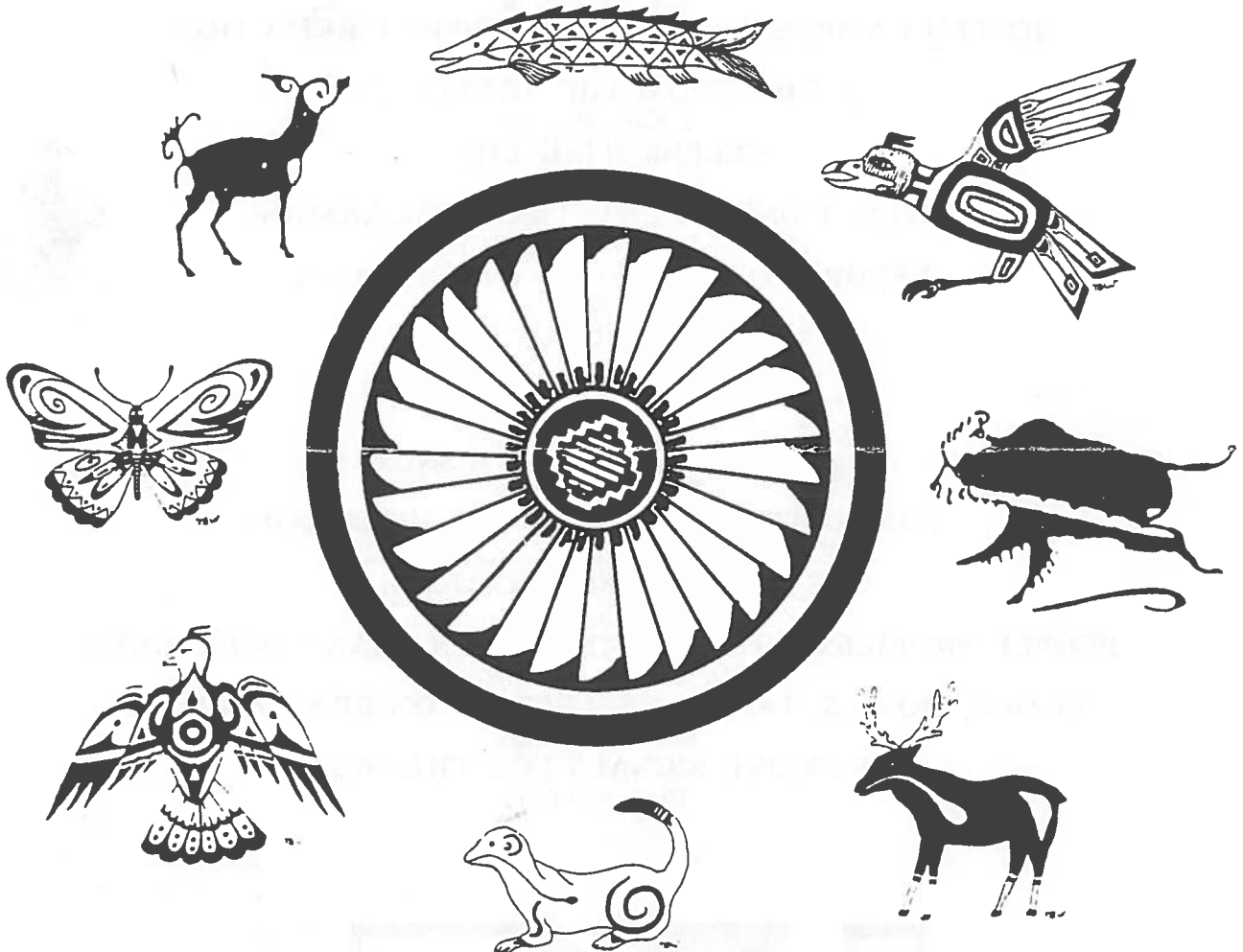


# T H E N O D E

Volume 11, No. 3  
October, 1996



# THE NODE

The Node is published four times a year by  
Sheighlah Hickey, Heidi Holmes, and Sandra Rafos & Jeanette Stanfield  
The Node is available by subscription.  
The rate is \$15 a year.

mailing address:  
Heidi Holmes  
757 Victoria Park Ave.  
Suite 205  
Toronto, Ont. M4C 5N8  
e-mail: web!icatoronto

---

---

## TABLE OF CONTENTS

<b>EDITORIAL:</b>	Sandra Rafos
<b>MINING THE GLOBAL ARCHIVES:</b>	L.E. Philbrook
<b>JOSEPH CAMPBELL'S POWER FOR SPIRIT REFECTION:</b>	Stan Gibson
<b>A GIFT FROM THE NGARINYIN:</b>	Richard Maguire
<b>CELEBRATING LIFE:</b>	Sheighlah Hickey
<b>REFLECTIONS ON LIFESTREAM WORKSHOP:</b>	Ronnie Seagren & Brian Griffith
<b>REPORT ON ICA RETREAT (AUSTRALIA):</b>	John Miesen
<b>DUNCAN HOLMES' 50TH:</b>	Rachel Holmes
<b>FIRE IN HIS EYES:</b>	Don Moffett
<b>AN OAK OF RIGHTEOUSNESS</b>	James Addington
<b>COMPLETED LIFE OF LEW D. WHITEHEAD</b>	Excerpt from MacClean's plus ICA staff
<b>BANKS' HOUSE WARMING:</b>	ICA Australia Newsletter
<b>PEOPLE PROFILES HIGHLIGHTING AUSTRALIAN COLLEAGUES</b>	ICA Australia Newsletter
<b>BOOKS, MOVIES, TAPES: REFLECTION ON DRAGONHEART</b>	Roseanne Sands
<b>21 SMOKE SIGNALS FOR THE 90'S:</b>	Brian Stanfield



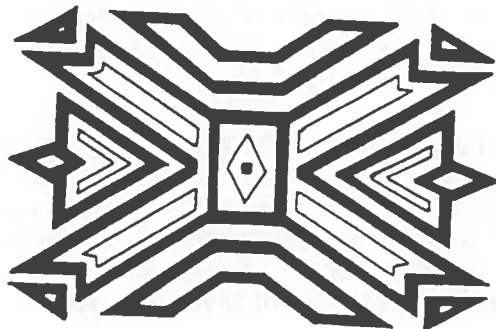
## EDITORIAL

This summer has flown by and once again I wonder where the time has gone. I also marvel at all the wonderful experiences it held. Family reunions, camping trips, long walks in nature, and gardening, gardening and more gardening.

The Olympics were a highlight for many of us. I found myself glued to the T.V. as athletes from around the world demonstrated skills in sports that weren't invented when I was born. The focus and concentration required to be successful were as important as their skill and strength. That addressed me as a learning we could all apply to our daily lives.

Another learning was from the darker side of the Games when a bomb exploded in the park injuring many people. Several days later the park was reopened by Andrew Young and it was full of people of all ages. He said they were there to show the world they would not let their dreams of the Olympics be destroyed by fear. I found myself reflecting on how easy it is to be blocked by fears of all sorts - especially fear of violence - and how FEAR has become a big rock in the middle of the road for individuals as well as society. How many of our current fears are left over from our childhood? Some of these fears came from our parents, teachers and friends. They may have served us in the past but are no longer necessary or helpful today. Deepak Chopra spoke in Toronto this year and he recommends using the energy our fears generate to move through them to accomplish our Vision.

I hope all of you had a wonderful summer that provided helpful learnings for this ongoing journey called Life. Sandra Rafos



## MINING THE GLOBAL ARCHIVES

The Global Archives Project is moving into the future, still loving the past. At present, a team is working on assembling material for a CD-ROM product which will feature over 1000 of ICA's most illuminating documents. The CD will sell for US\$150, and will be available shortly.

In addition to the Global Archive Resource Centre, there are archival records extant in 31 places round the globe in the following countries: Australia, Belgium, Brazil, Canada, Cote d'Ivoire, Croatia, Egypt, Germany, Guatemala, Hong Kong, India, Japan, Kenya, Malaysia, Mexico, Netherlands, Peru, Philippines, Portugal, Spain, Taiwan, UK, USA, Venezuela, Zambia.

A Global Advisory Board is exploring options relative to the next phase of the work related to product development. The archives have proved to be a gold mine, not only of memories, but of invaluable wisdom, and all kinds of tools, waiting to be transposed to fit current needs. This latter work is now in progress, the results are to be seen in the increasing number of new courses, publications, booklets and methods emerging from ICA centres all over the world.

In Chicago the Golden pathways CD-ROM project is going strong. There are 13,000 documents scanned. They have been scanned as "pictures" where appropriate, but the bulk have been done OCR which stands for Optical Character Recognition and allows them to be used just like any other word processed document.

Twelve paths through the CD-ROM have been devised, which will allow you to explore the CD-ROM. You will be able to view documents related to Community Development, Organizational Development, Methods, History of ICA, Leadership Training, etc. More than 1000 documents are already on these pathways, and may be viewed on the screen or copied to your computer, reproduced and used as you would any other document. We are now adding the "spice" for the CD-ROM which includes pictures, sound, quotations, backgrounds, color etc. etc.

Because of the wide variety of documents on the Golden Pathways CD, everyone - whether they

have ever had any contact with the Ecumenical Institute or the ICA - will love it. All our order, metro, course, project (use any adjective you want) colleagues as well as professional OD Consultants, Community development professional, leaders of any organization or group, academic professors or their graduate students are going to find many useful constructs and motivating lectures on the CD.

Many other things are happening as well. We are responding to the felt needs expressed in the June "Archive PSU," of connecting the past to the present to the future making the archives a "living dynamic." This includes 1) preserving the past (archival) documents in various places across the globe, (2) uniting the present by distributing ideas, data, information, insights, etc, not like publications but like a relay station on-line, (3) creating products from the past data to make them appropriate for current use, (4) staging events which would create the corporate research dynamic (5) distributing the research results world-wide, and (6) producing "products" for general and specific audiences. In Cairo, we look forward to 100 colleagues from all parts of the globe expanding our vision.

In Cairo, a computer will display a specially designed CD-ROM that only shows the work appropriate to display in a non-Christian country. A "research event" will be presented for those who wish to join us. In addition, there will be a planning session to (1) produce a Credo or statement of our basic wisdom or assumptions that tells us what this research dynamic is and (2) describe the research needed to bring us to the symbolic date: 2007. Following the Global Gathering a proposal will be presented to ICAI.

At the November 1-3, 1996 planning conference in Chicago, we will conduct a 4-hour Research dynamic. This conference is hosted by the US Heartland colleagues but is 'open' to anyone who is interested in planning the research which will lead up to the Global Gathering of the ICA in 2000 to be held in the US. And in conjunction with this event, we will host a day long planning event, Oct. 31, for those who can come a day early and are interested in participating in a research event that will relate "Mind Styles" (or "thinking styles") to the New Religious Mode. We hope that this will give us an innovative way to present the NRM to the current Market.

A semi-annual PSU scheduled for December 13-15 will focus on the Other World "work" done by our Asian colleagues in the OTN (organizational transformation network) last April. Open to who so ever can attend and scheduled in December to allow international colleagues who are in this country for their Christmas holiday to attend. These dates are open for discussion.

In Tulsa, Oklahoma (January 17-19, 1997) during the International Association of Facilitators, we will present a pre-conference workshop (Jan. 16) on the New Social Vehicle (social Process)etc. We will also lead a pre-conference think-tank on the Technology of Meaning as well as the think tank session during the conference. Three "research" events are proposed for 1997: Suggested topics include: the Ur Images (the whole arena of diversity), CS-I (Updating and treating the arenas of the Scientific breakthroughs, The Human Settlement Issues, and The Secular Life Styles), CS-III Individual and family ("Family Life Styles that work), the Other World, Profound Humanness, etc, our "spirit" book soon to be published, Technology of Meaning, etc.etc.

The team looks forward to hearing from you and seeing you at one of the above research events.

... L.E. Philbrook



## JOSEPH CAMPBELL'S POWER FOR SPIRIT REFLECTION

For about a year our study group (sometimes humorously referred to as the Toronto Region RS-1 Survivors Support Group) had been involved in a very spirited study of Joseph Campbell's *The Power of Myth*. Our study utilized the videotapes of Bill Moyers's six interviews with Joseph Campbell as well as the book/transcripts of those interviews - both entitled *The Power of Myth*.

Our enthusiasm for this study gradually became known to friends and associates with the result that we began to receive requests to find a way of sharing what we had experienced with others. So, we decided to offer a five-session study program on *The Power of Myth*. We sent out a sample invitation to our own mailing list of about

100 people as well as to ICA Canada's 'inner circle' mailing list of about 30 people. We thought we would be lucky to get participation from a handful of people.

In fact, we had requests to participate from 50 people (most of whom we had never heard of before) and had to curtail additional plans to advertise the program. Clearly, Joseph Campbell was touching more of a chord than we had imagined ...and we were faced with the challenge of developing a study program for more than expected in record time. Most readers of The Node will understand that developing and delivering such a program from scratch is quite a tall order.

As a result, we did have a bit of a shaky start, lost a few participants and ended up with two parallel tracks of about thirteen or fourteen regular participants each. The various sessions of the study series were led by Hilary Bell, James LaTrobe and Stan Gibson. For those who stuck with us, the expanse and profundity of Joseph Campbell's thought provoked many wonderful spirit happenings. As a highlight, I would especially point to the final session of the series (largely occasioned through some ingenious work by Hilary Bell) whose participants workshopped both the Amphitheater of Ancient Myth and the Amphitheater of Emergent Myth through Joseph Campbell's screen of the Mystical, Cosmological, Sociological and Pedagogical Functions of myth.

We came to recognize that Joseph Campbell can be a very appealing and helpful ally in the ongoing challenge of occasioning a spirit awakening in our time. He is also very helpful in terms of one of our longterm objectives to transform the RS-I dynamic into a program which is equally accessible to people of any faith as well as to people who are entirely secular.

If you are interested in being a part of the dialogue and development which will eventually result in such a program please contact me at (905) 897-7003. ...Stan Gibson



## A GIFT FROM THE NGARINYIN

David Mowaljarlai came to the 'Wisdom of Oz' Conference to share a gift. David is an elder of

the Ngarinyin people of the Kimberley in far north-west Australia. This land was the last part of Australia to be colonised by Europeans, and David was a young man when they came. There is still no European land use on David's land, but David's fellow elders feel they would like to share a gift with we newcomers-to learn from them on their land in a bush university

What is the gift? It is not simply stated. It is woven in the many stories, rituals, art works and ways of being of the Ngarinyin people. One central theme is Wunan - relationships. No-one, no person, animal, rock or plant is alone. All emerged from the original mullah (jelly) land to be standing up alive. Every person is a caretaker of some part of the land. Each person takes this responsibility to heart and respects and trusts in the others being responsible for their part. This relationship is oriented to supporting one another in surviving personally and as a people.

David told the story of two men, Wodoi and Jungud. The Wodoi man was a hunter and Jungud was a gatherer. Though these two had quite different life styles and needs they recognised that the survival and well-being of the other was essential to creation. They made an agreement to have their sons and daughters intermarry and take on each other's names to ensure that neither people would perish from the earth.

I found myself profoundly attracted to many things shared with us which point the way to a vital future. David's story of the two men immediately brought to mind the story of the earliest two men in the Bible. Cain was the hunter and Abel was the gatherer/farmer. What a difference! In that story Cain and Abel compete for God's favour, and after Abel wins, Cain murders him and finally God punishes Cain. Instead of mutual support and recognition, there is competition, jealousy, hatred, murder, denial of guilt, and punishment.

It seems to me that the story of Cain and Abel reflects not only the attitudes of its own context and European civilisation, but of most civilisations throughout history-India, China, Africa, the Americas. Competition, clashes between lifestyles, jealousy, deceit and murder (ethnic cleansing, colonisation, assimilation and a variety of other euphemisms) have been the order of the day. Cain and Abel don't need each other.

Each goes his own way and competes for the favour of the ultimate reality, and finally the strong wipes out the weaker.

The Wodoi and Jungud men each recognise their essential relatedness to a responsibility for each other. They set up an arrangement not only to ensure personal survival, but also the survival of coming generations. This furthermore, is done so that the vital diversity is maintained.

David's visit brought us a great gift. It is possible to tell stories of human nature which affirm mutual support and survival from the very beginnings of creation. My learnings from other Aboriginal people were confirmed and expanded. My spirit was further awakened into a passionate yearning for another way of living - with humility and gratitude. From what this wise people have taught us, there is a wisdom of Oz that is vital, not only for us but for the whole planet as well. I left the conference with gratitude that the custodians of this gift are not only willing to be generous with it, but even to take considerable effort and challenges to bring it to the world. ...Richard Maguire



## CELEBRATING LIFE

There is no Box  
 Made by God nor us  
 But that the sides can be flattened out  
 And the top blown off  
 To make a dance floor  
 On which to celebrate life  
 Ken Caraway

About six weeks after the birth of my granddaughter, Martine (a bird with wings to soar) Rowan (the Rowan tree with healing properties and grounded in the earth) Gagat, I held a celebrative meal, just myself and the Creatrix/Creator as I sometimes do.

I was celebrating becoming a grandmother almost a year after my fiftieth birthday (where I was initiated into the Wise woman role at a medicine wheel circle with some friends and colleagues). I

was celebrating the wonder and awe that Martine is, with her being present to the now. How she looks at everything with wide eyed wonder and delight in sounds, facial expressions, voices and people.

I had two elements present at my celebrative meal. The first was bread. Bread always invokes memories for me. The smell of freshly baked bread recalls my mother baking bread on a wood stove. When I was twelve, my mother thought I was old enough to begin the learning process of making bread. One day she went to the nearest town and left me in charge of baking the bread in the oven after it had risen. With a wood stove one has to put just enough wood to keep the temperature at 350 degrees F. My mother had this down pat. That day I put too much wood in the stove and the bread burned. My mother arrive home; she had just stepped out of the car and said Sheighlah you burned my bread, I can smell it from here. She had me scrape the burned crust off the bread and we ate it. Another time I forgot to put wood in the stove. Now bread bakes at 350 degrees. It can also bake at 325 degrees but 250 degrees is just a great leavening temperature. We ate some of the craziest shaped loaves of bread that week.

The second element at the table was water. I remember reading a book about the search for life on other planets. The book was written in the early seventies and the research began in the sixties by the likes of chemists, physicists, astronomers, biologists ie scientists. What they were searching for were the building blocks of life (from various experiments using meteorites) ie hydrogen, oxygen, amino acids the building blocks of protein. All of this is just to say that water is essential to life. Another image that came to mind was a montage I'd created when I was in Wales using the good old National Geographic. Central to this montage was a man with a long pole across his shoulders. At each end of the pole was a water container shaped like a large bowl. When the photographer shot the photo in profile, water was spilling out the front of the two bowls as the man was carrying it. This photo was frozen in time with water spilling out. Every time you looked at it water was spilling out of the bowls.

As I was reflecting on all of this, another vignette came to mind. A day I'd spent with Bev Parker, the last day I spent with her when she was still conscious. On that day at 12:30 after Bev had

eaten, I brought to her bedside a flower arrangement sent by her grandchildren. This arrangement was a profusion of many flowers. As I held the arrangement near her, Bev ran her fingers over every petal and leaf. When she had finished it was 1:15, 45 minutes had passed in linear time. As I reflected on the meaning of this journey with Bev, imagery that came to mind was the Wheel of Life and the Medicine Wheel. On these Wheels most of the time we are on the outer rim of the wheel where we are either on top going down or on the bottom going up because we are always moving and are subject to life's ups and downs. When we are at the centre, we are at the same place regardless of what is happening on the rim. There is Bliss according to Campbell, and there we find Creatrix/Creator, God/dess. The Native people speak of the centre as the place where we turn matter into spirit. The outer rim of Bev's life that day was a bed, a room with four walls morphine through intravenous for the pain, she was deaf, yet she went to the centre.

On that day Bev had blown the top off and flattened the sides to dance her dance in spite of what the outer rim of her life was. She pulled me into the dance which was an awesome as well as a humbling experience. Bev kept the wonder till the end.

At my meal these two symbols became my dance floor on which to celebrate life. All of it from the birthcry to the outcry and everything in between. What I envisioned for my grandchild was of course prosperity and happiness, but, most of all that whatever life is to bring to Martine, or she to life that she is able to keep the wonder in adversity.

...Sheighlah Hickey



## REFLECTIONS ON LIFESTREAM WORKSHOP

Brian recently had a real experience of the special power of personal forgiveness and its relation to justice. In a Lifestream course he attended, the facilitator had gone to hear a famous motivational speaker talk in Skokie, Illinois, which has the highest concentration of Holocaust survivors in the US. The speaker got carried away like a

Baptist preacher, exhorting the crowd to forgive this and forgive that. At one point he said, "The Jews will never be free until they forgive Hitler." The crowd fell awkwardly silent.

A woman in her 70s near the front stood up, showed her tattooed number, and launched into a loud, bitter tirade about what she had seen during her years in Hitler's camps. Her fury seemed to last five minutes, though it may only have been a minute when she was done, she just collapsed, gasping for breath, in her chair. The speaker didn't know what to say.

Then a young blond German guy stood up and asked if he could say something to the woman who just spoke. He said that no one had more right to hate than her. He was born after the war and had all his life alternated between feeling deep guilt for things that had happened before his birth, and resentment that he should be blamed. He also knew that many other young Germans felt the same way. And somehow the cycle of blaming had to be stopped. Then he made his way slowly through the crowd to where the woman sat, and they hugged each other. Everyone there surged forward to get in on that hug. That hug removed the dividing line between how people lived and their social context. ..Ronnie Seagren & Brian Griffith



## REPORT ON ICA RETREAT When Fresh Water Meets the Sea (Australia)

An Aboriginal image of a river's fresh water intermingling with the ocean's salt water-frothing, bubbling and churning: yet being mutually distinct - held for me the essence of this year's Institute of Cultural Affairs Retreat and Organisational Transformation Network Meeting.

The diversity of the individuals attending was reflected in their cultural backgrounds; North American, Argentine, Sri Lankan, Aboriginal, Greek, Indian, German, Egyptian etc., swirling together under the canopy of being Australian old and new.

The Ava Maria Retreat Centre, as venue for both the Retreat and the OTN meeting, provided some

common ground. There were spectacular views of Sydney and its harbour, residential living that allowed for more shared time, and a sense of simple elegance within the structures of ordered care provided by the Sisters who attended to our meals.

Wednesday night was settling-in time and by Thursday morning 33 of us were ready to start the Retreat. Our first facilitators were Tex Skuthorpe, Roger Shannon and Peter McCloy, who are involved in Aboriginal culture through art, education and tourism.

They presented to us some thought provoking and stirring ideas of what the interface between Aboriginal and other cultures needs to look like, and how difficult that can be at times.

On Thursday afternoon we were told that our brains contain ten million giga neurones, of which most of mine were put to the test as our Education Facilitator, Lorna Barker, took us through her presentation of what was happening in the area of education and what transformation she saw as significant.

She saw a shift in values that affect how we educate. A shift from physical and monetary values to ones now centered on mind values. Also a shift from male oriented social categories to female, ie. power-over to power-with, logic to intuition, management to leadership, corporations to learning organisations.

Thursday night was celebration time. We all enjoyed the look on Ben Chapman's face when he came into the room to find all of us mooing, oinking, hissing, crawling, barking, hopping and otherwise acting rather insanely. How was he to know we had started a game in which all of us secretly selected a type of rainforest animal and than had to find our corresponding partner?

It worked. The "ice" was well and truly broken and we were loosened up for our guest entertainer. Sydney folk singer, Sue Chalmers.

She enlivened us with cheeky irreverent renditions of songs she had written as well as those of others she enjoyed. We then grabbed the ICA song books and continued the sing-along with tunes from years gone by and lyrics that still hold true.

The evening finished with a special meditation out on the hilltop lawn overlooking the bay as Stephanie Hurst sang a haunting melody.

During the Retreat we had the opportunity to hear about what people are doing with their skills - a chance to share potentials with each other.

We heard about ToP, the ICA Archives, Aussie Wool Quilts, Sacred Theatre, Life's Finishing School, The Crisis of Democracy and a bit about the Wayside Chapel Rural Project.

There also were many displays of materials and literature illustrating the broad scope of engagement that participants are involved in.

Our visions for holding the ICAI Conference at Uluru in the year 2000 were also discussed, but we discovered that the ICAI roster meant that the year 2000 conference was to be set in the USA. The question still needs to be raised about where we will be spending the dawn of the new century, but we have time to think and dream about that.

...John Miesen



## DUNCAN HOLMES' 50TH

The element of surprise was ensured by Duncan's preoccupation with an ICA Board meeting after which Jeanette Stanfield called to invite Duncan to their usual post board meeting drink. Arriving at the door Brian emerged and directed Duncan across the hallway to the recreation center. Before he had the time to get suspicious a loud "surprise" filled the air. Family and friends had gathered from as far away as London to Fort Frances, Ontario. ICA staff, ICA board members, his men's group and family and friends were all represented.

It was an evening of reflection as we collectively remembered the last 50 years of Duncan's life over chocolate short cake, strawberries and ice-cream. As people called out memorable world events for each decade some of Duncan's stories were told by those in the room. Others were remembered through letters sent from around the world by family and friends who were unable to be there.



With the closing reflections came Yoda (Bill Staples) a traveler of the universe, a character out of Star Wars. He came to proclaim Duncan a member of the world community and to lead him into the next 50 years. ...Rachel Holmes



## FIRE IN HIS EYES

When George McBurney passed away in Santa Monica, CA, on August 5, 1996, of heart failure at the age of 70, the ICA lost "an Institute original." Together with his wife, Georgianna, he was a founding member of the North Shore Cadre, a group of colleagues from Chicago's northern suburbs who were deeply involved with the Ecumenical Institute (EI) and later the Institute of Cultural Affairs (ICA).

The McBurneys gave generously of their time, money, enormous talent and professional expertise to undergird the work of the Institute long before it had gained the recognition it has today as a leader in social innovation. They actively participated in developing and delivering ICA programs in the USA and abroad.

George served on the joint board of the two Institutes from 1965 to 1993, a remarkable 28 years. He performed professional and legal tasks to maintain the legal status of the organizations. These included overseeing the purchase and sales of property, rental controls, insurance, bank accounts, and board transactions. But most of all, his presence at board meeting and other gatherings always ensured that integrity, responsibility and fiscal viability were center table, as was a healthy degree of from-the-heart humor. George was rarely without a twinkle in his eye.

At the same time, George was not always an "easy sell" in board and staff activities. With fire in his eyes, he was a tell-it-like-it-is person. He would often remind us that "the ends do not justify the means" and "it is not the goal of a non-profit entity to lose money!" A role model for many, George never wavered and was always there when needed. He was loved and respected and had a deep passion for social justice.

...Don Moffett

## AN OAK OF RIGHTEOUSNESS

On April 25, 1996, at the age of 74, Burt Dyson died of the ravages of cancer. Burt and his family had prepared carefully and intentionally for the inevitable end. Whatever private chaos was theirs, the public drama was always one of affirmation of life in all its awesome requirements.

Whenever we visited Burt in those final months and weeks, his cheerfulness was deeply touching and strangely unsettling. In January, I brought him some books. He wasn't particularly mobile yet he still had the intellectual hunger and curiosity I had always seen in him.

"James Addington, you're a good man to talk to," he had remarked on one of our visits. I had left that visit feeling he had given more to me than I had to him. During our conversation, he was working hard to stay focused on the work my wife and I are doing.

Burt was born in Philadelphia and received his medical training at the University of Pennsylvania before serving in the Army Medical Corps in Germany and as a medical missionary in Iran and Lebanon with the Presbyterian Church. Returning to the USA in 1955, he practiced pathology until 1974 when his passion for healing shifted from physical to social illnesses. He and his wife, Elizabeth, moved to Chicago's inner city where he helped establish a community clinic while working with the Cook County Hospital and later the Illinois Department of Health.

Burt's 25-year association with the Ecumenical Institute and the Institute of Cultural Affairs began in 1971. While with the Institute in Indianapolis, he began editing the Neighborhood Caretaker Journal which links geographically scattered entrepreneurs, authors and readers concerned with new language, ideas and collaborations in local community development.

Several images and metaphors capture the essence and flavor of Burt Dyson for me. The Old Testament book of Isaiah speaks of those who are called "Oaks of righteousness, the planing of the Lord." There was something in Burt's zest for living that was towering, that provided shelter for those around him. Another

image comes from a contemporary Spanish drama entitled *Los Arboles Mueren de Pie*, *Trees Die Standing*. Burt was such a tree. Though wasted by cancer and bedridden, he died standing up. There was affirmation and humility in the drama of his death, as in the drama of his life.

Finally, there is a familiar Hindi word, *Mahatma*, which means "great soul." Burt was a great soul but cut from common cloth. His commonality was expressed in his association with common folk, particularly those marginalized by society. While testifying before the St. Paul City Council to the importance of a drop-in center for street people, he commented: "Life is not safe or fair or easy but it is very good!"

Burt felt strongly about the importance of family and the connection of family to the world. Family was a primary, defining set of relationships which were highly influential in his life. This was especially true of his relationship to Elizabeth, his wife, with whom he shared a passion and the commitment to local community and to the life of service. In Burt's own words:

*"We have been uprooted from place, from institutions, and still we are alive. The new man and new woman create the institutions by which they give meaning to the common existence. I have survived in the cataract of the twentieth century. It has all been very good. There is a rich healing life going on out there. Support it and be supported by it." ...James Addington*

## COMPLETED LIFE OF LEW D. WHITEHEAD

Lew D. Whitehead died on August 20th, 1996 in Brandon, Manitoba. Lew Whitehead was the publisher of *The Brandon Sun*. The *Brandon Sun* had not only prospered in the community but earned respect outside, including awards for both design and content. More important, it began the careers of young writers who would go on to make great contributions to Canadian journalism. The newsrooms of Canada, both daily and weekly, are full of men and women who not only learned their journalism but their love of journalism at the *Brandon Sun*.

Lew Whitehead always cherished the independence of his newspaper and took pride in owning one of the last independent newspapers in Canada. He was proud of his community as he was of his newspaper. He wanted each to be worthy of the other. He sold the paper in 1987 following illness.

Lew Whitehead served on ICA Canada's Board of Directors for many years and was an Honorary Life Patron. He was key relative to publicity in Western Canada and He helped fund *Edges Magazine* in the late 80's. For his contributions to society, Lew Whitehead received The Order of Canada.

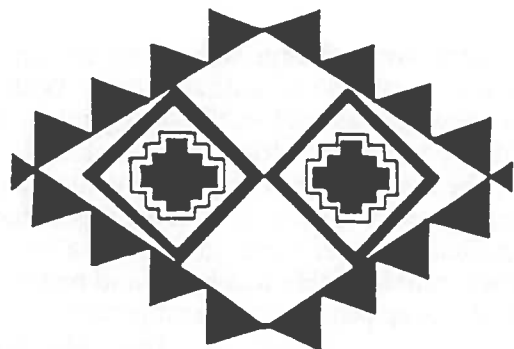
Excerpts from *Macleans & ICA staff*

## BANKS' HOUSE WARMING

Garnet and Lis Banks recently celebrated their house warming with family and friends from several states. Designed and built over seven years by Garnet, Lis, daughters Becky and Ingrid and other friends and associates, the house is a credit to their creativity and inventiveness. Their efforts are inspiring, because we know there were many early morning stints getting the reinforcing steel in place before the concrete pourers arrived at 6am. There are also several stories doing the rounds, including the one about being locked in the new shower and exposed to the neighbourhood.

Becky traveled from the USA and Ingrid from New South Wales for the party, and the two of them created the culinary delights for the guests, some of whom enjoyed catching up on old stories from rural South Australia where many ICA colleagues met in prehistoric days.

ICA AUSTRALIA NEWSLETTER



## PEOPLE PROFILES Highlighting Australian Colleagues



**Wendy Lyn Saegenschnitter**, who is president and NSW representative is currently residing in Sydney, Wendy was born in Murray Bridge, South Australia. She began her association with the ICA in 1977 and has worked across Australia and India, facilitating community forums, in village development projects, and training volunteers.

At present Wendy is studying in the field of Oncology Nursing, She works as a senior registered nurse in the haematology unit at the Royal Prince Alfred Hospital, caring for and supporting people with life-threatening illnesses.

Wendy has represented New South Wales members on the ICA board for the last three years, and is in her final year as President of ICA Australia. She sees her role as one who enables and strengthens broad-based participation in the ICA in Australia and internationally.

**Drude Townsend** was born in the Netherlands and migrated to Australia with her large family in 1951. She became involved with the ICA in 1968 as part of an inner city Sydney group which initially sponsored the ICA (then the Ecumenical Institute) to Australia. In South Sydney, she participated in community development programs and helped organise the first South Sydney festival.

In 1973, with David Mowaljarlai and Sam Umbagai from Mowanjurn, W.A., she attended her first international ICA course - 6 weeks in Korea, after which she worked in Hong Kong for 2 years.

Upon return she decided to go to university and in 1978 she gained a Bachelor of Education degree. This was followed by teaching English as a second language in both Catholic and state schools.

Now Drude is looking forward to life after teaching, and as a start has begun the ICA Resource Centre in Canberra. This is to enable the distribution of valuable ICA resources to members and colleagues.



**Garnet Bank** came to Melbourne with wife Lis in 1983, after four years in Copenhagen where they had been involved with the ICA facilitating a research team, while working with the World Health Organisation on Factors Affecting Urban Health.

He completed the Advanced Management Program at Monash Mt. Eliza Business School in 1984 where he became fascinated with marketing.

In 1985 he was engaged by the Royal Australian College of General Practitioners as national manager, to launch their GP Services Division, developing new membership and income through promotion and sales of surgery items, insurance and medical publications, and organising a national computer conference at the Melbourne Royal Exhibition building.

In 1987, he began working for the Housing Industry Association doing advertising and promotion in the eastern states. He is now working as a consultant for communications equipment, however, if the opportunity arose to promote locally crafted products or services overseas, he would prefer it to his present marketing of imports. In his travels overseas, he rarely saw anything that was intrinsically Australian, and he would like to remedy that situation.

Garnet has had a long association with the ICA as a team planning facilitator for the developments in Kenya, Malaysia, Indonesia, and in two Aboriginal communities, and he helped source ongoing financial support for these projects.

He feels that one of the next challenges is to research the trends occurring in male/female lifestyles and vocations, and to invent useful imagery to enhance the development of their full potential.

**Joan Firkins** is a long time member of the ICA, having spent 4 years in full time service with ICA in Australia and the USA.

She is currently studying educational psychology and working as a change management consultant in the private sector. She is interested in the evolution of a partnership society, and the



extension of human capacities to meet the cultural, political and economic needs of the new millennium.

**David Jago** was born in Melbourne in 1959, and educated in New York and Brisbane. Son of John and Esther, founding members of the Brisbane Team, and brother of Charles, long-time ICA Secretary, David was destined to be part of the ICA. He graduated with a Bachelor and a Masters of Design studies from the University of Queensland.

He has worked full-time with the ICA in Australia and India, and in Brisbane with Doctor Disk, Earthrise Enterprises, the Qld Dept of Housing and as a senior consultation and communication officer with the Brisbane City Council's Mapping and Support division.

He is married to Sonia, and they have a son Alexander, nearly three, and a 4 month old daughter Kirily. David's interests are bushwalking, chess and sleeping when he can get the chance.

His passion is the shape and structure of human settlements, especially community housing, and how this form is moulded by the social processes. He practices permaculture principles in his own back yard, and has made some practical and attractive innovations to his own family dwelling.

**Carol Borovic** runs a dual practice as a licensed Dealer in Securities and as a Registered Tax Agent, but spends as many hours involved in her volunteer interests, one of which has been the ICA for many years.

Carol began working with ICA in 1971 when the ICA residence was set up in Darwin to provide support for the Aboriginal project in Oombulgurri. After attending an early version of LENS, she became part of a team working on community forums and, as a member of a very skilled LENS team in N.T. she facilitated courses with government departments, local communities and the Community College which is now the University.

Since then ICA methods have become part of her everyday work, and she uses the methods as the resident facilitator for the YWCA which runs many youth services and refuges in Darwin.

Carol feels privileged to represent the Northern Territory on the ICA Board, and enjoys the involvement and fellowship with her colleagues. At the most recent AGM she was appointed ICA Company Secretary.

**John Hutchinson** has been involved with the ICA since 1967. As a minister of the Uniting Church in Australia, he has worked both in Australia and overseas, spending 5 years with the ICA in the USA, India and Kenya. He later spent a further 5 years with the Karo Batak Protestant Church in Indonesia, working with local communities in self-help development projects.

As founder of 'Breakthrough Facilitation', he is now conducting courses in ToP (Technology of Participation) methods and facilitating local parishes and organisations in their future planning, as well as undertaking part-time parish ministry.

John is married to Robyn, an educator, and they have a daughter Kiran who is 21 years old, and a son Glen, 16. The family will be going to the ICA International Conference in Cairo in September.

...ICA Australia Newsletter



## BOOKS, MOVIES, TAPES

Recently, with a group of friends, my husband and I attended the movie Dragonheart. A colleague had mentioned that Avalon was in it, and we shouldn't miss it! The movie is great. Sean Connery's voice is the voice of Draco, the Dragon, and the acting is excellent.

Another aspect of the movie's greatness is the value of its mythology. It's a mythology which each of us can find in the world outside and inside ourselves. There are 4 elements of Beings in the movie. First, the peasants who are largely ignored and unconscious. Second, those in power, the King and his court who are tyrants and cruel to the people. Thirdly the knight and the woman who is his equal in courage and vision, and finally the Dragon, who represents Divinity.

We can find all 4 of these elements both in the world and inside of ourselves. Certainly, we see many unconscious people in the world who don't seem to care what happens, won't even take the time to go to the polls and vote, and may perhaps come in the arena of the silent majority. Can we see that part of our own self which is unconscious and unaware? We see the tyrants and power hungry people in the world. Does our own ego ever take on those qualities? Hopefully we all experience Divinity in some way, at least through looking into the eyes of a new born baby or seeing a breath taking sunset. But how do we feel about the Fire the Dragon throws?

Only the knight and his female counterpart are unafraid of the Dragon and his Fire. Can we find the knight inside of us which plays with the Divine, works with the Divine and is victorious with the help of the Divine? Do we face our CURRENT REALITY with courage in our hearts, as a knight - as a warrior who stands for Truth and Freedom working for a GREATER VISION? What do we want for ourselves, our children, our world? Are we satisfied with mediocrity or do we have the courage to fight for something bigger and greater? Are we willing to prepare ourselves, to develop the required skills to fulfill our vision?

I wonder why it is that in the movie, it was the woman who never lost the vision, who refused to give up, who could not allow the cruelty and suffering to continue, who begged the knight to lead the people, but who continued on even after he said "No". Was her role any less important than that of the brave man? Actually they made a great team. Without her nothing would have happened. Without him, they wouldn't have been victorious.

It was at Avalon that the knight reconnected with his own deeper purpose and remembered the sacred vows he had taken. King Arthur came to stir his soul. He remembered then why he had been born. With that memory came courage and empowerment. What about the Dragon and the sacrifices he made. First he gave half his heart and to the wrong person. What agony he felt to see his mistake. Then, can we understand his sacrifice of waiting for so many years for the knight to find him, and with the woman, to join him in a noble Mission? And finally, the sacrifice of his life-so that others might live. But when they sorrowfully protested his leaving

them, Draco replied, "When you need me--look to the stars. I'll be there in the Cosmos. This mythology has become a living process working in my psyche. I'm grateful for the images and the depth of feeling they generate as we continue to struggle to create a Great Global School for the 21st century, teaching our children to make their lives living art forms of great depth and beauty, filled with joy, creativity and mystery.  
...Roseanne Sands

## 21 SMOKE SIGNALS FOR THE 90'S: A Status Report on Indicators of Social Change

Much of the trend analysis going on in the 90s is market-oriented, e.g., that of Popcorn-Marigold in Clicking. The idea is to Braille the culture to see which way human are trending, determine the relationship to needs and wants, and get your company to hop on the trend and bleed it.

But there are other reasons for being alert to trends. In the first place, a trend analysis involving wide-reaching public participation can be invaluable for providing policy guidance: From it can come a screen for recommending directions to governments, especially for social governance. In the second place, such analysis can provide a way for organizations to integrate business and social prosperity, wherein economics is viewed as a servant of society rather than the dominator. In the third place, social analysis can identify early warning signs of change, as well as the repercussions of change, which can guide an organization's mission and philosophy.

This is a status report on a social research program that is in process, but still in its infancy. As the millennium approaches, the Board of ICA Canada has identified the need for another research push similar to the 1970-71 research process involving 2000 books on the social process, the invention of the social process triangles and comprehensive plan for engineering social change. The purpose of this research is to discern the areas of current collapse or concern in Canadian and global society; to determine the new pressure points that would rebalance the collapse; and the methods and processes needed to catalyse action on these points.



For the past ten months, a small group of ICA staff, board and members have planned and catalysed this process, with the participation of those at the Annual General Meeting, some course graduates, and colleagues in ICA East in USA. The following article is an attempt to pull together over 1000 pieces of data generated so far in response to the question: What for you are indicators of social change in our time? At present the data is limited in scope to contributions from Ontario, Saskatchewan, and Northeast USA. Input from other provinces and nations is welcomed with open arms. There are real holes in this data as a quick perusal of the article will reveal. The screening of a wide number of books and articles will help fill in these gaps. A beginning list of these books appears as references scattered through the article. The group welcomes input from any quarter, but particularly from ICA members.



### A. ECONOMIC INDICATORS OF SOCIAL CHANGE

In the economic arena, the data that have been gathered to date point to four main areas of social change: environmentalism, the world of work, the financial sector, and foundational economic systems.

1. Environmentalism Goes Mainstream
2. The Changing World of Work
3. The Tyranny of the Financial Sector
4. Recreating Foundational Economic Systems

### B. POLITICAL INDICATORS OF SOCIAL CHANGE

Six political indicators point to the alienation between people and their government and its services, but also to a resurgence in social responsibility and local engagement.

#### 5. Dissatisfaction with Disappearing Government

In the political realm, many governments are launching initiatives to shrink government, to privatize government jobs and public services and privatize democratic dialogue through specific negotiations. Observers point to the increasing alignment of government with big business and purely economic concerns. Political structures are supporting unenlightened self-interest. These and related measures,

according to Robert Thobald, have led to a radical 're-invention' of the role and responsibilities of governments in a democratic society. Intervention by governments in the market where necessary to regulate the operations of corporations on behalf of the public interest or the common good, is now largely a thing of the past. At the same time, governments are getting out of the business of ensuring that the basic life needs of their peoples are met through universal social programs and quality public services. Instead, the prime role and responsibility of governments now is to secure a favourable climate for profitable transnational investment and competition. In other words, 'democratic governance' (imperfect though it was) is being supplanted by a form of 'corporate governance'. Local people see governments attempting to retreat from governance by shrugging off the regulatory function, as decisions are increasingly made by cabinet or the supreme court rather than the legislature. Governments easily become oligarchies and facilitators of local decisions to solve local problems. The initial response is voter apathy, increased public skepticism of both government and industry and a distrust of 'politicians' politics'. While governments search for ways to be fiscally responsible, often through massive budget cuts, the public demands participation in the decisions, and, from the government, honesty and accountability to the community.

6. Systemic Poverty and Insecurity
7. Civic Powerlessness
8. Taking Personal Responsibility for Health



#### 9. Giving up the Luxury of Blaming the Government

While much of Society is depressed over its political powerlessness and the economic crunch they are in, the more aware part of the population accept the situation as a challenge: they recognize that changes are needed and that the remedy for shrinking government is stakeholder participation. So, while some blame the government, others have given up the luxury of blame, anger and government entitlements, have decided to be participants rather than observer, and have taken personal responsibility for their own problems. In some areas, there is more individual and community self-reliance, self-determination and grassroots problem-solving. The self-help movement is giving a way for

people with similar challenges to tap their own creativity in solving their own problems. At the municipal level, there is much citizen input on issues. More social action groups are not only involved in dealing with social problems but are working together and sharing their resources, when government cuts to their funding make this a necessity. In the market system, ethically informed consumers are putting pressure on production systems for better working conditions and for products that are environmentally friendly. The vigilante consumer is becoming suspicious of advertising claims and calling them into question; such consumers have more information and more tools that allow them to shop with a large ethical screen, and are not averse to talking to management about products they have problems with. Large corporations involved in cigarette manufacture or fast-food vending have been taken to court by citizens' groups. At the same time, there is a search for new methods of transaction resolution and mediation. Lawyers are interested in alternative modes of dispute resolution; conflict resolution, mediation and facilitation are becoming growth industries, so that, in time, they give promise of replacing the old adversarial systems. And greater possibilities a reopening up for women and indigenous peoples have found a new voice and making their grievances heard.

## 10. The Regional Response

### C. CULTURAL INDICATORS OF SOCIAL CHANGE

The cultural arena is the key to restoring imbalances in the other two societal arenas: the data points to 11 areas of social change in the cultural, related to education, lifelong and whole-system learning, the crisis of meaning and the quest for meaning, family patterns, elders, community, cultures, communication technology, and the spiritual quest.

- 11. Educational Turmoil
- 12. The Learning Revolution
- 13. Whole System Learning



## 14. The Crisis in Meaning

Number 14 and 15 are related to the Final Meanings process, and, taken together, had the largest aggregation of data.

Not unrelated to economic and political trends is increasing stress, health problems, depression, frustration, despair, even suicide. The other side of the coin to the willingness of young people to risk change is a radical change in youth expectations of the future. There is widespread despair and a growing spiritual vacuum especially among the young and among the growing urban 'underclass'. Douglas Coupland's Generation X points to a whole generation in despair about the future. The nihilistic youth culture that used to operate on the fringes of society is now becoming mainstream. Witness pre-teen and teen-age murderers, walls covered with graffiti devoid of meaning, the drug and alcohol culture that goes with 'rave' events; the random swarming or riot events after sports victories or losses. Other people experience themselves over-worked, over-tired with no time to reflect. The fast pace of living tends to breed an impatient reactive style rather than a measured, thought-through proactive response. In business, the rush to re-engineer, down-size and right-size by firing scores of thousands of employees for the sake of higher profits is being called into question. People in large corporations are exhausted with short-term thinking, simplistic solutions and the quick fix. Corporations who have sacked their middle management are discovering the resultant chaos caused by the loss of thousands of years of collective wisdom. CEOs are beginning to rue the lack of compassion and forgetfulness of the human factor in executing radical change in their corporations. The victims of downsizing are in complete crisis over their job loss and ruing the day that they made their job the centre of the universe. Now, with nothing to replace it, they feel quite simply useless.

In the middle of this void is a crisis in values. Society has lost its consensus on values; or values conveniently take second place when it's time for decisions. Leadership is adrift on a turbulent sea without guidelines. Ethics often means situational ethics where each decision is made in a different context: there is no overarching ethical system. The language of possessive individualism seems more potent than religious language. Financial values easily overrun and dominate cultural values. In business circles and outside them there is constant justification of action in terms of costs and outcomes, rather than what is human or what is needed by the whole society. This worship

of economic is accompanied by a declining compassion and even widespread contempt for the poor and marginalized. The Churches created to be pioneers of human and social change experience themselves as too weak to urge compassion where it is needed.

### 15. The Quest for Meaning

### 16. The Reweaving of Family Patterns

One of the most visible shifts going on in this area is the dispersion of the nuclear family (which researchers have pointed out is a recent 20th century, especially post-World-War-II phenomenon). One aspect of this dispersion is that more and more members of split-up families are living alone in isolated existence; and many of these dispersed families are quite out of control relative to their children, their finances, and relations. It is not surprising that in this Diaspora of families with the divorce rate above 50 per cent, that there is a loss of family roots and collapse of cultural celebration. Among these dispersed families, there are quite a number of children who are living in poverty, as a result of reduced social support for families and children, and decreased collective caring for children. Other families are responding to the times by staying together, but also isolated from society, as they engage in what Faith Popcorn has called cocooning-feathering their nest and staying at home. At home TV and video continue to occupy a large slab of time for children and youth. These media seem to act like amphetamines, produce a hyped-up generation with a very short attention span. Parents are having to defend their children against much of the TV culture through V-chips and unusual vigilance. Other stressed out casualties of the information age, weary of working 80 hours a week are cashing out and either staying at home, or working out of their homes for a while.

Amidst uncertainty about the future for the next generation, some children are moving back home and staying longer with their parents. Working mothers, for their part, are making their children more independent and resourceful; c.f. the boy in *The Client*, is a good image of this. It is said that kids are becoming more aware of responsibilities, are accepting insecurity as the way life is, and out of that understanding becoming risk-takers. In addition a new generation of children is emerging with strong concern for the future.

Another pressure on the disintegrating nuclear family is the increasing recognition of multiple forms of the family. Nuclear families are now in the minority. Interest in marriage as a viable option declining. There is now a wide variety in what we have called 'the family unit', a growing legal recognition of marriages beyond the traditional man-woman, and a new definition of close, continuing, caring relationships. The increasing commercial trade in embryos, the number of couples opting for in vitro fertilization, the rise of the surrogate father and mother point, among other things, to the fact that people do not need to get married to have children. At the same time there is a growing societal compassion for homosexuals and bisexuals; corporations such as Levi-Strauss and Hewlett Packard make accommodations to gay families in the workforce. There are increasing legal attempts to have same-sex partnerships civilly recognized.

Women, for their part are gradually being liberated from typecast roles and expectations. Families are adapting to this in various ways; fathers involve themselves in parenting, and stay home to raise their children by choice, while the spouse goes to work; the family breadwinner roles are becoming interchangeable. Women are moving into occupations traditionally the domain of the male: into management, into the armed forces, the police force, the fire brigades, and professions. There are still few women in key leadership positions-the male lashback at the women's revolution still very real, but when they are allowed to lead, they are running things their way.

### 17. The Senior Boom

### 18. The Longing for Community

### 19. Juggling Cultures

### 20. Globalized Communication and Technology

### 21. Institutional Religion Gives Way to Spiritual Quest

...Brian Stanfield

**Editors note:** We have only used the introduction to the 21 smoke signals with the arena titles plus two sections each from the political and cultural arenas. If you are interested in receiving a complete copy, please contact ICA Canada office at (416) 691-2316. (cost \$10.00)

