



EDGES

An ICA Research Packet

A product of the ICA Research Node: Toronto

EDGES: An ICA Research Packet
ICA Research Team
577 Kingston Rd, Suite 1
TORONTO, M4E 1R3, Ontario
CANADA

Dear Subscribers/Colleagues,

This is the third issue of EDGES: An ICA Research Packet. We hope you like it.

We are delighted with the increasing number of subscribers, and appreciative of those who have recommended EDGES to their friends, or supplied us with mailing lists.

In this issue you will find sections on presentations, events reports, and a study series from Harrison Owen: SPIRIT: TRANSFORMATION AND DEVELOPMENT IN ORGANIZATIONS. This is the current "study book" for Order staff globally. The long selection from William Irwin Thompson, taken from his conference in Chicago, again underlines a theme of increasing planetization and the spirituality associated with that. We hope you will find the short books reviews helpful in getting a fix on a few of the edge books coming out. Research writings, a methods section, reports on conferences, and on upcoming events make up the rest of the written section of the packet.

Two audio-cassette tapes are included in this packet, giving further glimpses into the William Irwin Thompson presentation, and giving a feel of the man behind the written material. One tape (the fourth in the series) is on science and mythology. The second introduces and presents poetry from the same presenter. The editors are grateful to our colleagues in Chicago for making these available. Most of the artwork in this edition of EDGES is the work of our resident artist on the Toronto staff, Ilona Staples.

Your responses, questions, letters, and writings for the packet are always welcome. We would particularly appreciate edge items from cultures other than Western. This is the third issue in a series of four: the fourth EDGES in the current 1987 series will come out at the end of January 1988. We are thinking about a new format for the 1988 series.

. Thank you again for your continuing support.

Yours in planetary unity,

Janette Stapfield *D. K. K...* *Sharon T...* *Brian Stapfield*
The Editors, EDGES: The Research Synergism Node, Toronto.

Recent poetry from William Irwin Thompson.



PRESENTATIONS

WILLIAM IRWIN THOMPSON

PLANETARY CULTURE AND INDIVIDUAL CONSCIOUSNESS

William Irwin Thompson is a cultural historian and the author of ten books, an anthology of poetry and numerous articles. Born in Chicago, Dr Thompson received his Ph.D. from Cornell University. has taught at Cornell, at the Massachusetts Institute of Technology (M.I.T.), and at the Universities of Toronto, Hawaii, and Syracuse. He established the Lindisfarne Association in New York in 1972 as a contemplative educational community devoted to the study and realization of a new planetary culture. His lyrical scholarship has contributed to the regrounding of science in the sacred. His most recent book, PACIFIC SHIFT, is a brilliantly provocative exploration of where we stand, and how we might fall as a culture. It builds creatively on an ecological understanding of the self to illuminate the entire canvas of the historical situation. His imagination and knowledge range widely and encyclopaedically across the stage of history. The pieces that follow are excerpts, summarized in places, of a weekend presentation by Dr Thompson at the ICA's International Conference Center in Chicago as part of a ten-day conference entitled EXPLORING PLANETARY FUTURES.

"The future is blowing wildly in our faces, sometimes brightening the air, and sometimes blinding us."

- William Irwin Thompson: AT THE EDGE OF HISTORY.

of artificial intelligence, and gigabucks. The South American and the European approach tends to be more artistic, more aesthetic, more mystical, and more contemplative. The MIT approach tends to be more mechanistic. The MIT approach was made famous by Marvin Minsky who said: "Mind is no more than a computer made out of meat".

This material is really hot stuff: fresh from the edges of knowledge; it's not even known in America; it's a best seller in Germany. THE TREE OF KNOWLEDGE is the book that Maturana and Varela have written, but is not yet published in America. (Ed.: it's just now available in bookstores.) It is taking over Germany with a passion. Varela is interesting, because he is also a practising Buddhist: he combines being a neurophysiologist studying colour vision in birds and the philosophical implications of colour vision, with Buddhist practice and philosophical study, meditative practice, and traditional Buddhist theories of mind. He combines a whole new relationship between science and mysticism, but not in an easy, slushy new-age way; he is really a hard-nosed cognitive biologist and practicing scientist in a scientific laboratory.

Consciousness and culture have gone through four stages, or four quantum leaps in history:

I. THE FORMATION OF HUMAN CULTURE with the emergence of homo sapiens and Stone Age culture -- Upper Pleistocene -- 45,000 B.C. up to 9,000 B.C. This includes both Palaeolithic and Neolithic cultures in the period I talk about in my book, THE TIME FALLING BODIES TAKE TO LIGHT. This formation of culture is the first human nature.

II. The radical shift out of that was THE PERIOD OF CIVILIZATION AND LITERACY: all the classical civilizations of the world from Mesopotamia and Egypt, through India, through China, through Mexico and South America -- civilization in the period from roughly 4000 B.C. to 1500 A.D.

III. The third stage is THE INDUSTRIAL MODERN AGE. The great divide is around the year 1500: it's a shift FROM a concentric universe built round the medieval worldview of Dante, Aquinas and Rome as the city of cities, and the Mediterranean as the cultural ecology built around that classical civilization (for the West) TO a centripetal world view with new markets, new worlds, and new forms of informational technology, as in printing, and a whole new world. The paintings of Hieronymus Bosch in 1500 are the visionary element of that shift from medievalism to modernism. This period lasted from 1500 to 1945, the end of World War II, the beginning of the atomic era. It is the period of science, industrialization and modernization, away from medievalism and religion, and away from the Church as a dominant institution. The charisma moves from the priest to the artist

IV. Stage IV is the one we are in: PLANETIZATION. The first planetary war -- World War II -- which was fought to preserve national sovereignties created technologies that involuntarily integrated them so that nations became closer and closer together. Through the scale of destruction of atomic warfare, through the airplane, accelerated afterwards by electronics and the computer revolution, and now genetic engineering and artificial intelligence, there was a planetization going on; the war, paradoxically fought to protect sovereignty, created the larger structures called the planetization of mankind.

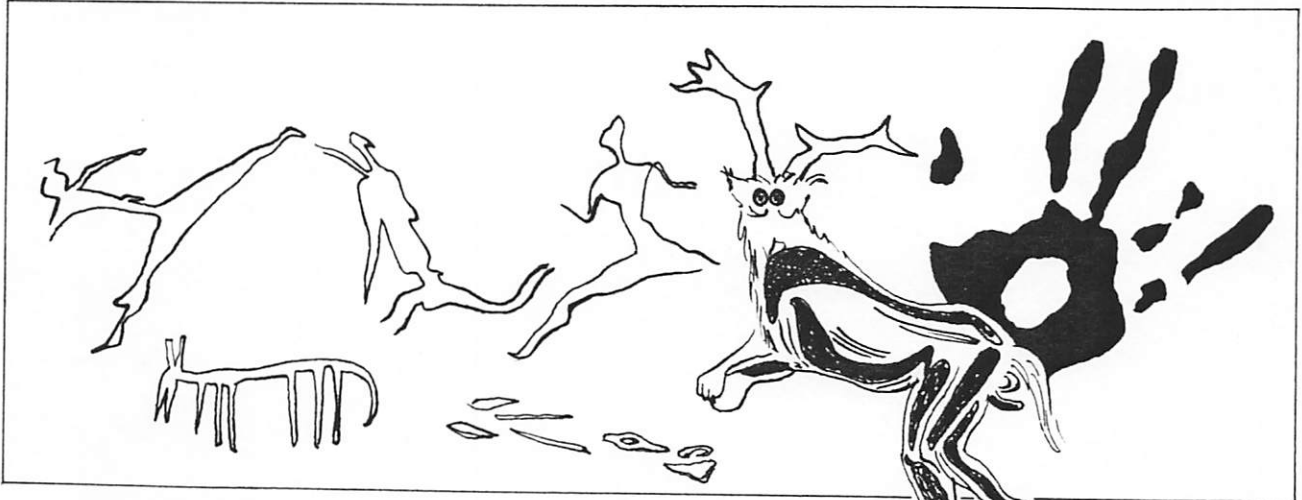
In each of these stages, the structural organization of human knowledge and human consciousness changes -- we don't just add on more information. We go through a complete change of morphology of consciousness and our ways of world-making. Each of them has a different psychic envelope, and a physical envelope as well. In each of these there is a new form of consciousness expressed in spiritual experience.

Myth is a way of living with both sides of a contradiction. Consciousness is made up of the tension between opposites: good/evil; light/dark. Myth is a way of dealing with that contradictory tension, as is art.

In the first level of culture, the tension is between the unconscious and the group mind on one side, and the conscious on the other side. The individual is becoming conscious of itself as a distinct being, and not as part of a oneness with nature, or part of the group or tribal mind.

The identity in this form of culture is blood; it carries the identity of who is in the group; the victim is the animal. The technology that goes with this is stone tools and images. With the help of stone tools, you step out of nature, kill the animal, and now culture is separated from animal nature. The form the contradiction takes is the first form of religious experience, shamanism. The response to that contradictory tension generates the attempt to absorb that which was killed in a new form of consciousness and art. We slay with technology, and we save the victim with art. The shaman puts on the animal skin, and in it is taken up into trance, and begins to commune with the spirit of the animals.

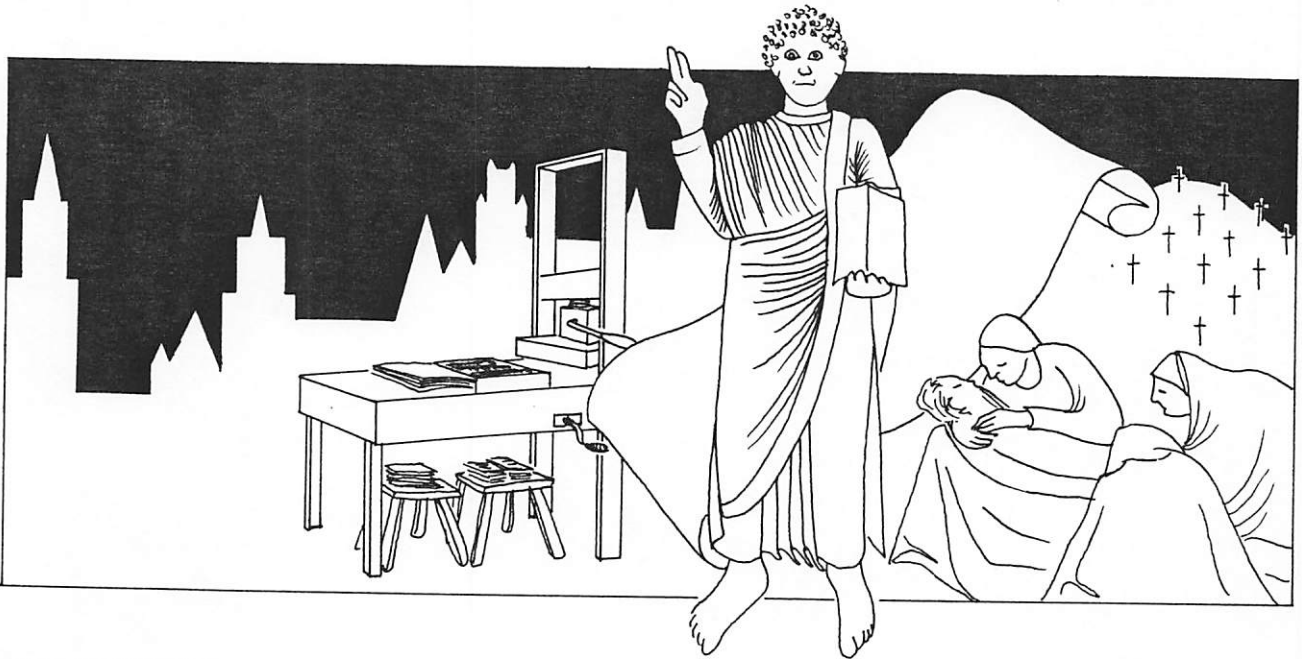
So, at one level there is a killing, and at another level, a saving and transformation to art. Trance is the way to be seized in possession by the spirit of the tribe, or the hunt. It is the way that allows the shaman to go into the other dimensions. Trance is the numinous experience of shamanism. To be a shaman, you had to have a specific psychic skill, and had to be able to go into trance. The structural relation between art and technology is inseparable. Communing with the mind and spirit of the animals makes up for the anxiety that derives from having to kill and live off those animals.



In the next stage, CIVILIZATION, consciousness begins to be located in the text. The oral culture of the tribe was threatened by this new technology. Now consciousness will be located in writing, in the identity of a person with a name. In Bronze Age culture, you begin to get discrete tombs, and discrete names. Death becomes important. Names, private property, and patrilineal succession brought on the problem of death. The sacred texts had to address themselves to the problem of death. So they talk about what happens after death, and give religious explanations for the meaning of life.

So now it is not trance that is critical. Consciousness reorganizes itself through civilization. and we begin to get belief and doctrine, and sacred books, and knowing who you are through your belief system. You believe in your religion. This is the only stage where I like to use the term, "religion" for the stage of civilization. Religion and the sacred text are the numinous sacred form of this consciousness. Belief and doctrine is the way of dealing with the contradiction of life and death. Belief and doctrine and the individuated ego is mediated by the tension of faith. The shift is from trance to faith.

In this stage, priests were the masters of the new technology of writing; to be a priest you had to be a pundit: you had to learn your texts. The mind is now carrying much of the identity, through belief in the religion and the culture. I am entitled by my sacred language to go out in holy war and put people to the sword. This we are still experiencing in the Middle East and Northern Ireland. The tension is between the individuated ego and the collective mind which says that it's all right to be individuated, but you must believe this doctrine. The victim now is the woman; patriarchal culture comes in; the structures of authority, technology and warfare are in the hands of men. Women cannot be priests in this stage. Woman and matrilineal culture is the victim at this level, not the animal.



For all time, until 1500, all civilizations are classical, literate civilizations built with territorial identity, holy city, in which consciousness is located in writing, and consciousness in the body is located in the ego, and the priesthood rises up with the armies to be the knights and the priests who organize society. Faith, belief and doctrine and sacred text mediate the structure and they are militarily organized to protect their territorial sense of identity. Then comes the big change. The spiral spins again as consciousness goes to ego and individuated ego begins to doubt in faith. Now the ego begins to separate itself from the belief system, and in 1500 you get the intensification of militarism in knighthood; as it is about to disappear, it goes into its most elaborate sunset effect.

Now, doubt is beginning to drive the system: knowing begins to be the dynamic form the contradiction takes. It's a movement from trance in culture I, to faith and civilization in culture II, to knowing and industrialization in culture III. The artforms begin to be about madness and the crisis of knowing. (e.g., King Lear and Cervantes). The mind is creating its own alternative world through knowing. With that comes a whole new reorganization of knowing as the church loses its power, and science and the university begin to become the dominant charismatic institution. With that you have the rise of a new myth, a new highly energized, celebrated, charismatic form of individuality called genius.

Now the myth of science is driven by the myth of genius. The Newtons, Darwins and Einsteins are seen as the carriers of charisma. They are not just individuated, dying animals: they

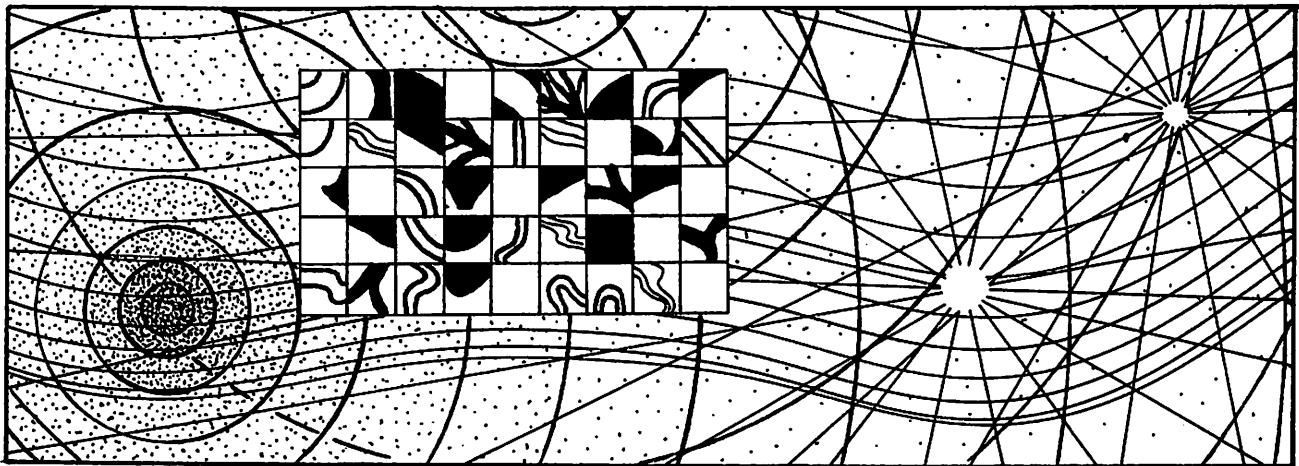
are now geniuses, and their death is still important, but they carry a kind of immortality, as they survive into the myth system of science. The myth of the genius is in tension with the rise of the masses; print, books, mass markets, mass economies, banks. Knowing now replaces faith, and the tension is between the collective institutions, the universities, new bureaucracies, and the masses with individual genius. Knowing as the form of the contradiction that consciousness takes, the rise of the mind, is a split between nature and culture, subjectivity and objectivity, and the form that knowing takes, especially in the West, is visual knowing: the mind is in here and the world is out there. The outside world began to be called into doubt. The tension between doubt and knowing, the split between subject and object, the breaking up, were all characteristic of industrialization in level III. The identity now is no longer territorial. The new postal service allowed scholars to communicate with one another, and a new phenomenon was born called the Renaissance. Europe begins to emerge as an entity. Money accumulates in banks. You know who you are through what you own. And possessions that can pass down through generations are valued as a defence against death.



Who is the victim in this stage? The church. In capitalism and science, the church and religion is the victim, and it is rendered into artistic expression. The church was killed through the industrial revolution, and the middle ages became an artifact inside the industrial structure. The technology was print.

Now PLANETIZATION: the shift is from knowing and the split between subject and object to a more participatory form of involvement of consciousness and a shift of emphasis from visual rationality, from the separation of the perceiver and the perceived. Now vibratory resonance and listening, rather than looking, begins to be the

charismatic carrier of consciousness that mediates a tension where unconsciousness is noise, and at the other end, rapture, meaning being seized or taken up into an intensive form of participatory involvement where you become what you behold, or you become the music that you are hearing. There is no space separating you now: everything begins to be a vibratory field of resonance and participation. In a visual universe, we have empty space as a container, and we fill it up with objects, but not in olfactory space; think of the role of smell belonging to the ancient mind. Smell is a form of interpenetrating presence. Music has some of those characteristics. Heisenberg says that in quantum physics, the universe is not made out of matter, it is made out of music; the whole notion of space and time melts and dissolves with bootstrap theories, interpenetrating and enfolding dimensions; you get a whole science fiction worldview that is not the flat Newtonian world of objects and space.



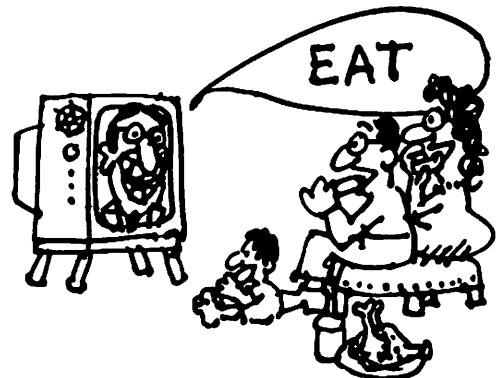
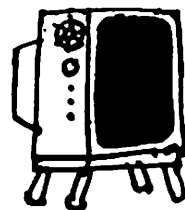
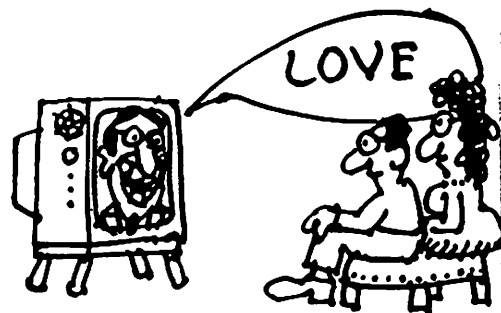
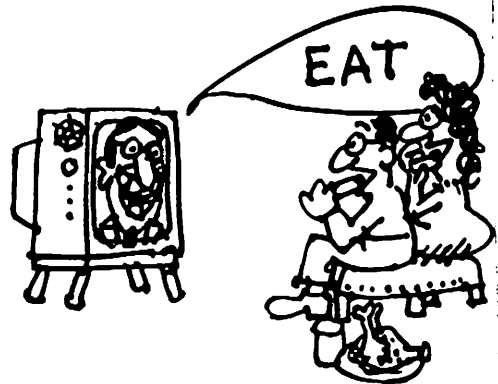
Rapture is the kind of ecstasy of rock and Dionysian pop music. It's also what the evangelicals use to say that the end of the world is coming; it is the end of the world, just as 1500 was the end of the world system. The evangelicals see the rapture at the end of the world as a taking out of a fallen world of objects in space, and being reintegrated into a resonant world of salvation. The Punks see noise and music as a kind of integration; and in pop music, things like AFRICA LIVE AID create a planetary form that isn't territorially based. The immediacy of involvement of the planet on a global level meant the emergence of a musical polity. There is no such thing anymore as nation states, territorially based. The territorial nation states don't exist.

What we are really living in are these emergent domains that are musical polities, based on music, resonance, vibration and participation in the way that the old were based on space, representation, electing your representative to Congress, and representing wealth with a piece of paper which meant that there was gold somewhere else as an object stored in a bank; where you had a painting on your wall which was a representation of

something that was out there called "Nature". All of those forms of art, of science, of technology, of polity are level III, and they are based on national and territorial identities. We are no longer living in territorial identities. We have now shifted into domains of planetary participation.

A "domain" comes from physics and chemistry. If you are going to melt a metal and it's going to go through a phase change from solid to liquid, there will appear in the molecular lattice, these kinds of domains that will be anticipatory of the next state. They will have already made the transition into what will be, say, liquid; but then they will disappear, and another domain will appear, and it will disappear, and then you reach a certain critical point at the phase change where it goes into flash, and all the disappearing domains reemerge all at once, and wham, it goes through a phase change, and it changes its whole molecular organization. This is what is happening in the world politically.

There are all these domains of planetary identity; they emerge, they are prophetic, they anticipate new things, and they disappear. There are these domains, maybe they are religious orders, or artistic circles: they come forth, and then they disappear; and they don't dynastically pass on their genetic information in a straight line to somebody else. It would be impossible for Lindisfarne, for example, as a domain of planetary culture to try and create its successor. Lindisfarne will die, pass away, and a new domain will appear which may feel an affinity with a previous domain, without any linear relationship. So the domains appear, and they are musical polities. Domains perform the reality they are trying to point out. Domains of planetary culture are all over; the people involved in them are



EDGES

No. 3

1987

ex-professors by and large trying to create sustainable agriculture, working with the local depressed economy, setting up meta-industrial villages; they are all participatory modes of involvement, and not descriptive.

The citizen surrenders his autonomy or sovereignty to become a subject of a new form of participation. At a rock concert the noise can get so loud that it is physiologically damaging. What you have is listening, mediated by noise, breaking down the membranes, and creating a new form of involvement; and rapture and new musical polities creating polities of compassion and participation. This is why at a planetary level it makes more sense to us if we involve ourselves with Live Aid or Greenpeace, than if we vote for our congressman. The response to Colonel North as a hero is the response, not of literate, informed citizens in the tradition of Thomas Jefferson, but of technopeasants in an electronic, superstitious culture. Just as in a primitive village, the peasants may follow the spectacle and believe the toeknuckle of their saint is going to cure warts, in the sameway, we believe the spectacle of television and think that Reagan is really the president in charge, and Colonel North is the hero.

The classic way in which this is expressed is in the Epcott Center. Oftentimes art expresses what we won't truthfully tell ourselves about. Epcott in Florida is a profound marker in American history from representational republicanism to electronic participation and technopeasantry. We are no longer citizens, we are subjects: subjects to spectacles in media, and pageantry, just the way an illiterate medieval peasant would be subject to the pageantry of the church and aristocracy 800 years ago. The ecstasy of people at Epcott and the praise lavished on Colonel North is the response of technopeasants electronically integrated and it means we are no longer living in a democracy. We are no longer living in a republic. We are no longer in the period of representation, of knowing, of the industrial society; we have moved into planetization in which the technopeasantry is the shadow side of participation. The positive side is things like Africa Live Aid and other musical polities that may emerge in the future.

So, to bring this part to an end, the identity structures are no longer territorial, they are planetary. and they are uniquely universal. The victim is the mind: you throw away your citizenship and your thinking, and the mind begins to be sculpted into an artifact. Just as trees and the landscape were to the industrial revolution and the railroads, so is the mind to the world of artificial intelligence and genetic engineering. The mind will now become the sculpted artifact in the way that trees were in the industrial revolution or the woman was in the 5th Century B.C., the way the animal was in paleolithic culture. Pop music and the Cold War and Star Wars are the technological forms. World War II created this planetary structure that we

have been trying to sustain with defence industries ever since; the mind begins to be the victim, and the romantic attempt to humanize technology is mysticism; so mysticism is to electronics what romanticism was to the industrial revolution.

The way in which the individual consciousness changes now is that the ego is no longer the location of your consciousness. Your consciousness, rather than being in one particular point and headed for death, is multi-dimensional, is involved in all the dimensions simultaneously, and is both observer and participant; you move from representations of yourself and your possessions to a participation mystique in which you are aware that you exist as a daimon through all of these dimensions simultaneously.

When you begin to act with that consciousness, as astronaut Rusty Schweikart did when he was hanging out there in space, it radically changes your whole sense of selfhood, your sense of person/planet; it changes your political behaviour and it changes your artistic expressions.

William Irwin Thompson:

II. THE SHIFT FROM MODERNISM TO POST-MODERNISM

Part of my mission in trying to set up Lindisfarne was to try to create the "missing middle" that E.F. Schumacher talked about; he said that we have capital-intensive economies of scale that are good for making jumbo jets, and then we have hippie bakeries, but intermediate technology sometimes drops out and is lost. Schumacher saw his work as trying to create the missing middle. So I felt that, on the one hand, we had a kind of anti-spirit intellectuality at Harvard and M.I.T, and, on the other hand, we had the blissed-out-sixties, acidhead, anti-intellectuality where the only way you could get in touch with your soul was by cutting your head off and "tuning with the loins" in the good old DH Lawrence way. So I felt that somehow or other we had to find another way to have the sacralization of the intellect -- a very Irish scholarship kind of tradition.

So out of that developed a kind of "Lindisfarne School" which emphasized the relationship between spirituality in the broadest possible sense, and intellectuality and philosophy. It developed into a "school" of biological thinking, with Bateson starting up the program, and Varela and others continuing it. We had various gatherings with Bateson which continued after Gregory's death. We put two of the gatherings in 1981 and 1985 into a book, called GAIA AS A WAY OF KNOWING. It has pieces by Bateson, Thompson, Varela, Maturana, Henri Atlan, Heinz von Foerster, John Todd, and Hazel Henderson. The gathering represented three groups: the Santiago School of cognitive biology, the French school of self-organizing systems biology, and the Gaia Hypothesis. (These groups had never been brought together until little Lindisfarne brought them together.) The three groups were able to cross-pollinate one another. We see ourselves as a group working on biology, cognition, and ethics. Other members are Lynn Margulis and Jim Lovelock, Mary Katherine Bateson, and Jon and Nancy Todd. So we have a kind of school of biology; this is our attempt to do humanistic biology and be concerned with the relationships between philosophy and artistic and contemplative experience, and to do it in a mode that is outside behavioural science, and the M.I.T. paradigm.

One of the things that fascinates me about Varela's work is the phenomenon of synchronous emergences. Change does not occur in a linear, cause-effect way, as we have been taught. We have been taught to think that a change in technology changes culture. Americans with their typical Missourian show-me attitude tend to think that technology comes first, that technology has an impact, causes a reaction and changes culture. To this way of thinking, if you want to study social change, then you have to study technology and economics, and the rest is sort of airy-fairy stuff. When one considers causality in physics or cybernetics, there are simultaneous emergences: cause and effect are in a kind of atemporal reciprocal resonance: before the phenomenon has half emerged, it is already having feedback on the next environment, and this phenomenon is in turn multiplying and having feedback. The thing is just changing and unfolding in a most non-linear kind of way.

So that a lot of the time, inventions and things will occur simultaneously without direct reference. There is a feedback, but it's not a simple loop.

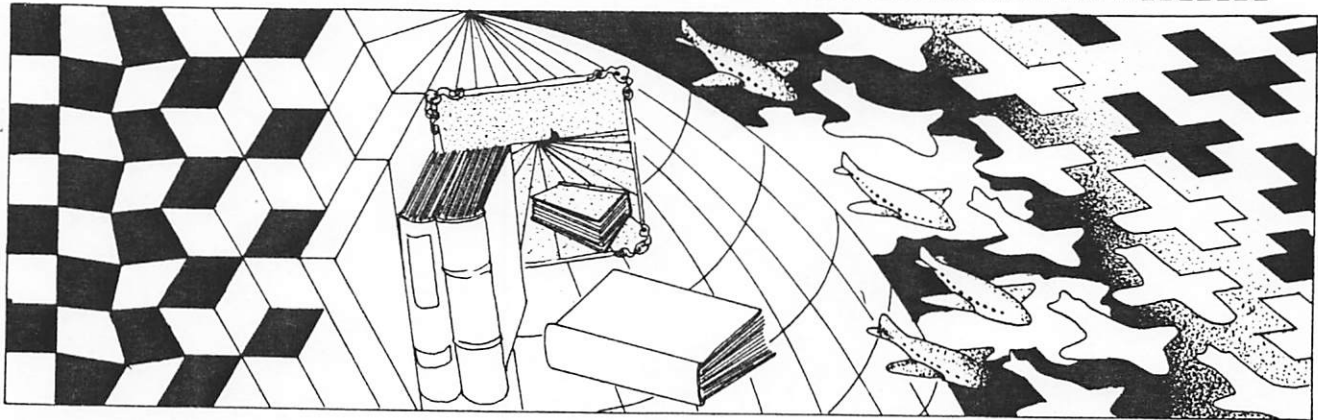
When you look at the Renaissance, it's very clear that the artist and the scientist are in dialogue with one another. Linear perspective is related to the rise of landscape as an artform and relates to the rise of representation: the notion that there's an inside and an outside. Value is seen in terms of a copy of the real outside world. You have the whole rise of representation in politics where you elect your representative to go sit in parliament; you have paper money that is a representative for the gold stored somewhere; you have parliament as representative of the commonwealth that extends beyond the chambers, and everything begins to be a kind of re-presentation of larger realities. And you have the movement away from oral culture, and the movement away from the commons that belongs to everybody to fencing land in.

So, the rise of fences, the rise of lines of print, the rise of representational parliamentary democracy -- all these things are simultaneous re-organizations of a mentality. And it's a mentality that also has to do with landscape painting, and has to do with the notion of a template: there is light, it comes in, it strikes the template, and a copy of the world is received. So you get the doctrine of empiricism in Locke and Hume: that there is nothing in the mind except what comes in through the senses. You get empiricism brought to its uttermost.

So all those complexes, the political science of Locke, the rise of capitalism and paper money and bills of exchange, the rise of landscape painting, are all part of one shift from medievalism to modernism. It is precisely now in this planetization that all of those template things are disappearing.

One of the ways you can see it is in the movement of modernism to post-modernism. Landscape painting is beginning to disappear, and we are moving toward video synthesizers that do not work through mimesis -- a fancy Greek word meaning the imitation of reality. So there's no such thing as representational truth anymore: with video synthesizers you can make any image you want: you can show flying saucers landing on the White House, and little green men coming out, and you can make it look as crisp and brilliant and real as you want. Everything is turned into Alice in Wonderland, into multi-dimensionality and interpenetrating dimensions.

That whole reorganization of space is no longer a copy of anything you will ever experience as real. It's not mimesis, or the imitation of reality; it's the creative construction of possible imaginative worlds. And at the same time that's going on, the same thing is going on in meta-fiction: Borges is the great master of this. So this pop culture is a presentation of an imaginary space, of imaginary possible worlds, and of imaginary worlds with different topological relationships of the surfaces.



For example, we know today that colour vision is not an imitation of reality. The material coming in, corpuscular light, is not determining the colour phenomenon; it's coming from ratios and proportions and the creativity of the eye, and a concert of time: all the different materials that create red come in at different times, and they have to be orchestrated by the brain in a performance that gives you the experience of red. So what we experience in colour vision is not an imitation of reality, not light striking a template and coming up colour; it is a fabrication of reality. So the video synthesizer and Edwin Zand's theories of colour vision are synchronous emergences.

Changing at the same time is the theory of disease. Now, the old template theory of disease that we had was that the little buggers are out there, they hit and invade us, and bam! we get sick. We viewed the body as a sensitive template: if it got hit by nasties, it was going to get sick. This was the Pasteur theory of disease: the theory of infection, which is what we have all been raised on. Every good housewife in my generation had to spray the house with Lysol to get rid of all those things and to protect the children from disease. So there was a compulsive sense of cleanliness. American medicine's answer was to send John Wayne in with the drugs and zap the little buggers on the beaches, and wipe them out. The theory was of aliens coming in, hitting the template, threatening the integrity of the organism, and getting you sick.

Now, through some of the work of Lynn Margulis, generalized and made popular by Lewis Thomas, we understand that a virus can come in and be very quickly tolerated by the organism, and become an endosymbiant. It is no longer seen as a threatening viral infection. The way we get sick is that the immunological system will read the other as the other, as a threat, and will marshal the immunological defence system, which gets you sick. There were experiments with guineapigs. They would infect the guineapigs with cerebral meningitis and they would die. They would infect a pregnant guineapig with meningitis, and the foetus would live and have the meningitis in it; but because it had grown up with it in the womb, it did not read it as an alien, and did not therefore trigger its defence mechanism response to get rid of it, and therefore did not get the disease.

Now, the interesting thing in this new, non-Pasteur theory of

disease is a paradigm shift. It raises the question: why are we not sick more often when our system is awash with little foreigners in every single nook and cranny of our being? Why do some people get sick? Why do some people not tolerate the virus, and get the cold, and others don't? Why is it that you will be flooded with viral infections and colds, but not until a stressful situation, or not until you stop, come home, and relax and allow yourself to get sick, do you finally get the cold that everybody had around you on the airplane. The theory of disease now, which is relevant to AIDS research is that if AIDS is looked on as an infection, then it's hitting a template, and you have to find a drug, and you have to zap the virus with an enormous amount of chemotherapy. If AIDS is more a signal of disintegration of the process of self-naming, of the autonomy and integrity of the body and relates to the membrane definition of the self and the other, then the way to respond to AIDS is not to separate the guilty and the innocent, but to begin to be more concerned with how it is that some infected people don't get the disease; how is it that the immunological system can maintain its integrity in the presence of some of this viral information.

Viruses begin to be seen much more as kinds of messengers. The whole notion of disease begins to move from zapping the aliens on the beach to retuning the organism: other kinds of alternative medicine begin to be not so absurdly irrelevant if the whole thing doesn't come down to a theory of infection.

Now you add the third change that is going on simultaneously, the movement from John Locke's theory of representation in politics and electing your local congressman to the shift to planetary participation witnessed in things like Greenpeace, and Africa Live Aid and you have a change in political science moving from representation to participation; you have change in medicine moving from the template theory of disease to the endosymbiant theory of the immunological system; you have a change in art from mimesis and the copy of reality to the central nervous system as co-creating and bringing a world forth; and you have a shift in the theory of colour vision from the old Newtonian corpuscular theory of light and wavelength to this other more Edwin Zand and Varela theory of colour vision.

Those two sets are the shift from modernism to post-modernism; and they're all occurring at the same time. They are synchronous emergences, in the same way that the first set was a synchronous emergence in the Renaissance. It isn't the case that Zand's and Varela's theory of colour vision is stimulating the rise of video synthesizers; and it isn't the case that the technology of video synthesizers is inspiring or creating Varela's work. They are simultaneously being brought forth in the co-dependent origination of the bringing-forth of the world. The best and funniest way to remember this kind of relationship is Leslie Fiedler's joke that the year blood transfusion was invented was the same year that the book on Dracula was published. This is the way the cultural imagination works. When something is going out, it is synchronously emergent, and not causally linked.

William Irwin Thompson:

III. "THE RISE OF AN AUTOPOIETIC ECONOMY"

The stages of culture each have their own economies. You first have the idea of value in currency, and say, "OK. I don't want to change my pig for your bushel of corn, 'cause I don't know how many pigs equal a bushel of corn", and so we create this intermediary called "currency", and coinage, and that's part of the rise with alphabetic thinking. These things are related to a radical change in sensibility.

Then we move up from coinage and the alphabet in 5th Century B.C. to print, and we have the rise of capitalism. We say, "OK. we're going to have paper currency. Then, as we begin to move into late industrialization, even paper currency and bills of exchange are not enough to run a global economy, and so Fernand Braudel, in his study of capitalism, says that the genius of the English, and how they came to rule the world, and made London the dominant world city in the eighteenth century and the nineteenth century was that they did two things: they created a national bank and they created a national debt. They never paid off the national debt: they would only sell debt-service notes; so that if I have a loan, I can sell you my loan, and you'll now get all the interest on it; it is as if it were a bond. And no one is ever really going to pay back the loan or the national debt. The biggest bums in history were the crown heads of Europe, like Charles V, and Prince Philip II. They were massively in debt to the bankers of Europe, and they never paid off their debts.

So now, in the same way, nothing is going on with Brazil and Argentina that is very different from what went on in the formative game of capitalism. No one ever pays back the national debt: they just pay the debt service that allows the game to go forward, and create the volume of deficit spending that's enough to create a planetary economy. And so Braudel maintains that it was deficit spending that really was the secret to England's power, while everybody in the 18th Century was talking in the old-fashioned way of "we can't live beyond our means; we have to collect more money and save and be frugal, and there's a fixed amount." This is an example of the finite box mentality in which money is an object, and value is an object, and not a process, and therefore you have a fixed thing, like a volume of water: if you push here, then it's got to rise up there, and everything is finite and closed.

Not so in chaos dynamics, in topology, and in autopoietic systems. They create their own value and transactions; so that indebtedness is a form of interdependency by which certain people leverage themselves into being players in the game: you certainly see it now with Argentina, Brazil, and now, of course with the U.S., as the largest debtor nation. So, an autopoietic economy is one that creates its own value and transaction. This is what I meant when I contrasted the Punks' creation of an alternative

EDGES

No. 3

1987

life style for the retired industrial proletariat, and Maggie Thatcher's attempt to spend her resources to bail out a helicopter company, she was unable to see through the Punks' life style to what was really going on. Now, of course, the music industry didn't invent this.

This comes actually out of systems of defence spending and deficit spending. America comes on, gets out of the Depression only through World War II with an industrial capacity going full blaze, and a situation where all the markets of the world and other competitors are devastated. It sees that it can begin to come into world hegemony and dominance, if it gets clever; it loans the devastated nations money with which to buy our products, and calls it Marshall Aid. Americans see themselves as the good guys who are saving the world.

The whole notion was a brilliant one. I mean, the generation that came to world responsibility after World War II was a very imaginative response to a new opening in creating new human institutions, like the United Nations, Bretton Woods and the Marshall Plan; but it was also in our own self-interest. We were helping to create markets for American goods, and to expand these markets and make them multi-national, mainly American multi-nationals. Till very recently, multi-national meant Ford. Now multi-national means Olivetti, Nestle, Sony, and many others. But for the most part in the sixties, multi-nationals meant American MNCs. So an autopoietic economy was stimulated by defence industries. The government extends credit to everybody and says, OK. Let's have a Veterans Act, in the same way we had the Land Grant Act or the railroads. Just give all the returning veterans a GI Bill and allow them to buy Chevies and houses in the suburbs. That spins off a new economy of the shopping mall, and a whole new world comes into place, that is created through government subsidy. It's a fiction for us to call it capitalism. That's not pure market forces at work, at all. We can invoke whatever shibboleths we want, but we're kidding ourselves.

So, out of that it reaches a certain point, but then it begins to get caught in the next pulse, and you get massive unemployment. And you have to have lots of work for all those people in all those suburbs, so you get the re-activation of the Cold War, because it's the only way we know to hold an economy together. The way in which the first global planetization occurred was through war. War is a paradoxical structure. It uses defence and violence to actually create larger structures of global integration. If you look at the net transaction of all the coordination of activities in the Pacific and in Europe in World War II, you see that it is the first planetary coordination, the first planetary structure. It is the first planetization. And it's sustained by this kind of controlled violence. But the violence never destroys the structure. The planetization survived the war. So what happens is that we become addicted to

the societal response of running our economy through the defence industries, and trying always to keep the population terrorized enough, because if we're not terrorized, what are we going to do? We're going to shut it down and say, "Who needs science? Let's go back and have country music and pickup trucks, and make toasters and chevies."

So, the population has to be terrorized with enough of a threat to constantly motivate itself enough to have massive investment in big science. And this is the kind of clever way in which you try to use the fear of the enemy to terrorize your population your population so that you can bring in your scientists and say: "You don't have to be afraid of these eggheads and intellectuals (which is a traditional American response). These are the saviors of America; they are going to rescue you from those Russian scientists." So these scientists at M.I.T and Stanford are American heroes. So, it's a clever move by which you get a lot of venture capital accumulated for big science, because big science costs gigabucks. So the question then begins to be: how do you stimulate an investment in science without a war economy? This is the political question of our time for the next five or ten years.



In the old days you could have nationalistic sciences: Max Planck Institutes in Germany, Swiss science and American science. Now the venture capital for artificial intelligence and genetic engineering and these large structures to sustain M.I.T. and Stanford is so high, that it seems like no nation state really can afford the bill now. Even America and Russia are realizing they have squandered too much money on thermonuclear weapons, and now have to re-allocate their resources to smart weapons that can be surgically much more precise. This is what Libya was, in a sense, all about: Reagan calls up Gorbachev to get permission to hit Kaddafi; you can hear the generals on the phone talking to Gorbachev - this is speaking imaginatively, of course. The generals are saying: "Let 'em go, let 'em go! We want to see what those Americans can do in the dark. Can they fly through the dark, and take out Kaddafi's palace, and not hit the Swiss embassy? And we've got all these kinds of hi-tech, sophisticated cybernetic weapons that never get tested. So, let 'em go."

It was a major test, and it was in the interest of both America and the Soviet Union to learn how to take out terrorists and to have sophisticated weapons, because thermonuclear weapons are useless. They don't allow you to protect national sovereignty, they don't allow you to project national sovereignty into a sphere of influence and economic resources. They're totally useless in the real problems of the world in Latin America and the Middle East. And they squander all the venture capital you need to invest in cybernetic weapons and big science and the rest of it.

So this is why people are talking about disarmament. Suddenly people are getting serious about the talks in Geneva, because it's in nobody's interest any more in the Soviet Union or in America to keep squandering all those resources on militarily useless weapons. Even the generals don't want those weapons anymore, because they know they are not military: they are utterly useless: they're no damn good! And if nuclear winter is true, then they are not even good in a small way.

The only one who wants nuclear weapons now, of course, are South Africa, Israel, Pakistan ...and that scares the hell out of us and the Soviet Union, so we're forced again into a bilateral hegemony to start trying to police the world, because at least we come from European cultures, and we understand the world, but in the Middle East, they're just crazy, you know; so small wonder that GLASNOST has appeared in Russia and Russia is now taking on a totally different point of view, and Reagan, the flaming anti-Red, is changing his tune dramatically.

The question now is what is going to create capital formation for science? What the world is going through scientifically is the change from a civilian economy to a scientific economy. Chrysler didn't rescue itself just by selling Chryslers. Westinghouse just doesn't make toasters anymore, and Raytheon makes more than TVs; so the economy is run by big science and that's MIT and Route 128. And so Reagan comes up with Star Wars as a mythopoeic thing that will say: this will eliminate nuclear war forever, keep the scientific establishment humming and keep the economy from collapsing.

In some ways, it is a better idea than the MX missile system, because if Carter had gone ahead with the MX system, it would have been the largest public works program since the pyramids; but the only people who would have prospered from that are the cement contractors, and you don't create a new scientific economy with a lot of concrete. So it was a dumb investment. And here was a case where the peaceful Democrats were a lot dumber than the Republicans. Obviously, in America, Republican and Democrat doesn't mean a damn thing. It's just show business, like Avis and Hertz, or Macdonalds and Burger King, and Pepsi and Coke. We play with these illusions, but it's all the same kind of stuff.

The question is now: how to talk Japan with its massive capital formation into cooperating with their research on artificial intelligence and cybernetics, and genetic engineering and all of that, and not to be competitive with us, but to pull the enormous talents of the United States and Japan into a kind of Pacific Rim focus to make the shift to a scientific economy? In order to do that, and to create massive capital formation for making the shift from a civilian economy to a scientific one, you either have to make the choice of repressing everybody's life style and putting all resources into the military (which is the Soviet model, and even the Soviets can't do that anymore, they have to change); or you find some other less expensive way to finance the capital formation.

You have to be careful because in a democracy, if you stop scaring people, people will say: "OK. We don't need science anymore, we're not threatened anymore. we won't pay for all those smart guys." Americans have this long tradition of being anti-intellectual, so if you give them a chance to hate the eggheads, they will go back to hating the eggheads and the elites, and want not to spend a nickel on all that kind of stuff. So you have to somehow keep an imaginary threat.

Both the Soviet Union and the U.S. with its two-trillion-dollar deficit are at a precarious point in the world economy; it really is like an inverted pyramid resting on its point. Reagan began playing the game of economic chicken: which economy is going to collapse first -- ours or the Soviet Union? And Reagan was thinking that he could crush the Soviets, outspend them, and make them collapse, implode, and fall down. Although, remember what happened to a demoralized Nazi Germany after the Treaty of Versailles? I mean I'm really terrified of a disintegrating Soviet Union. I'd rather see them prosperous, healthy, and growing rather than terrorized and imploding. Then they'd really become dangerous. So, Reagan had the idea of playing economic chicken: let's just spend them to death, so that they can't keep up. While he was professing to protect U.S. national sovereignty, he turned us in four years from a creditor nation to a debtor nation, and ran up a two-trillion-dollar deficit.

So with all the money accumulating in the Japanese Treasury notes, and with all this insecurity in the Soviet economy and with ours, it's pretty clear that the options are not there. You cannot in this age of television depress local populations into saying: give up to invest in the military which is what Marcos was doing in a way, siphoning off the resources of development into his own pocket. The Soviets were doing that with their population. But the Argentines and the Brazilians were saying: we are not going to strap ourselves with austerity so that other people can live a Manhattan lifestyle and get rich. Forget it! So the populations are saying: this kind of investment in military spending can't go on any more. So the question is: how do we create an autopoietic economy that we already have without the terrorizing structures of the warfare economy we've had since World War II?

It seems to me that the only possible way is to have a shift of paradigms as argued for by Amory Lovins, who is another Lindisfarne fellow. That is to move very elegantly from mutual defence which is capital-intensive and expensive and ultimately useless, to mutual security. And the theory of Amory Lovins runs like this: it is not in our interest to have our neighbour insecure and threatened because that will generate violent behaviour. It is more in our interest to have the Soviet Union feel secure. If it feels its sacred boundaries are threatened, it will start shooting down Korean Jets.

What we want to do is to encourage mutual security, and not mutual defence. Mutual defence is a runaway feedback loop where, no matter what you do, boom, boom, the other guy keeps going, and it continues into a runaway production of expensive toys, the population has its resources drained out, things begin to get really difficult, as they are now, and you run the perilous course of economic collapse. And maybe another crash in '89 like '29.

Or you go the other way and say, let's be absolutely visible to one another: total vulnerability: we will share all our satellites with you right away. We take Reagan at his word, when he said, "Why not share it with the Russians?" But you don't wait to build Star Wars after you have wasted gigabillion dollars. Think how a piece of debris flying round in space could hit a satellite and trigger a thermonuclear response, because the machines would read it that the Russkies had just had a launch, while it was only some astronaut's junk kicking round in space from Apollo-17. If we have a defence against rockets, and the Russians don't have anything, then obviously they're vulnerable, and we're not; so what's going to be their response to that vulnerability? They have to be able to strike before we close the loop. So, it's obviously an incentive to a thermonuclear war.

Nobody wants that. And the real motivation of Star Wars is not really to create a system that will work -- of course Star Wars won't work -- it's all phoney as hell, but it is meant to spin off all the cybernetic industries of artificial intelligence. and it is meant, according to Reagan to crush the economy of the Soviets through competition. If we have the Amory Lovins shift, then we just say: Look! We've got satellites now that can read the labels on the designer underwear on Gorbachev's clothes when he's going to the bathroom in the Kremlin, so why not give that all to the Russians?" So that they know what we're doing, and we know what they're doing, and we can also monitor the crazies and the punk nations that are just being really wild. And with the democritization of satellites, Greenpeace can also have a satellite, and when someone is dumping plutonium in the Irish Sea, or North Sea or the Atlantic, civilian groups can begin to say: Hey! Look at that! South Africa's just dumping its stuff down in the Atlantic. Or wow, look, someone's just got an atom

bomb on the sly. And so it begins to be in the security of all of us to have this kind of democratization. And that brings the cost of defence down orders of magnitude, because mutual security is a lot cheaper.

Now, in Europe, if you try to maintain the World War II posture of NATO, the best way to cause World War III is to keep on fighting World War II; but if the Germans have the ability to decapitate the Soviet Union in six minutes, then very clearly the Soviets are going to feel threatened by that. But if the Germans have the ability to have a defensive protection where they make it expensive for the Russians to mount an invasion, they can have mutual security, and have defence, but not an offensive capacity. So it's in the interests of both the United States and the Soviet Union to find some other model for Germany. Of course, the Russians are terrorized by the idea of a united Germany, because they remember Stalingrad, and the Russian Front.

So the world system really has changed; the World War II system probably ended in 1984 with the doctrine of Nuclear Winter. The economy began to shift into a global flow of 80 trillion dollars a day. Only fifteen percent of this is related to factories, industrial goods and services; the other 85 percent is just the information flow playing on its own momentum. This is the rise of an autopoietic economy that has such massive volume that you just can't back it up with any goods. So, what is holding the economy up?

The answer is: a totally irrational belief system. In the same way that after World War II we extended credit to the middle classes in order to create new markets, we are now extending credit to the nations, and allowing Brazil and Argentina and now the USA to be like national futures; and rather than buying stock in General Electric or Nestle, you're really buying stocks in currencies, in treasury notes, and bonds, and you're making a bet that America is going to make the transition from a civilian to a scientific economy. And that belief structure (which could change overnight very easily in this country), through the power of American universities and its scientific capacity, is pulling the world's capital into the United States, drawing in European capital and Middle Eastern capital and Japanese capital.

And the question is: will this now be sufficient to create the capital formation to make the shift. But it's very clear there's nothing backing it up: you can't back it up with gold, and you can't back it up with real estate; you can inflate values only so far. Japan real estate is worth more now than all the continental United States. And Switzerland is like the Beverly Hills of the planet. All the money in the Swiss banks goes into insurance companies who are buying and securing it with real estate, because Switzerland is a secure place. But after a while, it has to be backed up by something else, and what we are seeing now is that it is being backed up by a nation's capacity for scientific innovation. And that is strictly based on belief systems.

So the whole question is: will America make that transition, and will there be a reaction; will it be: "America first! Aryan nation; my country right or wrong! And get rid of the smart guys: let's go back to protectionism!" ? That would be the sign of the collapse of America as a world power, and an implosion into the kind of Aryan nation that Margaret Atwood describes in her Canadian nightmare of a fundamentalist America : THE HANDMAID'S TALE.

I think there's a good chance we're not going to go that way.

William Irwin Thompson:
IV. EIGHT THESES FOR GAIA POLITIQUE

1. Every intellectual searches for a new ideology, hoping to become another Marx or a better Lenin. But ideology is to the mind what excrement is to the body: the exhausted remains of once living ideas.

2. The truth cannot be expressed in an ideology, for truth is the shared light that overlights the conflict of opposed ideologies, much in the same way that the Gaian atmosphere overlights the conflict of ocean and continent. Therefore, the truth cannot be "known" by the process of intellectual analysis, critique, or communicative rationality. Nor can it be socially administered by a philosophical or religious elite of "the best and the brightest", be they followers of Mohammed, Marx, or whoever.

3. A world is not an ideology, nor a scientific institution. Nor is it even a system of ideologies. Rather, it is a structure of unconscious relations and symbiotic processes. In these living modes of communication in an ecology, even such irrational aspects as noise, pollution, crime, warfare, and evil can serve as constituent elements of integration, in which negation is a form of emphasis, and hatred is a form of attraction through which we become what we hate. The Second World War in Europe and the Pacific expressed chaos and destruction through maximum social organization. Indeed, this extraordinary, transnational organization expressed the cultural transition from a civilization organized round literate rationality to a planetary noetic ecosystem in which stress, terrorism, and catastrophe were unconsciously sustained to maintain historically novel levels of world integration. Through national thermonuclear terrorism and through sub-national expressions of terrorism electronically amplified (TV), these levels of stress and catastrophic integration are still at work today.

Our world should not be seen therefore as an organization structured through communicative rationality (Habermas), but as the cohabitation of incompatible systems by which and through which the forces of mutual rejection serve to integrate the apparently autonomous unities in a meta-domain that is invisible to them but still constituted by their reactive energy. (That's the political science of the Cold War and the U.S. relation to the Soviet Union.) Therefore ideologies do not map the complete living processes of the world, and unconscious politics emerge independent of conscious purpose. Shadow economies such as the drug traffic between Latin America and the United States (which is what the whole Contra thing is all about), and shadow exports, such as acid rain from the United States to Canada, and shadow integration, such as the war between United States and Japan in the forties, all served to energize the emergence of a biome that is not governed by conscious purpose.

4. Human beings, therefore, never know what they are doing. Since being, by definition, is greater than knowing, human beings embody a domain structured by opposites by thinking one thing and doing another. Thus, negation becomes a form of emphasis in which cops simulate robbers, and you structure a black market by making an interdiction; you forbid something so that the economy can run through the forbidding interdiction. Reagan, who pretends to be Mr Law and Order and Apple Pie and Wholesome America is probably the first president under whom the shadow economy of drugs, crime, war and defence probably exceeds the civilian gross national product.

So negation becomes a form of emphasis in which cops stimulate robbers, (MIAMI VICE) celibates stimulate sexuality (don't think of sex) and science stimulates irrational superstition and chaos. In the domain of cops and robbers, an interdiction serves to structure a black market and a shadow economy. In the domain of religious celibacy, an interdiction serves to mythologize repression and to energize lust. In the domain of science, the hatred of ambiguity, wildness, and unmanageability creates a superstitious belief in technology as an idol of control and power. Thus irrational experiments like nuclear energy and genetic engineering become forms of seemingly managed activity that generate chaos and disease.

5. "Nature" is neither a place nor a state of being. It is a human abstraction that we set up through cultural activities. We then use that abstraction to justify these very cultural activities as natural. This process of abstraction is an empty tautology. Nature in Buddhist terms is groundless. Therefore, we cannot appeal to "Nature" to condemn activities as unnatural. As nature changes with culture, both are individually empty and linked together in codependent origination. Genetic engineering, artificial intelligence, or nuclear power cannot be condemned on the grounds they are un-natural. They can only be rejected on cultural grounds that they are not spiritually wise or aesthetically desirable.

6. The conscious purpose of science is control of nature. Its unconscious effect is disruption and chaos. The emergence of a scientific culture stimulates the destruction of nature, of the biosphere, of relations among plants, animals, and humans that we have called nature. The creation of a scientific culture requires the creation of a scientific nature. (This is the shift from natural selection to genetic engineering.) But since much of science's activities are unconscious, unrecognizedly irrational and superstitious, the nature that science summons into being is one of abstract system and concrete chaos. (e.g. the world of nuclear power and weapons). The more chaos there is, the more science holds on to abstract systems of control, and the more chaos is engendered. There is no way out of this closed loop through simple rationality, or through the governing systems that derive from this rationalization of society.

7. The transition from one world to another is a catastrophe. Indeed, a catastrophe is the making conscious of an unconscious polity. Acid rain, or the ozone greenhouse effect, are precisely those activities that show the unconscious polity that we were never aware of. It is a feeling in being of a domain that is unknown to thinking. (Always, being is larger than knowing.) Catastrophes are often stimulated by the failure to FEEL the emergence of a domain; and so what cannot be felt in the imagination is experienced as embodied sensation in the catastrophe. (As Jung said: "If we do not become conscious of our contradictions, and create our destiny, they will be inflicted on us as fate.")

When rational knowing and political governance no longer serve to FEEL the actual life of the world, then consciousness becomes embodied in experience outside the world picture, but still within the invisible meta-domain. The conscious process is reflected in the imagination; the unconscious process is expressed as KARMA; the generation of actions divorced from thinking and alienated from feeling -- another way of coming at the doctrine of KARMA.

Catastrophes are discontinuous transitions in culture-nature through which knowing has an opening to Being. This moment of "passing together" (which is literally the meaning of compassion) through a catastrophe, like Chernobyl or the Basel oilspill, this occasion for compassionate participation presents an opportunity for a shift from karmic activity (which is unconscious) to enlightenment. Thus, the transition from one world structure to another is characterized by catastrophes in which the unconscious polities become visible.

If we regard the Mexicans as aliens and try to reject them in the way we reject viruses in the Pasteur theory of disease, our inability to tolerate the aliens within the polity triggers all kinds of disease, and we get the same thing playing out in our political membranes as we do in our biological membranes. Thus, the transition from one world structure to another is characterized by catastrophe in which the unconscious polities become visible. At such times there can be a rapid flipover or reversal in which the unthinkable becomes possible. (That's what the politics of the late nineties will be about.)

8. No governing elite will allow us to think this transition from one world structure to another; but imagination and compassion will allow us to feel what we cannot understand. (This is the Greenpeace and the Africa Live Aid.) As nature comes to its end in our scientific culture, the relationship between unconscious and conscious will change; and the awareness of immanent mind in bacteria (the basic notion that the bacteria are a planetary bioplasm, not distinct corpuscular species, and they have an immanent mind) and of autopoiesis in devices of artificial intelligence will give us a new appreciation of the

animism in ancient world pictures. The "Man" of the historical set of culture-nature will come to his end in a new irrational world of angels and devils, elementals and cyborgs. In this science fiction landscape, this invisible meta-domain in which we already live, the end of nature as unconscious karma makes of enlightenment and compassion a new political possibility.

William Irwin Thompson:
"MESSIANISM, PARANOIA AND METANOIA."

When you go through a particular change, the previous pattern is no longer appropriate, and people can't let go of it. Uniformity standardizes space, makes everything the same, crushes uniqueness and playfulness with sameness. You can standardize time, too, by saying this response is adequate to all times and all situations, and I no longer need, in any way, to ever think or consider anything again.

The Messianic lingers round as a kind of psychic detritus of a past event. People will then use it to legitimize their saying: "I am the Messiah." In the same way, when the guru reached its period of consummation, both Aurobindo and Yogananda said, "this is the end of the age of the guru, and I am not going to appoint a guru successor". The Yogananda group split as various people tried to achieve the mantle of the successor. And the Dalai Lama says: "I am now the last Dalai Lama; this is not a pattern to be continued; this pattern is over. It is left from the Middle Ages, or whatever." And so he is very sensitive for the need to change, and is very interested in science, and is working with Varela in a one-on-one personal seminar.

For those who couldn't let go of that guru pattern, the ante kept on getting raised as more and more gurus got more and more inflated, and more outrageous. In some sense, Rajneesh did us a service, because some people get very attached to the guru-disciple relationship, a long standing relationship: so to be suddenly asked to let go of it was extremely difficult for some people. Rajneesh in a sense was a cultural test: how outrageous do I have to get before you wake up? Is it one Rolls Royce, is it five Rolls Royces, is it 75 Rolls Royces? What has to happen until finally you let go of that fixation. I still know people who even after the whole mess was over, were still locked into the uniform, and couldn't let it go.

The last time I went to Findhorn, I gave a talk on the end of the New Age, or The Good Old New Age is what I called it. It was very clear that everyone in the audience didn't want to hear that. They had come to capture the lost and careless rapture of the Summer of '74. So I said: if you show that you can't let go of this structure, after I leave, you will go back. and say, "But this is the New New Age" -- and that's exactly what they did. They all got together and held hands, and all had a birthing ceremony to celebrate the birth of the New, New Age. Because the New Age, as a construct, was an addictive structure that gave them identity: their identity was formed, elevated, and exalted at the moment of kairos -- the moment of appropriate season of action.

And this happens in so many different times of history. Kathleen Raine, who is 80, says she has watched now every generation crystallize in the charismatic decade in which it has felt most

exalted; she watched people crystallize on the Spanish Civil War, who could never, ever, for the rest of their lives, overcome that experience. She watched warriors crystallize in World War II, who were never able to get over that central experience of the archetypal battle of good and evil with Hitler. Then she watched the Angry Young Men of London crystallize on the firties; then the sixties came in and the hippies crystallized; then the New Age came in and crystallized on the seventies: on purple, on crystals, on dowsing, and channelling, and folk music, and all of these kinds of things, and unwilling to let go. So they hold on tight, and if you hold on tight, like holding a flower in your hand. it dies and withers, and you look at what you've got and it's no longer alive.

David Spangler for me in 1971 was a very humble, simple, unpretentious human being: no guru, no inflation, and yet more charismatic power than most people I'd ever met, but in no way did he wish to use it or abuse it: he was the most humble and accessible person that I had met. There was no psychic glamour, there was no attempt to use it to promote Findhorn. Other people at Findhorn were trying to use him to promote the expansion of Findhorn, because when David came to Findhorn there were 30 people, and when he left there were 280 or something like that. So, at that particular point, David left Findhorn, so as not to become caught up in the role of guru of Findhorn. When he was a highschool student, people saw him as the second Christ, and then there were flying-saucer contact occults who thought David was an extra-terrestrial walking among us. And that, too, is another kind of paranoid misplaced concretion.

So the channelling mode enabled a kind of awareness of multi-dimensionality to come in, but the thing that interested me about David, and why I would take him and not SETH SPEAKS or others is that in many channels that go into trance, the experience is vampiric: their health begins to degenerate and they begin to get sick, or they get very fat, or off-centred, or they get various physiological problems; but David did not have to go into trance or sleep. He could communicate through a meditative kind of state. And it seemed to be coming with a kind of Christic spirituality that was quite different from the psychic or occult, or the seance, or the conventional forms of channelling.

So for me, I wanted to distinguish between the initiate and the medium, because Blake said that the medium does not understand what's coming through, whereas the initiate understands the implications of what's coming through. And so I saw David as much more the initiate than the medium. And the attempt not to use these glammers to entrance people into any cultic formation, also I found appealing.

But, after a period of bringing the New Age movement to the United States, in which people could get interested in Tai Chi Chuan, or Zen, or Kabbalah, or Sufism, it began to go into mass consumption or decay. It seemed to me there was increasing loss

of information, and at that particular point, I began to withdraw, and shifted to science, and David began to withdraw and shifted to working with theologians and seminaries, and abandoning the marketplace. It's kind of like a Gresham's Law where, if you debase a currency, so that it has less and less silver in it, people start drawing in the old coins that were made in the previous administration, and start saving them. So David went out of circulation, and just went into being a householder, and wrote a really fine short two-page critique of the New Age phenomenon.

I see this process very much like the wheel of knowledge. When I grew up in the sixties, you start with a kind of scholarly introvert like Aldous Huxley taking acid once and then going to a Rexall drugstore in L.A., and talking about his experience in the doors of perception. That's like the point of a pyramid. Then you step it down with Alan Watts, a man still with a kind of European accent and an intellectual audience, and it widens, and he appeals to more people; then you step it down again, and you get to Timothy Leary, and that really puts it into mass culture. Then you go to hardrock music, and Jerry Garcia and the Grateful Dead, and then you have a kind of planetary phenomenon with maximum distribution. But at that particular point, the message has now become more mess than message, and you have a kind of cultural entropy, with a decaying integrity of the signal. So that the process has to narrow again, and you start the cycle over again.

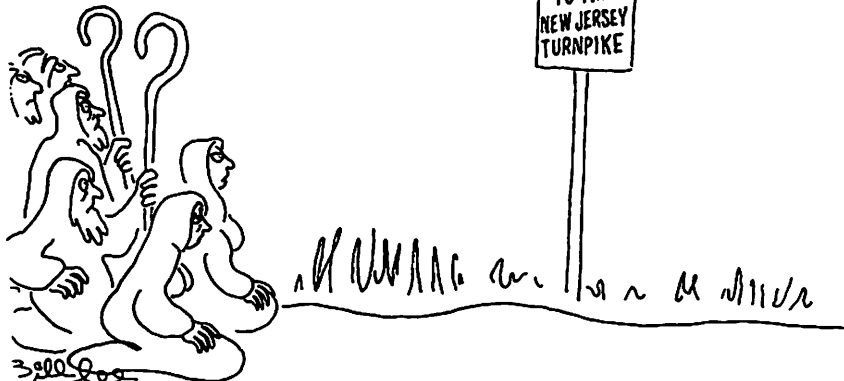
So, coming to maturity in the seventies, as I did, rather than the sixties, I experienced David Spangler's "The Revelation of the Birth of the New Age" pamphlet in a small village in Scotland, called Findhorn as the beginning of the New Age movement. It was my role as a kind of Ivy League Ph.D, and New Yorker to bring David to New York and have him lecture in Emerson's Church, Arlington St Church, and St John the Divine; the Rockefellers were coming to the lectures, and I was getting the Findhorn Garden published with Harper and Rowe. My role was somewhat analogous to that of Alan Watts -- to popularize it and relate the intelligentsia to the New Age Movement in 1972.

Then the New Age moves into real mass consumption: the movement from intellectual like me to Shirley Maclaine, movie star, and she is analogous to Timothy Leary; obviously Timothy Leary was a very gifted and expressive person, in the same way that I think Shirley Maclaine is. I have difficulty with Maclaine, because to me, when she takes herself seriously as a channel, a medium, and a guru, and you combine that with the ego of a movie star, it gets to be a pretty heavy overload of big ego inflation, and that just scares the hell out of me.

Now, with all the kind of merchandising and peddling of the New Age, and countless spas and Club Meds of yippie spirituality, it has reached its maximum kind of decay, and so for me the New Age is dead. And the New Age movement is over. But now from some

point of view, the New Age movement just hit town; people are kind of angry at this elitism. But for me, when it's in DOONESBURY, and he's parroting New Age music, and talking about New Age abracadabra, you know that the culture is over.

So I find what's going on now in the world (all the things I've been talking about for two days) much more interesting to me. I'm not so much interested in the New Age movement. I get a little uncomfortable with the context of the seventies, and with people who just won't let go. I think that David's channelling was a legitimate version of that, but is no longer appropriate;



I don't actually think Ramtha -- J.C. Knight -- is authentic. Jane Roberts was an authentic trance medium: she did go into trance, she did channel the Bardo realm, and she did find a guy who didn't get it all done in life, and who spoke, and spoke and spoke, and would never stop. That in Buddhism is what is called The Realm of Hungry Ghosts, and it's a danger to spiritual practice: it's easy to stay there forever. When I saw the Ramtha tapes, I thought this was just Hollywood Yoda out of STAR WARS, and totally fraudulent: I don't think in any way she was going into trance, and I don't think any of that stuff was of value or real.

The message never changes: a total explanation that becomes totalitarian in its integration. It's always that it's us and them, there is an impending catastrophe, and everybody's going to get it, and if you climb on board, you are going to be saved. To create a spiritual community through terrorizing is not valid, so "by their fruits shall you know them". David Spangler has a lovely phrase on this thing I'll share with you. He said: "You're taken like a fish out of water, and left gasping for breath on the beach of someone else's imagination." That's his characterization of someone else's terrorizing technique. The playfulness in that self reference and humour is the difference between paranoia and metanoia.

William Irwin Thompson:
SPIRITUALITY

We create our world. Part of meditation or prayer practice is to create a psychic, intense envelope around you that you will then experience. So that, if you believe in the stigmata, and you are focussing on religious imagery, you will indeed be able to through intense prayer states manifest the stigmata in your body. But the key to the fact that these psychic envelopes are self-generative is that the saints got the stigmata in the wrong places: they got the holes in the palm of the hand, when Roman crucifixion was through the wrist. Why did they do that? Because the images of crucifixion they always saw was through the hand.

Now, it would be scientific to say that stigmata is impossible. But the more interesting epistemological question is : how do you go from information in the head to get the right cells to bleed? The answer to that would be very interesting. So, if you are meditating, and you're focussing on the thousand-petalled lotus, or the kundalini, or the chakras, and all the rest of it, you'll experience that, and you'll experience it as a kind of subtle physiology; it will empower you: you'll be like a plane going through the sound barrier; and you'll have lots of magical shows; but it isn't necessarily wisdom or enlightenment. It's just illumination; a subtle physiology -- extended physiology. In many wiser traditions, they just say: "Keep on meditating, and that stuff will go away." Don't try to reify it, or think you are thereby entitled to special spirit status.

I was talking to a Catholic priest who came to Lindisfarne; he was telling me that the purpose of meditation is to develop psychic powers; he said he had developed psychic powers through meditation, and he wanted to come and teach at Lindisfarne. I said to him: "Well, if I were a classical abbot, I would say that you are entitled now to clean the toilets, not to teach; and what is your abbot doing at your monastery in Connecticut?" He went on that his abbot didn't understand, he was just a bureaucrat; and the abbot couldn't read minds, and didn't have psychic powers as he had; his abbot is a dumbo, whereas he is ready to join the new age and wants to come to Lindisfarne and teach how meditation can give one psychic powers.

That's the kind of realm of illusion and psychic entrapment that happens along the way, and it's definitely a cul-de-sac: a dead end. It is not wisdom. In the Kabbalistic tradition, the masters will be very secretive: they won't give out the teaching; they don't want to see a lot of teenage adolescent phenomenon that we had in the sixties, and they will frustrate any attempt by people to learn what it is all about; and they say, "No, you have to be over forty before I'll even begin, and you have to be married, and sexually well-balanced, and adjusted; and then, maybe, we'll begin. And we'll take twenty years.""

Because they know what will happen if you get off on this stuff: you're going to be into Ouija-boards, and glamour, and psychic powers, and

telling everybody what you "got" in meditation: a kind of psychic acquisitiveness. Those phenomena, in all the wise traditions of the world, are considered "psychic", not spiritual. They lead to glamour and inflation. They don't actually eliminate the ego; they just blow it up to cosmic proportions; and now you feel you are more important than you were when you were just Joe Schmo.

This is in one of Paul's letters, when he said, "If you speak with the tongues of men and angels, and have not love, you are no better than sounding brass or tinkling cymbal"; much more important than psychic empowerment is compassion or love, or caritas or agape, whatever we want to call it.

What is spirituality? It is biology, it's cosmic life; it's bios logos. If one is aware of the interconnectedness of all of life's dimensions and the interpenetration of multiple worlds, and multiple forms of intelligence and being, and life, and connectedness to all of them, that is the spiritual. It is an awareness of being. You can even bring it down to architecture and city planning; contrast what spiritual city planning is with unspiritual city planning. Bad planning and architecture generally involves only technology: it's a celebration of a technique: "Hey, look at me getting this World Trade Center up!"

The next level is a celebration of sociology, rather than technology; it will celebrate some kind of vision of a social abstraction, like Le Corbusier's THE CITY AS MACHINE. You get the whole quantification of the city in Le Corbusier's city planning. The next level -- something slightly more spiritual -- is a planning and architecture that expresses an anthropology, a vision of human nature and an aesthetic -- a relation between the appropriate needs of the market place and the cathedral; its vision is one that is not so much an empowerment of the abstractions of the designer, as is the case with Le Corbusier.

The last level, and the most spiritual, would be a design that expresses a cosmology: the building orients you not simply to the local values of your social group, or the temporary values of a particular culture, but expresses a vision of the universe. It begins to be as sublime and exalted as, say, the city of Teotihuacan, or Ushmahal, or Borobodur, or the cathedral of Chartres, great monuments of human history that are a cosmological vision.

I am pointing to something that is not separate from life, but a vision of life which is truly the way Being is on its planetary, galactic, most extended forms, and which returns in a kind of Mobius Strip to the local, in a very specific and concrete way. You don't have to sacrifice the concrete and the physical for the distant: it's much more immanent, and that's very much the way Kabbalah works, or Buddhism works. For me, a truly enlightened biology that is not merely manipulative or destructive would be the essence of spirituality.

What seems to be going on now is the shift from religion that is contained in institutions and temples to the sacralization of everyday life. What would that be like? A kind of electronic version of a Hopi mesa. The Balinese or Hopi way of life is: "We have no religion; we do everything as sacredly as we can." I don't see spirituality as anything to do with gurus or priests or doctrines, or us and them, but as an ecology of love and compassion in which we will have differences: there will be Sufis and Baptists, and Evangelicals and Episcopalians; any attempt to convert or produce sameness is a kind of intrusiveness that is totalitarian.

Committees of Correspondence: Ten Key Values

This list of values and questions for discussion were composed by a diverse group of people who are working to build a new politics, which has kinship with Green movements around the world. We feel the issues we have raised below are not being addressed adequately by the political left or right. We invite you to join with us in refining our values, sharpening our questions, and translating our perspective into practical and effective political actions. We are calling ourselves, for the interim, The Committees of Correspondence, which was the name for grassroots political networks in the American Revolutionary Era and several times since then. If you wish to receive information on activities in your area related to these values, please write to us: Committees of Correspondence Clearinghouse, P.O. Box 30208, Kansas City, MO, 64112.

1. Ecological Wisdom

How can we operate human societies with the understanding that we are part of nature, not on top of it? How can we live within the ecological and resource limits of the planet, applying our technological knowledge to the challenge of an energy-efficient economy? How can we build a better relationship between cities and countryside? How can we guarantee the rights of nonhuman species? How can we promote sustainable agriculture and respect for self-regulating natural systems? How can we further biocentric wisdom in all spheres of life?

2. Grassroots Democracy

How can we develop systems that allow and encourage us to control the decisions that affect our lives? How can we ensure that representatives will be fully accountable to the people who elected them? How can we encourage and assist the "mediating institutions" — family, neighborhood organization, church group, voluntary association, ethnic club — recover some of the functions now performed by the government? How can we relearn the best insights from American traditions of civic vitality, voluntary action, and community responsibility?

3. Personal and Social Responsibility

How can we respond to human suffering in ways that promote dignity? How can we encourage people to commit themselves to lifestyles that promote their own health? How can we have a community-controlled education system that effectively teaches our children academic skills, ecological wisdom, social responsibility, and personal growth? How can we resolve interpersonal and intergroup conflicts without just turning them over to lawyers and judges? How can we take responsibility for reducing the crime rate in our neighborhoods? How can we encourage such values as simplicity and moderation?

4. Nonviolence

How can we, as a society, develop effective alternatives to our current patterns of violence, at all levels, from the family and the street to nations and the world? How can we eliminate nuclear weapons from the face of the Earth without being naive about the intentions of other governments? How can we most constructively use non-violent methods to oppose practices and policies with which we disagree and in the process reduce the atmosphere of polarization and selfishness that is itself a source of violence?

5. Decentralization

How can we restore power and responsibility to individuals, institutions, communities, and regions? How can we encourage the flourishing of regionally-based culture, rather than a dominant monoculture? How can we have a decentralized, democratic society with our political, economic, and social institutions locating power on the smallest scale (closest to home) that is efficient and practical? How can we redesign our institutions so that fewer decisions and less regulation over money are granted as one moves from the community toward the national level? How can we reconcile the need for community and regional self-determination with the need for appropriate centralized regulation in certain matters?

6. Community-based Economics

How can we redesign our work structures to encourage employee ownership and workplace democracy? How can we develop new economic activities and institutions that will allow us to use our new technologies in ways that are humane, freeing, ecological, and accountable and responsive to communities? How can we establish some form of basic economic security, open to all? How can we move beyond the narrow "job ethic" to new definitions of "work", "jobs", and "income" that reflect the changing economy? How can we restructure our patterns of income distribution to reflect the wealth created by those outside the formal, monetary economy: those who take responsibility for parenting, housekeeping, home gardens, community volunteer work, etc.? How can we restrict the size and concentrated power of corporations without discouraging superior efficiency or technological innovation?

7. Postpatriarchal Values

How can we replace the cultural ethics of dominance and control with more cooperative ways of interacting? How can we encourage people to care about persons outside their own group? How can we promote the building of respectful, positive, and responsible relationships across the lines of gender and other divisions? How can we encourage a rich, diverse political culture that respects feelings as well as rationalist approaches? How can we proceed with as much respect for the means as the end (the process as much as the products of our efforts)? How can we learn to respect the contemplative, inner part of life as much as the outer activities?

8. Respect for Diversity

How can we honor cultural, ethnic, racial, sexual, religious and spiritual diversity within the context of individual responsibility to all beings? How can we reclaim our country's finest shared ideals: the dignity of the individual, democratic participation, and liberty and justice for all?

9. Global Responsibility

How can we be of genuine assistance to grassroots groups in the Third World? What can we learn from such groups? How can we help other countries make the transition to self-sufficiency in food and other basic necessities? How can we cut our defense budget while maintaining an adequate defense? How can we promote these ten Green values in the reshaping of our global order? How can we reshape world order without creating just another enormous nation-state?

10. Future Focus

How can we induce people and institutions to think in terms of the long-range future, and not just in terms of their short-range selfish interest? How can we encourage people to develop their own visions of the future and move more effectively toward them? How can we judge whether new technologies are socially useful and use those judgments to shape our society? How can we induce our government and other institutions to practice fiscal responsibility? How can we make the quality of life, rather than open-ended economic growth, the focus of future thinking?

This technological thrust will knock the props out from under traditional morality and institutions from North America to Central Africa, from Europe and Japan to Latin America, and could shape the future of evolution itself. The force driving this revolution is intensifying global competition in the biotechnology industry, along with the search for new medical cures and better crops. Giant corporations and nations alike are jockeying for position to cash in on the enormous profits that will flow from biotechnology in the coming years. Its economic effects could equal or even dwarf those brought by the electronics revolution.

EXAMPLE 1: Patricia Anthony, 48, of the Transvaal in South Africa, carries implanted inside her womb the fertilized ova of her own daughter, thus making Mrs. Anthony's expected triplets her children and grandchildren simultaneously. Now, what do we mean by these once reasonably clear and distinguishable categories? How do we define "child," "grandchild," or "mother?" Who has what moral and legal responsibilities? Who should decide? Should the rules apply only in the Transvaal? Or in South Africa? Or should there be global standards? What traditional morality is relevant?

EXAMPLE 2: Donald Quigg, U.S. commissioner of patents and trademarks, in the absence of specific legislation on the matter, sets forth his office's administrative determination that new "life forms", developed through genetic engineering, can be patented like mechanical widgets. It is now possible, in principle, to transfer human traits into animals and animal traits into humans. If we do

 this, or create new life forms with genes drawn from humans, we can, also in principle, reach a point at which the common (mainly implicit) definition of "humanness" becomes blurred. Should the U.S. patent and trademark office be compelled to make so momentous a decision in the absence of any larger, national "biopolicy?"

EXAMPLE 3: John Moore, a leukemia patient, had his spleen removed in California. His doctor found that Moore's cells were of a rare kind that produce extraordinary amounts of a substance that could be potentially useful in the fight against AIDS. The doctor reportedly used Moore's spleen cells to develop a patented "cell line" that might hold promise for therapeutic use. Moore sued the doctor and other parties, claiming ownership of his cells and seeking a share of potential royalties. To whom do the parts of one's body belong? Before excision? After?

EXAMPLE 4: a dog called Miles romps around the laboratory at the feet of biophysicist Harold Waitz. With Paul Segall, a colleague, Waitz has anaesthetized golden hamsters, replaced their blood with cryoprotectant fluid, and packed them in ice, lowering their temperature to the freezing point. The hamsters remained frozen and, essentially, in a state of suspended animation before being gradually warmed, transfused, and brought back to consciousness. Waitz says he and Segall have done the same thing to Miles and, after many months, Miles appears to be a healthy and normal dog. If so, they may have moved freezing technology a millimeter closer to the possibility of putting humans into extended states of suspended animation. Were Miles or the hamsters dead and resurrected? Or still alive? By what definition?

We are now compelled to re-examine our definitions. Legal definitions of death vary and will come under closer and closer scrutiny as new medical technology makes it possible to monitor behavior more precisely. If we restrict the definition of death, do we necessarily expand the definition of life? As for cryogenics - one can imagine terminally ill patients demanding to be frozen, maintained in suspended animation, to be thawed out and returned to health years or decades later when cures have been found for the no-longer-fatal illnesses that afflict them. The economic ramifications alone boggle the brain. What happens to insurance, job rights, health expenditures, taxes and estate law? Does a widow inherit if the spouse is not yet "dead" but is suspended in animation?

Today such ideas still sound like comicbook fantasy. But what about the idea of implanting a daughter's ova into her own mother's uterus? The biological revolution will convert many fantasies into realities with astounding moral implications. None will be more crucial than either expanding or contracting the definition of life. For if we change the definition of life and death, we also change the definition of murder. Further: if we do not know how to define "human", what about "human rights"?

EXAMPLE 5: Judge Harvey Sorkow in New Jersey made a ruling in the case of a contract between a childless couple and a surrogate biological mother, artificially impregnated with the husband's semen. The pleas of the biological mother, who first agreed to surrender the child for a payment of \$10,000 and later changed her mind, are overruled on grounds that a legal contract is unbreachable, even though it involves the lifelong custody of a child. Whether or not one agrees with Sorkow's decision, which is being appealed to a higher court, it is a ruling based on legal precedent rather than any coherent national, let alone global, "biopolicy" that sets broad standards for the treatment -- and sale? -- of babies born under contract. Here, as elsewhere, the courts are making decisions on a case-by-case basis on matters, rather than following any consciously arrived-at national "biopolicy."

It is against this background of increasing moral and legal confusion that the AIDS epidemic explodes, raising highly charged issues about the individual's right to privacy versus the rights of the community. Is requiring a blood test of government employees or brides-and-grooms-to-be justifiable or not? Must the AIDS uncertainties be repeated in the event of future health crises? As it is now, basic decisions are being made on an ad hoc basis, rather than in line with any well thought-through, democratically arrived at policy. The utter confusion, contradiction, demagoguery, hypocrisy, and sheer ignorance surrounding AIDS underscores the incapacity of our political institutions, as currently constituted, to deal with complexity and novelty - the distinguishable features of the emerging society.

Each of these cases raises different issues, but they are all interconnected. As we race into what might properly be called the infobionic age, novel challenges to existing legal, moral, and ultimately political categories and codes will intensify conflict and become, if anything, even more complex. This could produce some of the most violent political battles we have ever seen. At the heart of many moral issues raised by today's infobionics revolution lies our social definition of "human-ness". What does it mean to be human -- and what rights inhere in being human? The advance of bio-technology challenges our assumptions about humanity itself. We remain trapped in a moral morass, totally unprepared to cope with the profound political implications not merely of our failures but of our success. No one group is wise enough or selfless enough to make decisions of this order.

Without advance discussion of the international implications of the biological revolution, we run the risk of producing "bio-horrors". The French author and resistance fighter, Vercors, after World War II, wrote a prescient novel about a world court convened to decide on a common definition of human. Perhaps the time is approaching for that idea to be taken seriously.

In other words, coolness as it has been used for centuries by the Yoruba means exactly the same as the term popularized by jazz musicians 40 years ago, especially by Miles Davis. Coolness, therefore, does not mean coldness: it refers to passionate art and passionate consciousness: that is to say, an art and a consciousness that has been impassioned by the flowing vitality of

spirit. The metaphysical goal of the African way is the experience and the celebration of the cool ecstasy of being the being -- the vehicle through which the human world and the spirit world interconnect.

The remarks I am about to make are drawn from a marvellous article by Michael Ventura in his book, *SHADOW DANCING*, called "Hear That Long Snake Moan". I am also using a magnificent book, *FLASH OF THE SPIRIT: AFRICAN AND AFRO-AMERICAN ART AND PHILOSOPHY* by Robert Farris Thompson: a spectacular book. Robert Farris Thompson writes: "Ritual contact with divinity underscores the religious aspirations of the Yoruba. To become possessed by the spirit of the Yoruba deity, which is the formal goal of religion, is to make the god, to capture numinous flowing force within one's body." Many of you know that it is Yoruba which comes from West Africa that has been preserved in the West Indies and has had a new renaissance in America.



"The DRUM is always the key to the spiritual encounter; the dance is its instrument. To meditate is to dance (they hate to sit still as you do in cool climates); to pray is to dance, to worship is to dance, and to find a god is to dance. Ventura reminds us: " In this culture, the drum is so sacred an instrument that some are built only for display: they are too holy to touch. It's as though such a drum is there to say that, within the astonishingly complex African rhythms (which the American musical notation is too crude rhythmically to express), within the multi-tone din, is a core of quietude, of calm, that focuses the silence of the master, the silence out of which revelation rises."

So, I believe that what is equally important to understand about African cultures is that these extraordinarily complex rhythms became the vehicle of African Metaphysics, of thought, and of art. If you look, for example, at a piece of kente cloth, you will see drumming in cloth. Music in cloth. Here you have narrow strips of woven cloth characterized by very rich, very vivid suspensions of the expected places of the weft blocks.

 These are designed to be scanned metrically; to be looked at rhythmically, in a visual resonance with the offbeat phrasing of melodic accents which you find in African and Afro-American music. It is to be scanned literally, metrically; it is a scanned resonance with the music. The phrases are offbeat:

/ --; /---; // -/; //-/-; -/;-;/ -/; //-/-; //-/-; //-/-

This conveys a very different style of consciousness, one which we have denigrated only because we cannot understand it. White people have said: "Of course, this is Stone Age culture: isn't it cruel what we are doing to them!" THEY'RE MISSING THE POINT! Stone, bones, so what? It's an immensely complex form of consciousness.

You simply don't find in Europe or in the Middle East this combination of vibrant, multi-strip weaving and offbeat phrasing in the unfolding of any overall design. So as multiple metre distinguishes the traditional music of Black Africa, metrically sparkling, multi-strip composition distinguishes the cloth of West Africa. Now, this kind of cloth, when it is worn, greatly affects your view of reality. And people dress like this all the time. This is what men and women in the street are wearing. This is the way you go to a business meeting, this is the way you go to the airport, this is the way you meet your friends; you are dressed like this. What do you suppose that does to consciousness?

African clothes are made for DANCING reality, and understanding the great variety and interfusion of rhythmic patterns; whereas, Western clothes, especially men's clothes, are designed to delight the soul of the machine. That's right! And the forms of reality which are divided and compartmentalized away from each other. They are clothes without passion, clothes obviously to suppress passion. Without passion, Western clothes force people to repress, suppress, and then inevitably explode in traumatically passionate encounters -- as in World Wars, nuclear explosions, and other such catastrophes of the muted life. Better by far that we dressed a dress of passion and rhythm than try to find our passion elsewhere. We may be passionate, but often we do not have passion. We get focussed on the passionate from time to time, as we do not live with passion.

In Africa, we observed men and women of all ages from year-old babies to very old people praying by doing that chicken movement in which the thoracic cavity was continuously flexed and opened up to the beat of the drums to receive the god or the goddess of the spirit. The drumming and the dancing allowed for the body to become the meeting place of the spirit. Thus the holy temple is not some architectural structure -- there may be places which are compounds for dances, but they are not architectural structures. The holy temple is the body itself, which is pulsed into theophany. Ego is obliterated as is any sense of self, or local concerns or conditions.

In being healed, one of the things you did was to dance for twenty-four hours so that you lost your local conditions. By losing your local concerns - I NEED!, I WANT! - (they were there, but they were in the back of your mind), you became larger than your conditions, so of course you could have what you needed, because there was so much of you to take it. But if the small, shrunken soul asks for something, it is not going to get it. It's not going to get it! You have to be pulsed into the greatness that then allows you to receive what you need. So, in the dancing, in the flexing, in the joy, ego is obliterated, as is the sense of self or the local condition. One has GONE SOUTH in one's psyche, and ecstasy is all.

What is the history of some of this? In a way, it is affecting the world now. Ironically, the extension of this freedom of soul and free-flowing dancing with the god into the Western world began in slavery. The African slavetrade was very ancient: we cannot ignore that; before the coming of the Christian and white slavers, people would steal each other, and then have them as slaves -- in Africa. But one was sold in those days down the river Niger -- not down the river Mississippi. To be sold down the Niger is a very different thing from being sold down the Mississippi -- because the slave was generally honoured as a part of the family. The ignobility of it was not there. Slavery is bad, but you did not have the same level of a creature to be used and abused. It was a very different form.

I want you to put yourself back in the 18th Century, being captured somewhere in Togoland, dragged away from your tribe, your family, packed like a sardine in the bottom of a stinking, and often sinking, boat. Your fellow slaves dying like flies around you, and then deposited on some utterly foreign place where you were subjected to the most perverse extremes of attraction and revulsion. Is it not unlike what might happen if some of us were captured by a UFO? But what would you feel if this was the story of your people and your tradition for 300 years? To survive in spirit you had to keep spirit alive, and so you carried your VODUN -- your life force, your goddedness, your deities, that could speak through you -- into this new world, this new and terrible world.

The slaves kept their mysteries, their VODUN; ("VOODOO" is the popularized form of VODUN meaning "mysteries".) Alfred Metraux in a magnificent study - VOODOO AND HAITI - writes: "The degree of the African's attachment to his gods may be measured by the amount of energy he spent in honouring them, and this at the risk of the terrible punishment meted out to those who took part in pagan ceremonies in which the colonists saw nothing but sorcery. The over-exertion was so crushing that the life of a negro, sold to a plantation in San Domingo, was reckoned as never more than 10 years. We can but admire the devotion of those slaves who sacrificed their rest and sleep to resurrect the religions of their tribes, this under the very eyes of the whites and in the most precarious conditions. Think what energies, what courage

it took to enable the songs and rites due to each god to be handed down across the generations!"

Now we know that the celebration of VODUN continued in the West Indies, but not in North America, where with one exception, slaves were never allowed to congregate, and drums were outlawed by all of our puritan ancestors. It is from this restriction, that the slaves invented tapdancing. The only exception was New Orleans, and therein hangs a tale.

Now, Vodun has been described as the African aesthetic, shattered and then desperately put back together again. It was reformed under the pressure of anguish and the need to survive; thus, it had to absorb the spiritual forms of other tribes from other sections of Africa and also a good many European elements as well, in order to offer a good front story to the white officials - "No problem". It had in turn to come to terms with Catholicism - "no problem". The Saints were very easily integrated as white-faced cognates of African gods and spirits with the added attraction of fascinating multi-chromed pictures of the Saints conveniently provided by the priests to stick on the wall.

One of the favourite ones was St. Patrick. Why? He is commanding the snakes with a sceptre, a talking stick, a power stick! Who is this if not a HUNGAN, a shaman with a power stick communing with the serpents. And they say. "Heh, Patrick, BAMBALE VIDO -- Patrick, the Snake God -- the great serpent spirit so important both in Africa and the West Indies. St. James on his horse with a flashing sword -- that's clearly OGUN, a deity of war and iron weapons. The HUNGAN, the male shaman and the MAMBO, the female shaman ruled the ceremonies in which the god, or in Haiti the LOA, rides the body of the celebrant. Herein, the god is the rider, the celebrant is the horse. That is why Maya Deren titled her magnificent book on the subject DIVINE HORSEMAN and wrote about how the god, speaking through the mouth of the possessed one, says: "Tell my horse", because the horse will have no memory of the ride after it's over. (The Hungan and Mambo were the male and female spirit leaders, shamans, healers, counsellors, who study a long time in the forest. Men, for seven years in the forests; women have other kinds of studies.)

Now, different gods have different movements, and, as we saw in Africa, the shaman recognized which spirit had possessed the celebrant by observing the style and rhythm of her movements. Also, the celebrant is able to incorporate a variety of spirits and gods, for the psyche that is being danced can often take in many more realities than the psyche that is merely being thought. All you good Jungians out there: you can think about all kinds of archetypes, but you can't take them in! Because the mind cannot take in a variety of archetypal structures: it can reflect them, it can observe them, it can study them phenomenologically, but, by God, it can't LIVE them. But the psyche that dances can LIVE the archetypes. In fact, in

both Africa and African-derived rhythms, especially in the West Indies, each spirit or loa prefers a fundamentally different rhythm and the drummer can play all of them in their variations.

Thus, by being able to embody so many archetypes, one gains the power and the flexibility of those archetypes, for as it has been said, "they will dance it, they will speak it, they will make love through it, they will manifest it in every possible way. entering and leaving the experience without psychosis while having the support and help of their community, for all of this is integral with their daily lives."

Now this is a very complex metaphysics of soul, one that I believe is probably the equal of the metaphysics in stone of the great cathedral builders of Europe, and the metaphysics in scriptures of the Judeo-Christian-Islamic writers. The African Metaphysics is a rhythmic one, and one that survives and is communicated down the ages, from drummer to drummer and from dancer to dancer; just as powerfully as the metaphysics that are written in stone or written in paper or papyrus. To try to interpret this African metaphysics to the Western mind is well nigh impossible, unless, perhaps, you look at the implications of higher physics and wave-frequency theorems, where you see that everything is rhythm; everything is resonance; everything is a different constellation of energy interchanges: a different music - a chair, a bug, an atomic structure, beating at a different pulse. This higher physics, in a sense, has become incarnate in the metaphysics of rhythm of the African soul.

The drumming and the dancing together bring together the very energies which create or evoke a god. And these gods are thought themselves to be dancers, not unlike the Indian Shiva - the dancer of creation-destruction, who is the Supreme Dancer. The gods are dancers who are dancing closer to the Great Rhythm and Great Pattern of THE god. Ultimately in all African metaphysics, you find one supreme androgynous god-goddess. And the lesser gods, or spirits -- we would call them archetypal energies -- are dancers who are closer to that beat. It is a metaphysic. To dance then is to pray. to meditate, to enter into communion with the larger dance which is the universe; and because the universe dances, he who does not dance DOES NOT KNOW WHAT HAPPENS. Dancing together brings together the very energies which create or evoke a god.



REPORTS

EDGES

No. 3

1987

BB
BB
BB
BB
BB
BB
BB
GLOBAL ORDER MEETING: BRUSSELS :BBBBBBBBBBBBBBBBBBBB
21 - 30 AUGUST, 1987 BBBBBBBBBBBBBBBBBB
BBBBBBBBBBBBBBBBBBBB BBBBBBBBBBBBBBBBBB
BBBBBBBBBBBBBBBBBBBB BBBBBBBBBBBBBBBBBB
BB
BB
BB
BB

Fifty members of the Global Order with
representatives from each of eighteen
Primary Units met in Brussels between
the 21st and 30th of August. What follows
is a collage of reports on some aspects
of this great spirit and collegial event:

"We began by gathering in the garden to do the ENOS MYTHOS Dance. I
was reminded as I looked into the eyes of each colleague that it is
a great joy and privilege to be in the Global Order.

"We gathered to deepen our emerging story of transformation as it is
acted out in the potentiality of our lives in our day to day
relationships and expenditure; we also gathered to story and focus
the necessary global connectedness.

"To capture the wholeness of our past year we did a quiet
visualization. In that safe place we were visited by a trusted
friend who before leaving us, gave us each a gift of our past year.
We drew pictures of the gifts we had received, and in small groups
we shared the significance of the gifts: different shaped crystals,
rocks, baskets, a telescope, an open book, a key had been given. We
experienced a great healing in sharing our symbols.

"The Global Share Fair was impossible to describe: it opened with a
flautist and clown beckoning us around the garden and then into the
great Hall. The weather was beautiful. We had videos throughout
the day; we had talks; we had our eyes filled by lots of pictures
and photographs of our colleagues, and of their activities. Bill
Staples and the Gong MC'd the day. We operated out of kairotic
time, which was frustrating and enlivening. Then there was the Ice
Cream Social at 4.00 p.m. followed by the final act in the garden of
releasing balloons filled with helium, with messages of hope to the
world.

"The Spirit Study of Harrison Owen's book posed the question: how do
you leave the level of structure and form in order to deal
intelligently with the energy and flow (Spirit) which drives that
structure and form?

"Centering exercises brought spirit refreshment to our meeting; they
were gentle and subtle approaches that left us feeling deeply cared
for. In the mornings the focus was the senses. The mode was

 visualization and meditation. The object for sight was a candle, sound was the Tibetan bells, smell was incense, taste was a clove and touch was the hands of a colleague. In the afternoons the centering exercise was Origami: the Japanese art of paper folding. We used coloured six-inch squares of fine paper and we folded objects that related to the sense of the day. Through the week we produced a lantern, a doggie, a flower, a bird, a fox, and a heart.

"The Spirit Dialogue Group focussed their time time together on the question of doing our human homework in order to create an environment and style that empowers our total life. We talked about what we had been doing as individuals and Primary Units in this area. We found ourselves sharing our experience by leading each other through several exercises: energy-balancing meditation, chakra exercises, and mood-setting music. A highlight was sharing Maxine Norton's experience of initiation at a power centre in West Africa. We created a spirit graffiti wall for sharing spirit exercises at the Council.

"For a day of corporate centering, we went to Bruges, a medieval town near Brussels. In small roving bands, we saw Michelangelo's MOTHER AND CHILD, some Jan Van Eyck masterpieces, late summer flowers, picturesque canals, ancient cathedrals, and the Lac de L'Amour. We ate waffles with cream and chocolate and strawberries. We basked in the peace of the Beguinage and the back streets. We looked at lace and copper kettles and postcards. We remembered things that were forgotten, and were refreshed.

" A day was set aside for people to spend in quiet reading, writing, reflection and exercise to process the data and push them to the next orbit. People had the option of three Progoff writing modules during the day. Meals were informal, and participants were encouraged to keep the noise down. The day, juxtaposed exactly between the dialogue days and the discerning days, served as a reflective bridge from which sprang new fountains of creativity for the remaining sessions.

"We don't seem to be in a time of check-signals any more. Rather, we are in a time of Order gatherings at the global and Primary-Unit levels. I've discovered that the nature of the event is not just business and planning, but it's also community building, and bonding, and nurture of the spirit. Our future plans and forms depend on our creativity. These gatherings help to foster the culture of creativity."

"According to Harrison Owen's book, SPIRIT: TRANSFORMATION AND DEVELOPMENT IN ORGANIZATIONS. the strength of an organization is in its mythos which includes stories of past successes, current capabilities, and holds the spirit power which can be drawn on for future direction. We used Owen's method to give form to our mythos. Meeting in small groups, we first asked ourselves:

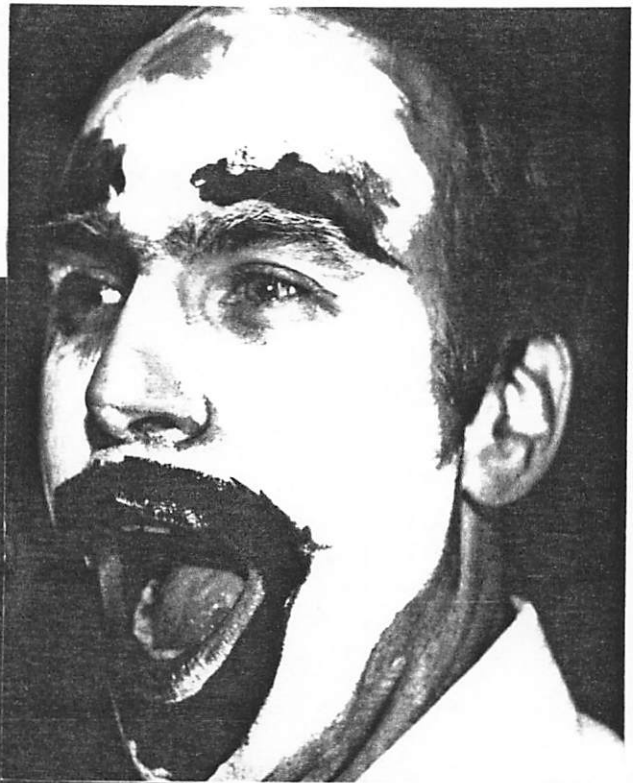
I. How we became part of this organization? 2. What keeps us here? and 3. What sustains us? All of these are questions designed to stimulate storytelling. Elements of our story were put on large cards and a plenary workshop created a chart. The next day we focussed in small groups on where the new is coming into being. These elements were captured in graphic images and shared in the plenary. We thought the product was great but the process was the real impact.

"Several Primary Units came to this event with plans for locating supportive funding for their work in empowering indigenous NGOs. Trips were made to the Netherlands, Germany and England. Monies committed during this time include \$25,000 for Mexico's work with SEDAC and the Otomi Indians beginning in January, and \$50,000 for Kenya's work in documenting grassroots projects beginning in April. Egypt's cluster preschools proposal to Wildegeese was submitted and will go to the board on September 15 for a decision; ICCO has invited a proposal for the trickle irrigation with local farmers. Site visits were arranged for Peru and Kenya."

No major policy or strategic shifts happened at this Council. Such was not the purpose. A few turns of the dial were made on global finances and the assignments process, but Order members pretty much remain assigned where they were last year. The next major Global Order council will be in Mexico in November of 1988.

"Do I know you?"

Your colleagues try face-painting at the Brussels gathering.





The Pipal Tree was not a speaker's conference: it was a weaving together of a variety of methods for learning and dialogue, a series of occasions designed and facilitated by experienced animators. It was not an ideological or academic debate, but a meeting of development practitioners using their experience to shape the future. It was an experiment in how the spirit of collaboration might be practically translated into a conference setting. The mood and the operational mode were participative. Someone remarked, "This is the first 'do it yourself' conference I've ever been to." At least three out of four participants played guide roles either as presenters, workshop facilitators, logistics whizzes, buzz groupists, or celebration planners.

Walking through the Brussels Centre for Human Development was a logistical feat for the majority of the time: small groups gathered in the lobby, the hallways, the lounges, the dining room, the garden. The complexity which resulted from having such a variety of development perspectives at a single event helped an understanding of collaboration to emerge. The group of twenty who participated in the Philosophy and Mission course created the image of development partnerships springing out of a common ethical understanding of the future.

The "Pipal Tree" was not a quantitative programme in the manner of listening to report after report with a touch of competitiveness in the mood and mode of presentation. There was deep affirmation for the role each location had been playing within this network and a feeling that every small exchange was feeding into a greater whole. A thread of integrity wove through the diversity of the programmes.

As a research event, the Pipal Tree provided an active laboratory in which to view the processes of networking, collaboration and consensus-building. Several modes of capturing the process were experimented with, most of which were new. Gestalts were photographed as they emerged, following the example of a recent GTZ-related conference in Germany. Coordination meetings were taped. The newly acquired video camera was used to film several sessions in their entirety. Interviews were done with facilitators and participants. "What are we learning about networking?" was the original focusing question. As the week progressed, this question began to weave itself around the even more provocative question of "What do we know already about networking, but don't know that we know?"

A Pipal Tree video is being created. It will include sections of the plenaries, the presentations and the courses, as well as interviews, ambience shots, and a word or two about ICA. One image is that this film would be a type of visual annual report; reflecting the ICA's global face, its approach to polity, and its development stance. Other "Pipal Trees", perhaps in other places, are already on the cards for the future. A reflection on the impact of the Pipal Tree, as seen through the eyes of one participant follows.

"A CHANGE OF PACE, A CHANGE OF PACE AND NEW CONNECTIONS"
- A Reflection on "Under the Pipal Tree"

"When I finally got on the airplane after the flurry of activities in the house in preparation to go to Brussels, I was able to sit back and relax. Soon a sense of uneasiness began to creep into my consciousness: what is this thing I am going to?"

"From the moment I walked in the door, the magic began to happen. There were chocolates and flowers in my room. Everyone seemed really happy to see me. The space seemed beautifully prepared and cared for. Meal times were occasions of graciousness, delight and warm collegiality. This was the setting and ambience for the happening of the Pipal Tree."

"From the first introductory event which made the declaration that we are professionals in development, the spirit of affirmation pervaded the atmosphere. There were learning labs, case studies, speeches and weekend courses. Participants beyond assigned staff were from a broad perspective: Sister Millicent from the Vatican; Ton from the military in the Philippines; Jan Willam from an intentional community in Holland; Sister Genevieve from Pakistan; Henrik van der Jeijen, a development expert, and others. It was a "Do It Yourself" conference built on whoever showed up. The rhythm and design brought refreshment."

"We experienced fullness. What was uncovered was the depth and breadth of our work and we were amazed. One comment revealed the gift of the event: "I was anxious about coming here because I was worried about all our differences. What I've discovered here is a deep consensus of values that renews my confidence."

"I left the Pipal Tree asking myself: how did it happen? What was the image behind this event? What was the magic behind this event? What will it take to make it happen for others in my home place?"

"I reflected and I discovered the old wisdom made new. Make affirmation real in the lives of others. How was it done! Each participant was greeted as a guest. All were asked to participate. Each was asked what they wanted to get from the event, and what they wanted to share. We brought multiple perspectives and that was good. There was time for conversations around meals, out in the garden; a change of pace; a change of place; and new connections."

A REPORT FROM DELOS. INC.

- Intuitives Look at the Future of the Order.

CONTEXT

In June, 1987, Jeanette Stanfield of the ICA Research Team met Bill Richards, head of DELOS, INC. at the New Horizons for Learning Conference in Tacoma, Washington. Bill is a retired businessman, who now has his own consulting company. His approach is to have clients formulate their questions which he then takes to "intuitives" who "tune in" to their images and intuitions about the client organization. He does the first round free as an introductory offer. The Research Team decided to try out Delos, Inc. on the issues of the Order's future.

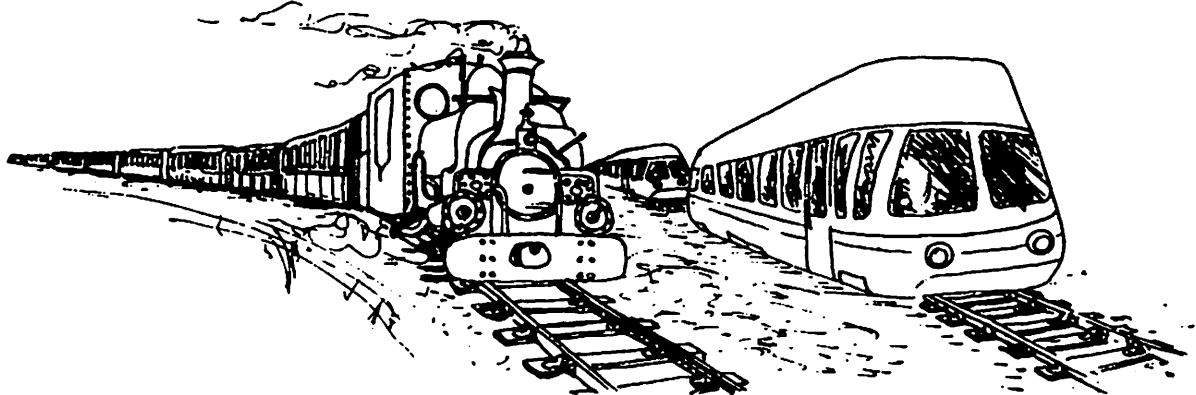
On 12 August, Bill called to report on what he had received from the Intuitives. He talked for nearly two hours on the phone.

He gave some context on what he had done and what to expect. His process involves asking questions of the intuitives. Information comes back in the form of words, headlines, phrases, images, symbols, physical things, analogies or feelings. It is up to the client to be open and neutral enough to be able to interpret and help give meaning to the information that comes back.

In this case, two women and a man were the sources of the information. They saw the annual report, the transformation document and mind maps of issues. What follows is some excerpts from a gestalt of the "right-off-the-tape" version made available at the Brussels Meeting.

Delos Inc. is keen to have a continuing relationship with ICA and the Order.

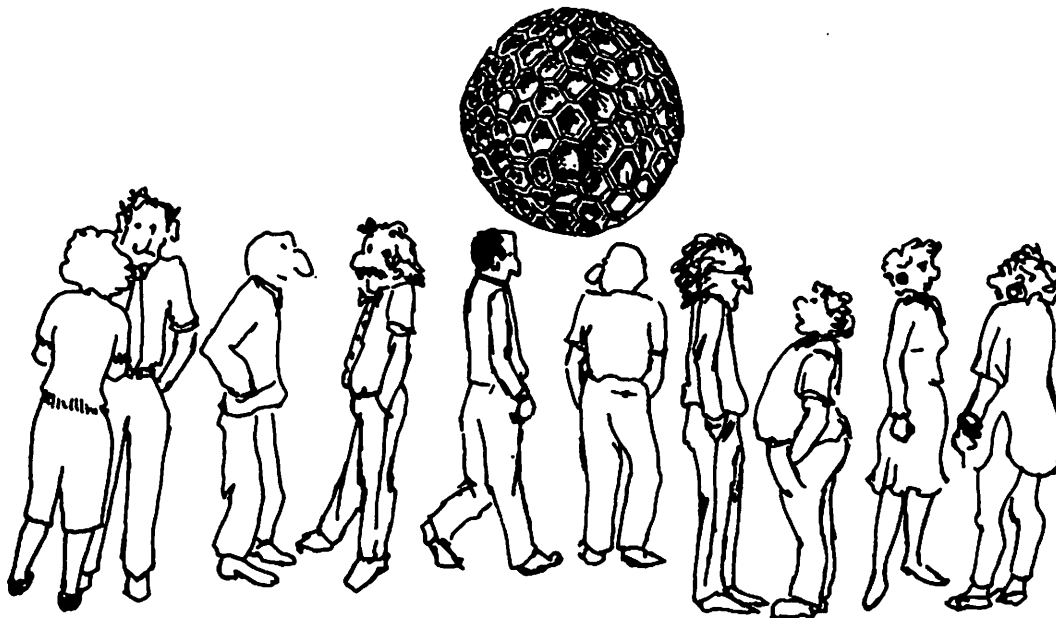
THREE MASTER IMAGES OF THE ORDER'S FUTURE



----- IMAGE I : THE TRAIN -----

"AN ENGINE IS PULLING A TRAIN WITH TWELVE BOXCARS. YOU WANT PEOPLE TO GET ON THIS TRAIN, AND THE PEOPLE THEMSELVES WANT TO GET ON IT. PEOPLE ARE INSPIRED TO ACT WHERE THEY ARE AND IN A WAY THEY WANT TO ACT. THE ENGINE THAT IS PULLING THIS TRAIN CAN PULL THE TWELVE CARS OK, BUT IT CAN'T PULL ALL THE PEOPLE THAT WANT TO GET ON BOARD. YOU HAVE TO ADD MORE BOXCARS, BUT THESE BOXCARS HAVE TO BE SELF-PROPELLED. THERE ARE NOW GOING TO BE TWO TRACKS HEADED TOWARD PLANETARY GOALS AND PLANETARY SERVICE. ON ONE TRACK IS THE ENGINE WITH THE TWELVE CARS AND ON THE OTHER TRACK ARE THE SELF-PROPELLED CARS."

----- IMAGE II : THE HONEYCOMB -----



"A HONEYCOMB, HEXAGONALS, IS SUSPENDED ABOVE THE EARTH IN A SPHERE. THERE IS A LIGHT SHINING IN BACK OF ALL ITS CELLS. THIS LIGHT IS AIMED AT EACH PERSON ON THE EARTH. EACH PERSON IS TO LOOK UP AND SEE WHAT HE IS TO DO. EACH ONE HAS A UNIQUE

EDGES

No. 3

1987

CONTRIBUTION. WHAT PEOPLE ARE DOING INSTEAD OF LOOKING UP IS LOOKING Laterally. WHAT THEY SHOULD BE DOING IS TO LOOK UP AT THIS HEXAGONAL LIGHT. EACH IS SUPPOSED TO DO HIS OWN CALLING. THIS WILL SHINE DOWN ON THE EARTH. THAT WILL BE THE COMMON DENOMINATOR. THE SUM TOTAL IS WHAT THE GLOBAL SERVICE IS."

-----IMAGE III : THE PYRAMID-----



YOU ARE LAYING THE CORNERSTONE OF A BUILDING; YOU START TO BUILD VERTICALLY. IT IS GOING TO BE A HIGH BUILDING, BUT YOU DO NOT GET VERY FAR UP WHEN THE FOUNDATION BEGINS TO CRUMBLE. PEOPLE ARE LOOKING OUT THE WINDOWS OF THIS BUILDING, AND THEY SEE THE FOUNDATION CRUMBLING. YOU DON'T HAVE A FOUNDATION TO SUPPORT THIS BUILDING. THE BUILDING IS THE ORGANIZATION.

THERE IS A DIFFERENT WAY TO GROW OTHER THAN BUILDING STRAIGHT UP. THE IMAGE IS OF A PYRAMID. THE PRESENT ORGANIZATION OF 700 IS THE TOP LAYER OF THIS PYRAMID. NORMALLY WHEN YOU BUILD A PYRAMID YOU BUILD THE BASE AND THEN START LAYING BLOCKS ON TOP. THAT IS NOT THE WAY THIS PYRAMID IS SUPPOSED TO GROW. THIS PYRAMID IS SUPPOSED TO GROW ORGANICALLY BY BUILDING ON THE LOWER LAYERS AND PUSHING THE TOP LAYER UP. IN OTHER WORDS, IT IS RISING OUT OF THE GROUND.

THERE ARE THOUSANDS OF INDIVIDUALS THAT ARE GOING TO MAKE UP THIS PYRAMID OR THESE BLOCKS. INSTEAD OF PILING ON TOP YOU ARE GOING TO BUILD THE FOUNDATION. WHEN THE PYRAMID IS LIFTED UP TO A CERTAIN POINT, THE OPPORTUNITY FOR MORE INFLUENCE BECOMES MORE FEASIBLE AND DESIRABLE.

ORGANIZATION

As an organization, you are making a very important transition. It is a difficult one for you; it involves the entire global order. In the past, units have functioned rather independently of one another, as the needs were so different; although there has been a sharing of things that worked. Certain programs have been similar, but for the most part each unit was responsible for its own geography and its needs. What is needed is a leap so that the entire global order can serve the entire global order.

Within five years you will see the shaking and complete renewal of the structure and form of the Institute. There will be radical changes to your organization. The form of the organization will totally change. There will be no formal structure. It will be more of an association of individuals working towards harmonizing a new wave with new technology that will appear very soon. An organic, non-rigid structure will emerge which will be a raising of love.

There will be an amalgamation with other existing organizations. You need to align yourself with people. Do not become politically active; governments will want to separate people. Your strength is in uniting people. That is your greatest strength.

You are going to create the people of the breakthrough.

You are going to create the documents and the images that will help people see what is going on. You will encourage them to build where they are, either locally or globally. Everyone will see and contribute differently.

Your job is to inspire individuals to the will of the planetary service, not to give fifty dollars, and then forget about it. It will not be a central decision-making organization where central knows best. If you create a sugar bowl, you are no better than anyone else.

You have a common, forward-moving spirit which is service to the planetary vision; then the organization allows the individual to join and yet see him/herself as an individual. You are not going to force them into a mould. You are learning how to get consensus out of all those different spirits and different individuals. You are good at that, and can get better at it.

You do not want to force the situation of having a common spirit journey. You do not want to define the spirit of the organization too tightly. You are still growing, and you will continue to grow if you do not define the spirit of the organization too tightly.

You are going to be sharing and tapping into groups which have their own resources. You may be acquiring the use of retreat facilities, printing, facilities, a communications satellite: not acquiring, but sharing. Look for existing groups to work with: 10-12 organizations. You have not done enough of this; you have been too closed. You are going to perform The Global Village. A global village is a place where individuals can operate and be heard, and what they do counts. A city, state, or nation is not what a village is.

JOURNEYING AND HUMAN RESOURCE DEVELOPMENT

You are holding on to a rational concept which may not be on the right track. You need to be more open and responsive to conditions as they develop. There seem to be two general future modes for you: a COORDINATION mode and a TEACHING mode. In five years you will be

a coordinating body for planetary servants, and a clearinghouse of resources for people with teaching expertise, computer skills, and those with the ability to develop a high-level, networking organization.

Relative to the past: you need to formally go through the grief process: as an organization, or as individuals, you have not grieved the loss of your youth or your idealism. Going through a formal grief process will allow you to deal seriously with the past and then go forward. You see yourselves in a past mode. You've done the job; maybe it didn't turn out to be exactly the way you figured, but you've done a good job. You have to get rid of this living in the past.

You seem to be trying to create something called "The New Age". But the New Age has already occurred. You want to be open to what the future is going to bring, and it is going to be different. The new age is going to be different from what you think it's going to be. Be open to it. Don't be looking back at the book. Be open to what is coming, to what can be transmitted, and to what is going to transpire, rather than listening to what certain New Age experts are saying, which is in the past. The future may have some of that, but it is going to be different. Don't force your organization into something that is really the past and which may not happen the way you think it is going to happen. It's not going to happen that way.

Be open. Be flexible. Listen. In the next 18 months you will be planning on how to create a global vision, unity and order. but you will be doing it in separate units. This will give individuals a basis for doing with all other parts of the organization in the image of the global brain.

In the meantime, you will be developing psychically among each other and becoming more conscious of lines for the conveyance of information, and for assistance through thought and feeling. Your thoughts and feelings create your world. Many of you are like rocket ships dropping off old parts of yourself that you no longer need so that you can navigate more easily, so that you are not hindered and encumbered by older racial thoughtforms which will slow you down.

Prejudice is one of these. There will be a means of overcoming this that will involve becoming the other; knowing them by entering into a kind of energy merge, and feeling what it is to be the other; then coming back into the self and realizing what it is to be myself, and what it is to be the other.

You need to be getting in touch with your own spirituality, the spirituality of the individual. This diversity of spirituality is the basis for your ideal, rather than a problem for it. You are going to be very proud of your diversity, and your ability to get things done with a group of diverse people. There is nothing cohesive in the organization at this time, except the will to make a

contribution. You have all these differences; it is time to allow yourself to be healed. Image this time as a terrific chance for reconciliation between people, for spiritual allowing, and as a laboratory for overcoming cultural differences, and going ahead still further with other people.

There will be a movement toward the global villager and consciousness of the world village, which will come through visual exposure, media exposure, and satellite. It will come through the efforts of many both within and outside the organization.

Look at the models in other cultures, not just the model you may have; don't take western civilization and try to plop it down in India. Formal education is not the edge, except perhaps for Third World villagers in the future. Spiritual education seems to be the real need. Informal sharing and retreats which encompass people with a variety of religious and spiritual backgrounds are on target. The spirituality needs to be allowing.

A word about group empowerment. In order to make group creativity operative, you need: 1. intuition and an image of where the group needs to be headed; 2. a consensus; 3. empowerment; and 4. knowledge. You are strong in the consensus area. Perhaps you need to teach intuition. The knowledge is whatever practical knowledge the individuals in the units need to operate. People with the will and the image have the ability to move with what they have now. They don't have to wait for somebody or something. People looking for a sugarbowl lack creativity and imagination. There is power in higher principles and energy. Use the global network.

You can use stories about what is needed, about particular needs of the units. Stories allow others to become emotionally involved with the project in hand, create more intense energy, and the likelihood that the projects will be completed swiftly and smoothly with the funds that are needed.

If you can mobilize the entire order. you have a tremendous power, more than the individual units. But no one can be forced or coerced in any way. You can use visualization. Whether you are going to spend time in visualizing or not is a very personal thing, depending on individual views and values. But it would be highly successful. You can create new symbols for visualization: items that particular units need (like, a hospital or training centre); these symbols can be transmitted once a month, for example. so that groups in their independent units can raise their vision and charge the symbols with light so as to bring about the changes that are needed.

It was a great privilege to be able to participate; the Gilberts were very amenable to Bill's suggestion that the girls and I go with the tour while the house helped cover some of the hotel and

EDGES

No. 3

1987

food expenses along the way of the ten-hour busride back and forth. Ken did a presentation on Cote D'Ivoire on the group's first night arriving from Kenya and New York (the tour seems to begin at different points with different configurations of people all the time). It was interesting to get Ken's perspective on relevant facts after his experience here for the last three years, then add the input of John, our Ghanaian guide, and then add the group's perception of what they SAW to the whole picture. During the Togo part of the trip, the tour had an audience with a very famous healer and participated in the realm of traditional medicine and practices.

By far, the highlight for us of the Korhogo visit was the time on the Holy Mountain and the visit to the Sacred Rocks. In many ways it felt like a time of initiation for the Norton family: for Therese it was a recollecting of her experience of the sixth grade rite of passage; for Felicia it was a new awareness that perhaps she has a destinal place as a spirit woman in this century. For me, it was a first encounter with the Mystery School and a confirmation of my vocation of caring for community wellness. We will also remember visits to a village to see the Panther Dance: a dance of young initiates who are training with their teacher in the sacred forest near the village. We also appreciated the special painting and weaving of the Senoufa people and a trip to the site of iron digging (by hand) by "the Iron People". It was an unforgettable time for us all.

On the evening that the tour returned to Abidjan, Ken and Ruth (Gilbert) went down to the hotel to sit in the lobby and talk with people as they came in. Ken told Robin: "I've come to experience the energy of this group of people." Bill (Norton) and I had a conversation with Jean and her staff over a cup of coffee before the group began their tour of Abidjan; she shared her reflection on the deep vitality and sensitivity of the African people here and their great cultural gifts. She helped us reflect on our year here; Others of Jean's staff -- Frank, Peggy, Robin, and Betty -- shared in the conversation and had helpful insights and suggestions for us all on our journey and work.

At the end of the conversation they gave us a precious gift of a Circle of Blessing with special songs and words that truly opened our hearts in gratitude to the mystery of our lives and the incredible journey we are on. Now I have seen a glimpse of the healing possibilities inherent in the Mystery Schools and Human Capacity School.



PAPERS

[illegible]

A case study, written for UNDER THE PIPAL TREE CONFERENCE in Brussels, on participation in a national and international network of awakenment focused on re-dis-covering the heritage of women.

THE CONTEXT

This case study is different from most of the others which have been presented in the last several days. It concerns a series of events that took place over the last three years in the nations of Germany, Austria, and Switzerland. Other nations which were involved were England, France, Denmark, New Zealand, USA, Guatemala -- just to name a few.

This story is about the activity of a small group of women, who were able to catalyse a change in consciousness in more than one percent of the population of the three main countries mentioned above: more than 80,000 people were involved in either events or in reading articles in newspapers and magazines, or in watching TV programmes and taking part in informal events. We in the ICA used to quote Mao in saying that a revolution is effectively seeded when you have reached one percent of the population -- this, he said, was an effective basis for a total change in society. Reflecting on this helped me to understand the significance of what we were doing and helped me to understand the spirit and momentum of the events.

And this story is about the transformational journey that I went on in being active in these events and in playing a guiding role in the process. It is also about the journey that others were challenged to go on in response to what was happening to me. So, in this sense, this "case study" is an adventure story, it is poetry. it is a witness. I hope that it is a summons or a call for others to be involved in such a process.

WHAT DID WE DO?

The objective was to get "The Dinner Party" exhibited in Germany. This is an artwork created by the American artist Judy Chicago who worked with approximately 400 other people from 1975 to 1980 to create a symbol of the heritage of women. This large table set for 39 women from pre-history through this century, stands on a white tile floor on which the names of 999 other women who made significant contributions to history are written in gold.

This work has been exhibited 11 times: in USA, Canada, Scotland, England, and, most recently, in Germany. Only twice has the work



Ethel Smyth



Natalie Barney



Virginia Woolf

been shown in a museum; all other times women themselves secured an alternative setting, such as an abandoned warehouse in London, in order to show the work. The German women who saw the London exhibit were convinced of the importance of the work and dedicated themselves to work until The Dinner Party was brought to an official art museum in Germany.

They quickly learned that the art world was uninterested in exhibiting the work, and they were aware that women themselves often knew so little about the lives of the more than 1000 women who are represented by the work, that it was difficult to describe the significance of it.

Using slides from Judy Chicago, a small group of women began to organize slide evenings all over Germany. The groups varied in size from just a few women to a large group. The pictures of the work were shown and the information about the lives of the women was shared. The book published by Judy Chicago told the story of the creation of the work and gave some basic information about each woman. These books had to be translated. We decided not to have the translation done professionally, but to divide the book up into many parts which were given to different women across Germany.

Women began to be interested in the lives of women they had never heard about in school or university, and started to go to the library and other sources to look for more information. The process of digging out information on the contribution of women began. Often it was frustrating to discover how little there was to find.

The need for public awareness and public pressure on the museums led the core of women to decide to organize a bold event. By this time, hundreds of women had seen the slides and were hoping that the work would be exhibited; however, the art world was not showing any signs of becoming more favourable. They decided to create a daylong celebration of the heritage of women called THE FESTIVAL OF 1000 WOMEN.

The event was open to any woman who wanted to participate. A fee of 390 DM (symbolically 10 DM for each of the 39 women at the Dinner Party table) was the price of participation. Two-thirds of this donation covered the actual costs of the day, and one-third was a contribution to the costs

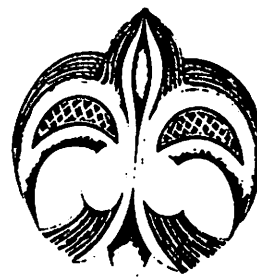
of all the publicity work and coordination that had taken place from the end of 1984. The event was held in Frankfurt's finest building, the Old Opera House, which had been rebuilt only a few years before.

Each woman who wanted to participate chose one of the women represented in THE DINNER PARTY to be for the day. No woman was to be chosen twice, since the objective was to "bring THE DINNER PARTY to life". When the first choice of a woman had already been claimed by someone before her, she had to make a second choice.

Over 600 women decided to take part from West Germany, Austria, Switzerland, France, and Denmark. Each participant researched the life of her woman from history, and created or borrowed a costume that would represent this woman. On June 7, 1986, time seemed to stand still as women from all centuries came together at one place to share their lives, to interchange, and to give strength for today. They danced, talked, shared performances that some women had prepared. created a profound ritual of summoning the 39 women to form a triangle in the semi-darkened Opera Hall. feasted, wrestled with naming the political significance of the day, and tried to ignore the prying eyes of the media people who were present. It was a glorious event -- too short in spite of the fact that they were together on the evening before the Festival, and were in the Opera Hall from 9.00 a.m. until 3.00 a.m. the next day!!!

The festival was for the women who were there; it was not an event for spectators, and in fact the only people who were not historical women were the media representatives. This proved to be difficult as the media people were unable to understand or identify with the process which had taken place and was taking place in the lives of the women there. The reports written after the Festival were filled with misinformation, often filled with fear about this "audacious deed". The offence seemed to be related to daring to have such an extravagant event in one of the key public halls of a major city. Others thought they saw the founding of a cult; others, remembering the Nazi misuse of dance and ritual were disturbed about waking old ghosts. Others thought the event was not related enough to the issues women are facing today.

The results were shocking. Hundreds of articles were written, hours of television reporting were



Eleanor of Aquitaine



Hildegard of Bingen



Trotula



Sojourner Truth



Hypatia



Hoswirtha

shown, photographs were printed, and the shock waves of this event washed over all of Germany and into the other countries. The women who had been present were speechless. It appeared that they had been present at a different event than the one being reported.

As difficult as it was for the women involved, the publicity was effective. A new Frankfurt museum announced its intention to show the work and began the serious negotiations that led to the decision to bring THE DINNER PARTY to Frankfurt in May and June of this year.

All the groundwork which has been done by women was done with their own money, often collected from friends and family or earned in extra jobs, or borrowed against life insurance accounts. At the end of the Festival we added up the money and time which had been invested and came up with over \$200,000 of costs (and money raised) and over \$50,000 in donated time from the core group alone.

During the two months that the Dinner Party was in Frankfurt, approximately 50,000 people saw the work. 10,000 in attendance is normally considered a good showing. Many came twice or three times, each time bringing others with them. Usually only one in ten visitors to a museum buys a catalogue of the exhibition; this time one in four bought a catalogue; in fact, there were two weeks in which no catalogues were available because the publisher had not anticipated how soon a reprinting would be necessary. Posters of the work were sold out after three weeks.

Women volunteered their time during the full eight weeks to go through the exhibit to tell the story of its creation, the story of the women's lives, and the story of the symbols. We also offered special programmes for schools, and about seventy cultural events presenting the life and work of various women. On the final day of the exhibit, Judy Chicago spent a couple of hours with a group of about twenty women. We went through the exhibit one more time together and then, over coffee, talked about the significance of the exhibit and all that had happened around it. In the evening we danced on the central plaza in Frankfurt, next to the well built to Justitia, the goddess of justice, and drank champagne together.

HOW DID THIS NETWORK FUNCTION?

The source of energy for this network was the vision and commitment of a few women. They saw

themselves called to be strong women: they intended to do whatever was necessary to bring this transformational process to Germany. They made space for others to take part if they wished to, but they did not ask anyone to do more than they themselves would do. They also did not build up resentment over the fact that some were doing more than others, or that others were doing too little. They trusted that each person knew her situation and could best determine what she could do. If a woman expressed interest, and yet was also afraid that she was not capable of doing what was required, she was encouraged and supported to do what she could do, out of a rehearsal of the grand vision of what was being done.

Newsletters were sent out every six to eight weeks, sometimes 15 to 20 pages long, with detailed information. Names and addresses were shared of women who were in the same region and who were involved so that they could be involved with each other. A team of women met and worked daily in the home of one woman, turning her household into the centre of the movement until the Festival. Detailed financial records were kept of all income, no matter how small, and every expense and receipt. Books were audited by the government finance office. Various women have volunteered to be information collection points for research on historical women, on the names of those killed as witches, and so on. One woman did data entry in her computer of an enormous amount of biographical data on women, and made this available to others for a small fee.

WHAT WAS MY ROLE? WHAT WAS THE ROLE OF THE ICA?

I was the translator of much of the correspondence between Judy Chicago and the German women. I also did some of the live translation and mediation among them. Gradually I moved from one of the many women involved to being one of the core. I was in contact with the others everyday by telephone or in person and was a sounding post for ideas. I also raised questions about arenas that seemed not to be adequately cared for. When it was necessary to take legal action against an article that was defamatory, I was the one who insisted that we go ahead and was active in finding a good lawyer, and was part of the negotiations. In other words, I was a facilitator.

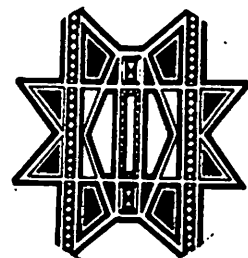
Our house was used for various meetings, some of them large and some small. Our "Great Room" provided a neutral atmosphere in which to meet, a space free of distracting clutter and of strong



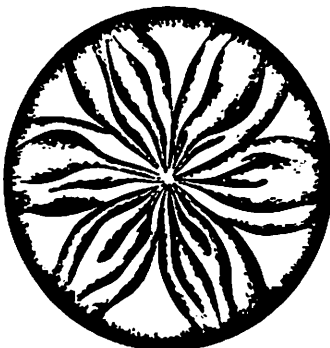
Petronilla de Meath



Isabella d'Este



Saccojawa

*Natshepsut**Elizabeth R**Sophia*

identification with one standpoint or another. Through my sharing of activities I have been engaged in, the women began to ask questions about the ICA. By being in the house, they began to have a feel for our community. During the visit of the Brussels House women one weekend they got to see a number of us together and to hear how the men of our houses were enabling us to have such a fine weekend together. I and other members of the house were able to be part of this organic network, and our house is serving as one of the energy centres for it.

WHAT IS THE MEANING OF THIS SET OF EVENTS?

Since our work on the Social Process Triangles, and our finding that the cultural pole of the triangle is weak over against the economic and political poles, especially in the current climate, I have been very interested in the top three triangles of the cultural dynamic: Language, Social Art, and Religion (Symbol). In the events associated with showing THE DINNER PARTY and beginning to dis-cover our heritage, these dynamics light up for me. "Language" lights up because words unconsciously transmit values and worldview, and because women's way of seeing the world is not adequately reflected in the world's languages. It was clear that a change of consciousness took place in the encounter with this artform which could never have been so effectively achieved with talking. And the question of symbols which inform our lives and what we stand before was raised in the encounter with THE DINNER PARTY. It is not surprising that during the recent KIRCHENTAG in Frankfurt, women redesigned the interior of a church to express their values and perspectives as women in relation to spirituality.

Open discussions are taking place all over Germany about the relationship of spirituality and politics. These words in their context refer to what we have often called The New Religious Mode and The New Social Vehicle. Several years ago, Nancy Grow, currently assigned to Rio de Janeiro, did some work on ritual process which she presented to us. She talked about the function of ritual as being threefold: ANAMNESIS: remembering what is important from the past; PROLEPSIS: enabling us to risk a leap into the future, doing that which may be new and unknown to us; and EMPOWERING the present moment with meaning and significance.

The recovery of the heritage of women can be seen as ANAMNESIS: trying to recover that which has been

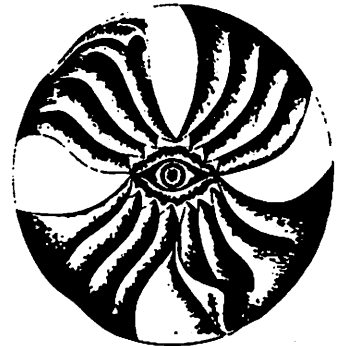
 forgotten, trying to get out from under amnesia, not for the sake of being stuck in the past, but for the sake of visioning a future that honours the past and yet is that which we have not seen. The present, that which we can do now, becomes filled with challenge, joy, and excitement. THE DINNER PARTY events allowed me to witness this process taking place for hundreds of women.

And what about the meaning of this for men? Should men feel threatened? Is the result of this more division? It is my observation and my experience that men were involved in supporting the events that women created in Germany over the last three years. Many men visited THE DINNER PARTY. Men who are sensitive to the human suffering that has been the result of the imbalances in the human social dynamics of the last centuries are aware that quantum leaps of consciousness will be required for the human race to break away from the death spiral we are in. (Mary Daly: PURE LUST). The reason we are named The Institute of Cultural Affairs is that we understand that the way to bring balance back into the social processes of our time is to give particular attention to that which is being suppressed: the cultural dimension. Giving women, giving the feminine qualities in all of us space to grow, space to become strong and autonomous, results in health for us all.

Although the content of THE DINNER PARTY was Western, that is Western women, we are made aware all the same that it is important for all women to be in touch with their fore-sisters. I hope that this process (which is transforming my life, and the lives of others I love and care about, as well as many people I do not know personally) will be participated in by women in other parts of the world. The WAY it happens will differ in each place. and no one can dictate from the outside how it should take place. I hope that we will be sensitive to the nurturing role each of us is called to play, and that we will dare to let our lives be the fertile ground into which new seeds fall.



Artemisia Gentileschi

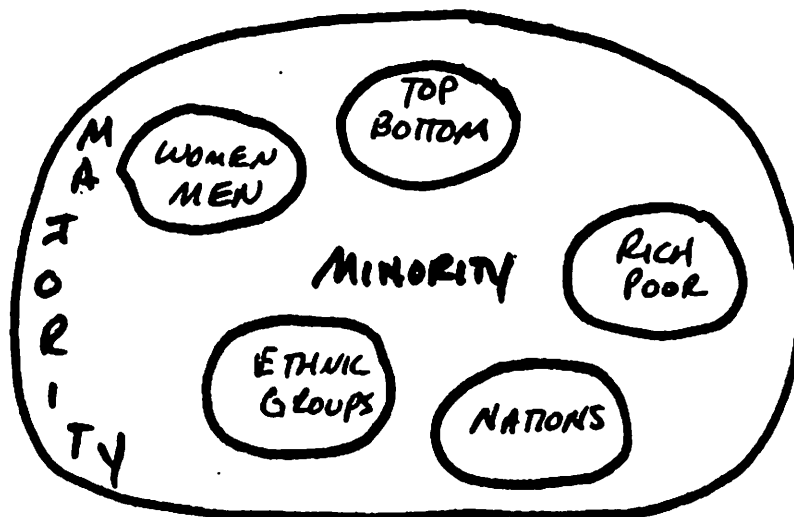


Caroline Herschel



Ishtar

happen. Therefore, it doesn't matter one whit what social organization or institution we work through to facilitate healing, as long as it is appropriate in that society. Every holon in the whole looks up and looks down, as the postmodern philosophers say. A drop of health as catalyst dropped into the whole permeates and renews all of it. Within itself each holon and sub-holon reflects its entire whole. And each holon is itself a miniature of the larger whole. You can see the whole in the small part of every hologram. Every organization and institution interpenetrates every other organization and institution. They already are interdependent.



I became especially aware that this was happening in our current fund-raising campaign. We have visited nearly 200 companies in Bombay to ask for money to complete the Chikhale training centre. They and we usually think of that as a rural project, not urban: another dichotomy. Company after company is doing its own rural project or supporting some other worthy institution promoting human development. So why am I doing what the country is already doing for itself? Why are we, so many of us, still attached to the "project mentality", creating demonstration social units that others might see the light?

The idea of an interdependent society is already in the minds of more and more people. The contradiction has shifted. Now it is more a question of how and in what particular shape do we build this Postmodern Society -- bit by bit, locale by locale, one region of activity at a time yet interrelated with the whole. It is not a time of demonstration except as you yourself are the demonstration. It is a time of massively promoting as many healthy holons as possible, or "structure/processes", as one author calls them.

Our new image in Chikhale is a "Western India Human Resource Development Centre". Chikhale now sees itself facilitating the rural-urban transition now happening with people across India. It is happening whether the people are living in villages or in larger cities. The rural-urban dichotomy has broken down. It is in our

minds, folks! It is no longer a reality. Our task in the Panvel Block and in Western India is to be a catalytic drop into as many social units as possible in order to permeate these units with healthy systems.

I have struggled hard against this admission. I have dragged my feet when some of my colleagues wanted to go whole body, feet first into the private sector and work with corporations. For me, this was working with the wealthy, the healthy social units rather than the excluded, weaker units -- the Poor. And for a long time I have been committed to a philosophy of revolution that said "changing the situation of the poor is the only way to lever the whole society" into a new time. My mind is getting changed; not entirely, but this holistic way of thinking has given me pause: a new non-linear perspective. Suddenly, all these dichotomies vanish when I see life as a whole. The poor, the excluded, are there in every holon as they are there in the whole society. I am also trying to broaden my images of the Poor beyond economic poverty, so that spiritual poverty -- as in the West -- is included.

I find that when I presume life is a whole, is a unity, and treat it so, health comes. I have colleagues or people who "used to be my colleagues". They have seemed to me the last few years to be "Number One Assholes". When I treat them like that, when I set myself up in opposition to them, they continue being assholes at least in relation to me. But when I treat them like dignified, full, human beings, lo and behold, they are transformed. They become whole before my eyes. Like, when a parent wakes up to being the mother or father of a "bad kid": as long as you treat him or her like a bad kid, they react that way. But if perchance you treat them with honour and firm love, they respond. They are transformed.

Could it be that world peace is that close to us? That near at hand? All we have to do worldwide is to CHANGE OUR MINDS. The Tibetan Buddhists say that there is no quality inherent in the object you are seeing and through meditation you can alter what you see in life. Peace is at hand. Of course, the trick is: dare I change as long as "those other bastards" are around? And they obviously have not changed their minds yet!

There are, of course, social gaps. After all our dichotomizing mindset does exist. It is very, very real. But if you begin by assuming that life is given to us whole -- basically and ontologically -- an amazing thing occurs. It responds with health rather than sickness.

Therefore, in whatever society you are in, all you have to do is to look around and select some organization or set of organizations. Frequently they even select themselves when they know what you are doing. Find out what their response is to their own existence and that of their society. Treat them as a holon of the larger society. Help them to spot the social gaps, the sickness in their own unit and close the gaps, heal them. We have many tools to use

to do this: strategic planning is one very good tool. but there are many others. Some tools are even available in other people's books I've noticed. Not all organizations are willing. But many are.

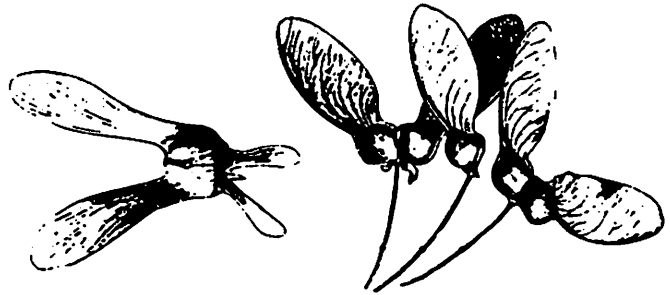
If in one society it is the corporations you choose, well and good. In India and elsewhere they know they need healing. And they pay well. In another society, it may be the process of educating people. In another, you may choose their spirit life or the structures of their religion. If they "change their minds" -- that is, they know they are sick and want to be well -- do it, facilitate it to so happen. They'll find a way to care for their healers, too. And we ourselves certainly need healing along with all the other holons.

The challenge is how you take on the world's agenda and the world's soul, and not lose your own origins at the same time. That is my concern about the both/and. This is what I'd like to help you do.

I would like to mention something else. You referred earlier to the Yoga version, the Jean Houston version, and the other version. This may surprise you, but my work -- which is state of the art in human capacities development -- is separate from me. It is merely a front, and, if it is helpful to you, well and good. But that's not who I am or what I'm about in my working with you.

What I'm about is the same thing you people are about. I'm really a comrade-in-arms with you. It isn't Jean Houston work. That's a different part. I have developed a body of work that may or may not be appropriate to you. If it is helpful to you, good. If it is not helpful, drop it. I wish you would detach me from these programs as "my work".

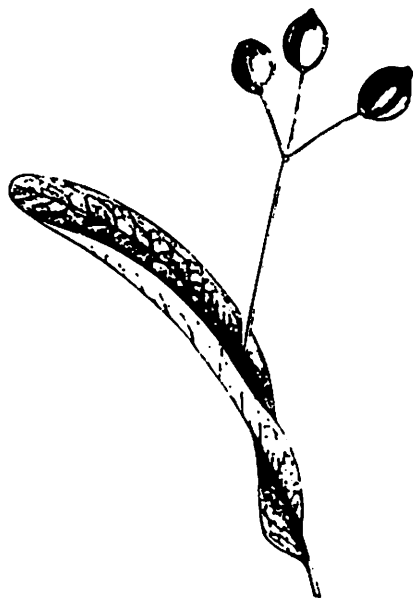
What I am about is what you are about. I was just speaking with Robert Muller about this. We are making the world work in this incredible corridor of time that we have right now. I don't know how many years this corridor is going to be open, maybe four or five years, but it's a unique time in history. This is the time. Muller himself said: "These are the times, we are the people." There's been no other time in history like this.



To me the issues are so large and complex they exceed any personalities. That's why I wish I could be detached in the ICA's mind from bringing a body of work which can be helpful. It is true again that it can be helpful, because it is the state of the art in human capacities; but so also is a lot of other work, like that of Willis Harman, Swami Radha, Hazel Henderson etc. My work is not why I am or who I am principally for you. I'm here to be a part of a process in which we are all democratically flat out in the front lines together.

Finding your mythos has to do with having a durative archetypal celebration of your past. There are some of you who are stuck and can't go forward. They are drawn to the past and the past has lost its passion because it's not celebrated. If you can't go forward, then, by God, go backwards. At least actively journey backwards. Find out where you came from and have a durative archetypal celebration. This is key to finding out your mythos.

It is my deep belief that you, the ICA, are holding a very large piece of the puzzle: it's done in a coding; it's a seeding. What Robert Muller and I were discussing this morning is how you create the seeds of whole system transition. My experience of



What happened in Venezuela was that you were able to bring together so many levels and layers of society. Not all, by any means, but enough of a critical series of contingencies so that when all these series of contingencies came together, some real explosion could happen. It was a complexifying so that you could then create a kind of impetus towards whole system transition. It's not paradigm shift anymore. Paradigm is too limited. It is, literally, whole systems transition.

What I think you folk have in you -- if you really want to do the real mental and creative work on it -- is to figure out the modes and ways of whole systems transitions. We could bring in some incredible people like Hazel Henderson and Robert Muller who have a depth grasp of facts and awareness of whole systems transition.

I think you need two pulls: one, the push on the past: remythologizing on something important, not only Joseph Mathews, although he certainly shouldn't be lost; nor should the rest of the wise old ones in your Order. Then, you need the pull from the future: a sense of what the entelechy is which is destined and which was there when you first started as an Order.

It seems to me that this coding and seeding of whole system transition is now possible. It is now possible to do cultural anthropology and transformation anthropology in terms of whole systems and whole cultures. This is something that could never have been done before the late 1980s. What needs to happen is that it has to be modelled. You are nearly there. When I look at your charts I see that. Yet there is something profound that is missing, and I'm not sure what that is.

That's what I'd like to see you start thinking about because I think you've got the rudiments of a whole new metapolitical system.



BOOKS

BOOK REVIEWS IN A NUTSHELL

1. S T A T E O F T H E W O R L D 1 9 8 7.
World Watch Institute: Lester Brown et al. A World Watch Institute Report on Progress Toward a Sustainable Society. Penguin Books. Toronto. 1987. A readable book on the economic and ecological state of the world, full of quotable facts and cogent arguments for planetary care.
2. T I M E W A R S.
Jeremy Rifkin. 1987. A comment and critique on the new pulsebeat of time as influenced by the nanoseconds of the computer. An attack on efficiency, quantification, mechanicalness, and rush. A plea for rhythms that are more earthy and biological, and less governed by mechanistic demands on our time.
3. S P I R I T: T R A N S F O R M A T I O N A N D D E V E L O P M E N T I N O R G A N I Z A T I O N S.
Harrison Owen. 1987. This is the current "ICA studybook". It explores the role of spirit and myth-making in organizational transformation. A welcome complement to the "excellence syndrome", this book pays full dues to the "myth factor" in structural reformulation and spells out the learnings from graphically written case studies.
4. T H E T R E E O F K N O W L E D G E.
Humberto Maturana and Francisco Varela. This book, by exponents of the Chilean school of biological cognition, lays out radical ideas requiring concentration and intellectual courage. It contains the outlines of a unified scientific conception of mind, matter and life in which cognition is the bringing forth of a world through the process of living.
5. T H E D I F F E R E N T D R U M.
Scott Peck. A readable book on the dynamics of community and the role of community-making in world peace. Case studies of his personal experience with community-making and the learnings from these fill the book with a wealth of wisdom on the dynamics, traps, journey and benefits of community living.
6. T H E T I M E F A L L I N G B O D I E S T A K E T O L I G H T.
William Irwin Thompson. A penetrating overview of the origin and evolution of consciousness and civilizations. Academic in tone, and encyclopaedic in its references, it blows open both the spirit and scientific function of mythology.
7. B I O E N E R G E T I C S.
Alexander Lowen: Penguin, 1976, Great Britain. Lays out a therapeutic theory and practice for the mind-body-spirit continuum, using a language of the body to heal the problems of the mind. A very useful book for all, especially those suffering from chronic muscular tension.



METHODS

This is one of six exercises that were done each morning of the Global Meeting of the Order in Brussels. On each occasion we focussed on a different sense. The contexts and approaches were similar to this one.

CONTEXT: There are a variety of ways we can talk about the value of centring. It is particularly helpful in increasing the awareness of our relationship to the environment. Most of the time we take this relationship for granted, or are unconscious of it.

There is something very basic about smell: it is a quality or characteristic of the very air we breathe, which says something about its primordial nature. Smell broadens the reality of awareness: we can be aware of something even before we see it. In the case of a pizza, or of baking bread, we know what it is before we see it. Smell carries us beyond our immediate boundaries. It has the capacity to remind us of what we are connected to. For example, the smell of food cooking may connect us to eating our next meal; or, if we work in the kitchen, it connects us with our kitchen work.

Another way of talking about smell is that it has the power to open us to the fullness of life: smell can put us in touch with the freshness of life (as with new-mown hay), but also the harshness -- as with the smell of a decaying carcase. The fullness is expressed through many types of smells. There are smells that are pungent (as in onions); there are sweet smells, pleasing smells, and repelling smells. There are even smells that put us in touch with time: for example, the musty smell of an old church or attic.

Smell allows us to internalize or take in beauty -- as in the smell of spiced tea or percolated coffee: we can enjoy it without even drinking it. It's the same with the smell of a clean baby, or the smell of shampoo or recently shampooed hair. Smell puts us in touch with the nowness of life, as when we smell something burning, or when we smell the jasmine flower: all time stops and the smell comes to the foreground of your consciousness. It is fascinating how smell stimulates our memory; a visit to the fish market and the smell of the fish may carry us back to childhood experiences of boats and fishing.

CENTRING EXERCISE

I. RELAXATION:

- * Prepare ourselves for centring by getting relaxed.
- * Position ourselves: feet on the floor, back straight.
- * We close our eyes and begin taking deep breaths. Breathe in, and slowly release ten times.
- * Continue gently pulling in breaths and releasing slowly.
- * With eyes closed, see a notebook in front of you.
- * See yourself writing your name on the left side of the page, and then on the right side of the page see yourself writing "RELAX" in large, clear writing.
- * See yourself doing this again, while continuing to breathe deeply.
- * Feel your relaxation deepening.
- * Do this ten times.

II. ANTICIPATION:

To further prepare ourselves for this experience let's remember the smell of:

- * roses, or a favourite flower;
- * rotten eggs
- * wet earth or compost
- * burning grass.

III. EXPERIENCE:

Now we are going to focus on a particular smell:

- * Light the incense.
- * Let the smell of the incense breathe in awareness.
- * Notice if a memory comes back.
- * See if perhaps an insight may arise from the depths.
(three to five minutes)

IV. RETURN:

- * Now bring your attention back.
- * When you are ready, open your eyes.

HARRISON OWEN: "SPIRIT" : STUDY ONE
Introduction: ABOUT SPIRIT

This book is about Spirit. and the ways in which Spirit transforms and develops in organizations. The intent is not that organizations become more spiritual, but rather that we might recognize that organizations in their essence are Spirit. and then get on with the important business of caring intelligently and intentionally for this most critical and essential element.

In another day, it seemed that the forms and structures of our life might last forever. Indeed, if they changed at all they changed with such glacial slowness that it hardly seemed worth while thinking about. The difference which we now experience is caught in the turn of phrase which converts "Ready, Aim, Fire" into "Ready, Fire, Aim." In the "good old days" we could afford to carefully get ready, aim our project, and then when we were fully prepared --let her go. No longer. We have discovered to our chagrin that in all too many cases, plans made today are out of date before the ink is dry. It's like we are on a train going 180 mph, looking out the window trying to focus on the trees and finally all we see, due to eyestrain and whiplash. is a blur. How do we make sense out of a blur? We may close our eyes or pull the emergency cord. But if the train is our organization, neither strategy is useful. When all the world is a blur how do you make sense out of that blur? How do you leave the level of structure and form in order to deal intelligently with the energy and flow which drives that structure and form?

The changed conditions confronting us are not simply a matter of increased speed, but also complexity. In the past, we have managed well with simple organizations in a fast-moving environment. The archetype for this situation is a bucket brigade at a fire. We have also done well with highly complex organizations in a slow moving environment. Large corporations or government bureaucracy could exist and do the job so long as the environment for which they were designed remained essentially unchanged. At the moment, however, we have a new situation wherein we must deal with highly complex organizations in very fast moving environments. No longer is the world just rapid or just complex. It is RAPLEX.

In a raplex world, we can't continue business as usual. Indeed. organizations are being transformed whether we like it or not. Like the dinosaurs, we are discovering that when the environment radically alters, the choice is fairly clear. Evolve, or go extinct. There are of course no guarantees for successful evolution, but the odds may be improved to the extent that we possess some accurate understanding of what is transpiring, coupled with the ability to facilitate the process.

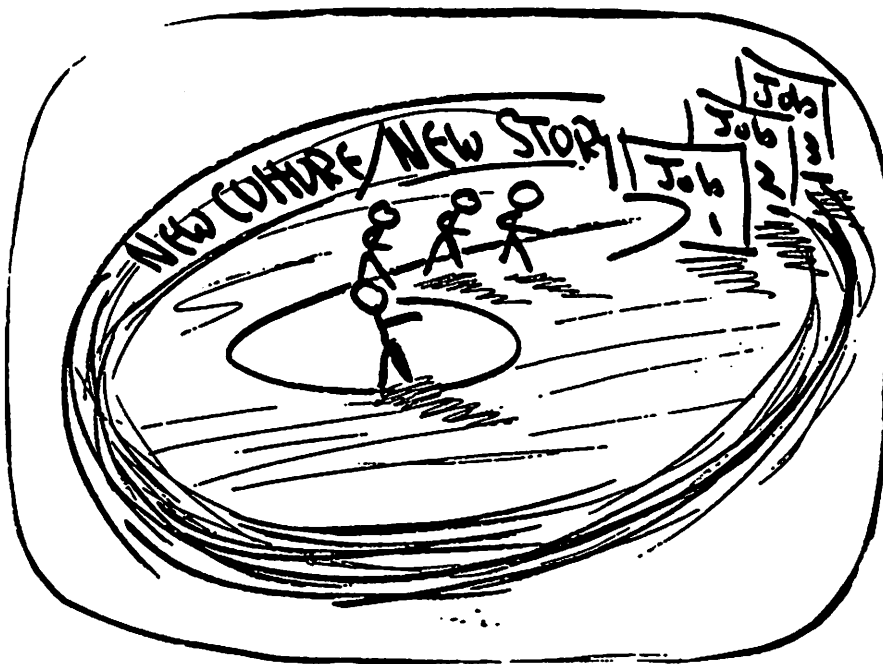
At this juncture, we come back to Spirit. It is clear that the forms and structures of our organizations are changing with such rapidity and confusion that we almost lose track of them. It becomes important to look beneath them to the elemental and to answer the question of what is really being transformed.

The way I propose starts with Spirit, and attempts to make sense. By making sense I mean telling a "likely story" within which the reality and function of Spirit may be perceived.

Imagine that you have been given the task of focusing the Spirit of 1,200,000 people, living in nine cities and four counties, which, for the past 300 years, have either ignored each other or engaged in a variety of hostile acts. From this disparate conglomerate of humanity, it is desirable to create a single, conscious region where cooperation is the norm, and the common Spirit is dedicated to regional development as opposed to parochial turf protection.

In two years, operating as a part time consultant, you manage to facilitate the creation of an environment within which the United Ways unite, the Chambers of Commerce merge, tourism is approached on a regionwide basis, and a Regional Sports Authority emerges to begin development of a sports facility which is publicly supported by most political jurisdictions and opposed by none. Indeed, three mayors and a city manager are seen on television proclaiming for all the world to hear that they don't care where the facility is built so long as it is good for the region. And last, but not least, the region moves, almost overnight, from being the 149th market area in the United States to number 29.

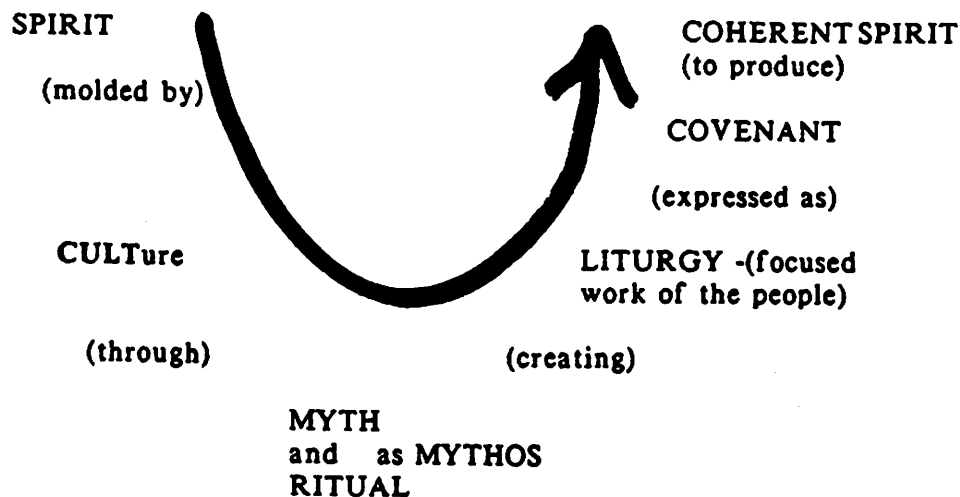
Wishful thinking? Black magic? Not at all. That is the story of Hampton Roads Virginia. Details are described in the final casestudy, while the theory and method are outlined in between. The starting point was Spirit, the medium was culture, and the mechanism myth.



STUDY TWO: "SPIRIT MECHANICS"

Imagine that the organization is no longer a plant with machines, but a flow of Spirit heading towards a set of definable objectives, jobs if you will. The problem then becomes one of molding and shaping that stream of energy so that it focuses in a powerful and direct manner upon the task at hand. However, in a time of constant change, Spirit must not only be focused for today, but also reshaped for tomorrow.

Anthropologist Edward Hall says that "Culture is man's medium." It is the ethos or envelope within which humans in concrete organizations come to be. Culture is the dynamic field within which Spirit is shaped, formed and directed. The "tools" of the culture are essentially two: myth and ritual, known collectively as MYTHOS, which becomes operationally manifest in life as liturgy. The rules of liturgy are formally expressed as Covenant, the charter of organization.



Organizations usually have five or six major stories which collectively function to image and shape the Spirit. It is tempting to view such stories in a linear fashion as descriptive of the history of an organization. However, they do not function in a linear way at all. For each story is always present (to one degree or another) in the consciousness of the people. They function as a field. It is the focused flow of Spirit through a field defined by mythos. To understand how this works, it may be helpful to think of the field as a drum head with each myth acting as a "tuning handle." Each myth contributes its own special pressures and tensions (flavor and meanings). No myth is "the whole story," and should any one myth assume dominance above all others, the field (drum head) would be severely warped and possibly nonfunctional. In balance, the several myths operate with and against each other, to

create a resonant tension. Well tuned. the field provides the harmony which enables the Spirit to get the job done. Developing and maintaining the field of an organization over time is obviously no small concern. This is the function of Liturgy through which mythos is made manifest in the life of the people - as "what they do." Some forms of Liturgy are quite ad hoc. For the "longer haul," liturgy must have a more durable form, which is what organizational form and structure are all about. Form is the way things get done, including manners and style. Structure is the box within which things get done, the playing field so to speak. Liturgy (form and structure) creates the special time and space in which to do the job.

When the "job" being done becomes sufficiently routine so that it may be rationalized, a grid or matrix may be placed "over" the field. From this rationalization it becomes possible to measure the process and outcomes, establish schedules and firm up procedures. We may then localize authority and responsibility in definite centers, and shortly we have emergent structure and procedures, which may be formally expressed through the COVENANT. It should be noted that the Covenant is a complete abstraction based upon the field. It is useful only so long as structure is aligned with the field in which Spirit flows. Should this alignment be broken, either because the direction of flow has changed, or its nature has in some way been modified. then problems will arise. Covenant must be aligned with Spirit and not the other way around. Starting with structure and tailoring Spirit to fit is rather like buying a pair of shoes without measuring the feet. It may happen that the shoes will fit, purely by chance. It is more likely that the shoes will pinch or fall off the feet.

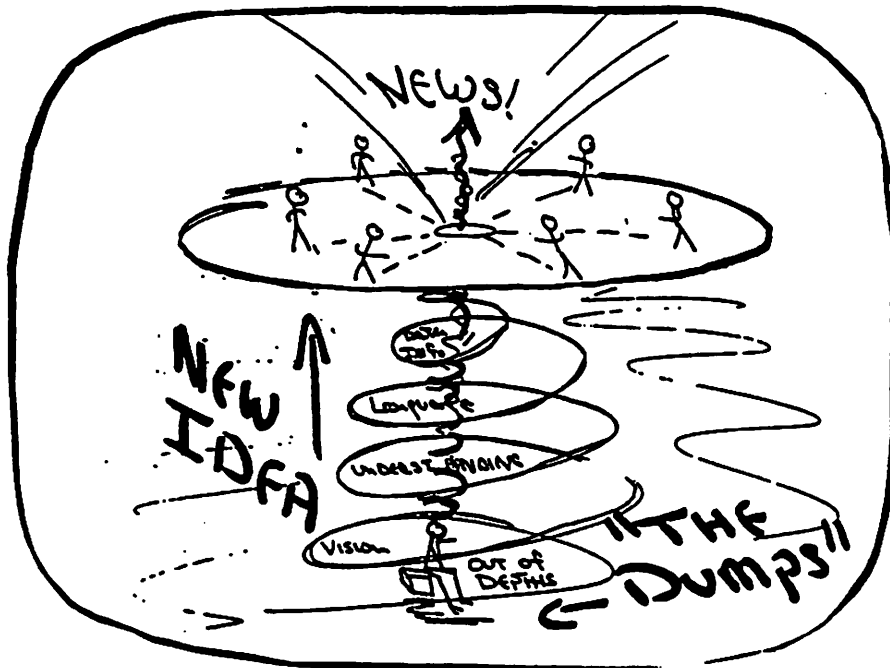
In the natural course of events, Spirit and Covenant will become dissociated. At that time, the organization finds itself "out of Spirit," and the only recourse is transformation. For those who perceive the form and structure expressed by the Covenant as the sole reality, these occasions will be confusing at best, and lead to a variety of unproductive behaviors such as re-organization and other technical adjustments.

Organizations at the edge of transformation are messy. To managers. and others for whom the established liturgy (form and structure) is everything, it is not only a mess, but disaster, for the old form is in dis-array. The Spirit of the organization appears as random, disorganized bursts of energy. Chaos. That is the bad news.

The good news is that, for the first time in perhaps a long time. Spirit is in evidence. The question is how to convert a mess into an opportunity. The initial response is likely to be an attempt to "slap" some arbitrary structure "on top" of the chaotic Spirit, but the chances that this arbitrary structure will also be appropriate and fit, are not very high. It is more likely that Spirit, now on the loose, will continue on its chaotic way until a structure may be grown which is in conformity with the new flow of Spirit. Form must follow Spirit, just as shoes must fit the feet. The evolution of appropriate form, and the creation of New Covenant, is what transformation is all about.

STUDY 3: " AT THE EDGE OF OPEN SPACE"

Making real news out of noise, especially in a way that has lasting impact, is no easy task. The message must be clear, acceptable and accepted. This means laying to rest the anxious defenses, noisily shouted about, so that the news can get through, while simultaneously shaping the message so that it is no longer discordant and jarring, but rather the basis for a new shared vision which has the capacity to galvanize Spirit in powerful and productive ways. And then, to the extent that the difference created becomes a continuing difference, the new vision must be firmly anchored in MYTHOS as the ongoing image and channel for Spirit. The means for doing all of this is reconciliation.



Reconciliation is effected through Love by which the organization and the participant individuals are enabled to accept what they were and are presently, while simultaneously being challenged to fulfill their potential. The primary mechanism is griefwork, which allows the organization to cross the Open Space created by the act of Rebellion. Reconciliation is the supreme act of leadership, which lovingly creates a new story wherein all may find completion to their transformational journey as expressed in a New Covenant. The collective response to the experience of Open Space is identical with the response of the individual in similar circumstances. The reason is not hard to determine, for in addition to the total organization having to come to terms with the fact that things are no longer as they were, each individual must come to a similar realization. To the extent that the organizational Covenant provided the ground and field upon which each individual crafted his or her own self-understanding, the

end of that Covenant constitutes the end of the individual's self understanding-- in short Death. Future, to the extent that there will be a future, requires both the individual and the organization to acknowledge that end, and move on. Transformation for the organization and for the individual become interactive and co-terminous. Neither can occur without the other.

In theory of course, each individual has the choice of leaving the organization and finding new meaning on their own. And in fact, many of the individuals will do that, but those individuals will be ones who had been relatively less invested in the organization - peripheral players and hangers-on as it were. Such individuals are obviously important, but they are not my central concern here. Because of their peripheral status, they do not by definition constitute the core, or what we might call the central Spirit of the organization. For those who do constitute that "central core," the choice of just leaving is not a real choice. The investment is too great. They are the ones for whom the organization has become their life, and their life the organization. It is because of their investment that they must work the whole business through in their own self interest. For the organization, those invested, dedicated individuals provide the critical resource of Spirit from which a future may be made. For the individual, the organization and its transformation provide the context within which their several spirits may find renewal and transformation. Moving on becomes a possibility.

Moving on requires griefwork. When griefwork starts, the pain is real, and no amount of well-intentioned exhortation to forget the past and move to the future can cover that fact. The stages of griefwork must proceed, and love as acceptance allows for that to happen. The initial shock and anger must be expressed, and that will be followed by some form of denial, if only to provide psychic distance from the pain. Then comes the process of iteration as the story is told and re-told, acknowledging the old and moving, potentially, towards the new.

Simple to say, but perhaps more difficult to do, if only because in the life of organizations at such times, frenetic activity seems to alternate with deadly silence -- neither of which are conducive to such conversation. The silence exists because nobody can bear to talk about what has happened. Creating the time for conversation is a first task for leadership. How it is done, and what form it takes will vary from organization to organization. But whatever its form, it will probably be some variant of the ancient and honorable institution, the Irish wake. Perhaps the idea of having a Wake in the context of contemporary organizational life appears bizarre, but it can be done, and more to the point, it works. Whether the organizational grief takes place in the formalized setting of a wake or in some other way is immaterial. The critical point is that each person

individually, and all of them collectively. have the opportunity to openly and honestly face things as they are, to honor the past, and to move beyond.

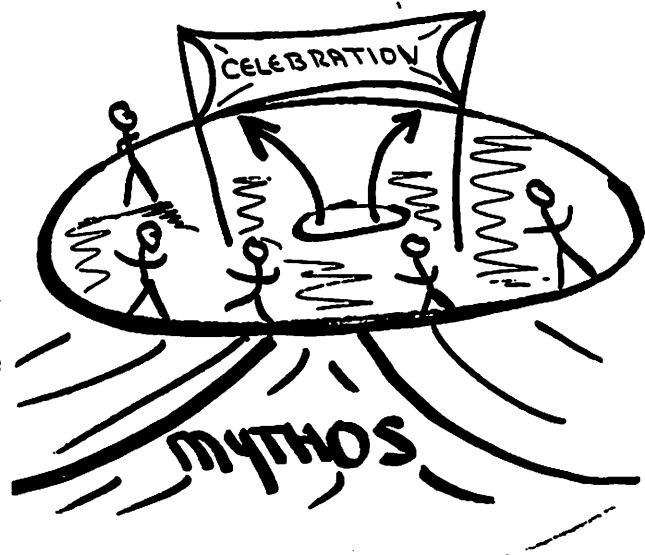
If the process of reconciliation and griefwork begins with acceptance, it can only reach fulfillment through challenge. As memory begins to turn to imagination, one is in position to create the possibility of healing, and the evolution of something new. The new thing will be a New Covenant, which merges the dynamism of the "Rebel" with the resources and experience of the rest of the organization, to create a powerful, renewed form, appropriate to the Spirit.

This New Covenant is not to be confused with a totally new organization, for to be effective, it must link to the past and embody the strengths and power of the old Covenant. At the same time the New Covenant must by definition be broader and more commodious to allow for the vital aspects of the Rebel's innovation.

Creating and actualizing the new covenant requires visioning out of the depths, collective storytelling in which all contribute to the telling of the new story, and collective self-love in which the potential for new life becomes actualized. Why or how genuine self-love appears in the organization is a mystery to me, but that it must appear for the actualization of the new covenant, is clear. Only when an organization loves itself sufficiently to radically accept what is and what used to be, while simultaneously challenging itself to realize the opportunities present, will New Covenant and new organizational life become a reality.

The arrival of a New Covenant is indeed a cause for celebration. Exactly what such a "formal celebration" looks like will vary from organization to organization. But taking the time to acknowledge those who completed the course and led the way, will pay handsome dividends. Some of these dividends will be immediate as in the warm feelings generated when time is taken to say "thank you" to those who gave so much and who could not be thanked before under the circumstances.

But the long term benefits are even greater, because the formal celebration will lock the transformational journey just



completed into the consciousness of the organization as a resource for the future. Just as certainly as the moment of transformation confronted the organization in the past, so it will recur in the future as new environments demand new responses, and the New Covenant becomes the Old Covenant. At such a time, it will be more than a little comforting to know that the organization has successfully faced such challenges, and may reasonably expect to do so again. That expectation is preserved in the moment of celebration, and is remembered and rekindled each time the celebration is performed.

EDGES

No. 3

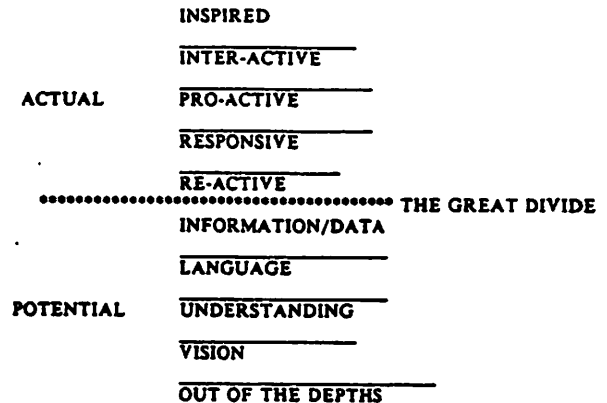
1987

STUDY 4 : JOURNEY OF THE SPIRIT in Organizations

The Journey of Spirit may be described in a series of stages which constitute the course of transformation. Each stage indicates some different quality or mode of that Spirit, which becomes manifest in appropriate activities and forms.

On the first day of business, things are usually confusing. events and demands pile on top of each other, requiring responses which have never been made before. and consequently are not made with ease or certainty of result. The style of the organization may be described as:

REACTIVE: Under the circumstances, it seems sufficient to meet challenge with action - almost any action will do. Just keep things moving until there is some sense of what works, and what does not, what is appropriate, and what is just beside the point. There is DATA AND INFORMATION which suggest a direction of action, and since little time exists to think about anything else, you have to go with what you've got. Just do something...react. For the first days of business, reactivity is fine. But as a way of life, it leaves a good deal to be desired. Under the best of circumstances it appears that things are getting done, but what things and to what purpose is not always clear. With all the activity, it is very easy to lose sight of which way is Ahead.



There must be a better way, and indeed it may be found when it is possible to use the LANGUAGE of the organization to see the whole. With this sense of the whole, some order may be restored above the chaotic act-react cycle. It becomes clearer who we are, and what the business is so that the organization may become:

RESPONSIVE to its own needs, and to the needs of the customer, market or world. Responsive organizations are truly a pleasure to do business with for they seem to recognize what the business is. They do what they do competently, and usually with a smile. They know the LANGUAGE and can link you into the operations of the rest of the organization. However, their level of understanding may not go deeper than the words themselves. When the times change or the words have been used for so long that

they have separated from their meaning, the situation becomes strained, and the sense of competence, comfort and direction disappears.

At this point, the organization may return to the Reactive stage or may draw upon a deeper aspect of UNDERSTANDING and go behind the words to the meaning and logic of the enterprise. The organization may gain a vantage point from which it can look at purpose and direction. In short, the organization may transform and become:

PRO-ACTIVE Pro-active organizations have an analytic quality about them which permits looking beyond a particular time and place to see what is coming next. Their capacity for self-criticism and environmental assessment enables them to keep on top of things, and even to get a little ahead. What they really do superbly is identify problems, and come up with solutions on the basis of their UNDERSTANDING of how things are supposed to work.

There is, however, a downside to the pro-active organization, which comes from the limitations of their Understanding, and the concentration on problems. Understanding is a specific logical structure which was built at a special time and place in order to delineate the rationale of the Organization's Vision. So long as the environment (time and place) remain relatively constant, the logic and rationale will continue to work. However, should that environment change in some profound way, the logic will be less and less effective. The organization may engage in a continuing series of reorganizations, relying on the problem-solving mode to look at parts which are not working. But the truth of the matter is that the difficulty lies not in some part but rather in the whole.

The organization may finally move back to earlier stages or it may reconnect with the organization's potential and actualize what may be lying dormant in the VISION. Spirit may transform and become:

INTER-ACTIVE The Inter-active organization is VISION-based, and functions as a whole. The working model of the Pro-Active organization is mechanistic with parts that may be replaced without changing the whole. The working model of the Inter-active organization is biological, in which parts are integral to the whole and no part may be replaced or altered without changing the whole in some essential way. While the pro-active organization was concerned with boundaries which become limits ("in here" and "out there"), the Inter-active organization is concerned with boundaries which become opportunities to engage the world in new and different ways. The distinction between "in here" and "out there" is still present, but no longer rigid; indeed, the Inter-active organization is concerned to reduce the rigidity and increase the flow.

Inter-Active organizations possess superb flexibility, coupled with a profound sense of self, and openness to the world. Given these elements, the organization is well equipped to deal with rapid change - as the surrounding circumstances require new forms in which the VISION may be expressed.

For all their adaptability, however, Inter-Active Organizations are still form-driven and form-based. Everything that they do eventually comes back to some form or structure to give it substance, reality, -- which is reasonable if only because the world at this point tends to define reality in terms of structure and form. However, it is at least thinkable that a day may come when change would be so rapid and complex that form, as such, no longer has much meaning, and therefore organizations must operate beyond form and structure.

Now for the big question. How and where do we find organizations that can combine these traits - not just occasionally, but every day of the week? The answer, I believe, is already given in the organizational potential. It may be found in what we called OUT OF THE DEPTHS. At this point, we reach to the final stage in the Odyssey of Spirit as the organization actualizes the last part of its potential and transforms to become an:

INSPIRED ORGANIZATION The potential for the Inspired Organization is given by the experience with which the organization began. That OUT OF THE DEPTHS experience consisted infinitely more of power and energy erupting in some irresistible way than any neat form and structure.

There must be a real switch in perception, however. Up to now we have encountered Spirit that wasn't quite "there" until the "first day of business". After that, it was "there" through certain modes of being which were locked, more or less, to form and structure. We are now contemplating the reverse of all of that -- a situation, a way of being, in which Spirit is real and free. Pure energy. Pure Spirit.

Let me stop for a moment and pose an obvious question: "Why would one even want to consider such a situation? The answer, I believe has already been given when we were talking about the Ready, Fire, Aim, syndrome and the ride on the train. The point is that it is more than conceivable our world may speed up to a rate where we enter a sort of "hyper-warp" in which forms transit with such rapidity that we can no longer sense their shape, but only their passage. Then, like it or not, we will find ourselves in a world dominated by energy and flow. At such a time, and indeed that time already may be now, the Inspired Organization will be more than an esoteric curiosity. It will become necessity. Thus, even if we cannot imagine an Inspired Organization in detail, we can imagine the circumstances under which the Inspired Organization would be damn useful.

Actually, I think we already have some limited experience with such creatures. In my view, the Inspired Organization is nothing more nor less than one of Peter Vaill's High Performing Systems operating at peak levels. According to Vaill such systems are characterized by the quality of the energy they exude. Participants there seem to be oblivious to time clocks and physical conditions; rather they express sheer joy in simply doing what they are doing. Occasionally we rather more mundane folks have the exquisite privilege of participating in such a system as, for example, when we witness an outstanding symphony orchestra operating at and beyond peak performance. It is not stretching a point to say that time and space, even hard chairs, just disappear -- to be replaced by a soaring sense of energy and purpose. Form, structure and physicality are all there, but they are all transcended, transformed, if you will, by the spirit of the music.

So what is an Inspired Organization? I believe we have some hints, and that more may be coming.

MYTH CREATION METHOD

A Method for discerning the Underlying Spirit
of the Organization

These procedures may be used by small groups of people looking at the culture of their business, club, community etc.

SESSION ONE: Dialogue in groups of seven or eight on these questions. 1. Who are you and how did you get here (in this organization)? What keeps you here? 2. What is this place? (organization) What do you say? What do others say? 3. What does our future need to be? What do others say it needs to be? What does the world say we need to be? (anticipate people will start telling stories, perhaps from the first question)

Reflect on the conversation and the stories told. Name the myths which appear to be essential to one's images of this organization. Put 8-10 of these key myths along with manifestations on individual sheets of paper. Example: we get things done- 5000 community meetings.

SESSION TWO: Set up a wall in the room where the leader can place the individual myth sheets. As the leader calls for the myth sheets, she places them in columns on the wall. Myths which the group thinks are similar are put in the same column. The group only wants to have 5-7 columns in the end.

Context: Owen has discovered that most organizations have really only 5 or 6 major myths, even large wide-spread organizations. We are going to work on discerning what those might be for our organization.

1. From each of the small groups, give me one myth your group would bet we will never let go .
2. From each group, give me one which makes us unique.
3. From each group, one that is different from any up here.

Create a title for each column. Name the myth image for each column.

Reflect on what is the experimental edge called for in each of the Myth Image arenas?

SESSION THREE: Reflect on the myth images. Which ones call forth the most spirit energy? Try for consensus on the six key mythic images. Encourage people to speak for particular experimental edges, and for the values basic in the images. Reflect on ways of rehearsing and celebrating these images.



EVENTS

The phone rings day and night in the Guatemala City House, as preparation goes on apace for the Conferencia: NUEVOS HORIZONTES EN EL APRENDIZAJE (THE NEW HORIZONS FOR LEARNING Conference): October 26-29, 1987. The house has been receiving up to forty enquiries every day from people interested in attending. Immense interest in the conference has been generated in the conference in many sectors of Guatemala society.

Presenters at the Conference, which will be located in the Hotel Conquistador Sheraton in Guatemala City, will be Dr Beatrice Capdeville from Venezuela, Ms Dee Dickinson from Seattle (Founder of New Horizons for Learning), Dr Reuven Feuerstein, (mediated learning) Dr Pat Burke Guild, Dr Luis Alberto Machado from Venezuela, Dr Bernice McCarthy (creator of the 4mat system), Dr David Perkins, and Dr Bob Samples.

The main objective of the conference is to offer the latest thinking and application of brain-mind-body research. There will also be participatory workshops in applying the research. At the end of each day Cooperative Learning Groups will be held in which each of the participants can process the learnings of each day with the help of the presenters.

The Conference will end with a panel of both Guatemalan professionals and the presenters dealing with conclusions and recommendations.



JEAN HOUSTON IN HONGKONG #####

#####

The Hong Kong Primary Unit is also in intensified conference fever in preparation for three Jean Houston seminars in Hong Kong.

Two of these will be weekend seminars. The first, EDUCATING THE POSSIBLE HUMAN, will involve participants in innovative approaches to reaching their hidden possibilities, and assist them in ways to multiply creativity through the interplay of body, mind, and spirit exercises.

The seminar on the following weekend (30 October-1 November). THE ART AND SCIENCE OF HUMAN TRANSFORMATION, will use historical myths from many cultures to build bridges connecting ancient wisdom with the demands of daily life.

The clientele for these courses is expected to come from managers, and business leaders, teachers and educators, social service and mental health professionals, religious professions, women, students, artists, writers and parents. These seminars are to be held in Wah Yan College, Kowloon, and are sponsored by the Institute of Cultural Affairs, Hong Kong.

A third seminar in midweek titled: HUMAN EXCELLENCE: THE BUSINESS KEY FOR THE NEXT TWO DECADES is targeted for senior-level managers and company directors. The content of the seminar is specifically designed for business people who wish to develop their fuller potential as leaders, thinkers, and managers. The site for this course is the Furama Hotel.

This course is being organized by ICA Hong Kong and co-sponsored by the Hong Kong General Chamber of Commerce and the Hong Kong Institute of Personnel Management.

Registrations for this course have already overflowed the target set. Registrations for the other two seminars are going well. At time of writing, three hundred registrations have been received, of which 85 percent are Chinese. ICA colleagues in Southeast Asia and the Pacific are interested in participating in the seminars.

In the same month, a five-day LEADERSHIP SKILLS FOR YOUNG MANAGERS will be held at the Woodside Training Centre, and is already oversubscribed by 150 percent. Colleagues in the Hong Kong Primary Unit refer to the month with all these programmes as "THE OCTOBER VORTEX". Understandable!
