



Safar

NEW HUMAN

THE NEW HUMAN

INTRODUCTION

The phrase, "The New Human" is one that implies both danger and opportunity. Danger comes in the form of a response to guard or defend ourselves, to preserve what we have. Does new humanness mean something that is not what we are? What I am? Need there be a change? Does this involve me, personally? Can there be a change? How? This is one side of the crisis. The other side is opportunity. A new way is opening up for those who have been caught in the oppression of no-longer adequate systems and structures or trapped in the older world views that cannot recognize the recent historical shifts evidenced by the post-modern revolutions in culturality, sexuality, local community and in the systems of economics. There are some who recognize the futility of defending the status quo or of building a future that is modeled after some idyllic past. The question remains, however, what is the emerging paradigm whereby one recognizes new humanness?

The New Human Safari researched the areas of phasiality, sexuality, culture and the family. What emerged from this research and study along with dialogue and reflection was the recognition that the paradigm has shifted FROM an individually oriented identification of the self TO a realization that **the self is an integral part of creation and participates equally with all of creation in the process of living and being.** The qualities that help to recognize the "New Human" are that this person:

-Points to the New -- has a vision of the future and can articulate urgent questions.

-Acts as reconciler -- is non-competitive, a mediator, understanding paradox and ambiguity are the reality and taking a constructive stance toward that reality.

-Operates out of both the intuitive and the rational -- is open to and creates from viable alternatives, and trusts the insights of both the self and others; intending to practice whole-brain being.

-Integrates learning and meaning from many sources -- a synthesist capable of holding many perspectives.

-Creates the wholistic life -- knowing that all of creation is a unity.

-Affirms what is -- saying "yes" to life situations.

-Honors self and others -- has faith in the potential of others, is neither judgmental nor defensive, finds joy in uniqueness and in developing the skill of listening. One who sees self as a liberator not a controller or others, who is capable of intense intellectual and spiritual sharing and who uses power wisely for the good of all that is.

-Lives the life-long journey with awareness -- tests perceived limits and transcends those limits while being comfortable in living with uncertainty. One who learns from within as well as from without, and is

open to learning with every experience as a lesson.

We will each need to discover the new paradigm, in our own way, as we grow in understanding. Or it may come in a burst of insight. It may also be true that, being conscious of the need for a New Human, we are each already beginning to be it.

PHASES

SITUATION

The shifting social, economic, and family structures in society today have left many adults in Phases II and III without jobs and family so that they have lost a sense of social identity and purpose in life. The later years of youth appear to be marked by increasing anxiety and uncertainty as evidenced by rising rates of alcoholism and suicide in this age group. Increased awareness of each phase as having unique gifts and needs is creating new demands for ways to engage, honor, and bring about greater understanding among these phases. In the last 30 years there has been an awakening of consciousness about the development potential and journey of people of all ages. Research in psychology and education has created volumes of knowledge about the awakening and formation of this potential in the early years of childhood. Longer life and changing social structures have created a larger population and a greater sensitivity to the needs and potential of people in Phase IV who want to live full and useful lives of continuing responsibility in their community.

DIRECTIONS

There is a growing awareness across the globe of life as a journey within which human freedom can be realized at any age. Several issues have emerged that point in new directions. They are: 1) the release of creative potential of individuals as a resource for society; 2) the appropriate responsibility and engagement of members of all ages; and 3) the ongoing education of children, youth and adults, to expand these roles and their designs. All cultures have recognized the importance of the early phase of life and have developed rites of passage that bring people into "full" adult membership in the society. However, the collapse of these adult roles into exclusively survival or production modes in Latin American, African, Sub-Continental, and other 3rd and 4th world nations (where more than 2/3 of the world's population lives and engages) is only too evident. As this has happened, traditions have not been passed on, the next generation has not been prepared, the elders have died early or without the "luxury" of extending the culture's patterns. The Phases and Human Journey are sometimes seen as a western leisure-time pursuit, forgetting the origin of the very concept of Human Journey in the eastern cultures. However, all cultures will be struggling to resolve these issues over the next decades.

RESPONSES

Within each phase, the effort today is to create and act out roles of

authentic participation in life and community. This is seen in the struggle with self image as the result of forced early retirement, in the global trend to move away from traditional and/or family jobs to new vocations, and in the current experience in the West of the "mid-life crisis." Present also is the struggle within each of the phases to actively participate in the development of one's own person rather than to be a receptacle for knowledge and a passive follower of prevailing life patterns.

FORCES

Within these directions and responses several elements give positive impetus to the creation of the new human. These include the search to understand the foundational grasp after being human within other cultures, the decision by a growing number of individuals to explore their own potential as a result of the breaking down of traditional roles, the refusal by a significant number of elders to adopt the "retirement" role, and the openness and willingness to listen, share, and work together among the phases as indicated by films in a number of countries (i.e., "Terms of Endearment," "Ballad of Narayama," and "Saraunsh"). Deterrents within these directions and responses are the "rebellion" mindset among adults which indicates a flight from one's situation rather than a grappling with authentic responses, the superficial grasp after covenant in the wake of sexual liberation, and the unwillingness of people to commit themselves to others or to tasks.

GAPS

There are apparent gaps in the world in meeting the challenges within the arena of phases of life. Journey models have not yet been thought through and given formal structure for each phase. Significant engagement of elders continues to be the exception rather than the rule in most places. There are few structures to corporately or massively apply the vast knowledge which has been gained on the development and journey of Phase I. Vocation is still understood by most to consist only of getting an education to get a job in order to earn a living. There continues to exist a gap in understanding and enabling life transitions, including that from life to death. This is illustrated by questions such as "At what point am I prepared to participate fully in life?" and "How do I prepare my parents and myself for their death?"

IMPLICATIONS

One implication of the new paradigm for the order is the need for a life vocation journey model that is taken into consideration with assignment of each individual and family. There is also a demand to seriously find ways to articulate and appropriate the stages of phase transitions. This would include the transition of death as well as birth and would include the rites of passage and phase journeys throughout all phases, perhaps in something like a Phase Journey Lab. There is a demand to take our phaseality model down another level to explore sub-phases and how to work creatively with the gifts, uniqueness, struggles and journey within each phase. This would include a radical "sifting through" of new development theories in education for years one to five and implementation

of corporate experiments and structures that would demonstrate how new potential can be released. The indicative would also point to a similar process for each phase's journey, with special attention to the structures of the high school years to provide the community of trust and learning needed by emerging adults.

PHASES

In the old paradigm, life was seen as a Long March of three periods: youth, adult, and elder, with only the adult period recognized as being responsibly significant.

In the emerging new paradigm, life is understood to be an ever unfolding journey through distinct phases and transitions where releasing human potential is the unending challenge.

CULTURES

SITUATION

Cities throughout the world experience the impact of many cultures. Some of these cultures are brought by refugees through war or famine; others are brought by people seeking jobs and education. The assault and address of these cultures on the lifestyle of the host country often cause tensions and conflicts such as racial riots and competition for jobs during economic recession. On the other hand, the multi-cultural cities add to the variety and vitality of city life. There is also the international elite who make up a transient class; tourists and those who have technological skills or diplomatic responsibilities, who temporarily reside within another country.

DIRECTIONS

The emergence of a global culture can be seen at many levels. Continental alliances are beginning to form for political and economic autonomy, such as the Organization for African Unity (OAU), Oil Producing and Exporting Countries (OPEC), Alliance of Southeast Asian Nations (ASEAN), European Economic Community (EEC), CONTRA DORA, and the Movement of Non-Aligned Nations. Grassroots solidarity organizations around the world, such the Anti-Nuclear Movement, Bread for the World, Solidarity in Poland and with Central America and Anti-Apartheid groups, are forming for a cause beyond national and cultural boundaries looking toward a planetary existence. International business is developing a corporate culture, members of which, by moving from country to country according to their assignment, find their primary allegiance to the structures and social structures of their companies rather than to their nation or the resident nation.

Nationhood is developing in Third World countries in defense of their own cultural values and gifts. This is seen in Indonesia's, Nigeria's and India's limiting of extra-nationals and nationalizing companies. Ethnic minorities are also tending to re-evaluate their cultures in the midst of the larger multi-cultural societies in which they find themselves.

RESPONSES

As these new directions emerge, society is struggling deeply with self identity and its sources. People are finding themselves using wisdom that embraces cultures beyond their immediate and/or inherited traditions. The new universe of globality is emerging, but the form is unclear, and the transition is painful. All that has been given and created is in process of transformation. Attempts, by such groups as the sponsors of the IERD, the Economic and Social Council of United Nations' Secretariat, and the American Field Service, are being made to figure out how to release the many cultures to contribute their gifts to the new, simultaneously preserving that which is helpful from the past while radically making the changes for the new.

FORCES

In the midst of shifting paradigms, multi-cultural experiences, and cultural re-evaluations, there are structures and movements that encourage openness and cooperation, and others that are resistant. The world has begun to refer to those who embody a unifying world view as "the Invisible College" or "the Aquarian Conspiracy." Other forces, such as the labour/management confrontational style of many capitalist nations reinforce the old, compartmental view of the world. The emerging global culture can be seen at many levels; the Peace Movement sees the creation of humanity's destiny to be the responsibility of all. However, at each level is also found a counterforce to this global trend; the Muslim Brotherhood of Iran, Syria, etc., seems to seek a blind return to the past and an impossible cultural purity.

GAPS

These differing forces represent gaps in society's readiness or willingness to be transformed. Trade regulations and immigration laws are on the rise because nations cannot or will not yet, adapt to globalization. Censorship and authoritarianism show many leaders' unwillingness to share power and decisions, and widespread illiteracy and poverty still hold back the participation of many in creating the new humanness.

IMPLICATIONS

The demands the multi-cultural process is making on the Order fall into four arenas. In the arena of assignments a new leadership style is required which includes the process of enabling participation and engagement as well as providing symbolic presence. In the arena of sharing skills of various contexts, skills must not be limited to transfer of First World technology and must include spirit exercises which develop disciplines of context expansion and self-affirmation, as well as method based on the gifts of the different Urs. In the arena of celebration, sharing this diversity must be dramatized by multi-cultural events. Finally, the Order has created many symbols and insights of the new paradigm which must be pulled through the new paradigm into significant perspective. (i.e., the Iron Man, local community focus, etc.)

IMAGES

In the old paradigm, nations attempted to develop themselves and their power at the expense of other nations; colonialism, imperialism and reactionary nationalism were operative across the globe. The domination and exploitation of economically deprived peoples, and the elitism of the aristocracy and the wealthy, were operating modes. Operative within the new paradigm is a world view that is wholistic, nonexploitive, ecologically sound, long-term, peaceful, and humane. Within this framework, cultures, nations, groups and individuals would relate synergistically, networking resources, information and participation with appreciation for the dignity of each and awareness of the need of each for the common good.

SEXUAL ROLES

SITUATION

People all over the world are struggling with how their lives make a difference in society. People are aware that they have been dominated by the male and/or western paradigm in all cultures. There are challenges from many directions to this paradigm of dominance, which in turn spawn their own intense reactions. The stance of "I am more than - you are less than" is called into question. Women and oppressed persons in all cultures are becoming more aggressive in their demands for responsibility and equality. Evidence of wifebeating, pornography, alcoholism in males and females, physical abuse, clitoridectomy of women in Muslim countries, incest, women treated as property, women as sex objects, men as marriage objects, pro-life and pro-choice stances on abortion, and child abuse is documented and publicized in many places. Traditional male/female roles are blurred. Male-female dynamics are embodied across sexual lines. Gay persons, among other groups, have gained the courage to declare themselves publicly. There is a growing awareness of the importance of living out of one's own integrity. People who have feared their own intuitions in the past are becoming bold enough to live out of their own perceptions. The dominant system is becoming aware of the validity of other standpoints. As the hierarchial, dominant system is called into question, males experience a new frailty of ego, and females, in the midst of still testing out their perceptions, experience new power and motivity.

DIRECTIONS

The basis of sexuality for the new human has shifted from exploitation or competition to co-partnership and covenant. The image of woman as property is dissolving. Structural changes are occurring in political, legal, health, economic and educational systems. Economic equality and open job markets are a vision for all. More and more methods and structures are openly being employed to stop the cycle that has allowed physical and emotional abuse as permissible action. Institutional abuse of women's rights and gay people's rights is also being called into question. The dowry system of many countries will give way to other new powerful ways to symbolize the coming together of two families to form the new one. New myths for the male and the female will be forged out of deep struggle. The challenge of redefining the male role is beginning to take form.

RESPONSES

The depth wrestling arises out of the profound impact of redefining what it means to be a male and a female. Some of the questions being raised are: If it is true that the New Human is a unique blend of what previously was considered male and female, how is the power of the yin/yang embodied in human relationships? How do we talk about the new paradox, the new tension which allows responsible creativity in human relationships to emerge? Could it be that in New Human relationships the dialogue and tension will continue through the male and female dynamic being embodied alternately between two human beings? Responses to these questions are emerging as women and men take on new roles in the family, workplace and society, and in the building of new structures that allow both men and women to participate and contribute to the future direction of the globe. Some examples include the many women's projects documented for the IERD, books on new roles for men and women, and laws such as the marriage law in China.

FORCES

The fundamental negative force which has prevailed in this arena, is several thousand years of patriarchal system of male dominance within the structures and values of society. Now, however, there is a plethora of new structures and values whose intent is to affirm and utilize both the feminine and masculine dynamics in individuals and society. Some of the emerging structures include women's organizations (NOW), family planning groups, break dancing and women's music. New values that are emerging include the awareness that an androgynous (holding both male and female dynamics) style must be invented and an understanding that sexuality is more than the sex act. New male role models are emerging, for example, colleague, nurturer, healer and mediator. These emerging structures and values positively reinforce the new directions in which society is moving.

IMPLICATIONS

Implications for our order as a pluriform group come out of the need to be a demonstration of caring community. The style of our staff will embody the new human style. We will embrace the dynamics of male/female qualities within ourselves and play the authentic roles needed to reestablish a creative tension. We will struggle anew with the male understanding of autonomy and focus on work, and with the female understanding of interdependence and relationship. Practical manifestations of change needed include operational structures which assign female leadership, journey/training models which include permeators (most of whom are female), eliminating forms of physical abuse within families, redefining the meaning of family covenant, use of inclusive language and images, training our children in gifts of both male and female dynamics, and creating new positive images for males and females. The type of caring community needs to be established within which trust and sharing of intimate struggles can occur for the sake of individual and corporate sustenance. A key turning point will be the enabling of men to talk to each other and relate in new depth ways. We will dare to share our internal experience in order to enable all people.

PACE

The major shift that is taking place is from dominance to co-creativity. Women will be enabled to have the courage to live out of their own perceptions while enabling the male to say 'yes' to the female dynamics within himself and society as fully human dynamics. Within the new paradigm the consciousness formed as superiority or inferiority will be transformed to one of mutuality.

THE FAMILY

SITUATION AND DIRECTIONS

The family form and structure has been feeling the implications of the shifts in other areas of society such as sex roles and phase identities. These changes have resulted in the forms of the family becoming more diverse. The rising divorce and remarriage rates in the West have led to a new view that the family is based on covenant or commitment and cooperation rather than blood ties and hierarchical structures. This can be seen in the many "step" families and unmarried couples living together (leading to the new term "spouse equivalent"). While some in the West are returning to the older extended family model which has been dominant in areas such as Latin America and Asia, others in urban classes of the Third World are adopting the nuclear family form.

As experimentation and adoption of various family forms occur, support groups have become a movement to deal with the issues of this diversification and the changing roles, styles of communication and decision-making, and economic implications.

RESPONSES

The rapid bombardment of alternative images of family forms has exposed the covenant or commitment on which the family is based. Many are asking, "How do I live out all of my relationships, from 'self' to 'God', in a fulfilling and creative way?" In his book, What Makes Families Work, author Dave Olson points to the quality of the relationship between the husband and wife as key. The struggle for creating anew the primary covenant is caught between waning traditions and a foggy future with few contemporary guidelines. A depth struggle is going on in many families as husbands and wives experience and respond to change in vastly different ways.

FORCES

Examples of positive forces include: self-conscious experiments in alternative family forms, support groups around unique shared situations, and changing tax and divorce laws that allow more flexibility for the family or its members. The Family Resource Coalition in Chicago helps parents to organize programs in fatherhood, teen-age parenting, and connections between changing family forms and the workplace, etc. Marriage Encounter, a movement born in Spain, focuses on improving communication

between husbands and wives and provides long-term support groups. New divorce laws in China and Egypt have given more freedom to women in family decisions.

GAPS

Often, institutions such as the education system, government, the legal system, and corporations are slow in recognizing shifts, which results in a lack of responsiveness to the family's changing needs.

IMPLICATIONS

The implications for the Order in relation to the family are: 1) the need to research the foundations of family covenant within the Order and the current family forms in the countries in which we are working; 2) the need to decide recommendations as to which forms of covenant we see as futuristic; and 3) the need to create the model for the structures to nurture these futuristic forms.

IMAGE

The new family will be one in the context of many support groups for the nurturing of children and adults as they relate to the new community and as they struggle beyond their perceived limits to become "new humans." Roles within the family will be flexible to enable the continuing growth of each family member. The new family will be committed to wholeness in all its aspects. Every member of the family will live within a conscious covenant. The style of the new family will reflect its values and in daily life they will manifest whole brain knowing, depth listening and dialogue, and the building of meaningful contexts. The new family will not be afraid to be different and will focus more on process than on goals. The new family will stand before the new reality of the planet on which they live and will live on behalf of others, ensuring that humanness is a quality enjoyed by all people.