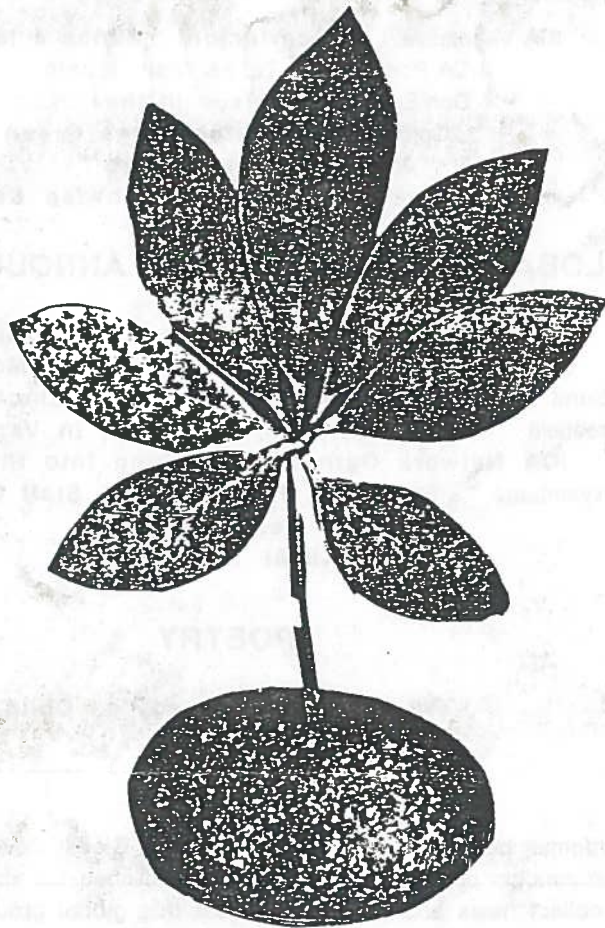


THE NODE

Volume III, No. 4, September 1989



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RE-MEMBERING

By Shirley Heckman

A talk to the Nigerian Integrated Rural Accelerated Development Organisation (ICAI affiliate Nigeria) 10 July 1989.

One of my colleagues claims that in order to motivate people, you need to put the right things on the walls, sing the right songs, and recite the right poetry. I'll not expect us to sing today. One reason is that I can never start songs in the right key. And, you can see that I haven't brought anything for the walls.

But, I will start this little talk with you by sharing some poetry that states a basic principle of my life. (See poem on last page of Node) Those words were written by Rubem Alves, a Brazilian philosopher, in his book called *Tomorrow's Child*. Another of his images is that the farmers plant pumpkins for a quick income crop but they also plant dates so their children's children will have food.

I've been thinking, as you likely have also, about the recent riots here in Nigeria – riots like those which have been happening in China and in other places around the world.

I wonder what it is that drives people to respond in such ways to their anger, pain, and frustration. Perhaps it is just one more symptom of the despair prevalent

in the world these days. Although their response doesn't make sense to me, I can understand about despair for I too experience it. This despair comes upon me when I feel cut off. It is not so much that I am cut off from other people and am lonely, although that does happen quite often. Rather it is that I am cut off from myself.

I feel cut off from the past. What used to be effective doesn't work any more. The old ways of being and behaving are no longer adequate. A silly illustration of how this happens is when I work with the computer, which is a delight and a joy to me much of the time. Sometimes I do what I think was exactly what worked yesterday and for some unknown reason it doesn't work today. And I don't know why! So I have to create some new way of making it work right.

When I lived in Cote d'Ivoire earlier this year, I was not able to communicate very well – and I do like to talk with people. I had not learned much French and knew no native languages so I was cut off from being able to communicate as I have previously done.

I feel cut off from the future because it is, and always will be, both unknown and unknowable.

I know about the wars and the preparation for war that eats up resources that could be better used for social services. I know about the destruction of the environment. I know

about the population explosion in this country and in other places. And I wonder about the future which we are creating for ourselves, our sons and daughters, our grandchildren and those of all the earth.

I feel cut off from the present because I have no power as an individual to change what I experience as deep injustice and innocent suffering in South Africa, in Chicago, in Central America, the Middle East, Ireland, or here in Nigeria. As I am driven around the city, I see the shacks and the beggars from my comfortable car. In the market, I see a child hit by a car. And I not only don't know what needs to happen but I feel unable to help it happen even if I knew what to do. I feel cut off from the present.

The healing of my despair happens when I am re-membered again into the global body of those who care about injustice and suffering.

The healing of my despair happens when I re-member. Or when I am re-membered again into the global body of those who care about injustice and suffering. In the midst of my despair, something happens that reminds me of my linkage with the past. Something occurs that connects me again with the deep primordial well from which I and all the human family have come. I

re-member again that the God who brought us to this place will be with us through whatever change occurs.

I remember again three things that are true for me and for my colleagues around the world.

1. We are one human species on this one earth.
2. Actions of human beings make a difference in the world.
3. The future is open.

That re-membering, that connecting again with the body of people of whom I am a part, happens when I get a letter from a colleague, when I have a conversation that touches the wellspring within me, when I listen to certain music, when I read something that connects me again with who I am, when I see a picture of the earthrise like this or when I notice the poster just to the right of the window in the NIRADO office with the Chardin quote: "The task before us now if we would not perish, is to shake off our ancient prejudices and to build the earth.

When I have re-membered myself again with the body, calm drives away the despair. A sense of my value, my worth and my power again enable me to focus on those areas of my life in which I can act responsibly. With re-membering, I am again linked with the past, open to the future, and able to respond in faith to the present.

Memory plays a central role in our sense of being. Who we are depends not so much on what has happened to us in the past but how we remember those past experiences. Those who experience an event have a different memory of it.

Those of you who participated in the IFESH conference last year have memories of that time which can not even be dimly perceived as I read the files about the event. Those of you who started NIRADO did so out of memories of the International Exposition of Rural Development, the IERD, held in India in 1984. Many of you talk of your continuing to be part of NIRADO because of your memories of living in a village and your remembering those who still do.

Memory not only connects us with our past but also keeps us alive in the present and opens us to new possibilities for the future. Remembering can free us from our despair so we can turn our hopes and aspirations into reality.

This remembering gives us clues about how we can respond to the injustice and innocent suffering of the rural people in this land.

As individuals and as a group, we can commit ourselves to action that will bring change in the future, knowing that change has been brought into the lives of many people in many countries by the actions of our colleagues.

NIRADO will continue

to be a group of people committed to help those living in rural areas to receive the past as gift and anticipate the future as possibility so that their planning and action can respond to the reality of the present.

That's my experience of NIRADO in the two months I've been here. Your memories of NIRADO and your ways of describing it are likely to be different from mine. But, I challenge you to continue your participation and to expand your involvement.

A GLOBAL STORY ROOM By Basil Sharp

Excerpted from a
larger article.

A large globe slowly turns in the centre of a large room. Soaring music softly stirs the heart as pin-points of blue light flicker across the face of the globe to mark locations of breakthrough creativity in education. This is followed by pin-points of green light indicating edge evolutionary efforts in government. These are followed in turn by a flow of yellow lights marking places of planetary economic models, and then red, then white, and then..... A shift in music and cushions on the floor provide opportunity for meditation which is further enhanced by the decor of the room. You are visiting the **Story**

Room.

The **Story Room** documents, tracks and promotes creative, edge, evolutionary, planetary efforts (be they private, voluntary or public) in all aspects of society (economic, cultural and political). Behind each pin-point of light is documentation of a particular group and a particular effort with the focus on approaches that are successful – what is working, and why, and how. The major part of the documentation procedure was a process that allowed the group to become self-conscious of their operating Life Story. This process further provided the group an opportunity to expand their Life Story to be more global, comprehensive, futuristic, intentional and authentic, as well as to work through some of the implications for the group of a more comprehensive, self-conscious global Life Story. Thus their lives, their efforts have deeper and broader significance as they grasp themselves and their effort as an integral expression of the planet as a living, evolving organism. Hopefully, these groups will link themselves together through the **Story Room** as a means of nurturing each other in their growth as part of the living planet.

One might say that the documentation and tracking of these efforts is a way to facilitate the development of a common

global Life Story. Such a story is "built" through the process of listening to the story which people live out of, articulating that story for them and others to hear, sharing it, getting feed-back, updating the story, articulating it again, sharing, getting feed-back, updating the story, articulating it again, sharing, getting feed-back – over and over. The **Story Room** intentionally and strategically facilitates this process and is thus a focal point for the evolving of the global Life Story. The **Story Room** is thus the "keeper of the story". This story, in turn, is the basis for the self-conscious life of the planet as a living organism.

Life Stories empower and are empowered by songs, symbols, art, rituals, and liturgies. The **Story Room** is also a centre for developing, collecting, testing and sharing of songs, symbols, art, rituals and liturgies of the Global Story.

Story Rooms can be located wherever there are people to establish them, document and track creative planetary efforts, and facilitate the development of the Global Life Story. These "nodes" are nodules of "The Global Brain". Together they form the network of the Global Brain – a global self-consciousness, a global soul. The groups which are documented by the **Story Rooms** can serve as nerve endings of

the planet's nervous system. These groups are sensitive to the pain, pleasure and challenges of the planet. They "feed back" their "sensations" to the **Story Room** nodes. As the brain, this network is aware of the pain and pleasure of the organism (the planet) and responds to the pain and the pleasure. This network calls for resources, marshalls resources, and "sends" resources as available. The network/brain also accepts pain, learns from pain and significates pain.

It rejoices in, shares and celebrates pleasure...etc. All this is done in the context of the wholeness of the globe.

Story Rooms are centres of developing global self-consciousness as well as of efforts to give form to the emerging planetary society and culture.

TOWARDS WHOLE SYSTEMS TRANSITION An Open Letter from Jan Sanders

I wanted to use this opportunity to say "Hi" to colleagues to give you an update on what I am up to these days. I met some of you in India during the time of Jean Houston's trek. I spent three weeks being part of her team and another three weeks doing program with the Bombay team, being in sacred sites and continuing the dialogue on Nodes of

Planetary Consciousness.

When I came back, I bought PEOPLEnergy, the consulting practice Ian Graham and I set up four years ago to get the methods into the private sector in Canada. He decided to go back into the family business, so I become a full time entrepreneur. I am renting space in ICA Canada's office. Duncan Holmes is trying to teach me accounting - that will be the day. I am currently doing a consult right out of the 80's script for 6 rural counties in Ontario.

My passion, however, lies in understanding Whole System Transition. I am working with a group of colleagues on this and have included a few key paragraphs in a letter we recently wrote. If this is an adventure that has your name on it let me know.

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**Whole Systems
Transition: Towards
the Earth's
New Story**

Roots
Whole System Transition has captured our imaginations for the last 5 years. We've had studies and task forces; the next Edges issue is directly on whole systems; we've helped communities and organizations prepare for their own transition; and we are in the midst of

living through one ourselves. Some days it dances just out of our periphery and other days it is being blasted out of the six o'clock news. Now we want to put that experience into a book.
Book's Focus
The Whole Systems book provides its readers with a visionary understanding of what is happening in our world today. More importantly it inspires and lures us into creative patterns of what the possible human, possible society and possible planet can be. At the core of every chapter will be threads of insight that weave themselves into a powerful new earth story. The book will issue a deep call that awakens its readers to their own capacity to make a difference in our world.

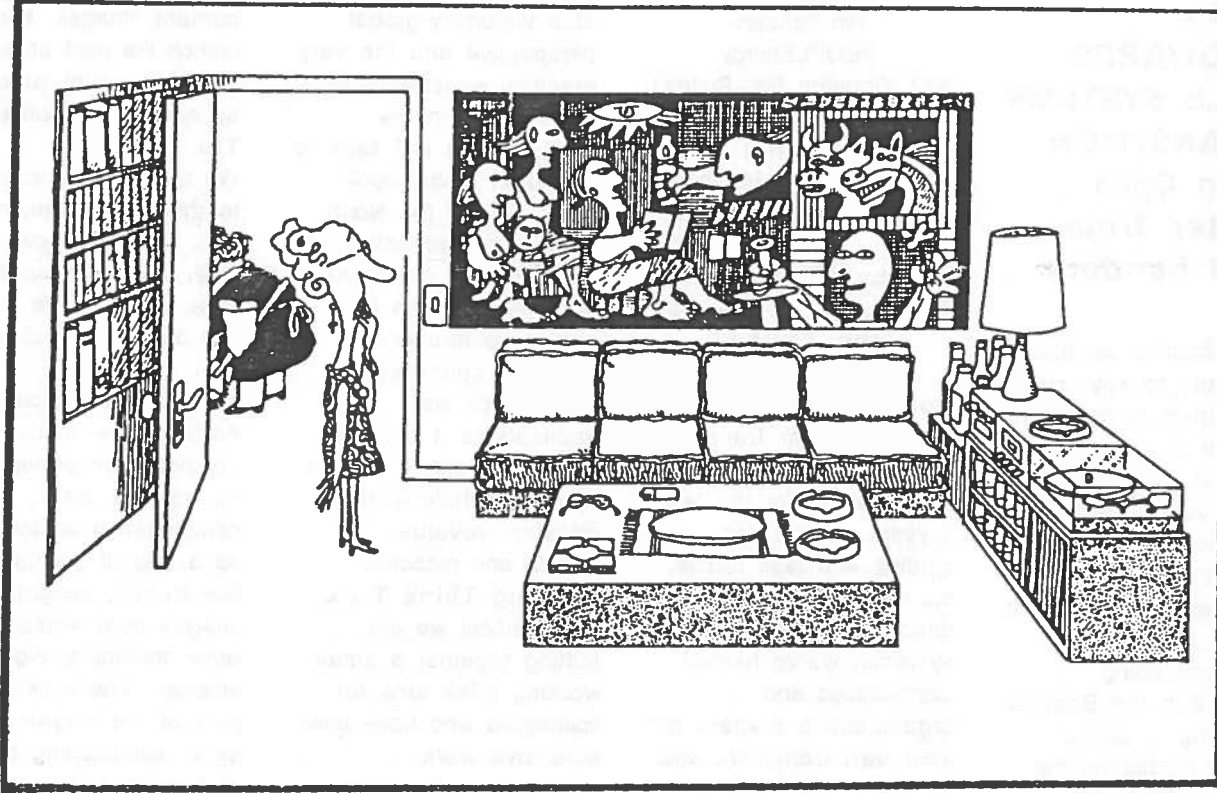
We want the book to be a unique combination of a visionary-global perspective and the very practical experience of participating in the transition. It will seek to be a truly global book in going beyond the North American perspective in its research, examples and solutions. As it carries us through cultures, countries, philosophies and applications it stirs our hearts and minds. For it calls the whole world to revision, revalue, relearn and respond.
Working Think Tank
In December we are putting together a small working think tank for colleagues who have done extensive work manifesting new patterns

in society and the depth work of the spirit. We are asking those interested in participating to write their

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experience/knowledge in the form of a monograph to share with us before you come to the think tank. The Merriam-Webster dictionary defines a monograph as - "a learned treatise on a small area of learning". The focus of the event in December will be on using a multi-disciplined approach to the first draft of the book. Jean Houston and a small team will then take the content, images, and launch the next phase of the manuscript which will be sent to her publisher.
The Future
We have been encouraged to think of videos, movies, and talk shows as a way of getting our message across. (We know that one more book in a New Age book store is not the final vehicle.) All these are in the consideration phase, but for now we are concentrating on the book as a way of getting down the stories, insights, images from which the other mediums might emerge. The book is also part of the larger strategy of establishing centres of transformation.

Thank you to Richard MacKay for finding this cartoon in his Spanish book and sharing it with all of us.



SHIFTING THE FUTURE OF MEXICO

Interview with Rod and Rose Worden

Transcribed by Janice
Ulangca Videotaped
July 9, 1989

What are you doing in Mexico these days?

The idea of "sustainable development" that came out of both the book and the conference on **OUR COMMON FUTURE** is what we're trying to support. Sustainable development is a helpful twist on images, beyond integrated, comprehensive development.

Because when you look at what's been happening in Mexico during the last two generations, you realize that if you don't have a strong ecological or conservation mode, you're not being responsible to the next generation.

Over the last 40-60 years, Mexico has lost several months of the rainy season, due to deforestation. The rainy season used to be 5-6 months; it's now, on the average, about 3 months.

U.S. studies show that 72% of the land is now in a medium or heavy state of erosion because of the loss of forest cover.

Because of the poor growing conditions and lack of water, 4000

Mexican farmers a day are going to the cities or across the northern border— over a million people a year. Because of the way this ecological disaster is building, my estimate is that this million people a year will be a small number compared to the numbers in the next 3-5 years. There are 40 million farmers on the land now in Mexico - and a good chunk of those are going to have to leave, because there isn't enough rainfall. The water table is going down, maybe a meter or more a year, because we've overused it, and have no way of replenishing it, because of lack of trees. What is a farmer going to do? - go to the city to try to survive.

Mexico is no longer self-sufficient in corn, beans, cooking oil, or sugar - and they have been self-sufficient in all these. Government policy now is "Make your land as productive as possible, and don't worry about the future."

We in ICA in Mexico are working on two proposals: one intensive, one extensive.

The first proposal is to do an intensive project in a micro-region of about 100 square kilometers, around Tepeaca, where we already have been working. This would be integrated development as we classically know it, with human development as well as community development in all aspects - education, pre-schools, farming

skills. But it would also include conservation skills, such as crop rotation. And it would have the people do the ecology - replant the trees. This region would be big enough so that if you did reforest it, you could change the weather pattern over that area. There are clouds in the sky that go over, and they have rain in them. But without the trees, the clouds behave as if it were desert, and go on over. Or when it rains, it's desert-type rain, where it all comes crashing down at once very infrequently. It doesn't have time to seep into the soil. It takes the loose soil with it. This intensive project involves working with about seven other organizations, so it would be done on a very cooperative basis.

The second proposal is for an extensive project, which is in three parts. First, it involves us going on the road, and continuing our course schedule or teaching people how to do ecology and how to do integrated development. We have done 60 courses in the last 5 years, from 5

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development in
Mexico.**

days to three weeks in length. Everyone who has taken them has had access to either an international foundation or a national corporation for funding. We need to

get this teaching out all over Mexico, to groups that don't have access to funding for education. In doing the 60 courses, we have created a national faculty of around 70 people. Wherever we went, we would only have to send one or two people, and tap on the shoulder a couple of these national faculty.

Part two of the extensive project is documenting any project that we come across that has anything to do with conservation or ecology, or with community development relative to sustainable development. We don't expect to find a complete project anywhere in Mexico, that has all the elements together, but we can find parts of it. We would document about 50 of these projects, and publish about 20-40 of the best ones in a book, by 1992.

In 1992, part three of the extensive project, we want to do a national conference. We'd probably have only 2 or 3 international speakers there; most of them would be national speakers, and we'd probably invite some appropriate technology groups from the globe to come. We'd basically put on a 4 or 5 day conference, in the Sharing Approaches That Work style - with the focus on ecology, and the emphasis on the issues that the whole country is facing. We would highlight the solutions that we have been able to document, and have

exhibits as we had at the IERD event in Delhi. We would do some workshops that would go through the different types of regions where you have the same ecology and development conditions. We'd keep tying the two together: ecology and development. We'd write up some guidelines for how to do the whole package in each system. We'd invite key decision-makers in each of the state governments, and have them there in the process, so we can get this back into their development.

You understand that you've got to do both together – conserving the land and rural development. If you try to reforest without doing rural development, the campesinos are going to run their goats right over the reforestation projects you have, because their goats are hungry. And they're not going to plant or maintain the trees. Yet with the proper context they're quite willing to participate. In the Tepeaca region where we've worked with the farmers, they are ready to help. If they have any sort of training, and a little bit of seed money, they are ready to go.

When we did the IERD evaluation in '83-'84, it was estimated that there are about a thousand good development organizations in Mexico. But almost everyone of them was started with a single focus – and they are now all scrambling to figure out how to do integrated development. They *want*

to do integrated development, they won't survive if they don't do integrated development, but they don't know how to do it. They are all re-inventing the wheel. We need to get out there. But you can't do it on good intentions – you've gotta buy the gas!

With the combination of the intensive project – getting a good demonstration ready by 1992 plus this extensive training and documentation, ending with the conference, we think we can shift the country. If we don't, it's going to be a disaster. The process is already a disaster now, with 4000 people a day leaving the farms – and that is just a trickle. Yet we believe we have the capacity to shift the whole practice of development of Mexico from what it is now to something that will be there into the middle of the next century.

RETURN TO CHANGSHA IN CHINA

By John
Singleton

Excerpts from a letter

July 9th

(After overcoming hurdles related to the student protests in China, Louise and John Singleton are now in Changsha, China where they will be doing research and teaching.)

The apartment is

spacious for two and adequately furnished: clothes washer, hot water heater, propane cooktop, toilet and shower as well as air conditioner in the small bedroom and a ceiling fan in the living room. By now we have bought bed linens and straw mats for the floor. The mats are supposed to go on the beds in the hot weather.

We've now met with President Luo and his staff and with Dr. Wen, the head of the 1st Affiliated Hospital, with whom I'll work most closely, and Louise has met and talked with Dr. Wang, the head of the faculty of Hygiene, in whose department she will be working. We'll spend the rest of this week getting oriented and visiting. Next week we will come up with some concrete plans for our teaching and research.

Changsha is just the same as it was in March of 1988 when we were here before but hotter. There are some new buildings and an elegant new pedestrian underpass under the largest intersection in town. Under Wuyi Square, there are shops and a fountain, all paid for by donations from overseas Chinese. There are many more free market shops along the street, in fact every street is lined with them.

It is beginning to look like Hong Kong in the rampant commercialism. The cars and trucks are the same, mostly old and Chinese. I saw one Jeep which Mr. Fang told me was a "joint venture"

vehicle, and one Chinese volkswagen. Last year in Shanghai I saw lots of the Chinese volkswagen Jettas. The city buses are even more decrepit than a year ago, and there are now mini buses, privately owned and operated, that charge 50 fen rather than 10 fen charged by the city buses.

Everyone assures us that the school and Changsha are running normally. The students were out of school for about two weeks and are now taking their finals, about that much late. After June 4th some of the medical students joined the demonstrations, but most stayed home. Vice President Chen went to the demonstration to talk to them and persuaded them to come back to the campus. It seems that everyone is hoping that things are really as normal as they seem. A speech by Deng, which one of the faculty heard yesterday, assured the intellectuals that there was not going to be a general purge and that students would not be held responsible for the demonstrations, with the exception of a very few leaders. That seemed to be reassuring to the faculty we talked to.

We've been here about five days and feel very comfortable about being here. We have been made very welcome both on a professional and social level. We have been eating in the dining room of the guest house, which is sort of a hotel run by

the school for visiting short term students and faculty. The food is good. Beginning tomorrow we are going to have only our supper there and we will try to cook for ourselves the rest of the time. We went to the free market yesterday to buy food, with the help of a couple of young faculty members. That is a real scene: all kinds of vegetables, meat, fish, fungus, spices, etc., out on tables or on the ground with flies, chickens, kids, people, bicycles, motorcycles, hand carts, and an occasional fork lift passing along the narrow aisles between the vendors.

There are no foreigners around other than us. The big Dong Fang Hotel in Cuangshou (Canton) is almost deserted. So we're the kind of curiosity that we were in 1988 when we came to China – the object of stares on the street. I haven't tried taking my camera out to the street yet. I will soon try it and see what the response is. There is lots to photograph.

We would like to hear from you. Our address is Louise and John Singleton, Mailbox 30, Hunan Medical University, Changsha 410078 Hunan, Peoples Republic of China.

CONCERTACIO`N! MANOS A LA OBRA! By ICA Venezuela

"The call for consensus and putting hands to the work" is heard throughout Venezuela today. Presidential elections in December 1988, the disturbances in February 1989, the depletion of the international reserves, and the inability to pay the ever-increasing foreign debt marked the end of an artificial system created by the oil boom of the 70's.

As a founding member of OPEC, this South American nation – Andean, Amazonian and Caribbean in nature – has experienced in this century a shift from being one of the poorest nations in Latin America to being one of the richest. The driving force which changed the destiny of the nation was oil, but the material benefits provided by the oil bonanza could not guarantee a balanced model of development. Too often economic considerations subverted individual and social values. This rapid change, coupled with seemingly unlimited resources and a traditional sense of *desconfianza* between the sectors of society (a lack of trust among groups and sectors) gave rise to a tendency to "buy" everyone into compliance instead of looking for futuristic

solutions.

In 1989 one can see that the entire system is adjusting to the new situation. Economically this can be seen in the shifting to unsubsidized food prices. Politically there will be the first local election of governors, and direct elections of mayors and local council people in the history of Venezuela. Culturally, there is a greater self-consciousness that attitudes and behavior must adjust to a radically new situation.

Three years ago Dr. José Antonio Gil, an ICA director, foresaw much of what is now happening and advised ICA to position itself for the "new" Venezuela. He was amazingly on target. We find "ourselves" – advisors, directors, staff, supporters, donors, clients, colleagues – being called upon to use our greatest creativity and compassion to be a part of this transformation.

Dr. Gustavo Roosen, another ICA director, is the current Minister of Education. Using his business expertise, he is helping to rationalize and trim the bureaucratic structure to ensure adequate universal primary education in Venezuela. Ivan Lansberg, a colleague, is a Presidentially appointed advisor to oversee the revamping of the national social security and health care system. Jacobo Pacheco, an ICA director, is a candidate for the District Council in

Barlovento. Hazel Henderson participated in a conference this July in Caracas sponsored by the South Commission. They identified cultural and social indicators of development in order to more adequately reflect the real situation in the Third World. Beatriz de Capdevielle, John Lawton, Maritza Salazar, and Alfredo Martinez – ICA advisor, director, staff and volunteer, respectively – are leading a special series of workshops in villages in Barlovento to enable the local communities to utilize more fully their new role in the nation.

ICA Venezuela has found itself defining its current role as bringing consciousness to cultural modes and concerns (i.e. taking its name seriously).

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For the past year ICA has sponsored the Corporate Culture Research Project, under the direction of Dr. Susan de Vogeler. We are working with six companies and foundations to identify the current trends facing managers in Venezuela, trends which have come out of the shifting cultural values and assumptions of the 1980's. Eleven dilemmas have been discerned which will be the focus of the next phase of the

project; we will focus on how these dilemmas are being managed now and how they can be managed in the future. Some of these dilemmas are :

- **What role do cherished values play** (such as depending on personal relationships) in such a changing, competitive environment?
- **What constitutes "private" and "social"** at this time – how does one define the limits of responsibility of the private sector?
- **How do you manage the expectations generated with more participation in decision-making?**
- **How do you manage the generational transition** going on in such a time of discontinuity with the past?
- **How do you inculcate a mentality of maintenance** after years of abundance?
- **How do you institutionalize creativity?**

The release of the human spirit within organizations, corporations, villages, schools, families and individual lives is the concern of ICA Venezuela.

Another aspect of this project, was the sponsoring of a public seminar with Harrison Owen on **Leadership, Spirit and Corporate Culture**. This was well received by the private sector and released participants to see at this time of change in Venezuela that "We have met the enemy and

it is us." Flowing from Owen's seminar, ICA is working with the theme of viewing organizations as "learning communities" and indeed viewing Venezuela itself as what Willis Harman calls a "learning society."

Venezuela finds itself very aware of its role in Latin America and the Western Hemisphere. As it is important to find ways to creatively nurture and strengthen this relationship, ICA is sponsoring cultural immersion programs to create the space for North Americans to dialogue with the Latin America of the 90s. Currently we have three high school students living for five months in Caracas. Part of their time here includes living in Barlovento with a family in order to learn Spanish, become familiar with Venezuelan customs, see first hand the impact of the local election process on village life, experience the reality of the poverty and at the same time encounter the incredible vitality of Latin America. This program is available for adults as well, and is individualized to meet the needs of each participant.

The release of the human spirit within organizations, corporations, villages, schools, families and individual lives is the concern of ICA Venezuela. We greatly appreciate the dialogue with our colleagues in this venture. If you are interested in receiving

more information about our corporate culture research project or our cultural immersion programs please let us know. We look forward to hearing from you.

TALES FROM MEZIO By ICA in Portugal

From the August
Newsletter

The Soccer Tournament

Soccer is the most controversial topic on the Montemuro. Every game is of supreme significance, as the 9 teams vie for the coveted trophies. Because it is such a serious matter, oft-times fights break out over unjust calls, or really, for any reason. Sometimes the reason is not clearly evident. Like last Sunday, in the match between Panchorra and Colo de Pito. Jorge, from the ICA staff was refereeing, when two players from Colo de Pito kicked him. He blew his whistle, and the game was over. Except that there were several perspectives on what had happened. One was that the game should not have ended, just the faulty players kicked out. But Jorge thought his safety was in danger, giving him the right to end the game. After several shouts and arguments, it was decided that the whole team was out of the tournament. Several visits and reading of the rules has only served to muddy the waters on this

topic, so we stand at a crucial moment of decision, with no rights and wrongs to rely on, out there all alone, so to speak, trying to decide. It definitely is a no-win situation because soccer is emotional, rather than logical. At moments like this, we long to be not responsible for this tournament. Certainly there must be an equitable way to settle this, but right now, the truth eludes us.

New Ducks

We probably shouldn't have gotten them because the two we had last year met tragic ends. But Agueda got them for us at the Lamego Fair, and they're so wonderful, quacking around. We built them a fenced in bungalow with a tiled roof, and the Germans from Witlich who came for a work camp here made them a sunken plastic swimming pool. We put up a sun umbrella for them, and their area looks quite suburban. We take them up to the fountain for baths, and they have completely won our hearts. Whatever did we do before the ducks were here?

CONSENSUS IN THE YUKON

By Don Sax

(From the ica. dialogue
conference on Econet)

Greetings. I am new to all this , although years ago I had some involvement with the Ecumenical Institute: Chicago. I am very interested in this matter of electronic meetings, particularly since I am located in the extreme north end of Yukon territory in a small Indian community.

I am struck by the similarity between electronic and Indian community meetings. Both are a series of short speeches, rather than verbal give and take. Presumably the objective is the same in each, that is the building of a consensus, rather than the exchange of ideas or resolution through verbal confrontation. However, consensus in a community such as ours may not quite be the same as in the South. We still live in a sacred universe, so consensus really means the Kutchin version or 'What does God want?'

A couple of rules that apply in our community at such meetings may be of interest. First, the primary literary form is the historical narrative or the teaching parable. Humour and eloquence are highly valued. Second, the young people tend to tell of the problems being faced, the elders tell of the history of the

community, but without much in the way of interpretation. Then it is up to the younger, active leaders. Third, the pace is leisurely, often just plain boring. Each speech deserves careful listening and consideration, which necessitates some periods of silence. Fourth, respect and protocol are important. If you refer to what anyone else said, it is only what you agree. To suggest that the other person is mistaken or stupid is not acceptable behaviour, everyone has something to contribute and that is what is worthwhile.

**Finally, you always
give thanks to the
group for listening
to you.**

And finally, you always give thanks to the group for listening to you, and to those who have taught you what it is that you have passed on.

TAIPEI GOES GREEN By Gorden Harper

Excerpts from an
econet letter

Last Sunday morning, we all went out as the typhoon was approaching and cleaned up the little park with the fountains—just before the bridge out of Tien Mou. Sunday was the famed "Give a Day to Taipei" clean-up that

Craig Quick (ICRT radio station manager) hopes will win Taipei a place in the Guinness Book of Records. Only the "hopelessly insane" showed up since typhoon warnings were out and the rain was whipping you from every direction. If you were silly enough to open an

**Typhoon warnings
were out and the
rain was whipping
you from every
direction.**

umbrella, it did its inverse cone trick within twenty seconds; if you didn't use one, you got drenched. A fine morning was had by the whole ICA team, plus participants from our Taiwan Environmental Roundtable, after which we all adjourned to the nearby American Legion for a down-home breakfast of eggs, sausage and biscuits. For our service above and beyond , we all received ICRT T-shirts and a ticket to some rock concert at CKS Memorial.

November 1-8 ICA is sponsoring a symposium on deep ecology. We've got the European Chamber of Commerce to come in on it with us and are scratching for the money still, but it will happen. We're bringing one of the world's outstanding philosophers in for a series of talks to business, academic, governmental and local environmental organizations on some of the more profound implications for socio-

economic structures and lifestyle transformation of the environmental care arena. We're billing it as "Taiwan and the Global Ecosystem: A European Perspective."

FLYING HIGH By Jan Ulangca

Excerpts from an Econet

I think it is safe to say that folks from ICA East (USA) are flying high after the "New Journey Weekend". No map or blueprint of what's ahead, and the knowledge that in the new "organic" paradigm there may never be a blueprint whereas in the mechanical paradigm, we first created a blueprint and then "built" it. We do feel solid ground under our feet, see a way to the top of the next hill, and are in wonderful spirits with fine companions, not too heavy a backpack, and are whistling along. There's sunshine overhead, for now, and even a rainbow. We are content to be "organic" and just "let things grow" as they will. The study that Sandy Rafos led was certainly the heart of the weekend. The depth and breadth of experiences she has had in the Mystery Schools became treasures for all of us.

TOWARD THE EARTHWISE LEARNING SERIES

**By James
Wiegel**

Excerpt from a letter
sent out Sept. 7.

At the beginning of August, we chose to put off the next thinktank on the Earthwise Learning Series (ELS) while waiting for funding to be in hand. August 21-27, in lieu of the thinktank, we had a "non-thinktank" composed of colleagues who were able to get here on their own budget to review and plot next steps. Gertrude Foley, Richard Berkey, Robert Schaefer, Marilyn Oyler, Annie and Jim Witwer, and James Wiegel were joined by Karen Troxel and Joyce Reese from Chicago and David Middleton from Milwaukee. Kate Ward sat in after work some days.

Our time together confirmed a deep eagerness to support the development of the curriculum in the face of continued delays in funding. This eagerness expressed itself in several ways:

- We are eager to give some form to the network of people who have expressed interest in developing and testing the ELS.
- We are eager to build a resource bank for the modules and intensives from the many books, constructs, videos, newspaper and magazine

clippings, etc. which are known to different people in different places.

- We are eager to begin testing the introductory modules in selected situations in each of the 4 communities to gain experience and wider input before the next thinktank gives the modules more finished form.

- We are eager to establish breakthrough institutional/ structural partnerships and collaborations with higher education institutions or other organizations in developing and offering the ELS.

- We are eager to establish a regular supply of money to underwrite the ongoing development of this curriculum.

(Editor's note) Those interested in more information on this program can write to James Wiegel, ICA 4220 N. 25th Street, Phoenix, Az 85016 Ph. 602-955-4811

* * *

LETTER FROM DALLAS

**By George
Holcombe**

The Raders are here. The Baileys, Hannon and other colleagues have had a meeting with them about the possibilities of starting up a Training Inc. We've also scheduled an RS-1 for October and Marianne has gotten us a local Catholic facility. I don't know if you received Charlie Bush's

letter for a meeting in Athens in late August. The Baileys will be attending. We're looking at several other projects and as they come a bit more into focus I'll drop you a word.

Wanda Holcombe is in Italy for a couple of weeks. If anyone knows of colleagues there she could contact, I would be glad to pass it on to her. I got permission from the Cambodian government to enter and have a short list of government folks there to see, but I've had to put off going, just too much work. May try October. I talked with Bishop Yap Kim Hao; he suggested that it might be better to do work there as ICA. You might talk that around and see if there is any interest.

* * *

COLLEAGUES OF THE SPIRIT MOVEMENT

**By Charles
Bush Jr.**

Excerpts from a letter

I am issuing a call for those of us who deeply care for the church and are involved in its life to gather and discuss those issues about which we do care. Included in these conversations – but not limited to them – would be: What updating does RS-1 need for the 90s? How could RS-1 be marketed to local congregations in the future? Who is available and trained to teach RS-1 now? What other courses from the old

"core curriculum" should we offer in the future? Should we look at the creation of new courses out of 80's theology? I'm thinking of such writers as James Fowler or Matthew Fox. Other questions will surely emerge if we get together.

I'm suggesting that those persons who want to participate should gather at my home in East Texas on the weekend of August 25-27. Already several have indicated that they will come.

As I have developed my own thinking and my decision to suggest this meeting, I have experienced real excitement in anticipating this gathering. When we met two years ago John Bengel talked a bit about how we are capable, as mature adults, of accomplishing much more than we could as "starry-eyed kids" and about the credibility that comes with maturity. At that same meeting Methodist DS Mark Dove told us that the church is ready now for RS-1 in a way radically different from the 60s and 70s. Could it just be that our own readiness and the church's readiness could converge in the 90s and that the church could actually experience some of the renewal that was Joe Mathews' original vision? I'm willing to invest of my time, energy and money to find out. And I dare to hope that others will too.

CELEBRATION OF PAUL LINCOLN SMITH

By Beret
Griffith

Excerpts from a letter
written to Marilyn Oylar

Thursday, Sandra
True and I went to the
celebration of Paul
Lincoln Smith's
completed life. It was in
Watsonville, California.
It was a wonderful
celebration! Mary's
brother and Paul's
brother led the
community in
acknowledging Paul's life.

Everyone there
gathered in a large circle
in the church. Mary had
a set of "angel cards"
that she had selected as
descriptive of Paul. The
first one she mentioned
was PLAY. Everyone
was invited to tell a
story they remembered
of Paul that PLAY brought
to mind. There were lots
of stories! She
mentioned other qualities
and many people shared
their memories and
stories. There were
many nieces and nephews
there and I have never
heard people talk so
fondly of a person.

People had played games
with Paul, had learned
math from him (both the
children and the adults),
had loved his stories, and
had many things "fixed".
Just last week he and
Mary were delayed in
going from one place to
another because a stove
was leaking gas and
needed fixing.

Mary told of many
coincidences during the

last week of Paul's life.
Special visits were made
to special people and
places that were
important to Paul. She
was grateful to be so
near family when he died.
She plans to return to
Riverside and clean the
house to get it ready to
sell. Evidently Paul was
a packrat, so there will
be mountains of
memories to sort through
over the next several
weeks.

Sandra and I left
following the reception at
the church. There were
plans to scatter Paul's
ashes around a big, very
old redwood tree the next
day. Thank you, Marilyn
for letting us know about
the memorial service. It
was important to Mary to
have someone from the
community there and she
really appreciated seeing
Sandra True, because of
the nursing link.

OPPORTUNITY FOR IMMERSION IN VENEZUELAN CULTURE

- Urban and Village
Residency
- Two-month Formal
Language Program
Series
- Social Service
Volunteering
- Historical and
Cultural Visits and
Activities
- Short Term Research
Facilitation
- Contacts in Specialized
Learning Arenas
- Discussion
Opportunities of Global
Issues from a Third
World Perspective

The Institute of
Cultural Affairs
Venezuela is concerned
with linking and
supporting persons who
share a common
concern for the future of
the planet. We are
offering a program of
individualized cultural
immersion to fit your
needs and to enable your
experience of the changes
happening on this planet.
The programme for you
can include any or all of
the above options.

ICA Venezuela staff,
with a combined
experience of 60 years in
multi-cultural depth
processing, will make
available to you
methods for putting
together the
programme you want.

Residency
possibilities include both
an urban and a
rural option. Urban
residence will be in ICA's
Centre for Human
Promotion in a
residential
neighborhood close to
downtown Caracas.
Double and single room
occupancy is available
for individuals or
families. Common space
is available for other
activities. The rural
residence is in ICA's
training centre in Cano
Negro, a small village
about two hours from
Caracas where ICA has
worked for ten years in
community development.

This programme is
available anytime of the
year. We recommend a
stay of at least one
month, but our
experience has shown
that a longer time
period will be more

beneficial to you. During
89-90, language
programmes are given by
Centro Venezolano
Americano with the
following schedule:
October 19 – December
11, January 9 – March
1, March 3 – May 2, and
May 4 – June 22.

A monthly cost
estimate of \$650 US per
person includes:
1. \$400 – overall
programme (room,
orientation,
individualized
programme plan)
2. \$100 – food
3. \$50 – two-month
formal language
programme option (\$100
is total two-month cost)
4. \$100 – miscellaneous
(recreation, transport,
etc.)

If you are interested
in pursuing the
possibility of spending
time in Venezuela,
contact:
ICA Venezuela, Apartado
5842, Caracas 1010,
Venezuela
Telephone 58-2-261-
5276
Fax
58-2-261-5819.

**EDUCATION
FUNDS FOR ICA
STAFF CHILDREN
IN KENYA
By Sammy
Nyambane**

Excerpts from a letter

We would like to inform colleagues across the globe that the ICA Kenya staff are in the process of building funds to enable their children to pursue their education in the future while the staff continues to commit themselves to normal ICA missional tasks across the globe.

In this way we have formed a Kenya Institute of Cultural Affairs Cooperative Savings and Credit Society Ltd. This is a separate entity from the ICA by the virtue of registration, whose member capacity is forty six members which is determined by one being an ICA Staff.

Since this society is still very young and needs to grow, we are requesting some donations according to one's means in terms of money to help it start moving as per its expectations in this regard.

We are requesting you to give some donations and at the same time we are asking you to introduce us to some of your friends whom you think would be of help to the just started cooperative. Donations can be sent to KENICA Cooperative Savings & Credit Society, P.O. Box 21679, Nairobi, Kenya. Telephone no. is 724314. The Donation

can be sent in the form of cash or cheques to Kenya Cooperative Bank account No. 18969. Your contributions will be highly appreciated.

**IERD BOOK
VOLUME III**

Volume III is available in the USA for \$19.95 plus \$2 for mailing. Write checks to ICA. Mail orders to ICA West (USA) 1504 25th Avenue, Seattle, Wa 98122.

Any questions can be directed to the above address or telephone number (206) 323-2100.

**WINNING
THROUGH
PARTICIPATION**

Methods created and refined by the larger ICA network across the globe are now being shared in **Winning Through Participation**. These methods are being called **ToP** methods: Technology of Participation. The book is intended to be a leader's handbook for those managing change through people.

Thank you to all the people who have created this book. A particular big thanks to Laura Spencer, Lynnette Pennington and Anne Patterson.

The book is available for US\$29.95 from a nearby ICA office or order it from ICA Chicago, 4750 N. Sheridan Rd. Chicago, Il. 60624 attention: Laura Spencer or from ICA Canada: attention Tom Reemtsma.

**ICA NETWORK
GATHERING:
"LOOKING INTO
THE FUTURE"**

The first of these gatherings grew out of the Mexico meeting last November. People met in Dallas last February formerly as ICA Associates. You are invited to attend the next gathering December 1-3 in Pittsburgh, Pennsylvania. This gathering is for anyone who values ICA methods. It is an opportunity for ICA related colleagues to stay in touch, share ideas, concerns and methods, display handouts and products, and seek collaboration when desired.

Registration cost is \$75 per person or \$130 per couple. Fee includes some meals.

Accommodations are available in the Royce Hotel for \$45. There will be complimentary accommodations on a first-come basis at the homes of some Pittsburgh Area colleagues.

**OTHER BOOKS
NOW OUT**

Burton and Elizabeth Dyson are the authors of a new book:

***Neighborhood
Caretakers.***

It has within it stories, strategies and tools for healing urban community.

The publisher is Knowledge Systems in Indianapolis, 7777 West Morris Street, Indianapolis, Indiana 646231

Gordon Harper's book ***Meeting the Future*** has just been published by the Commonwealth Press, Taipei, Taiwan. The book shares radio talks Gordon has done on ICA methods.

**ICAI MEETING
BRUSSELS**

First reports back from the ICAI meeting indicate a great interchange and a good sense of the present indicatives of the ICA network.

If you attended either the ICAI meeting or the Development network meeting currently going on, please send the Node your reflections. We would love to put them in the November edition.

THE NODE

We appreciate receiving articles, reports, letters poetry, jokes etc. from all of you. We publish most everything that is sent directly to *The Node* for publication.

TOMORROW'S CHILD

By Rubem Alves

There is no universal recipe for living.
Living has to do with a choice of contexts.
It is up to us to choose the relevant points of reference
- the horizons - the directions or, if you will, - the stimuli
which are going to make up the world to which we are responsible.

Living is like dancing.
As you dance, you move your body according to a rhythm and
a harmony which fill the space
The complexity of our human predicament is due to the fact that a number of
conflicting rhythms and harmonies are being played at the same time.

You cannot dance them all; if you try you become schizophrenic
and your body is split or immobilized by contradictory demands.

Personality demands integration.
Kierkegaard once said that purity of heart is to will one thing only.
So we might say that purity of heart is to dance to one rhythm only.

You may dance the tune played by the present.
Your style of life will be realistic and pragmatic.

Or you may choose to move your body
under the spell of the mysterious tune and rhythm
which comes from the other world in the midst of this world
- a world we do not see, the world of our hopes and aspirations.

Hope is hearing the melody of the future.
Faith is to dance it.
You risk your life, and you take your risk to its ultimate conclusion,
even the cross, because you detect a strange odor of death
mixed with the fascinating music of the present world.

The rhythms of the future, on the other hand,
contain the promises of freedom, love, and life.

It's worth the risk, even if we lose.

FORWARDED TO THE
SECRETARY OF THE

There is an increasing number of persons
having had to give up their homes and
to go to some distant place to live
- the outcome of the war - and the
which is going to be a very serious one.

It is a very serious one.

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The result of the war is a very serious one
and it is a very serious one.

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