

# **THE NODE**

An Informal Newsletter for the Global Covenanted People:  
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# Connecting the Global Grid

An Internal Paper of The Institute of Cultural Affairs  
by Len Hockley

June 1, 1989

For myself, and I believe a lot of us, the image that has sustained us in the long march has been a sense of a global movement of colleagues working toward common goals. For us, it did not take an Information Revolution to reveal that the times require a global communications network. In the common memory of the Institute (ICA) there have been many attempts at starting such a network. The longest and probably the most effective tool in its day was the Global Report and the related packet of information. Also there were Global Research Assemblies, Global Treks, Regional/Area Councils, Image, and Edges. Old ones are shed as we form the new. The important thing is that we keep our eyes on the prize, a global movement.

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No one media is enough to effect the job. Each has its failings. The age of the personal computer has introduced a new communication tool that can fill a gap which has been a nagging problem over the years. It is the motivation gap that exists in the time between the highs of face-to-face warm-body meetings. On returning from a face-to-face meeting, it seems we often do not carry through on the great intentions we have pledged to do. One reason is that we lose momentum because we lose contact. The cry is always "We need to keep more in touch," but time and cost usually mitigate against this. Travel itself takes so much time and is so expensive that, perhaps, we need to redefine what "keeping in touch" means.

Computer conferencing has many gifts that can be used to bridge the time gap between face-to-face meetings. At a minimum, operating as they do out-of-touch and out-of-time bounds computer conferences can keep a sense of momentum going. (At a maximum they can easily become addictive.) Computer conferences can provide an interactive environment that in some important aspects make them preferable to a face-to-face meeting.

We are all acquainted with the gifts of face-to-face meetings: being together in the same space; eye to eye contact; immediacy of response; etc. But let's look for a moment at the unique advantages of computer conferencing.

In many ways these advantages are the opposites of the advantages of the face-to-face meetings; that is, since people don't meet in the same space, there is no need to match calendars or travel. In fact, people can, so to speak, be in continuous 'contact.' Also, because there is no visual contact, one loses much of his/her prejudice. Gender, color, age, dress, accents, physical beauty are all transparent.

Even the lack of any immediate feedback can come as an advantage. The demand to respond is a demand to be ready with one's best answer with little or no time for reflection. Computer conferencing

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not only allows time to think but time to write and rewrite. Time to throw away the first angry response and settle on the statesperson's third one.

This is all to say that, in many respects, the gifts of computer

conferencing complements those of face-to-face meetings completing the picture. With a proper mix of the two plus the overtones of other modes like the privacy of personal mail and the vocal subtleties of telephone conversations, one can imagine a great symphony tuned for sustained action and motivational highs.

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One might well ask, "Since computer conferencing has been around for a long time why hasn't it become more widely used?" There are some sound answers:

1.) Computer conferencing asks a lot all at once. We have had centuries of face to face contact where sight and sound are used to soften or modify the meaning of words. There is even a well worked out conversation etiquette to codify the appropriate use of voice volume/tone and gestures for a particular situation or effect. The lack of such guidelines for use in computer conferencing can make for painful situations where the proposed effect of a particular message is 'missed by a mile.'

2.) Also, the present telecommunications equipment beyond the telephone is, to say the least, not the most user friendly or the easiest to put together. Computers and telephones, themselves, are quite commonplace, but between them there is a 'black box' called a modem and some special software which can be difficult to understand. It is my experience, however, that with the help of colleagues these obstacles can be overcome and the results can be more than gratifying.

How can we use this information tool in our work? Its power lies in its ability to conserve and extend the forward momentum gained in from such face-to-face meetings as the "Our Common Future" meeting in Mexico last Nov. Enabling the power of computer conferencing is the goal of a task force set up at this meeting. They will start by connecting the ICA offices that see the need.

There have been three distinct breakthroughs since ICA's initial efforts at setting up such a global electronic network with INFONET in 1985 and ECONET in 86/87. The first is the putting together of a cost effective software package that can run on almost any IBM compatible personal computer or on the Apple Macintosh. This package will send and receive messages globally at a cost that is much below the cost of voice, telex, or fax. The major emphasis here is its cost effectiveness. A three page document can be sent to London for 99 cents or Hong Kong for \$2.17. We have come a long way from the time it cost ICA:Brussels \$5 to look at their empty INFONET mailbox.

In line with this, the second breakthrough is the harnessing of the fact that calls originating in the US to points outside the US are much cheaper than those originating outside the US to the same points in the US. For example, a three minute call between NYC and Madrid originating in NYC costs about \$2.75 whereas the same call originating in Madrid cost about \$9.00. This is true in general around the globe and the difference is basically created by different local taxes.

The third breakthrough was the rebirth of ECONET with its low cost service (a local phone call plus ten cents per minute or about 8 cents a page), packet switching centers on three continents and over four hundred member organizations. We now have over forty continental USA member locations on ECONET plus two active overseas offices, Taiwan and Tokyo.

Combining these three breakthroughs gives us a system that will allow overnight delivery

of up to three pages of typed material to most of the capitals of the world including India and Africa for less than \$3 (about one fifth the cost of fax) and in a form that encourages many-to-many (versus one-to-one) conversations.

We are calling the system ICA Mail or ICAM for short, and it is now in beta-test between NYC, Madrid, Brussels and Houston. Soon we will add Chicago and LA. In the US and Canada it is intended that the system will be inclusive of ECONET. That is, one will be able to be a member of ICAM by having a membership in ECONET. It will work something like this: messages sent to non ECONET locations in Europe and Africa will be sent to "icanewyork" on ECONET for forwarding through the ICAM system; messages to Latin America will be sent to "icahouston"; and those for SEAPAC and the Sub-

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*"One can imagine a great symphony tuned for sustained action and motivational highs."*

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Continent will go from "icataiwan". The forwarding will be automatic and the cost of up to three pages of information will be the cost of a one minute phone call to the target city from the contact city (NYC, Houston, or Taipei)

What are some of the implications of having such a system relative to building a global movement? First and foremost is that because it is low cost there can be an extension of world-wide networking beyond the so-called developed nations. It will include nations that are not privileged to have satellite connections and those whose PTT's (Public Telephone and Telegraph's) have decided to make participation in global networking out of the question for their local people. A good example of how local costs can kill connections occurred last Fall. ICA wanted to give a demonstration of the power of computer conferencing to the Society for International

Development, at their conference held in New Delhi, India. We put together all the connections through the Indian PTT in the 'right' bureaucratic manner only to find out that it would cost \$36 per minute of connection. This could be compared to a cost of \$2.90 per minute on ICAM.

ICAM will allow the globalization of some of the benefits we have experienced locally using ECONET. For example, after the "Our Common Future" conference a group was formed to put out the report tabloid. There were members of the group in Florida, Texas, New York and Illinois and they had no budget for travel. Not only was the text for the tabloid shared and edited electronically but they did their 'gathering' on ECONET.

ICAM can be a medium that will encourage cooperation between ICA and other agencies. Computer conferencing is a tool that gains financial advantage through a higher volume of traffic.

The moral of the story is that you should see your local movement computer bug and encourage s/he to join ECONET (phone 415/923-900) where you both can plug into the Globe through ICAM.

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# A PERSONAL WITNESS ON WHAT IS HAPPENING IN CHINA

By Peter Fry

Hong Kong May 22, 1989

I think most people know the basics of what is going on in China. *(And don't worry what Mr. Deng Xiao Ping does in the short term, its only a temporary setback).* A million people, workers, students, party people, intellectuals gathering in Tiananmen Square. Turning back the soldiers; martial law ignored by everyone (What if they called a war and nobody came?). 600,000 people in Hong Kong (13% of the whole population), despite a typhoon just passing, marching this Sunday in support. But it didn't really hit me what is really going on until this evening I was listening on the radio, a Hong Kong Chinese language station. And they played- ***We Shall Overcome***, sung by Joan Baez. And I just sat there and shook, choked up; that song just shook me to the core, physically, that song grabbed me by the guts and twisted me. I mean I suddenly realised that what the students are doing, and far more dramatically, is what many people attempted to do and talked about doing in the 60s

in the West during the civil rights and Vietnam protests. They are transforming a nation of one billion people, and doing it without obvious symbolic leadership, a nation that is third world. That is scary beyond belief! I realised that many many things have been leading up to this point, ever since those often dismissed protest marches of the sixties. Especially what has been going on in the Philippines, Korea, Poland and the USSR. But this, China, just utterly utterly blows my mind! As if some boundary has been passed, a point of no return has been reached. ***Its like the "100th monkey" story has come alive.***

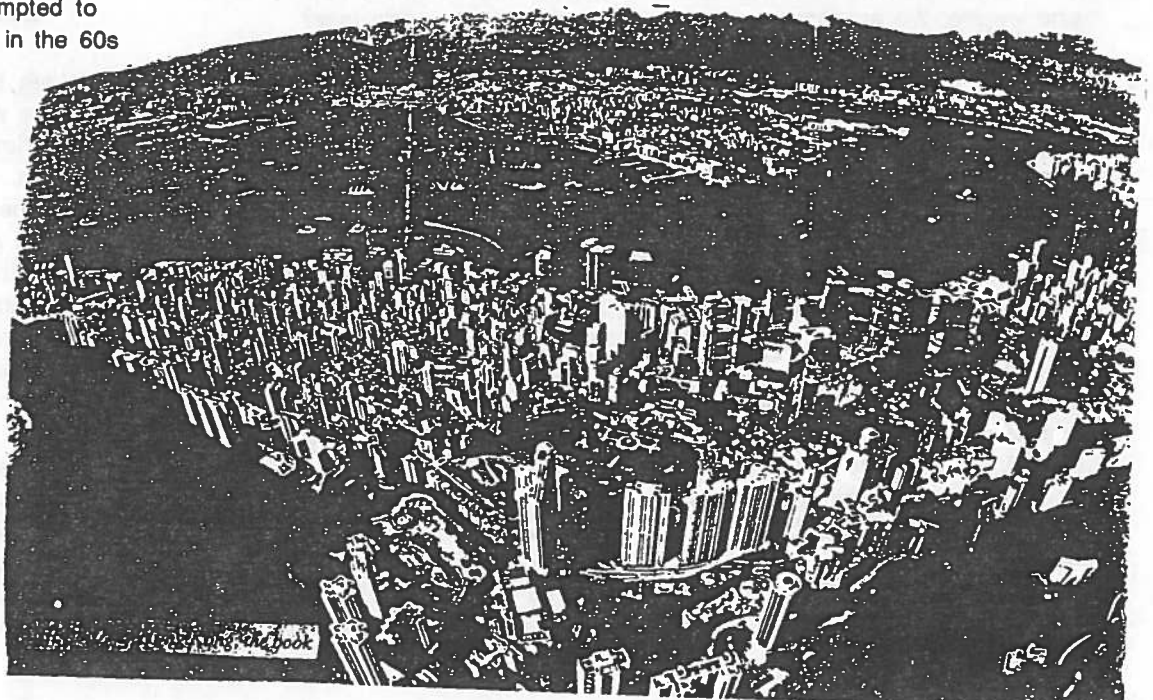
And I think what really shook me in that moment of realization is that there is something "other" moving in the world. I do not begin to understand it. Something powerful, strange, sheer mystery.

And it is scary as hell; because it ***feels*** as if even the last of the old rules have finally collapsed. And I do now know my place in this incredible universe, that is what scares me.

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scares me.**

Much less the place for the order, the planetary spirit association, my company, my network, what I thought was my vision. To me, it puts all of our past struggles as a people into sheer radical absurd perspective. Life is laughing at us and saying, Look you turkeys, you have to ride the wave of terror, of wonder, of sheer ambiguity, or you will be lost. There is no Structure, no Mission, no Vision that can provide you with a solid foundation. There is only the sheer wild mystery of life, the chaos, and the thriving on it. This does not mean we do not create structures, create visions, challenge life by engaging in it, and daring life by doing all this. On the contrary, this is precisely how we ***do*** ride the terror and the wonder.

But I feel like I never ever again want to get trapped in comfortable assumptions, or hopes, or fears, or thinking we have to find answers, that we have to be ***clear***. This new universe, whatever it is, the only thing that ***is*** clear is that it is about questions; forever, change, chaos and wonder; and about challenging us, daring us, to plunge into the mystery, to let go and risk utterly. No answers, just wondrous daring questions. And God only knows what ***that*** means...



## ICA:OE - DISCOVERING OUR NEW SELVES

By Janice Ulanca

As the order and the ICA, we see others who are "swimming in the same stream," as one colleague recently said. And we wonder about our uniqueness. And we experience yearning for a new sense of who we are, as some of the forms change which we feel have defined us.

If "being in the Order" doesn't mean living in a religious house, for heaven's sake, then what does it mean! If the global economic covenant in its old form is gone, then what is left!! If there is no more Panchayat, then where is our unity!!! When the questions are put this boldly, we can perhaps smile at ourselves. Yet the question of who we are, as the ground shifts under our feet is a serious one, and it calls for thinking and dialogue. Either we get a new sense of who we are, or we die as a unique force in history. Giving up our corporate life for the *sake* of history is one thing which we should be willing to do. But just allowing it to peter out - "dying with a whimper" - oh, I would hate to see it go that way!

Here is one way to talk about who we are: We are those on a journey of experiments in spirit and service. Four key words: ***Journey, Experiments, Spirit, Service.***

We are those who have sensed ourselves to be on a common ***Journey***, which is in addition to the miracles of our own unique and unrepeatable life journeys. It would be helpful right now to recall especially the changes in consciousness on the Journey. This is not the first time that we have felt the ground shifting under our feet.

We are those who are perennial ***Experimenters***. Continually creating new wineskins, we have experimented with our own bodies, our own consciousness, our own

careers, our own children. These have not been frivolous Experiments, but have been undertaken out of deep care for the past, the present, and the future. Many of us bear the stigmata of suffering; many have found through these experiments unexpectedly glorious new life. And wisdom always has come through these Experiments. We could not know what we know without them.

### **We are those on a Journey of experiments In spirit and service.**

We are those who are sensitive to ***Spirit***. Indeed, we have felt that Spirit is critical for every human being - the key to even the most mundane and practical aspects of life. Cultivation of Spirit is essential to effective service, and to full humanness. Many of us entered this movement because of our participation in a spirit-filled seminar.

We are those who insist upon significant ***Service***, for ourselves, for everyone. This Service will show up in widely varied forms of "doing." The vocation of the individual is very much a part of it, in response to the needs of different parts of the planet. Just "finding inner peace" or "developing one's inner resources" is not enough. The element of "doing what is needed" must always be there. We believe that the link between Spirit and Service is critical for full development of the human being, and for the future of the globe. In our experience, spiritual maturity comes from a dialogue between inner journey and outer journey of service. Many of us entered this movement because of our participation in a significant service project.

So what is the breakloose work most needed now, to give us a new sense of who we are? I believe it is in the arena of ***Spirit*** where we are most in need of new wineskins.

The ***Spirit*** gifts of the movement to my life have been in several categories: screens to illuminate life experience; corporate events which rehearse life understandings and celebrate the gifts of life and a range of enriching solitary practices. In addition, the movement has brought an introduction to the gifts of silence, and expanded possibilities through hearing, seeing, sensing, moving, and through stories, poetry, music, and art. The gifts of others' witnesses, whether verbal or written, have been enormous.

As I look at these categories: screens, events, solitary practices, expanded senses, and witnesses, I see that there are some which are exploding with activity right now. Many colleagues are now exploring the fascinating universe of our expanding senses; many are expanding their ability to learn, and to teach using different intelligences. Colleagues are exploring practices with silence and yoga. It does not seem helpful to try to commonize these solitary spirit practices. "Let a hundred flowers bloom" seems to be a more appropriate approach.

### **"Let a hundred flowers bloom!"**

There are some opportunities to share our witnesses these days - our experiences of what is happening. These opportunities seem to be mostly in print, with an occasional gathering, and even some heart-to-heart phone calls. Such sharing can truly light up our lives. There is a feeling of freedom now to create new channels for sharing, as we feel the need for them.

We have experienced some powerful corporate events recently. ***Our Common Future*** in Mexico certainly was. Some primary units have also had great events since. Do we need more

events, on the local level? We will create them as we again feel that we have significant things to learn together and to share with each other.

I believe that the other neglected edge of our spirit life is in the arena of more adequate screens to interpret what is happening in the global bubbling up that is taking place now. We know, for instance, that RS-1 has been a screen of amazing power. We encounter people who are finding its understandings to be life-giving after 25 years, and we may experience this ourselves. Yet we also know that RS-1 alone will not contain the new wine of global spirituality.

As things change around us, as ethical questions and decision-making become ever more complex, and as we are faced with a bewildering array of spirit insights and practices, we long for some ways of making sense of it all. Maps and guides to the world of the spirit are at least as important to us as the practical knowledge we have gained

**We are indeed in a new world now, which is not the same world of corporate assignments and corporate living.**

about strategic planning for corporations or how to do village development. And as usual, we are not alone in experiencing this frustrating, churning complexity. What we yearn for mirrors the needs and yearnings of our society as well. Is the world's longing "to make some sense of things" part of our corporate vocational call? Is discovering and sharing helpful global Spirit screens part of "the necessary deed" in our time?

There are no quick or easy answers here. It took years of experimentation to develop RS-1. And I am not speculating that a new 44-hour weekend seminar is needed. The form of delivery, and

even whether we will be the ones to do most of the "delivering" is unknown at this point.

Some personal reflections which might perhaps begin a dialogue: I think that there are some promising clues which point toward the content of more adequate Spirit screens. A number of colleagues have found Kenneth Wilber's work exciting. More power to them, but to me his work seems too exclusively intellectual and analytical to be more than an adjunct to what is needed. Much more helpful, if enormously wide-ranging, is the work of Joseph Campbell on myths, and Jean Houston on the inner journey. The most exciting screens, as such, that I have found are those of Matthew Fox. The sections of the book *The Original Blessing* form one thought-provoking set of dynamics to explore. And the twenty-one definitions of mysticisms in Fox's *The Coming of the Cosmic Christ* are among the most deeply stirring screens I have come across. His suggestions for sorting out the demonic from the fruitful seem helpful. His openness to the feminine, to play, and to the insights of other religions have so many possibilities.

Of course it is not enough to find or invent screens which are deeply true; they must be experienced, dialogued with, experimented with. Not only sung and danced and played with, but also integrated into the fabric of our lives. What would it mean to our time designs as individual families to take these ideas seriously? To our use of money?

We are indeed in a new world now, which is not the same world of corporate assignments and corporate living. But we may find a deeper unity with ourselves and with others on the same journey - not based on living in a religious house, or on doing the same kind of service, but rather on some common experiences of the

of the life of *Spirit*.

## PROFOUND CONSULTATION

### A Witness Given at a Sisters of Charity of St. Augustine Prayer Service

Attended by Marge Tomlinson and  
Judy Lindblad ICA consultants

Scripture, literature, folklore are replete with stories of journeys and most of the successful journeys are made so because of the blessed presence of a guide - a companion on the journey.

We might think of the Angel Raphael with Tobias, of Ruth with Naomi, of the folks on their way to Canterbury, of Kimasabee, or even of Crocodile Dundee.

The journey was made more pleasant, more successful, less dangerous, more direct, requiring fewer detours because of the presences of the guide. The journeyers were inspired, prodded, strengthened, encouraged, and often led from darkness/danger/life-threatening situations into light, security, and a new land/home or a new beginning because they had placed their trust and confidence in the guide.

**Most of the successful journeys are made so because of the blessed presence of a guide - a companion on the journey.**

Even after the journey was completed and the guide had separated, the relationship forged on the journey through sharing life - would live forever in memory of both the guide and the one guided - the companions on the journey.

Such has been the experience of

CSA these past 18 months with you, Marge and Judy. You have come into life with CSA in a most intimate way. We have opened our hearts, shared our dreams, pain, frustrations, laughed and cried with you. You have responded to that sharing with great sensitivity and respect, and through your expertise in method and your personal commitment, you have enabled us to expand our world vision, one with more gratitude and belief in our own past and present and have helped us to re-position for creating and taking responsibility for our future.

### **We are changing and growing.**

Judy, you mentioned on Friday, that you and Marge are not the same persons who began the journey with us 18 months ago. Neither are we! The Lord has worked marvels in each of us – in unique and personal ways as well as a Congregation. Some have experienced personal physical, emotional or family traumas; others unexpected challenges in ministry or living situations; separations; others wonderful milestones as a special birthday, a jubilee, a work finally accomplished, two new books written, et. But the excitement for us is that we are all changing and growing not as isolated individuals but in special relationship with each other in CSA.

We want to thank you for your dedication to our interests, for your perseverance with us even when we were not so nice or receptive, and for your love. We promise to love and pray for you, ;your families, your work with the Institute of Cultural Affairs.

You have an open invitation to return to Mount Augustine, passing through our area or when you have a time away with the Lord and some special friends. The CSA Charism of Love... is waiting in our special form of *Hospitality!*

## **A FEW REFLECTIONS ON THE RECENT KUALA LUMPUR ECONOMIC MEETING**

**By Peter Fry**

The image of network became empowered for all of us. That means that we decided to honor the hell out of the diversity which we are, as local organisations and as individuals; that it wasn't a matter of one form or covenant being right, and another being wrong, but that each particular manifestation of the order in each location was birthed out of the sheer indicative of that situation. Being a network does not mean imposing or overlaying a structure into which we all fit. Rather a network is something that grows depending upon the indicative needs; hence our particular next steps were very basic, obvious things (interchange of troops; developing a regional track record data base); we did not create a common name or logo, create a fee structure for "membership" in the

### **Being a network does not mean imposing or overlaying a structure into which we all fit.**

Asia Pacific LENS Network, or create a six month strategy. At some point we may; at some point we may create a larger venture to service the economic community; or we may not. The bold visions we articulate are "what if's, they are balloons, they are challenges to life, *not plans.*

I learned to appreciate the hell out of those people who kept raising the question of what forms of covenant are required; what forms of economic, symbolic, missional covenant; how we create something which entices people. These are *not* old mode questions; they are as relevant as

ever. The difference is that today there is no one answer to these problems; there are many answers, and they will keep changing; but we better keep challenging each other on these questions. Following your bliss is fine, but it is when we start connecting up, networking, challenging and daring each other that power and passion happens.

The order, planetary spirit association, whatever, in Asia is very healthy, vibrant; not to say that there are not major issues facing particular locations. But that too is the sheer indicative of life. This is a really great place to be!

## **BEST KEPT SECRET IN THE EXHIBIT HALL**

**By Susan Wegner**

from Houston

Jill Egland (New York) and I rendezvoused in Atlanta to attend the *American Forum: Teaching for the 21st Century* conference and exhibit the Machakos game and IERD books. Upon arrival we found that the ICA booth, along with two others, had been assigned to an out of the way aisle in the exhibit hall and was being missed by many attendees. We proactively jointed forces with the other "forgotten souls" in our aisle and, using posterboard furnished by one of them created big signs directing people to the "*best kept secret in the exhibit hall*". We also made use of the emptiness of our aisle to claim space for "Coffee Break Demos" of the Machakos game. All told, we netted 50 plus new educators (that means 50 plus new educational institutions) for our mailing list. Several people indicated interest in attending the first east coast game guide training workshop in August. It was wonderful to have a calendar of concrete Machakos Guide Workshops to point people toward!



Thanks to all of you who responded to our call!

Following the conference we spent two days at Mary and Vincente Scott's home planning for following up this conference, mapped out future conference attendance, composed the cover letter to go out with the new Machakos brochures, and consensed on the format for the Machakos Guide Training Workshops.

Yes the **Machakos Brochures are now available** to anyone one wishing to advertise Machakos events and guide training workshops.

**Machakos goes "home" to Minnesota.** Last week I journeyed to Minnesota for my 20th college reunion at Carleton College, Northfield, Minnesota. As providence would have it, while the possibility of this trip was being conceived, a call came from Tom O'Toole, a social science prof who had been involved in the early stages of the game's design, asking "if anything had ever come of the Machakos game?" The result of the call was the scheduling of a game at St. Cloud State for his undergraduate African Economics class. The game with 12 students was a rousing success. I also followed up on a request for a visit to Stephen Burmeister May of the International Studies Department of Normandale Community College which resulted in a verbal invitation to present the Machakos game to an interdisciplinary group of faculty as part of their international studies faculty enrichment program in the fall or winter.

## **FOUR YEARS IN THE STUDENT HOUSE IN INDIA**

**By Dilip Maske**

(Edited by Nancy Lanphear)

I am happy that I am writing this report. It is very good news

that I am going to tell you about the Student House and what has happened to those of us who were part of it. In real life, people are born and they die. In the same way, the Student House in India was born.... and it has died.

In the early 80's, many children of ICA:India were living with their relatives, grandparents, aunts, and uncles. I was one of those who lived with my grandfather. In 1984, plans were initiated to bring the children together and in June, 1985, ICA decided to open a Student House in Pune.

When the doors opened in June, 1985, I had just passed my fifth standard. There were a total of seven students, four girls and three boys. The girls names were - Rekha, Durga, Rachel, and Kalpana. The boys - Dilip, Deepak, and Mukesh. (Rachel was from Canada and has now returned to her own country.) That year we really lived with loving care; we lived joyfully and happily. Our guardians were the Borkar family, the Naware family and Rahul Kamble. We went on a trip each Sunday and had many celebrations. Each student participated in the activities which included play, singing, sports and dancing. Near the beginning of the Student House we held a Parent's Day; it was a very good programme. All of us danced and acted out different roles, (they shared their daily activities and did imitations of the staff ), but it was Rachel's dance that was the surprise. She danced a famous classical Indian dance called, "Baharat Natya" which is a difficult dance. How she learned to do it, I don't know. She also learned the Marathi and Hindi language; she was truly interested in Indian culture. - ( Rachel began to wear the "shoes" of a young Indian girl and delighted greatly in her third cultural heritage - Indian, American and Canadian)

In this way the year passed. At the end of the year, 3 of us, Rachel, Deepak, and I participate

in a trip to Delhi and Agra. It was the first time we had seen the Taj Mahal and other sites in Delhi. It was a good experience. In Delhi, Heidi Holmes (our guide and Rachel's mother) decided to test us one morning. (This trip was a "Rite of Passage" for the students completing 6th Class in school. It includes a solitary "ordeal" as a test of human capabilities and adventure/risk symbolising that the child was passing from childhood into youthhood) She took us to different parts of Delhi

**In real life, people are born and they die. In the same way, the Student House in India was born.... and it has died.**

which were unfamiliar to us, left us off in those markets alone, not together. We had not visited Delhi before so we asked people along the way how to reach the address of the Delhi House. We reached there to find Heidi was surprised, "how did you get here"?... she said, "oh, boy, you passed my test". In this way our year and school came to a close. Our month's vacation began and we went to our grandparent's places. So the year ended. Now let's go into the second year!

In the second year, there was a great change, both staff and students. Rachel moved to Canada and Kalpana went to her home place, leaving only 5 students. But there were new students who joined us: Vijay Bhattacharya who had been in the USA for two years and Manoj Prasad who just returned from two years in the

Philippines. The Kamble family, Laxmi and P.S. joined the staff and were very good to all of us. Some of the 7 students were in Marathi medium, others in Hindi and English Medium. I went to Marathi medium school. Manoj was a very active boy who did not know Marathi or Hindi when he first returned to India. Within one month he was able to recall and use both languages.

He is a brilliant student who placed in first rank. This year we students did a lot of fishing in the river near the house. In fact, the students often came to the river on their way home from school.

**"We have decided to make marriage arrangements for you!"**

One day, on April Fool's Day, we students decided to make an April Fool's joke on Rahul. We wrote a letter as if from his parents to come home.. "we have decided to make marriage arrangements for you" At first he believed the story but after about an hour, someone told him that we were only making a joke. The second year came and went with a lot of laughing and play.

Now let's see the third year. All of the staff were new, both staff and students experienced a very difficult year. Communication was difficult between us and we began to see the Student House nearing its end in the present form.

However, it was during these hard times that we produced vegetables in the garden and held other new activities. Bob Lanphear came from the USA to the Student House. He brought us many things and also tried to do something for the Student House. We invited resource people to share their expertise with us. A doctor came to the house to give us guidance in health; a bank manager came and talked about money and bank management. The St. Joseph's Headmistress visited and shared her approach to education and study. We all participated in the cultural visit of Dr. Jean Houston both in the Student House as well as in the village of Jawale. It was also in this year that all the boys passed their standards with good marks.

In the fourth year, 1988-89, the Student House moved to Panvel, 54 kilometres from Bombay. This

year, there was again some new staff, along with the Borkar family who returned to be a part of the staff. They took good care of us. Since there were younger children present, we numbered 12 students and children. During the year, Monu had an accident in which he fell off the roof and fractured his back. Now he is well. He is very nice and takes care of us in a special way - one night I was not feeling good and couldn't sleep. Monu came in our room and sang lullabies until midnight.

This year is gone and it has been good to all the students. The Student House in India is closed.

(Editor - Nancy Lanphear) Note: I am grateful for the young man who wrote this paper about his journey through the Student House in India. He worked very hard to write it all in English. It is only after typing his work that I am able to write the following with appreciation for the existence and the passing of that structure: These four years have continually presented the students with challenges, challenges that are preparing them for life ahead. Due to the sense of being at the end of an era, the Student House as well as other ICA/Order structures have come to a close. The Student House has lived its time and served its purpose well. It is good.

## INDIGENIZATION IN PUNE

By Shankar Jadav

*Excerpts from a letter Shankar wrote from Pune, Maharashtra, India to Dunca n Holmes in regards to a possible CIDA proposal*

We have been operating on our own as an indigenous staff since the Mexico meeting. The Fentons were the only extranationals with us. I decided to go on calls on my own, sometimes alone and that worked very well. While Shakuntala was raising money in Bombay, I explored the idea of partnership development in the Rural area of Maval Taluka, 70 km. from Pune.

**Partnership means that the development cannot be done by one but must be done by four sectors of people**

Partnership means that the development cannot be done by one but must be done by four sectors of people: private businesses provide money; government provides the schemes and authority, voluntary agencies like ICA look after the project and facilitate the development process, and locals do their development with our help within a time frame. We decided



for this project that we will train villagers in development methods and link them to other resource people so that, when we leave, the development continues. The time period of this project is five years, three years practical work with the villagers and a two-year testing period. This is going to be a demonstration development process for this area and India.

We don't think that we only need to keep doing rural development, but we can be very effective creating process and giving it to other development agencies. There will be lots of training in this project. We are choosing five village clusters for demonstrations. At the end of May, 1989 on 24th and 25th we are doing Gram Sabhas and May 30, 31st and 1st June we are doing a Maval Subha Consult where many resource people will be participating.

### **We have only successes wherever we go.**

We have only successes wherever we go. Two companies have visited Jawale project and are very impressed by seeing the leadership. They also visited our new project area and are happy with the selections and are deciding to be in full partnership with us. There is a good response from many other companies.

Now about our team: we decided to be a small team. We invited Hiranman Kokane to be with us. We have one volunteer to work on computer and English write ups. Very soon we are also going to print Marathi documents for our local purpose here. The rest of our team includes Suman Kokane, Ashok Patil, Daniel Paul, Shakuntala and myself. If we need more people, we will hire them for the project work and they will stay at the project. The above team is ICA members who will stay together as a team and demonstrate the possibility of indigenization.

Hiranman Kokane and I are making a good leadership team. We think we will be very effective. We will be giving specific responsibilities to each person.

Our reflections on your proposal are positive. We will raise the needed programme money and will also promise to make a demonstration of an indigenous organization. As you can see, we have decided to create a new form of the ICA rather than go home and do other things.

### **"MEET THE FUTURE"**

#### **Econet from Gordon Harper in Taiwan**

We are deep into environmental stuff, women's empowerment, a toe in the door toward educational reconstruction, training a team with the thankless task of designing the shape of Taipei City for the year 2000, and trying to build a powerhouse business consultancy operation. There's more than enough to do for twenty people, and we have seven.

Jim and Sally Fenton are a bit agog at what they've stepped into, along with the costs of operating out here. Taipei is now the second most expensive city in Asia, right behind Tokyo, and rapidly closing the gap. However, I'm still crazy enough and, thankfully, able to be active enough to enjoy the challenge. People are all fully engaged and making real personal income by working full-time as the ICA, but we still don't have much of a long-term financial buffer under the organization. Will we ever find ourselves on the other side of the scramble for the monthly bottom line.

My baby is born! *Meet the Future* has been published by the most reputable publisher in Taiwan and is now available at bookstores all across the island. We're doing a brisk business selling them in our

seminars, and I hope to get a global mailing out on it before long. It's a collection of my first 120 radio talks in both English and Chinese in paperback form. I've now done, I'm almost embarrassed to admit, nearly 450 talks.

### **HERE'S TO LEARNING STYLES AND GLOBAL NETWORKING**

**By Jeanette Stanfield**

Jo Nelson and I showed up in Seattle July 23rd for a New Horizons For Learning Seminar on *Teaching and Learning Through Many Kinds of Intelligence*. As we stepped into the baggage claim area, who was there to greet us: Sue Oberg from Hong Kong of course. Not long later, Joan Knutson came up behind me and Tokyo was present as well! We had a great time visiting with each other as well as with Dorothea Jewell, the Nortons, Shaws, Lackmans, Cramers, John Burbidge, Sharon Robertson, Lanphears, Crows, Bruce Robertson, Jon Elizondo, Linda VerNoy, AM Noel and a friend of Jo's, Linda Thompson. As Dorothea says, "for a location considered the end of the earth on ICA assignments, we've done alright!" Jo and I stayed at the Residential Learning Centre and thoroughly enjoyed the wooded hills, the beautiful vegetable and flower gardens and the blueberries and raspberries picked fresh for breakfast! Such a treat.

The Seminar was held in the Seattle Centre near the Space Needle, a sight of the World's Fair. The conference room gave the 100 or so of us space to move around, dance, sing, create drama, make mindmaps, work in teams, see videos, and hear presentations. David Cunningham showed up as a participant as did the Shutes, presently in Jordan but friends of ICA in Indonesia. Colleagues from

the Mystery School were present as well as Dee Dickinson and Linda MacRae-Campbell who did some major presentations and orchestrated a very high quality invigorating week-long seminar.

The first day, Monday, emphasized intrapersonal intelligence. A presentation on human dynamics was very helpful to me as was work with the Proghoff journal. Tuesday emphasized interpersonal intelligence and included presentations on learning styles and exercises in cooperative learning. Wednesday focused on visual-spatial intelligence using mindmapping, visualization and creative teaching of math. Thursday we got to move around a lot. It was kinesthetic intelligence day. We used our bodies to learn to read, write and understand a second language. We completed the day with a great session on mental imagery of the athlete. Friday was music day. We sang in all styles, played instruments, danced and used music as therapy.

### **Taking learning styles seriously may be a way to practicalize a partnership mode of living and relating.**

The work we did on learning styles particularly fascinated me. I find that taking learning styles seriously may be a way to practicalize a partnership mode of living and relating. Encouraging and acknowledging diverse learning styles of teachers, children, parents may change the school system from a factory into a laboratory which is modeling the 21st century. It may be an avenue through which the creativity of people of many different cultures will be released as well as the gifts of the feminine and the masculine in all of us. As we looked at learning style models we tested them on ourselves first to see where we fit: field dependent, field independent. I'm a field dependent.

What are you? Abstract sequential, abstract random, concrete sequential, concrete random. I think I'm a concrete random. What about you? The overlays of various screens on my life give me a way to see how I learn and also how others learn very differently than I do, believe it or not!. Some people learn best by writing, others by drawing, imagining or reflecting, others through concrete projects, others through drama and movement, others in cool temperatures, some in hot environments, some with dim lights, others with bright lights, some at desks, others lying on a bed.

### **What would happen if people were given permission to learn in the ways that work the best for them?**

What would happen if people were given permission to learn and teach in the ways that work the best for them? How do we flex to each others learning styles and use all those gifts in the work place or at home?

A book that helps pull the present research together is by Pat Guild and Stephen Garger called *Marching to Different Drummers*. I intend to continue to explore and apply this research. I'd love to keep in touch with others who are exploring and applying similar research whether in learning styles are directly with different kinds of intelligence. When exploring these multiple ways of learning I am discovering that the "tools" chart has a lot more in it than I ever suspected.

Marilyn King, an Olympian, gave a very experiential imaginal education lecture in which she shared her work with mind imagery in releasing her best performances.

### **It was an awesome presentation.**

It was an awesome presentation she gave. I went up to her afterwards and said that we might like to use some of her talk or writings in *Edges* magazine. She immediately said: "Oh, yes, ICA. I've worked with some of you before in Phoenix. Anything ICA needs from me is a yes." I keep getting amazed at the expansiveness of our network.

## **THE WORLD ACCORDING TO STUDENT BLOOPERS (excerpts)**

**Compiled By Richard Lederer, a teacher.**

One of the causes of the Revolutionary Wars was the English put tacks in their tea. George Washington married Martha Curtis and in due time became the Father of Our Country. Then the Constitution of the United States was adopted to secure domestic hostility. Under the Constitution the people enjoyed the right to keep bare arms.

Meanwhile in Europe, the enlightenment was a reasonable time. Voltaire invented electricity and also wrote a book called "Candy". Gravity was invented by Issac Walton. It is chiefly noticeable in the Autumn, when the apples are falling off the trees.

The sun never set on the British Empire because the British Empire is in the East and the sun set in the West.

Socrates was a famous Greek teacher who went around giving people advice. They killed him. Socrates died from an overdose of wedlock.

## GLOBAL NEWS BRIEFS

**Denver** Saturday, June 10, the solemnization of marriage vows of Kathy Tomlinson and Matt Bastien took place at the Flagstaff amphitheatre in Boulder with a panoramic view of Boulder valley and the foothills. Family and many ICA friends from around the world attended. The wedding party included Helen Worden, Blake Pattridge and Jim Slotta Sr. The bridal shower was hosted by Lizann Slotta and Oliveann Slotta in the Dunn's rooftop party room. The bachelor party was planned by Jim Slotta Jr. and took place in a double decker bus on the streets of Denver and at many favorite spots.

**North Carolina** John Preston Cock II graduated from Davidson College in Davidson, North Carolina on May 14, 1989. A religion major, John earned the bachelor of arts degree.

**Vancouver** Ieva Wool, formerly Ieva Grimm from the Minneapolis House sends her greetings as she becomes part of the Econet conferencing system. "One of the things I have done over the last several years has been to open a book store which specializes in computer books, with my husband, Hank. We have recently begun to do quite a bit of mail-order business. We have sent books to Europe, Africa, Asia and South America, and Andy at the store is continually doing research on the fastest and least costly methods of shipping. Over the last year or so, I have taken on a less active role in the book business and have resumed my passion for "making it work" for people in organizations. Along with several colleagues, I have formed a consulting and action research group call Changemaster's Institute. We have been doing networking and exchanges with the folks in Toronto and Seattle, and

have appreciated hearing your news in the various forms that news arrives these days. I am **web:icawool** on Econet. My office address is Suite 5 - 3661 West 4th Avenue, Vancouver, B.C. V6R 1P2 Canada."

**Chicago** For some years the ICA has talked about the desirability of working with higher education in a research mode. This dream has become a reality in a most exciting way in collaboration with Case Western University. Karl Hess and Bruce Hanson introduced ICA to the The Department of Organizational Behavior at Case Western, Cleveland, Ohio. A team from Case Western visited Toronto in the Fall of 1988 and spent the morning with Sharon Turner, Brian and Jeanette Stanfield looking at our last 40 years as an organization. In the winter of 89, Karen Troxel presented our life as an organization to the Social Innovations Group within the Department of Organizational Behavior. This group is doing action-oriented research aimed at discovering, understanding, and strengthening socially innovative organizations which have emerged to manage complex world problems. The ICA along with Greenpeace, the Hunger Project, the International Physicians for Nuclear Disarmament, and the Nature Conservancy has been invited to participate in an Appreciative Organizational Analysis. A team of four from CWU attended an "Our Common Future" meeting in Chicago and made a presentation about this pilot project. During the weekend 50 individual "appreciative inquiry" interviews were held, including the USA Board of Directors. A process of training and interviews is continuing through July and August. It is planned that representatives at the ICAI meeting in Brussels will be trained in the Appreciative Inquiry approach so that research and documentation can be expanded

globally. November 13-17, ICA will present a written case study at the Conference in Cleveland.

## ANNOUNCEMENT

**Brussels** The General Assembly of Institute of Cultural Affairs International will take place at rue Amedee Lynen 8, 1030 Brussels from 25-29 September 1989. All members of ICA are invited to attend. Each ICAI membership organization should designate an official delegate or proxy authorized as its representative. The fee for participation is US\$200 per person. Limited housing in the Brussels facility is available at US\$10 per night (\$50 total for meeting). Reserve accommodations soon. Send check payable to ICA International. Brussels will also help arrange other reasonable hotel accommodations.

**Nairobi** The 1st edition of **The Directory** for this global network is now out. If you wish to be apart of the directory and haven't had the chance to do so, send your individual or family names with occupation, office phone number, Mailing address and home phone number to Frank and Sandy Powell, P.O. Box 21679, Nairobi, Kenya and a copy of this information with \$25US payable to Frank Powell, to Mrs. A.B. Conant, 2424 Rosewood, Waco, Tx 76710.

Ask your closest ICA office for additional information or for registration forms. The idea for the directory was created in Oaxtepec, Mexico in November and the Powells have decided to help us implement it. Thank you Frank and Sandy. Ask around and you will see a copy of the **Directory** done in a blue cover. Quarterly updates will be made whenever there are 5 or more corrections or additions.

## The Great, Creative, Ecumenical Dis-Order or What Are We Becoming?

What  
Indeed?

— Try this on :

A gorgeous polyglot,  
Polymorphous, poly-politied  
Fruit salad, or veritable Pavlova,  
Of associations, Associates, NGOs,  
Companies: for, and not for profit; export  
And import; transoceanic traders; and consulting  
Companies, cottage-industry and development companies;  
KenCorps and Kanbays, Training Incs and Blue Muskogee; intentional  
Tourist enterprises, intercultural brokers; international pickup teams of turf  
-Transcending facilitators and Human Capacity Fellowships; writers; book, poetry, and  
Magazine desktop publishers; ICA International, ICA National, ICA Associates, and ICA Expatriates;  
And plain colleagues; centre everywhere, and circumference nowhere — The Great, Creative, Ecumenical, Dis-Order.  
But whatever happened to the structures? Structures indeed! Staying at home, "in a House", away from "the House";  
With your spouse, or away from your spouse; in flats, apartments, condos, or houseboat; or Cathay Pacific, or just  
Nomadically roaming the planet, or continent, or city, or computer or, who knows, intra-galactic networks;  
Cutting deals, both sweet and sour: making new friends, losing old ones; dropping in on old  
Colleagues, bedding down in the living room— taking life as they find it, dealing with  
The foundational — and the primal; and some other things: not right, not  
Wrong, Not good not bad; a pluralistic mosaic of mavericks,  
Mavins, mentors, Sufi mystics, Zen Meditators, Wise  
Women', wizards, gamesters, artists, shamams,  
Asclepians, transformational impresarios,  
Hackers; 'strange attractors', fiscal  
Gnomes; methodological warlocks  
And prestidigitators of  
The corporate world.

— There is no structure,

And we are

it.

Yet,

All the while

Unsure whether we be

of ICA, ICAI, ICAA, EI, OE, PSA,

Or ET, whether in a "house" or out of

A "house"; sheep or goats; whether in or out of

The Directory, whether "sold out", or "bought in"; In this world,

or out of this world; covenanted or uncovenanted. Guilty? Maybe. More

likely blessed, even beatific, in our uncertainty. No, "we're not in Kansas anymore!"

Nor Missouri either. (No literalism, please!) And what is this "WE"? Over and over we ask it.

Try this: this WE is whatever this "WE" is doing — "WE" is a formless fractal of benign Dis-Order, A fructifying  
Mandelbrot set of Higher-Order randomness screaming silently with Kaz: "Let chaos more abound, create Phenomena  
in swarms!" Ask not the reason why — nor the 'right procedure'. Later you will know much." Simply accept the fact  
that this Great Creative Ecumenical Dis-Order is accepted by a Power above and beyond all our moralisms,

And ephemeral imperatives. Yes, indeed! And a covenant? There is a covenant. H.H. said it well.

("He who readeth let him understand") "Throw Leo overboard, free yourself from Leo!

— I could just as much throw my head or stomach overboard to get rid of them."

Covenant? Try an archaic source: "If I forget thee, O Jerusalem..."

That's covenant: the bond in the blood: in the marrow.

— Pure indicative. And who knows? From this

Great Creative Ecumenical Dis-Order,

What may just come to be that is

Beyond our customary

Visionings and

Three-word

Titles.

Indeed! Any fool or poet can say what's happening! That's no sweat. But to say "what ought to happen to it"?  
M-m-m! Watching God playing computer graphics with us is more fun — 'specially when you join in with your own  
Mouse.

Brian Stanfield 4 July 1989