already there -- the Latin word is EDUCARI -- thus refining the calcifications that keep you from being who you are."



NEWS AND VIEWS FROM THE PRIMARY UNITS

KANSAS CITY:

The Kansas City Core of friends and supporters of The Institute of Cultural Affairs publishes METROLINK, a bi-monthly newsletter. The March-June METROLINK has news that the core has moved its centre. Seventeen years of activity in the KC metro was celebrated on March 7 with the labor of moving, sorting, cleaning, then feasting and reflecting on great moments in the Locust St facility. The evening culminated in a fantastic auction as 32 people bid for the symbols of the past. Much laughter and some nostalgia launched the ICA/KC Team into a new era of service to the KC area. The day-to-day operations of the ICA office are located in the Priscilla and Rod Wilson home. The meeting space is located in the Ziegenhorn home which hosts participation in Sunday celebrations, workshops, and studies. The KC Team envisions a planetary society that participates in profound spirituality and its expression in social justice. Metro events for the quarter include regular Sunday celebrations, "Evenings with the Institute", Voluntary Simplicity Lifestyle Workshop, Personal and Professional Growth Retreat, and an International Workcamp Workshop. ICA colleagues interested in replicating this "metro core" model can contact the KC ICA Team by phone: 913-722-1907, by computer on Econet: appcomeb.ica/kc or by mail : P.O. Box 22696, Kansas City, MO, 64113-2696.

RIO DE JANEIRO

The Rio Program House reports a fantastic five days spent together, discovering individual and corporate strengths and weaknesses, talking in depth about hopes and dreams for ICA Brazil, gaining new skills in team motivation, and participating in an international conference, New Horizons in Education, around which the house met several times with Dee Dickinson. The time together was experienced as integrating and enlivening; it stretched and expanded staff capacities through the analysis of social and learning styles, and allowed reflection on individual and corporate gifts and gaps. The course was bookended by reports and reflections on the Continental Council in Guatemala, and encounters with Dee Dickinson. New motivation in the education arena has raised the group's interest in collaboration with Dee Dickinson on an education conference in Brazil, and in putting together the first Imaginal Education course for Brazilian teachers.

BAYAD, CAIRO PRIMARY UNIT

"I heard a speaker in a mosque today during Friday prayers who tried to break the meaning of the word, humanity, in a way that disregards race, religion, colour, and sex. He tried to

explain an "aya" (verse) from the Koran in an incorrect way. He said that there should be no dealings between a Muslim and a Christian or Jew. According to him, a Muslim who interacted with one of another religion would be sinning, and he called into question that person's faith. I felt that I wanted to scream at him, to tell him, 'Stop! Who gave you the right to explain the Koran this way?' I looked round the mosque at the listeners' faces, and I sensed their annoyance. I asked myself what must be the feelings of the Christians living nearby and hearing this speaker's words. After prayers, I left the mosque quite upset: it must have been the most disturbing speech at a mosque I have ever heard."

- Abdel Rahman, Bayad.

(This reflection, part of which is quoted here, was given at the Bayad House the week before communal demonstrations broke out in Beni Suef where most of the ICA staff in Bayad are from. It has proved to be very healing and is constantly referred to by ICA staff in Bayad. The complete article will appear in the Brussels FORUM.)

MEXICO CITY PROGRAM HOUSE

Mexico City is delighted to be participating in the ECONET computer network, and reports that 1987 has brought a significant change in their role from facilitators to consultants which has opened up involvement in events, courses, and symposia in the first quarter of the year. In following months, they will be working with SEDAC in a program focussed on health and nutrition. The program will involve evaluation, planning, training, and documentation of community health projects. Mexico City has also been research appropriate locations for the 1988 Global Order Council to be held in Mexico. They have visited a beautiful vacation centre which meets requirements and is within the budget.



BRUSSELS

"Patterns in the rich texture of our life these days include a weekly review of key marketing books and materials held at various pubs round the town; daily practice with Thomas Keating's method of centering prayer; psychophysical exercises several days a week; monthly training in Progoff Journal Writing; daily workouts and fitness training at the gym; Possible Human exercises; an ongoing series of vision collegiums, weekly inhouse pubs on Friday afternoons; monthly pay meetings to keep our focus on income; biweekly house meetings; and birthday and anniversary celebrations galore! If that isn't enough, we anticipate the imminent arrival of Jenny Wiegel and Teresa Jones from India to spend the next few months with us; the long-awaited return of Jean Long in May with a DMA Instructor's Certificate in hand; the 8-10 April primary unit priory meeting in London preceded by a one-day Dee Dickinson seminar on education methods on 8 April that some of us will attend; a May trip to Frankfurt for the women to view Judy Chicago's Dinner Party while the men stay at home and conduct a V.O.W.; the celebration of two international weddings in July and August; and finally, sitting "Under the Pipal Tree" with the development community network during 13 - 19 August. We look forward to hosting the Global Order in August and sharing with you the living ambience of our life and work here in Europe."

-Judi Wiegel.



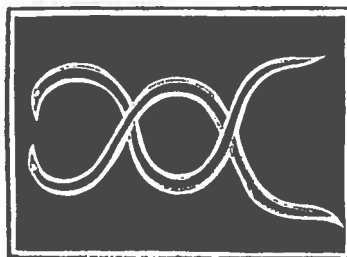
GUATEMALA

"On January 18 our Primary Unit embarked on a week-long ESCUELA DE FACILITADORES in Conacaste together with the final planning for the Continental Council, 25 February - 1 March, held in Amatitlan, a beautiful lake resort town 30 minutes drive from the capital. On the opening night of the Council, we were assaulted by the explosion of an active volcano only a few miles away which, luckily for us, deposited rocks and debris on the other side from Amatitlan. More than 1000 village residents left their homes in dread and terror and slept for more than a week in Amatitlan as a result. The volcano had been smoking for several days before we arrived, having erupted a bit the night before the opening; but Sunday night proved to be the grand drama for all to see. I have never seen an erupting volcano in my whole life before, although for Latin Americans it happens once in a while. For me, it was a wonder and, I'm sure, much more meaningful after the two-week Human Capacities Program. Somehow, I appreciated the majesty and awe of the event, and, frankly was speechless. Two days after that, I presented a whole day on Jean Houston: in the morning, a talk on uniquenesses and shadows followed by an exercise on multi-tracking; in the afternoon, a short context on shamanism, a glossolalia exercise, Hinduism context, the exercise of gifting, and a context on Buddhism followed by the eight steps. It was really an experiment and I felt as if I had really stuck my neck out -- it was all in Spanish as well -- but it seemed to be well received."

-Barbara Alerding.

NAIROBI

With the help of the Long Term Investment Team and the Panchayat, the Nairobi Primary Unit as of 04/23/87 is in final negotiations on a new facility. Located 15 minutes from both Kawangware and downtown Nairobi, the facility consists of six townhouses on a quarter-acre of land. Each townhouse has three bedrooms, a large living room, a dining room and kitchen, 2 1/2 baths, a "servant's" bedroom, car garage and a yard with trees and flowers. A shopping centre is in walking distance. The Primary Unit plans to move in in three months.



(Other Primary Units engaged in facility negotiations include New York, Washington D.C., Los Angeles, and Bombay. The Chicago Anchor House rentals in the Kemper Building now cover the \$20,000/month operational costs. Chicago is now looking at ways in which major building rehabilitation costs can be covered as well.)

FRANKFURT

"At the beginning of March, I participated in a meditative dance weekend with twelve other women. On Friday evening we danced here in our house in the great room. Despite the creaking of the wooden parquet floor with every step, the atmosphere of the evening was beautifully calm, a sense of participating in the richness that each woman is, and being cared for by the ancient and recently created circle dances. The moon was nearly full, the air cold, when we went outside to dance round the tree. Darmstaedter Landstrasse (our street) is one of the main access roads to the centre of Frankfurt and out to the autobahn (interstate). The noise day and night is a deafening roar of traffic, brakes, emergency vehicles, people shouting on their way to the underground disco whose entrance is directly next to our entrance. The air is heavily polluted and the empty lots around us are gradually being built up into commercial buildings and office space. We danced for half an hour, during which a man came up the drive to urinate, a rear-end collision took place on the street, and the lights from the malt tower behind the house outshone the moon.

The dance steps included a movement in to the centre -- and there we placed our palms on the tree. The dust and dirt from the city that clogged the bark were the first things I noticed, and the still-decaying leaves under our feet. I felt sad for the tree who has to stand everyday in the midst of such an environment, unable to move away to a better place -- and, of course, the tree was immediately a symbol for all of the natural world and for people also caught in the effects of man's desire for Progress. In some mysterious way, our hands offered healing, and, what surprised us all, was what we received. The tree spoke to us of stability, steadfastness, of seasons of new greening, of abundance, and of drying up, letting go, standing bare in the winter with the energy deep inside."

- Yvonne Stringham

The first quality of the spiritual work of our time is to reconsecrate daily life so that the split between the sacred and the profane, between the serious and the comic is overcome.

-William Irwin Thompson

KUALA LUMPUR

"Bridging the gap between consciousness and social form is a part of our task as the Order. Once attaining some clarity into the New Religious Mode, we worked on its social expression in the New Social Vehicle with attention to Primal Community. Now in our work on Planetary Consciousness, we are being called to demonstrate its expression in social justice. That means to demonstrate within ourselves the concepts of wholistic health, futuric economics, and inclusive polity. The pluriformity we are is an incredible laboratory for the future of the planet. We can't stop there, for we are largely invisible. Perhaps it's time to invent the visible demonstrations of community and social justice that will allow society to move with creative images. We've done it once with the Human Development Projects. How as we continue to teach and do projects, what will be the impact and demonstration programmes that lead towards the inclusive local sociality?"

- John Epps

CHICAGO

"In June, when I went to Seattle to seek the help that could get at the deep levels of the healing I knew was essential, I was about 90 percent incapacitated. (Some of you who had to personally help me at particular times have some inkling of what that meant, though I think very few had any idea of how really serious it had become in terms of nerve damage and emotional weakness related to coming to the point of such incapacitation) Having the arthritis hit my inner ear (and thus my balance) and my vocal cords (thus, even my music); the return of intense pain in all joints, legs, and my right arm, and side plus the high sensitivity to sound, vibration, and groups of people, seemed to be the final caps off the bottle, so to speak. It seemed essential to decide whether I was going to DIE, or LIVE A QUALITY LIFE. The one thing I was clear about was that I was not interested in a life of mere existence, nor a continuance of stoic persistence through the haze of pain and mental collapse just for the sake of "long life"!

I have been faced with GETTING RID of my physical body - and I've CHOSEN to stay alive. I have been faced with DECIDING ON INSANITY - and I've CHOSEN to be sane. I have been faced with a STOIC INDIFFERENCE alternating with cursing rage - and I've CHOSEN to live a life of affirmation and persistent hope. (That doesn't mean I don't get damned mad at times about all this!) I have been faced with living in a highly RESTRICTIVE ENVIRONMENT and style of life and I have CHOSEN to be able to live ANYWHERE with anyone. I have been faced with staying in the Pacific Northwest with my beloved mountains and ocean, and I've CHOSEN to return to Chicago and my beloved community."

- Del Morrill

LAGOS:

Since the IERD in 1984, delegates from Nigeria have been meeting monthly. They have formed an organization called NIRADO (Nigeria Integrated Rural Accelerated Development Organization) which continues to grow in membership. Alex Sharta, of the ICA Board and also on the executive board of NIRADO, together with Owolola and Elena Olatunji have maintained the ICA presence in Ijede, one of the original Band of 24 Human Development Projects. Alex Sharta and the Olatunjis have been envisioning ways in which the ICA might help in the Nigerian Government's new focus on rural development. The meeting with the Minister for Health in February was set up by them. In that meeting the ICA was given an invitation to set up primary health care, funded by the Ministry of Health, for one local-government unit. Since that meeting, research has been done and the government area of Ndokwa has been chosen. John Burbidge and Ken Gilbert have toured the area and worked with the Olatunjis on a program design. The Olatunjis are now in process of doing the preparation work for the project. A search for extra-national supplemental funding and expatriate short-term training staff has begun. Inquiries on the project may be made to Mr and Mrs Owolola Olatunji, P.O.Box 2524, Lagos, Nigeria.

PUNE

"It is a subtle moment in history...it has to do with wounds, the wounds of a world in change. The deepest, most pervasive aspect of the wound is neither in the poor or in the rich. The actual wound is in the interface. That interface we usually call the economy, or the government, or the culture of the nation. The interface between the rich and the poor is the society -- the global society as it appears in each nation. What will heal this wound? Where is the leverage point that unites health and illness? What human touch will heal this wound? Our reason for being is to invent new ointments and to place that touch on the deepest wound. The consciousness revolutionary movement is spreading rapidly across the globe, and those in this movement are our colleagues. We don't have to initiate or innovate such a movement. We have only to join it, guide it, make our contribution, point it in a direction. And we have contact with the poor and the excluded in our local community projects. The consciousness movement will utilize such contacts. The task in local communities requires the kind of nonverbal forms that leap over the social gaps, the language and intellectual barriers. It requires spirit force. Consciousness does not come through words alone.

"We must call those who tap the human wellsprings through nonverbal forms to take what they know and heal these wounds. They must let go of seeking meaningfulness and fulfillment, "healing" only for themselves and those like them. They must

direct their energies to a greater challenge: releasing the cultural wealth of the globe into postmodern society. We are a part of a greater historical stream that is bringing moral fibre into human consciousness out of a transposed world tradition and culture. We are to evoke cultural ecology."

- David McCleskey.

CARACAS

(What follows is a dialogue between Jean Houston and Alfredo Martinez that occurred during group discussion after one of Jean Houston's talks to ICA staff in the Caracas House.)

ALFREDO: When I decided to join this group, I had a great but small image of what it was to work in community development. I also had interest in being a community leader. Another vision that I had was to learn English. Someone told me it was with gringos. I asked if gringos speak English. I wanted to enter the training system. Then I realized I was going away from my people. At the same time I was coming nearer. So I said to myself, I am going to be trained now. Through this training I can go back and teach my people. In the meantime when I was learning how to better my community, I realized how much I didn't know. I realized I was learning about problems I had never dreamed of. At the same time I was gaining more responsibility. I was also learning more and more.

I decided not to return to my community. I invited others from La Boca to come to Cano Negro to get trained. Then I felt better. But I was really ashamed because the ones who went to Cano Negro did not return to La Boca. They went to Caracas. So the born leaders retired themselves. The old leaders left. I believe the only hard leader is myself. Sometimes I go to La Boca running to tell them things I've learned. But I can't get it across. The Bible says there is no prophet in his own land. I struggle with returning to La Boca or staying here. The people there do not have the consciousness for self sufficiency. But they are the ones. I believe the biggest problem is that they don't have the consciousness of knowing they are the ones to do human development.

JEAN HOUSTON: What will it take to give them that consciousness?

ALFREDO: I can't change their minds. There were two leaders who were in La Boca that had no interest in community development. They are convinced that God will do it. So the people are probably waiting for God to come. But if I were to go to La Boca, I would tell them some stories of other communities and their decision to change their image. For

example, Cano Negro, because it is a place of change. La Boca needs to hear of other places also where changes come from the people of the community.

JEAN HOUSTON: Your pain, Alfredo, may be that you are a member of a multi-cultural organization, and you are not the same Alfredo of La Boca of seven years ago. Maybe you do not go back to La Boca, but you go to another village where you not have the history. Just as Jesus could not be seen in Nazareth. Jesus would have made a lousy ICA member in Nazareth. It think it's the same with you in La Boca. You have grown in such a way that they cannot see you there. But in a few villages away, they may be able to see you. I'm sure they will. You'll be able to do the important work that you need to do in these other towns and villages and bring a deeper development to your people. They may not be the people of your village but they are similar. That will not take away the pain completely. You may always have that pain. But you will always be able to give what you have learned through helping hundreds if not thousands of people and God knows how many thousands of people by association."

HONG KONG

Hong Kong Anchor House held a ten-day Leadership Training Program 6-15 March. The program, NEW SKILLS FOR A NEW WORLD, (see design on next page) integrated emerging common memory with tools being experimented with in the Human Capacities Programme. The program design is enclosed. The constructs are available from Hong Kong or the Research Synergism Node in Toronto.



HONG KONG

MARCH, 1987

NEW SKILLS FOR A NEW WORLD: AN ASIA-PACIFIC LEADERSHIP TRAINING PROGRAMME

DATE	FRI. 6	SAT. 7	SUN. 8	MON. 9	TUE. 10	WED. 11	THUR. 12	FRI. 13	SAT. 14	SUN. 15
MORNING	NEW AGE SEMINAR			NEW AGE THINK TANK				WORLD DAY	PERSONAL/PROFL. GROWTH RETREAT	
	ARRIVALS AND REGISTRATION	"GLOBAL BRAIN"	WHOLE EARTH STUDY	SOCIAL CHANGE	BUSINESS MANAGEMENT	MULTI-MODAL LEARNING	SPIRITUAL FULFILLMENT		HUMAN CAPACITY WORKSHOP	EVALUATION AND CELEBRATION
INDIVIDUAL WORK		INDIVIDUAL DECLARATION REFLECTION								
AFTER-NOON	ARRIVALS AND REGISTRATION	NEW AGE PRESENTATION	FREE TIME	NEW AGE LEADERSHIP LAB				PERSONAL PROFILE	DEPARTURES AND TRAVEL	
		MONTAGE		CREATIVE THINKING	MIND MAPPING	SOCIAL STYLES	NEW LEADERSHIP			
EVENING	OPENING ROUND-TABLE THE TAO OF LEADERSHIP	CONSCIOUSNESS-DEVELOPMENT PRESENTATION PRACTICE EXERCISE	FREE TIME	CREATIVITY OPTIONS				LIFE PANORAMA	GROWTH PLAN	

UPCOMING EVENTS

1. CREATING OUR FUTURE IN EDUCATION CONFERENCE:
presented by New Horizons for Learning, and
co-sponsored by the ICA:Los Angeles. June 16-20, 1987,
Tacoma, Washington. For information call 206-621-7609.
2. NATIONAL INVITATIONAL TRAINING SEMINAR:
presented by The Possible Society: June 28 - July 5,
1987, New Paltz, New York. ICA is facilitating the
skill-building sessions. For further information call:
302-737-9634: 7.00 a.m. to noon Monday to Thursday.
3. EXPLORING PLANETARY FUTURES: ICA Conference Series in
Chicago: May 8-10: Rupert Sheldrake: "The Presence of
the Past";
July 17-19: William Irwin Thompson: "Planetary
Culture and Individual
Consciousness".
July 20-24: ICA: "An Ecology of Cultures:
Harvesting the Past for the Future".
July 24-26: Charlene Spretnak: "Post-Modern
Politics: Spirit and Practice".
For further information call: 312-769-6363. Brochures
are available on request.
4. HUMAN CAPACITIES PROGRAM: SESSION II: June 12-26;
Port Jervis, NY.
5. ICA ECONOMIC COMMUNITY NETWORK MEETING:
June 1-6 in Toronto. For information, call
416-691-2316.
6. "UNDER THE PIPAL TREE": ICA DEVELOPMENT COMMUNITY
NETWORK MEETING: 13-19 August: Brussels. For
information call: (02)-219-0086.
7. GLOBAL ORDER CHECK-SIGNALS MEETING:
Brussels: 21-30 August, 1987.

BOOKS IN CURRENT PROGRAMMATIC USE

1. Roger Von Oech: A WHACK ON THE SIDE OF THE HEAD
 2. Peter Russell : THE BRAIN BOOK.
 3. Tony Buzan : USING BOTH SIDES OF YOUR BRAIN.
(Both these books have good sections on Mind Mapping techniques)
 4. Howard Gardner: FRAMES OF MIND. (on multiple intelligences)
 5. John Heider : THE TAO OF LEADERSHIP.
 6. Jean Houston : THE POSSIBLE HUMAN.
 7. Jean Houston : MIND GAMES
 8. Marty Seldman : SELF TALK.
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MOVIES AND VIDEOS RECOMMENDED FROM AFAR

1. SALVADOR: the pain of El Salvador, the courage of journalists depicting it. (V)
 2. THE EMERALD FOREST: western technology encounters Indian shamanism in the Amazon. (V)
 3. THE JAZZ SINGER: the life, struggle and victory of Neil Diamond. (V)
 4. THE TIN MEN: the struggle of two men to stay on top of the economic dimension of life. (M)
 5. THE TRIP TO BOUNTIFUL: an old lady escapes the tyranny of daughter-in-law to visit Bountiful, her old home town.
 6. CHILDREN OF A LESSER GOD: the transformation of a deaf and dumb teacher in a school for the deaf and dumb. (M)
 8. PLATOON: harrowing depiction of the Vietnam war. (M)
 9. CROCODILE DUNDEE: outback Australian loose in New York City - for those with Australian macho sympathies. (M)
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ICA BOOKS IN PROCESS

One of the aspects of marketing the ICA's "residue" of wisdom and methods is publication. Four books in process of writing are featured here; there may be others that "The Node" is unaware of.

1. THE OTHER WORLD IN THE MIDST OF THIS WORLD: A JOURNAL OF THE SPIRIT. This is being produced by Service Ventures, Brussels, Belgium, and is now available. This unique publication explores the life experience of states of being, describing sixty-four such states, including the central thought patterns, the unique feelings, and the learnings each one leaves behind. Each state is also a journal in which the reader's own reflections and experiences in The Other World can be recorded. Exercises enable the depth exploration of the reader's own life; these exercises can also be adapted to group use. Finally, there is included a complete "History of the Other World".

THE OTHER WORLD... is available as a paperback book or on an IBM-compatible, MSDOS format five and a half inch disk. Advance copies of the book are available at US\$9.95 per book plus \$7.75 handling charges for airmail and \$5.85 for surface mail. It can be ordered now by contacting : Jon Jenkins, ICA, rue Amedee Lynen, 8, 1030 Brussels, Belgium. Telephone: 32-2-219-0086. Econet: ICA/BELGIUM.

2. THE TRANSFORMATION FACTOR: A Guide to the Rising Tide of Change in the 80s. This book, still in process of writing, but seven-tenths complete, is being produced by the Lazears and Slickers: the Planetary Unity Team in Chicago. The book will deal with the transformation factor as an emerging new vision of reality, and the Consciousness Revolution as the greening of the individual's and planet's soul. The rest of the book is an examination of the socio-spirit implications of this new vision of reality and the consciousness revolution in education (the development of human capacities); in Health (toward styles of wellness); in polity under the rubric of Gaia Politique as a new social reality; in economics by looking at the economics of ecology as care for the Earth as our mother; in male-female ontology as men and women work toward co-creative partnerships; in a new spiritual mode working through an ecology of cultures; and in a new ethic of planetization, raising the question of world development. The book will be published later this year. Enquiries: David Lazear, ICA, 4750 N. Sheridan, Chicago, IL. 60640. Telephone: 312-769-6363. Econet: ICA/CHI

RELEASING PEOPLE ENERGY: Winning the Challenge of Corporate Change with the Technology of Participation. This is being produced by the Economic Network of the Order, and is currently being written by a team in the Chicago Anchor House. The projected length of the manuscript is about 50,000 words. This book is on the ICA's methodology and the winning story of its application to the private sector. The chapters will include case histories that demonstrate and prove the method's effectiveness. Quotes from management experts will illuminate and support the points made in the chapters. There will be many stories taken from private-sector companies of the dramatic quantifiable benefits and results.

The team is arranging to have a well-known expert such as Tom Peters, John Naisbitt or Lee Iacocca write the Foreword. The books will state the challenges of the changing marketplace and changing workforce, present case histories of companies that mastered change by applying the Technology of Participation, reveal the technique's underlying principles, tell why it makes managers more effective, describe the actual steps of the process, and show the benefits in terms of productivity, efficiency, and profitability that result from using it.

The writing team expects that the first draft will be ready by June, 1987. The team is in process of sending letters to potential publishers, and searching out business magazines who might publish some completed chapters of RELEASING PEOPLE ENERGY. Inquiries: Laura Spencer, ICA, 4750 N. Sheridan, Chicago, IL. 60640. Econet: ICA/CHI. Telephone: 312-769-6363.

4. THE FOREST AND THE TREES: is being written by a team in the New York Anchor House. The book will be a collection of stories about grassroots people from around the world who have struggled with tremendous hardships to better their lives. Each story focusses on the interrelationships between the transformation of an individual and the community. It shows the struggle, persistence, compassion and courage of people who have brought about change against great odds in their own community; it explores the lessons from the successes of ordinary people who were creative in bridging the gap between themselves, their community and the planet. The title of the book refers to the dilemma that most people face when they do not know how to effectively get together with others in their community to change the world. Enquiries: Nancy Trask: ICA, 206 E. 4th St, New York, NY, 10009. Telephone: 212-475-5020. Econet: ICA/NY

A TIMELY QUOTE

When you cannot see what is happening in a group, do not stare harder. Relax and look gently with your inner eye.

When you do not understand what a person is saying, do not grasp for every word. Give up your efforts. Become silent inside and listen with your deepest self.

When you are puzzled by what you see or hear, do not strive to figure things out. Stand back for a moment and become calm. When a person is calm, complex events appear simple.

To know what is happening, push less, open out and be aware. See without staring. Listen quietly rather than listening hard. Use intuition and reflection rather than trying to figure things out.

The more you can let go of trying, and the more open and receptive you become, the more easily you will know what is happening.

Also, stay in the present. The present is more available than either memories of the past or fantasies of the future.

So attend to what is happening now.

- #14. "Knowing What is Happening
John Heider: THE TAO OF LEADERSHIP
p. 27.
