

THE SAFARI METHOD

To go on Safari into the New Paradigm will require an imaginal yet real trip into the world (that is, outside of our own thinking and work to what other people are doing and thinking). We are interested in the way the world is today--not what we think or feel about it in the first instance.

We plan to spend two-thirds of our time asking this question: what is going on today? The method is to use videos, films, articles, books, visits to places in Chicago, interviews with people or people who will come and talk to us. We are not really interested in Chicago. But as we talk with people here, what is going on anywhere in the world? The dialogue and how it opens our minds to experience more of what is happening today is what is important.

The one-third of the time we will come back to our own situation. What does this that is happening in the world demand of us in any of the 12 arenas? Each team or "caravan" is on their own. And they each will be dealing with the whole world and all it demands of the total Order (ICA). But they are looking through one of the 12 arenas. Each arena or waterhole is a window on the whole world and each window is being looked through by all of us. So what is being demanded of us today in any particular arena related to that waterhole?

In the process of the Safari we will also be shedding new light on our own situation, however indirectly. We will capture new visions of who we may become and what we might do. We will see with fresh eyes what is blocking our visions, frustrating and holding us back--the contradictions. By the 4th or 5th day we need to talk about these implications. We may even see whole new scenarios that deal with our real situation and more adequately serve the depth needs of the societies we are serving.

To capture our learnings on the Safari we need to be inventive. The rational, verbal product is only one way we might do this. What art forms could we use to capture it? What dances, drawings, songs, skits, dramas, story myths would express what is going on in the world and the demands on us? Maybe we do our own Star Trek IV on the journey we have taken? The written product will be brief -- an image is two to six pages that say in imaginal quotable quotes what is going on and what is demanded. In Week 3 of the Council the holons will each glean from these our scenarios and resolves for the next 16 years.

SAFARI INTO THE ONE PARADIGM

Twelve arenas or "waterholes" have been chosen for the New Paradigm Safari. They do not purport to cover the whole field of human activity with which the Order is concerned and to which its care extends. But it is thought that they provide a comprehensive cross-section and constitute a representative group.

The possible inclusion of rural development was considered at some length. It was agreed that the IERD itself has been the most comprehensive and detailed safari it would be possible to have. Phase III and the question of Human Development Zones are included in the "Communities" waterhole.

The descriptive analysis for each waterhole touches upon some of the possible implications for the Order of the New Paradigm. Those statements are not intended to be exclusive and each Caravan is asked to consider additional implications. It is designed to have two Caravans on each waterhole.

At the same time, each waterhole is of great current concern to the Order. Some waterholes correspond closely with the subject-matter considered by the Model Building Units. All of them are relevant, directly or indirectly, to the work which the Council will be doing over the last four weeks of this planetary meeting and to the planning to be carried out relative to the next 16 years.

Finally, there is a state of considerable urgency about each waterhole, both for the world and for the Order. Positive and negative forces battle for supremacy to determine the ultimate destiny of the planet. Our safari must inform us fully of the dangers and the opposition as well as of the futuristic and forward-urging work that is taking place.

KUWA NA SAFARI NJEMA

HAVE A GREAT SAFARI

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THE 12 WATER HOLES

1. COMMUNITIES - This arena deals with current experiments and new ways of building human communities and how people live together in today's society.
2. THE NEW HUMAN - This arena deals with what human beings are today as a result of the women's revolution as it has changed what it means to be a woman, a man, a youth, an elder in the various world cultures.
3. EMPLOYMENT, BUSINESS AND THE WORK PLACE - This arena deals with the new ways of operating in the ways people are earning a living and conducting their economic affairs.
4. THE NEW POLITY - This arena deals with how people organize themselves and make decisions in the various social units of the planetary society.
5. ECOLOGY - This arena deals with the various ways societies today are caring for their natural and human environment to prevent its misuse and destruction and to restore its health and well-being.
6. THE NEW EDUCATION - This arena deals with how formal and informal modes of education and training develop the whole person throughout their whole life.
7. THE NEW AGE LIFE STYLE - This arena deals with the new ways people are living in response to the planetary age such as voluntary simplicity.
8. PEACE - This arena deals with the ways people and movements are working to bring about world peace.
9. THE ARTS - This arena deals with the artistic edge in the 1980's around the world and the various media being used to declare planetary humanness.
10. HEALTH - This arena deals with the great achievements and innovations being made in how people's total health is cared for -- mind, body and spirit.
11. THE SPIRIT - This arena deals with the various movements, methods, exercises and techniques that are being explored today to enable people to expand their consciousness and appropriate their lives in the planet today.
12. THE SOCIAL TASK - This arena deals with the social edge in 1984 and how various people and movements are mobilizing their efforts to build the earth anew.

I.C.A.

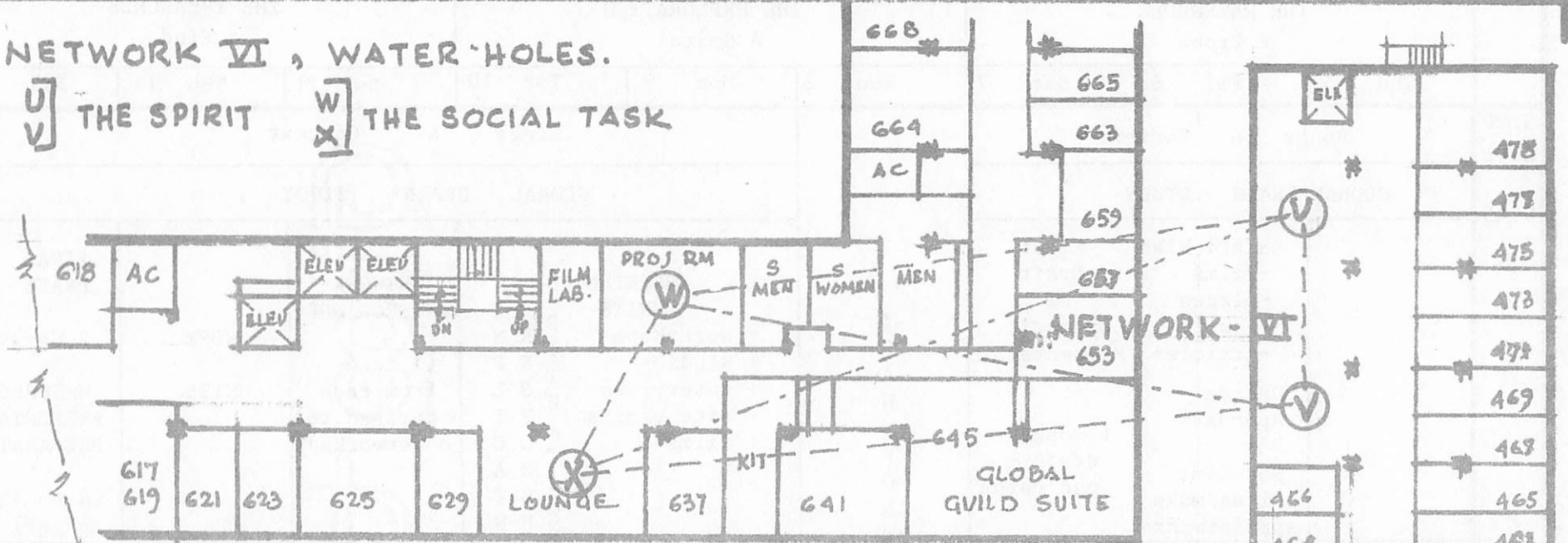
HOLONS, NETWORKS & WATER HOLES

FOURTH & SIXTH FLOORS

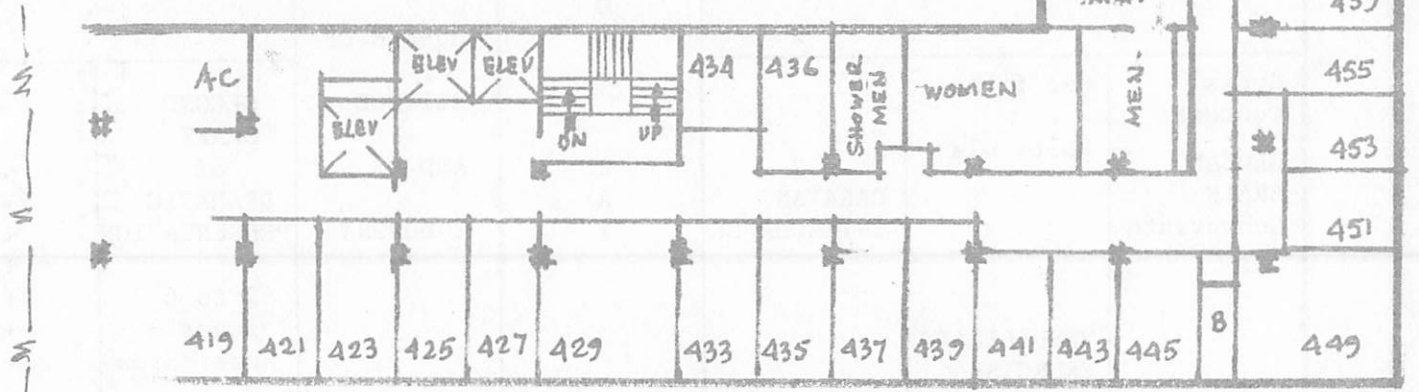
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JULY '84

NETWORK VI, WATER HOLES.

U THE SPIRIT W THE SOCIAL TASK



PART PLAN OF SIXTH FLOOR.



PART PLAN OF FOURTH FLOOR.

1. COMMUNITIES

SITUATION: Rural village and urban neighborhoods are increasingly by-passed for other centers of interest and attention. Industrial growth has drawn people into urban sprawls and away from the countryside. In the United States agricultural land is being transformed into industrial acreage, leaving small family farms to scratch for subsistence. Small towns are vanishing in developed countries and villages are excluded from the national economy in developing countries. In several Latin American countries the population has shifted to 15% rural and 85% urban. In many cities the pressure has reached a breaking point, flooding social services with the poor, the uneducated and a cultural mixture with no ties. The human community is seeking for new boundaries and new forms.

RESPONSE: People are taking charge of their lives, and communities are sharing wisdom and resources with each other. People are becoming involved anew in local politics, schools and health services. Urban ecologists are calling for the elimination of pollution and care for the planet earth. Farms are springing up on the vacant lots of large cities. New monastic communities are being formed to provide support and new life styles for individuals and families. An alternative life style is being created. People are linking themselves together through formal and informal collective networks. They are seeking for ways to give people tools and guideposts to mark their journey through life.

IMPLICATIONS: Human development has taken root in countries around the world. New primary units have been formed by networking village clusters and relating them to public, private and voluntary organizations. The Order is finding its own finances, polity, symbolic and intellectual life and discipline both tested and demanded. It has wisdom to be shared. It has practice to be re-worked and applied in a wide range of diverse locations and cultural contexts quite different from the ones its original structures were created for.

As a community and a planetary network, the Order is on stage before the planet as it has never been before -- creating a crisis in its own identity. It is "a body who does social service." It is "a religious body in a religious age." It is a yet-to-be-defined social entity following and uncharted course across the planet.

2. THE NEW HUMAN

SITUATION: People are struggling all over the world these days with the question of how their lives make a difference in society. However, the white, male paradigm has been a powerful force to reckon with across the globe. It has created top-down, hierarchical structures which block participation, goal-oriented lifestyles which pursue the future at the expense of the present, and rational definitions about the way life is which block intuition and creativity. Modern leadership throughout the planet operates out of a defensive, confrontational style that has led to a terrifying and dehumanizing threat of global nuclear destruction.

RESPONSE: A new style of co-partnership is being called for. The economic realities of our day mean that management and workers together have to solve the issues of the workplace, if industry is to survive at all. The style of using up the Earth's resources without regard for future needs is no longer viable. Our fragile planet is being recognized as being a living system with intricate ecological balances to be maintained. Within nations, isolationism is being seen as self-defeating, and we are recognizing our increasing dependence on each other. The issue these days in business, education, polity, relationships, etc., is not "Who comes out on top?" but "How does everybody become a more fulfilled and fulfilling human being?" Family roles are changing from rigid, unquestioned patterns to flexible styles with many role options. A new mode of honoring the other is coming into being, as the gifts of different sexes, phases, cultures and their differing viewpoints are recognized and actively sought to create the future.

IMPLICATIONS: These shifts in society are also greatly affecting the Order, and raising many questions about appropriate style. Presuppositions about our structures, program and decision-making process are having to be re-evaluated. Our pluriformity in perspective is no longer being seen as a hindrance to our development, but as a great gift for the future.

3. EMPLOYMENT, BUSINESS AND THE WORK PLACE

SITUATION: Unemployment and underemployment plague many nations around the world. The information age may create new jobs, but it also creates gaps between those who have and can acquire new skills, and those who cannot. Industrialized society frequently gets caught up in commercialism and a mad rush for the good life. Jobs become tools and stepping stones to money and power. Work becomes a necessary evil. Quality is sacrificed for profits. Humanness in relation to the work place becomes hollow.

RESPONSE: A new paradigm is developing relative to the work ethic. Work for wages may become the exception rather than the norm. In recent years the private sector has shown itself more conscious of its responsibilities to its various constituents -- employees, customers, suppliers, as well as to its owners or shareholders. Some corporations are beginning to see their task as "mission," sometimes with social implications beyond the norms and parameters of capitalist theory. A new economics is emerging out of the pragmatic necessity of indigenizing corporations in particular nations, often by forming international holding companies.

New forms of venture, particularly the cooperative and common ownership are proving viable. Business is concerned with strategic configuration, with the best utilization of its resources. Configuration and structure are becoming increasingly important in the complexities of the present age. Management practices are changing. One aspect of this change is the recognition of the feminine principle in management. Another aspect is beginning to plan finances out of the cash flow situation rather than theoretical assets and out of the future values rather than keeping a record of the past. The quality of work life is receiving increasing attention, as are such issues as stress at work, job security and employee participation in shaping policy.

The new consciousness of business people in this arena and the new issues which arise are evidence of a radical paradigm shift that is a matter of perspective. Some business persons will pick up and begin a new way of operating and some will not. The latter will say, "This information technology is hard. I won't get into that." Those who are willing to risk will say, "That's hard. Let's get at it." The paradigm shift is in their heads; they need to change their minds.

IMPLICATIONS. The Order is increasingly coming into contact with the public and private sectors, in LENS, development work, IERD and socially. An understanding of what business and employment mean today is essential for it. Perhaps nothing so affects the life of an individual as his or her job. The Order's workaholic mode is being challenged by the disengagement of some of its members and the loss of other members. Its historical role is being re-defined and challenged.

What does vocation mean to the unemployed? The Order's commitment to care requires that it has knowledge of what is happening in this arena. By doing so, it may also learn something of the new methods of management and configuration into systems. This could be particularly relevant to the work of the Order in the urban. Its self-support modes are being forced to new corporate expressions as the salaried job at higher levels is harder to achieve or maintain. In developing countries, completely different situations and demands are present from those present when the Order began supporting itself.

4. THE NEW POLITY SAFARI

SITUATION: The planet's population has moved to over 5 billion people. More and more of these are newly aware of their dignity, rights and power. This upsurge in humanness has greatly tested the polity systems worldwide and in every nation. Technological advances, rapid and extensive transportation services and acute social issues have produced increasing complexity. Whole cultures are undergoing giant leaps from hunting and gathering to industrial growth.

This has produced a crisis in being able to discern, locate or delineate the primary units of society. What is the basic unit in planetary, postmodern society? Rural villages and urban neighborhoods in isolation from each other are remnants of another age. Only clusters seem to produce viable units. Within nations strange alignments and shifting loyalties make simple democracies chaotic and centralized governments despotic. Each social issue produces several new departments and bureaucracies are growing larger and larger.

RESPONSE: This rapidly changing situation can only be captured by a mobile, flexible mode for making social decisions and implementing human care. The systems approach is enabling some societies to respond effectively. Systems emphasize grassroots, issue-oriented networks. The key is setting up responsive sensing mechanisms that read error correcting signals and relay them quickly and horizontally through the networks so that systems can be adjusted, altered or replaced. Businesses and corporations are realizing the extraordinary power of groups committed to a common vision. In these "metanoic" organizations, individuals find their personal purposes in alignment with the common purpose of the company which the employees themselves participate in defining. Feedback from concrete situations becomes the primary source of new principles and new policies. The system has small, autonomous work units who achieve the common purposes.

This response is enabling societies and organizations to function like organisms -- growing, changing, maintaining consistency and responding in partnership with their environment. Governments are fostering growth, creativity, autonomy and synergy. Personal transformation among bureaucrats has become essential. Also, as needs are met, issues change and innocent suffering is redefined. Once economic poverty is no longer the issue, a spiritual poverty sets in that is much more subtle as a source of inhuman life styles.

IMPLICATIONS: The Order also is being forced to re-examine its organization and polity systems. Annual global councils were once an adequate, flexible, responsive system. But now the Order is deeply implanted and committed in many places around the planet. Situations are changing daily at an accelerating rate. The systems approach has to be applied to every aspect of its life, in order to enable rapid effective decision-making. The Order has developed its own bureaucracies in need of decentralization and individual transformation. Its priorship style and training are being called upon to reach new levels and greater prowess. Priors in one situation are being required to play radically different roles in quite different situations.

As the Order responds to the movements and networks of the planet, its role has to be re-defined. The use of short term task forces and volunteers is enabling it to meet shifts in human needs and extend itself into broader arenas of human suffering. A whole new social change philosophy is required, based on interchange and collaboration as well as demonstration and catalysis. The systems approach will enable it to evaluate and respond to IERD advantages and other programs.

5. ECOLOGY

SITUATION: Today the life of the planet and its inhabitants is threatened by sheer "bigness". The scale of damage which huge enterprises can and do cause to the total biosphere by means of industrial practices and substances is immense. If unchecked, it could lead to disaster.

Examples of the dangers are:

- Pollution of the seas by oilspills and chemical effluents are destroying the photoplankton which renew the oxygen supply in the atmosphere.
- Similar results may follow from deforestation and the massive use of fossil fuels.
- Industrial pollutants in the atmosphere may cause devastating changes in the temperature of the planet.
- The dumping of radioactive wastes are contaminating extensive areas of the planet.
- Overcultivation and the intensive use of petrochemical fertilizers are exhausting the topsoil, causing rich, life-sustaining areas of the earth to become barren.
- Human greed may continue to destroy whole species of animals.

All these are examples of humankind's failure, until now, to understand that it is a caretaker of the Earth, with the responsibility to preserve and improve it for succeeding generations. Its very survival is the urgency. The rape of the planet for current, sometimes selfish and ill-considered, reasons is not the responsible exercise of human dominion of the earth.

RESPONSE: The new "science" of ecology, which includes concern with environmental issues as well as with the biological genetic effects of human activity, expresses the principle that all of nature is subtly, intimately and systematically interrelated. At the heart of this now widely spread understanding is the significant insight that the environmental ills of the planet will not be healed solely by economic reform and the application of aesthetic mandates. What is required is a sense of reverence for all of nature, for all of life and a corresponding shift to a more measured and simple life style. The new theory, the "Gaia Hypothesis" (that the earth is an organic entity and humankind its consciousness) may be understood as a symbolic representation of the realization of our caring relationship to the planet.

Care of the planet is a fundamental issue for society today, underlying those of economics, politics and social justice. It is reflected in personal choices -- the things we purchase and consume, the size of our families, our forms of recreation and many others.

IMPLICATIONS: For the Order, the requirement is the recognition that care for the planet is fundamentally a spiritual concern. At the same time, a study of ecology imparts an understanding of mutually causal systems, which assists us in our many interrelationships both as the Order and individually. In following its own life style and in its relationships in all contexts the Order needs to consider the practical implications of this realization, as does each of us as an individual.

6. THE NEW EDUCATION

SITUATION: In most countries of the world, education is in a state of crisis. For the systems at present operating to be able to fulfil their proper function of educating (in the true sense of the word — "to draw out"), radical changes are essential. Most public school systems inadequately train the bulk of the population in the basic skills required for living today. As the complexity of life increases, millions of young people are leaving school unprepared to meet the challenges of life, and ignorant of their true potential. Alienation exists between students and teachers, many of whom are disenchanted by their choice of profession. Education is seen as a burden which has to be borne between the ages of 5 and 15. The very massiveness of the task of universal education, under present perspectives, is daunting.

RESPONSE: The revolutionary edge in education is apparent. The disciplines, previously specialized and isolated, are beginning to be studied as facets of one whole. Research into whole brain learning has important implication for curriculum and learning methods and modes. Educators are starting to use the transpersonal approach to education, pushing for personal transformation and awareness with an emphasis on holistic living. Methods are used to unleash the brain's creativity. The whole meaning of education is being redefined with the downbeat on process.

Education is seen as a life-long journey. An implication of this attitude is the use of new methods such as non-verbal communication. Transcultural connectedness and interrelatedness are stressed and the teacher's role is being seen as that of facilitator. There is a growing self-conscious use of the larger educational matrix, in the context of education within the community. New methods of learning are the product of the high-tech revolution, and new systems like the Open University and elders' hostel programs cater for wide educational needs. The introduction of the microcomputer is revolutionizing both method and content of curriculum. Alternative school systems are growing in popularity.

Education is the responsibility of the entire community which must decide what kinds of training it needs to release the social imagination required to create the structures and institutions appropriate in the future. The choices made today will play a large part in determining whether humanity will make the evolutionary leap.

IMPLICATIONS: These are crucial developments for the life education journey of all members of the Order. Culturally appropriate training modes and systems are required. Order members will benefit from the expansion of their creative capacity, especially in the field of New Age thinking and the release of "right brain" activity. Phase 1 activities are likely to be particularly and dramatically affected by this new work. At the same time, the Order's own knowledge and experience in a wide range of educational contexts could be made more available to the world.

7. NEW AGE LIFE STYLE

SITUATION: The economic pressures of the past years, the recognition of the increasing scarcity of certain non-renewable resources and the realization that the massive material consumption of many countries cannot be sustained in the long term -- are causing significant changes in attitude among many people.

There is a growing body of people, in all walks of life, who are questioning hitherto accepted forms of life-style. They are asking such questions as:

Will my present style of life be appropriate for my children?

Does my work contribute to the well-being of others, or is it just a source of income?

How much income do I really require, and for what?

Is there an alternative style of living that is more sustainable in an era of scarcity?

What is my purpose in life? How can I take charge of my life?

RESPONSE: A quiet revolution has been stirring. Individuals and families across the globe are experimenting with alternative ways of living that make reduced demands on the world's systems. At the same time, they are turning to alternatives in food (vegetarianism, organically grown produce) different and simpler forms of transportation and alternative methods of education for their children. Much of the motivation for this attitude is derived from a belief that the primary purpose of life is something other than the achievement of recognized status or conspicuous consumption.

This trend is marked by a lower level of personal consumption, alteration of patterns of consumption in favor of durable goods, the avoidance of processed foods, meat and sugar, participation in cooperatives and worker-owned enterprises, the pursuit of work that directly benefits others, the development of self-reliance through learning personal skills and participation in holistic health practices and involvement in compassionate causes.

The trend to "voluntary simplicity", "the frugality phenomenon" or "ecological life style" is not a romantic, utopian dream but a present reality. It is not a turning from the world; rather, the pioneers demonstrate by their living example that we can each take control of our lives. The movement is in the springtime of its growth and there are no fixed rules or norms that define this attitude toward life.

IMPLICATIONS: The implications of this trend bear directly on the self-conscious creation of an Order life-style.

What are the implications for us over the next 16 years?

How should we be pioneers and catalysts in the midst of this trend?

What would it mean if our houses were centers for this simplified form of living in the future?

What is the relationship of this trend to our thinking about stipends and self-support?

8. PEACE

SITUATION: For the first time in history people have the power to destroy themselves. Indeed, it is the power to destroy all life, even that of the planet itself. In the event of global nuclear war, not only would the present world populations die, but there would be no future possibility of life as we know it, at least for millions of years. The whole evolutionary process would be radically affected.

This catastrophic event is not just a possibility. Its probability increases daily. The superpowers have already enough nuclear firepower to destroy all large and medium sized cities 100 times over. Each claims that its policy is one of deterrence, but practically both are geared toward a first strike. As new more sophisticated weapons are added to the armoury each day, the probability of nuclear war rapidly increases.

An all-out nuclear war could be over in thirty to sixty minutes with over a billion dead in the first exchange. As horrifying as this is, it is not the whole story. Even a partial exchange of nuclear weapons, perhaps as low as one-tenth of the available power would affect the atmosphere to such an extent that all people could finally perish.

The notion of a limited war is probably illusory. Major pockets of war and terrorist activity arise from the Middle East, Southeast Asia and Central America. Escalation would be most likely to follow and bring the world, directly or indirectly to the brink of total destruction. Quite apart from the concern about nuclear war, the resolution of conflicts between states by physical aggression or terrorism is not acceptable. Conventional weaponry itself is capable of decimating whole populations.

RESPONSE: Throughout the world, people are rising up. They do not accept that they should sit by apathetically as if nothing could be done. Their protests take many forms and range from mass physical protest against nuclear facilities to various cultural exchanges between the superpowers. Each day brings increased participation. More and more people are joining the protest. However much they may disagree on the form needed to attain a stable peace, the trend to stop what in their view is sheer madness is growing. Some of the participants express the view that no sane person could fail to join the movement.

IMPLICATIONS: The question arises: "How should the Order deal with this issue -- perhaps the single most important practical issue of our times?" The Order may decide to deal with it directly, or in some way indirectly, but there is a body of opinion that says that it cannot be ignored. A decision to participate in the anti-nuclear movement could constitute a major focal point of the mission. On the other hand, the Order's social methods and our experience in creating consensus in the most unlikely circumstances could mean that we could play an important role in international and national situations. We can already document the work we have done in creating stability at the local level. The way we handle the question of pluriformity and our own internal cultural differences may be a pointer to the rest of the world. So we must ask the question whether we are doing all that needs to be done in this respect. It would be a sign to the rest of the world and the Order's own fitness.

9. THE ARTS

SITUATION: As the traditional religious practices no longer provide adequate story and sustenance to people's lives, individuals seek new expressions of their spiritual longing and illumination. In the villages of the Third World, as plastics and cheap metals come into daily use, the use of traditionally handcrafted utensils is on the decrease. Education in the world today usually places a much higher value on income-generating rather than aesthetic skills.

RESPONSE: However, in an age of increased communication there seems to be an ever-growing yearning by cultural groups across the globe to express their unique identity in more dramatic ways. We are living in a time of increasing desire for self-expression. There is a rise of political drama, for example, out of South Africa, USSR, and Europe. Street-theatre and street art are becoming an ever more popular mode of communication with the masses. Community workshops are springing up all over the place to provide youth, elderly and unemployed with creative ways to use their time and imagination. Cultural and national art are being shared with the globe by means of traveling festivals, like the recent "Festival of India" which took dozens of Indian villagers halfway across the globe. Art creation is often part of meditation retreats, to give form to meaningful images in the subconscious.

Film-makers, writers, poets, dramatists, artists and musicians play the role of prophets of the future, as economists and political scientists find themselves in increasing fog. Poster art and advertising are informing our tastes and warning us of hidden dangers. In the emergent paradigm it is said that the paradigm shift -- for our purposes the new consciousness -- is nowhere more evident than in the arts. Stability in form has given way to an explosion of happenings, inventions and events of ephemeral and ambiguous creativity. Today the new ideal in architecture is drawing not from a rigid set of ideals but from a wide reservoir of design tools, including the past, new materials and construction methods and ideal visions of human possibility.

IMPLICATIONS: The Order has always recognized the humanizing element of community art. We have encouraged local communities to tell their story of past, present and future through murals, stories and symbols. Our own decor has also reflected our understanding of ourselves, the world and the future. We are just beginning to acknowledge the vast scope of materials to be worked with. We are fortunate to have several among us who have developed skills in many media of expression, especially the technology of mass media. They could enable us to explore this dimension of individual self-expressions and mass-communication.

Understanding the arts is essential today for the Order's declaration. It is in part a matter of how to use the media for telling the story -- in part, understanding what art is telling us of the world today and, in part, a matter of being informed as to our own space and decor and the architecture of whatever we do. How would we design our residences from scratch if we had the chance?

10. HEALTH

SITUATION: Radical changes are occurring in the field of health and it is the subject of constant discussion, debate and development. Along with the rapid advances in medical technology and understanding, however, come many issues. The cost of research and development in medicine has escalated health costs beyond the reach of local people. Nutritionally imbalanced diets in many parts of the globe continue to limit people's energy, capacity and life expectancy. Rapidly changing urban lifestyles have led to new fatal and lifelong diseases like AIDS, herpes and legionaire's disease. Inability to deal with the stress in our lives has increased the incidence of heart disease and cancer. Social pressures and loneliness are resulting in debilitating and prolonged mental illness. Children in Japan are subjected to such psychological pressure to do well in school that "school phobia" has become a major issue.

Food allergies and addictions are also becoming a serious problem. Finally, many public health services are decreasing in their ability to respond to the need, as can be seen throughout Europe and in India.

In response to all of this, there has been surprising creativity and new thinking across a broad spectrum of society.

RESPONSE: Current health services are placing a great deal of emphasis on food, diet and nutrition. Relative to parasites, body organ functions, stress, and disease -- the emphasis is on preventive medicine. Dietary adjustments and supplements, megadoses of vitamins, and organic foods are exhibiting a renewed emphasis on the care for the human body.

As the population of countries accelerates early retirement and perfects medicines to prolong life, the care for the elderly moves beyond physical and personal support toward creative, significant modes of social engagement. The delivery of rural health has moved beyond opening of more, smaller hospitals to local health caretakers and mobile clinics and transportation. A revival of traditional medicines and practices is tapping the wisdom of acupuncture, acupressure, massage, ayurvedic, herbal and homeopathic remedies, psychic healing, and shamanism.

The recovery of holistic health interlinks physical and medical care with spiritual care as people all over the world are entering into traditional and modern modes of self-discipline such as meditation, yoga, jogging, exercises, and the martial arts.

Modern health practices combine the scientific with the traditional, the physical with the mental, the mental with the spiritual. The barriers of mistrust which traditional attitudes have created and maintained hitherto are being broken through.

IMPLICATIONS: For the Order, the question of how to care for the personal health of its members is of crucial importance. Our health care costs are an immense drain on our resources. This inquiry should create a consciousness of diet, exercise and traditional health care practices (as well as some strange and novel ones) which may be reflected not least in the use made of the health funds. What are the appropriate forms of health care for the communities of the globe?

11. THE SPIRIT

SITUATION: Those who have achieved enlightenment have generally been few and far between. But if the world is to be transformed and a high synergy society is to become a reality, such a shift in consciousness will need to be widespread. The development of higher states of consciousness is an essential part of the evolutionary process itself. The urge that many people feel to grow and develop inwardly may well be the force of evolution manifesting within our own consciousness.

Millions of rational, intelligent people are beginning to accept that their rationality, intelligence and their education are not the passport to understanding meaning in their lives. There is a widely-spread and urgent search in all sectors of society for depth and profundity.

RESPONSE: The world is experiencing a new surge of interest in spiritual matters. This includes a revival of religious evangelism, fascination with the occult and parapsychology. It is evidenced in countless ways, from spirit discussions being held behind locked doors in the board rooms of major corporations to the serious study of psychic phenomena. The world is beginning to comprehend the gifts of Africa, the Native Americans and Oriental thought and wisdom. There is deep thought about humanity's relation to the planet and its newly developing understanding of itself as caretaker of the Earth. Most of these happening are new and constitute the revolutionary edge in the dimension of spirit.

Indeed, a renaissance of spirit concern is underway, as people examine mysticism, psychic healing, extra-sensory perception, visualization techniques - on an individual level - and yoga, meditation and sensitivity training at group level. The development of consciousness would doubtless affect every area of human concern.

IMPLICATIONS: The Order needs to have understanding of the profound thought and work which are currently underway in this arena. It may inform the Order's own spirit life, quite apart from preparing us to play an active role in the consciousness revolution. It will no doubt greatly inform the Order's view of its research over the next four years and its role over the next 16 years.

12. THE SOCIAL TASK

SITUATION: Many social scientists today are saying we are in the midst of a new leap in the evolutionary process, to planetary consciousness. However, at the same time the planet may be at its moment of greatest crisis. Natural resources like coal, oil, water and wood are rapidly dwindling. The globe is being stockpiled with enough nuclear weaponry to destroy every single living cell on its surface. The suicide and divorce rates have never been so high. People of all cultures abuse their bodies with alcohol and drugs in an attempt to deal with the stress of everyday life. People are persecuted or even imprisoned in many countries because their political or religious beliefs differ from those of the governing party. Suburban "bedroom" communities separate and isolate millions of lonely people. 15% of the world's people continue to control 85% of the world's resources and decisions, and the squalor of 3rd and 4th World poverty increases.

RESPONSE: In response to the global situation, many groups of people are organizing themselves to create new directions for the world in which we live. These groups are concerned to raise widespread consciousness of each person's individual responsibility for this interrelated planet, and provide a means for concerted effort in a particular direction. They include movements focused on preventive health, justice and legal services, family care, ecology, wildlife and nature conservation, elimination of world hunger and communicable diseases, inner development, land reform, space exploration, non-formal education, alternative life-styles, freedom of speech, and — perhaps the fastest-growing — on world peace.

Some of these and others which we have not named are concerned with particular issues; others reflect many vistas, many passions. The moral issue is no longer the questions so much as what the moral response is. All act in their different ways and to varying degrees as catalysts of change. Their primary purpose is to prick the social conscience. These movements are trying to find ways for effective interchange and networking as a major mode of social change. Due to the communications and information revolution, this connectedness and the resulting transformation of society is rapidly underway, and is happening across economic, political, cultural and national boundaries.

IMPLICATIONS: The Order recognizes the crucial nature of these bodies and the unique role they are playing in our time. It has the global structure, methods for dialogue, maturity of experience of social care of this planet and missional flexibility to be of profound service to these networks and through them to the world. Its philosophy of change has entered a new maturity and level of practical engagement which has been accelerated by its experience with the IERD.

What is it now that rallies people together to deal with the task ahead? What is the shape to be given to the human movement needed today? What is the historical role of the Order in the next 16 years? What simple, compelling image captures our imagination and longrange motivity?