



*"The Time has come for us to live our Vision, to make 'someday' real."  
- Marilyn Ferguson*

**THE PLANETARY VISION QUEST: CHICAGO, June 27-July 13**

Dear Friend,

The Planetary Vision Quest is a time to look for the signs that mark the New Age in human development and to inform our vision:

In Sociology, edge-thinking research recognizes a new type of literacy, a sense particularly strong in people considered "visionary" ... researchers take a new look at the ancient capacity to detect "energy" -- and discover an evolutionary change in progress ... state-of-the-art technology begins to corroborate the studies with empirical evidence of this energy ... the implications for the pattern of society as a whole are just beginning to be realized.

In Physics, the change in modes of thinking brought on by Quantum Mechanics is moving to the world outside of the scientific community, reflecting the same redirection from a fragmented, mechanistic world view to a holistic and ecological vision of reality ... corporate leaders and entrepreneurs indicate a growing awareness of the current paradigm shift.

In Psychology, research in human capacities reveals the breadth of possibilities that exist in spiritual dimensions of experience ... imagery, awareness techniques and energy resonance have become accepted methodologies for exploring the mind/body/spirit continuum ... prior ideas of limitations on individuals in the areas of problem-solving, creativity, and conceptualization are proving to be illusory.

Clearly, the need exists now for reflection on these signs, and for mapping the variety of paths that unfold before us. This summer, The Institute of Cultural Affairs (the ICA) offers The Planetary Vision Quest, a major gathering of people from across the world who share your concern about co-creating appropriate new directions for tomorrow.

The Planetary Vision Quest involves participants in a 17-day journey through new research, ancient ways of thinking, and a future built on bridges between the old and new, East and West, known and still-to-be-known.

In particular, the three weekend sessions feature outstanding presenters from across North America who seed the process of the conference with edge thinking and experiential discovery:

PROGRAM SCHEDULE

JUNE 27-29 VISION AND CREATIVE SERVICE.  
MARILYN FERGUSON, the author of The Aquarian Conspiracy, discusses how individuals with the capacity to "remember the future" will have a profound effect upon future society.

JUNE 30-JULY 3 WEEKDAY THINK TANK I -- conducted by the ICA.

JULY 4-6 CRISIS AND TRANSFORMATION: SCIENCE AND SOCIETY.  
DR. FRITJOF CAPRA, the author of The Tao of Physics and The Turning Point, spotlights emerging implications of "The New Paradigm" in the structure of human endeavor and societal revolutions.

JULY 7-10 WEEKDAY THINK TANK II -- conducted by the ICA.

JULY 11-13 SACRED PSYCHOLOGY AND HUMAN DEVELOPMENT.  
DR. JEAN HOUSTON, the author of The Possible Human and Life Force demonstrates how imaging and enhanced consciousness lead to a "New Humanity" within present cultures.

Weekday sessions, conducted by the ICA, feature a carefully woven tapestry of seminars, workshops, and exciting think tanks. The session topics include images of the human journey, social roles, education and training, theoretical framework and transformational technologies. These weekday meetings provide an intimate time to share personal growth edges and insights, and to dialogue over emerging social implications of the new research. The work of the think tanks will end with an experimental, multi-modal Stellar Celebration of the previous 17 days' study.

Above all, The Planetary Vision Quest offers the magic of living in the present moment and touching others who share your passion for the future.

#### REGISTRATION

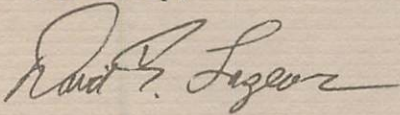
Register now for the sessions you wish to attend. You can register for any of the weekend sessions, any of the weekday sessions, or for any combination of weekend and weekday sessions. Conference site accommodations are available.

For faster registration, call the Institute at (312) 769-6363 and use your MasterCard or Visa. Please fill out the Registration Form in its entirety and have the information handy when you call.

Several registration options are described on the enclosed Registration Form. Please note that there is a substantial discount for Early Registration.

We look forward to a great event! Come and join us in mapping the pathways of human evolution.

Sincerely,



David Lazear  
Research and Training Division

P.S. Registration for weekend sessions must be limited, so we urge you to register now to avoid disappointment and also save money!

27 June 1986

Dear Friends & Colleagues on the Vision Quest,

We are thrilled and delighted that you are able to join us for THE PLANETARY VISION QUEST! We are anticipating a very rich and meaningful time together during this 17-day journey.

As you will see from the enclosed materials, the conference journey will follow the classical structure of the Native American vision quest, using post-modern exercises, practices, and methods. The conference is designed to allow us to both look within our own lives as individuals and within our corporate life as society, there to discover the new planetary vision that is emerging today.

We are most pleased to welcome you to the International Conference Center of the ICA (Institute of Cultural Affairs), the sponsoring organization for this conference. The Conference Center is also the staff residence for the full-time ICA staff working in the Greater Metropolitan Chicago Area.

If you have any questions and/or special needs, the Conference Center office will be located on the Mezzanine during THE PLANETARY VISION QUEST.

Once again welcome, and happy questing!

On behalf of the planet's future,



David G. Lazear  
for the Institute of Cultural Affairs:  
Research & Training Division

May 1986

## WHAT IS THIS ICA -- THE PEOPLE BEHIND THE PLANETARY VISION QUEST?

Few times throughout history have been as intense as the 20th century. Yet, few groups are involved in as many different forms of helping people live creatively with the rapid change and resulting confusion as the ICA (Institute of Cultural Affairs).

Who is ICA? They are a committed community of people who feel called to play a special role in shaping the future of our planet through methods that release people's creativity and self-esteem. Appropriate analogies are difficult, but one attempt describes ICA as a cross between a private "Peace Corps" and a "think tank" in residence.

ICA staff trace their roots back to the beginning of the ecumenical movement in the early 1900's. A small group worked within the university community in the '50's, creating a religious curriculum to help people understand their faith in light of the 20th Century theological revolution. Out of this, seven families moved to Evanston, Illinois, to form the staff of a lay training organization incorporated in 1964 as the Ecumenical Institute under the sponsorship of the Church Federation of Greater Chicago.

Because they were concerned about the church's practical role in post World War II society, the staff soon moved to a ghetto community on Chicago's West Side. Joined by others with a similar commitment, they began a pilot experiment in social and economic development with local residents. The project, called "Fifth City," was the base of experience from which tools for education, motivation and rebuilding social structures were created. The methods of community development used by ICA today are still based on the participation of local residents in both the planning and the resulting action.

In 1973 the Institute of Cultural Affairs (ICA) was incorporated separately from the Ecumenical Institute, to carry out social and economic development programs. ICA has since become the more widely-known of the two organizations.

By the mid-70's, ICA had expanded from its base in Chicago to 100 offices in 30 countries. From 1976 to 1978, over 5,000 towns and cities across the USA participated in Town Meetings designed by ICA for the Bicentennial celebration. The Town Meeting concept was taken to more than 40 countries under a program called Global Community Forum and over 20,000 have now been held world wide.

The expansion of local programs for global use is a trademark of ICA. The planning methods developed in Fifth City are made available to the corporate world through the LENS program. Simultaneous with LENS and Town Meetings, ICA developed a new thrust--Global Social Demonstration--which profoundly changed the organization. ICA set out to demonstrate the learnings from Fifth City in towns and villages across the globe, testing their applicability in diverse cultures and settings. An unanticipated outcome of the Social Demonstration projects were the hundreds of people from the villages of the third world who joined the full time staff for a period of time.

Within ten years, ICA developed a world-wide reputation for comprehensive community development from the grass roots up. Early in the 1980s, ICA organized and co-sponsored the International Exposition of Rural Development (IERD), along with several U.N. and private agencies. The IERD, held in New Delhi, India, brought global attention to more than 300 successful, locally managed projects from 55 countries.

The Exposition's theme of "Sharing Approaches That Work" was picked up by numerous participating organizations and nations. In May of 1985, ICA was given consultative status by the United Nations.

Because ICA's consensus methods are not based on confrontation or majority rule, but on having all interested and related people participating in the plans and decisions, staff are often called to help diverse or opposing groups see their common needs and find ways they can work toward mutually beneficial solutions.

Unlike most not-for-profit organizations, ICA incorporated a completely separate organization for the support of its staff. This fiscally separate organization, the Order: Ecumenical, has been key to much of the work EI and ICA have done over the years.

The full-time staff understands itself to be a demonstration community, experimenting in polity, economics, and lifestyle in order to discover globally usable models. They have a degree of corporateness and common discipline seldom found in other service organizations. Internal organization centers around ways to release more time and human creativity for service to society. Visitors to ICA facilities often notice the sharing of responsibility for many of the practical aspects of daily life.

Economically, the staff in each location are self-supporting through earned income, program fees, and a few for-profit independent ventures. This money goes into a common pool, to pay for living expenses and family stipends as well as a reserve for such things as health, education and contingency funds.

The separate economic base of the staff has given a great deal of freedom for program development and global flexibility. Often, reserve funds from the Order: Ecumenical have allowed ICA to go ahead with desired program shifts into new arenas while the funding sources were still being developed.

Experiments with their own internal polity and lifestyle have formed the basis for many of the methods ICA now uses in its programs. The consensus method of decision-making and the capacity to initiate and maintain motivation are strong elements of ICA's approach. Intentional use of symbols and celebrations, as well as the continual struggle to create significant rituals and individual practices for a multi-cultural community are all aspects of ICA's life.

In this context, they have dialogued for years with edge thinkers on matters of the human spirit -- from Chardin, Kazantzakis and Lawrence to Merton, Sartre and Kierkegaard. With the new images of planetary interdependence now emerging, these past dialogues are being reinterpreted and related to new collaborations with the Sufi Order, transpersonal psychologists such as Ken Wilber, and "Third Wave" educators like Fritjof Capra, Jean Houston, and Marilyn Ferguson. These explorations are regularly energized and focused by collaborative research events like THE PLANETARY VISION QUEST scheduled for July 1986.

Today, ICA's 650 full-time staff represent 25 nationalities and at least six of the world's major religions. ICA staff includes single and married family units and requires no particular religious or ideological persuasion. People volunteer to participate in the experimental community out of their personal commitment to ICA's work and life style. In addition, hundreds of volunteers work with ICA staff on a regular basis. Each ICA staff location is a lively experiment in the concept of the "emerging planetary culture."

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## OUR NEIGHBORHOOD -- UPTOWN

The Conference Center is located in a unique and historical area of Chicago. The area acquired the name "Uptown" after a store by that name located at Wilson and Broadway. Broadway was the major 'north of the city' shopping area shortly after the turn of the century.

Uptown was the center of the arts industry and was home to Carl Sandburg, Charlie Chaplin, Gloria Swanson and many others. Some say the Essanay Studios on Argyle were the real birthplace of moving pictures. Extensive outdoor filming was done along the then undeveloped lakeshore and in several theatres in the area. The elevated train station built in 1925 made transportation to Uptown entertainments even easier. The Aragon Ballroom was home to many of the Big Bands and a major broadcasting and recording center.

Due to emergency housing needs for war workers, many of the 36 hotels and elegant family homes were recreated as multiple-unit dwellings and managed by absentee landlords. Many middleclass Irish and German residents moved further north or into the suburbs and the space was quickly filled with newer immigrants. Uptown's struggle to adapt to such dramatic change has been graphically portrayed by one of its current residents, Studs Terkel, who has used Uptown as a primary resource for several books including "WORKING".

Today over 54 languages are spoken in the homes of Uptown. Grade school PTA meetings are translated into as many as 16 languages and signed for the deaf. The trend has shifted in the last ten years from automatically tearing down damaged buildings to rebuilding, frequently cooperatively. The cultural diversity of the area is now understood to be one of its great gifts to the City of Chicago, and a demonstration of how the city really works. Investment and commitment to the long-range future of the community have brought an optimism and neighborhood spirit to Uptown that is easy to both see and feel.

## OUR COMMUNITY IN THIS BUILDING

The majority of residents in this building are full-time staff of the Institute of Cultural Affairs. The staff includes both families and single individuals who have decided to volunteer their time and creativity to the catalysis of concern for the human factor in world development.

You will encounter youth and children on the way to school and day-care and many other every day activities. Please feel free to engage our staff in conversation and ask questions you may have. They have a great deal of data on the best Thai, Vietnamese and Chinese restaurants in the neighborhood!!

## THE PLANETARY VISION QUEST

### An Overview of the Program

A new story about the planet and its future is telling itself through our lives today. A new vision of planetary wholeness and unity is emerging deep within our collective and individual soul. For the last 40 years a deep seeding of our psyches has been occurring:

\*overwhelming advances in science and technology have literally given us the powers of second genesis.

\*the linking of all parts of our world through transportation and electronic communication is creating a new ecology of cultures and at the same time destroying old religious and national boundaries.

\*voyages into the human brain and consciousness processes have revealed potentials within each of us more vast than all our dreams and expectations.

\*global movements concerned with ecology and the environment are creating new ethical frameworks of human responsibility and co-creativity with the very processes of evolution.

This kind of seeding, and much, much more, has been building up within what has been called our "civilizational unconscious" and is now beginning to blossom. The time is now for calling into consciousness that which has been growing within us at unconscious levels.

This is the role of THE PLANETARY VISION QUEST. It brings together people from across the globe who have been working in very practical arenas of individual and social transformation. It provides an environment in which these people can together wrestle consciously with that which is emerging in our collective unconscious. It will pull together where we are in the whole planetization process today. It will endeavor to articulate the profound individual and social vision we see emerging in relation to the future of the planet. It will work on next steps in the planetization process, and on pulling together methods and tools for enabling others to make conscious the new vision evolving within us today. It will document key contributions currently being made to the planetization process, and create a multi-modal declaration of the new planetary vision.

Please refer to the enclosed brochure for a picture of the weekend presentations during this Quest. These events are designed to seed and catalyze the main work of the conference, the two weeks in between the weekend presentations.

During these two five-day periods (Monday - Friday) the conference will follow the classical journey of the Native American vision quest. We will be using a wide variety of contemporary, state-of-the-art techniques from brain and consciousness research, and from explorations into social change as the methods of the Quest.

THE PLANETARY VISION QUEST

The Daily Time Design: Monday - Friday\*

- 7:00 a.m. - 8:00: THE MORNING RITUAL: GREETING THE SUN  
8:00 - 9:00: BREAKFAST & BREAK  
9:00 - 12:00: INDIVIDUAL VISION QUESTING: THE INWARD JOURNEY  
12:00 p.m. - 2:00: LUNCH & BREAK  
2:00 - 5:00: CORPORATE VISION QUESTING: GAMES OF PLANETARY CO-CREATION  
5:00 - 7:00: SUPPER & BREAK  
7:00 - 8:00: TELLING THE SYNOPTIC STORY: A NEW VISION FOR THE PLANET  
8:00 - 10:00: INFORMAL INTERCHANGE & OPTIONAL EVENTS

\*NOTE: Friday afternoons are open to prepare for the weekend events.

The Week-end Time Designs

- June 27: 7:00 p.m. THE FEAST OF BEGINNINGS (Mezzanine and Great Hall)  
June 28: 9:00 a.m. - 9:30 p.m. MARILYN FERGUSON & DR. RAY GOTTLIEB (Great Hall)

"Vision and Creative Service"

- June 29: 9:00 a.m. - 4:30 p.m. Conclusion of Ferguson/Gottlieb seminar.  
4:30 p.m. - rest of evening is open.

- July 4: 7:00 p.m. - 9:30 p.m. DR. FRITJOF CAPRA (Great Hall)

"Crisis and Transformation: Science and Society"

- July 5: 9:00 a.m. - 9:30 p.m. Capra seminar continues.  
July 6: 9:00 a.m. - 12:00 p.m. Capra seminar conclusion.  
12:00 p.m. - afternoon and evening are open.  
7:00 p.m. - 9:00 p.m. ORIENTATION TO 2ND WEEK FOR NEW ARRIVALS.

- July 11: 7:00 p.m. DR. JEAN HOUSTON (Great Hall)

"Sacred Psychology and Human Development"

- July 12: 9:00 a.m. - evening Houston seminar continues.  
July 13: 9:00 a.m. - 5:00 p.m. Houston seminar conclusion.

May 1986

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## STERN'S BOOKSTORE

During the entire PLANETARY VISION QUEST we are fortunate to have Stern's Bookstore with us. They will be selling books on the Mezzanine daily near the Conference Center office. Please watch for the posting of exact times the store will be open each day. Stern's can also order any books for you that are not here or in stock at their main store.

## CONFERENCE TAPES

The ICA will be taping all of the weekend sessions in full. The cost of these tapes is \$8.00 each. If you desire a full set of tapes for any given weekend, please place your order by Saturday noon so that we can insure they are ready for you at the end of the weekend session. Other taping during the weeks will be done on request.

## PARTICULAR SPACES

Be sure to visit at this Conference Center -

**THE DOODLERS' CAVE:** 2nd Floor, Lawrence side:west end.  
Experience a light-hearted look at evolution. Add your hieroglyphics and futuristic dreams to the cave wall.

**THE LABYRINTH OF CONSCIOUSNESS:** 2nd floor, Sheridan side, south end.  
Visit a gallery of images exploring human perception. See if the images affect your state of consciousness.

**THE JAPANESE GARDEN:** 2nd floor, Lawrence side, west end.  
Come and sit quietly in an oriental atmosphere. See if the rocks speak to you.

For sitting or walking meditation, feel free to use the MEDITATION ROOM, 4th floor on the Sheridan-Lawrence corner.

**INFORMATION ROOM:** there is an information resource room on the 2nd floor (mezzanine) which contains files on the emerging vision of many different groups and organizations. Copies can be requested at ten cents a page since information in the room is for browsing only.

AN EXPLANATION OF THE ARTWORK ON THE STAIRWELLS:  
THE CHAKRAS

In yoga psychology, the seven chakras (pron. "CHUK-ras") are defined as centers of psychic energy located in the human body. Each chakra also symbolizes a specific stage in the evolution of consciousness. In the course of spiritual practice, consciousness eventually encompasses all seven centers from the base of the spine to the crown of the head.

In the International Conference Center stairwell, the chakras are graphically depicted in a series of canvasses, with the first chakra on the 2nd floor landing progressing to the seventh chakra on the eighth floor landing. There are several chakra schemas; the one used here comes from Hindu sources and the yoga tradition.

THE FIRST CHAKRA (Muladhara) or the "root support" chakra is located round the perineum at the base of the spine. It is represented by the element of EARTH, and is the most basic level. Its dominant reality is the material. In this consciousness, self = body. The Self is asleep. It is popularly called "me" consciousness. Healthy development at this point could mean successful accomplishment of materialistic goals, earning a living and satisfying basic needs for safety, food, and shelter. Societies at this level tend to exploit both natural and human resources, and to seek domination at any cost. Religion tends to be literal and superstitious. Fear is the dominant emotion. The self seems to be the victim of unconscious impulses and outside circumstances.

THE SECOND CHAKRA (Svadhithana) This chakra is located in the pelvic organs and is associated with sexuality or general life-expansiveness. It is represented by the element of WATER. It may be described as "you and me" consciousness in which relationships are given a higher value than material possessions. Developmentally, this level is appropriately associated with learning to behave in a socially acceptable manner, and stages of conventional morality. Self-esteem tends to be externally validated. Relationship issues dominate personal preoccupations at this level. There may be a compulsive interest in sexual conquests or, conversely, a preoccupation with what other people think.

THE THIRD CHAKRA (Manipura) is localized in the solar plexus under the diaphragm, is represented by the element of FIRE, and is associated with power, will, and intentionality. The self at this level, often called "we all" consciousness, tends to be identified with a mental egoic self-concept, passionate about logic, reason, and conceptual understanding. Motivation is predominantly geared to achievement. There is a struggle with releasing and mastering emotional energy. There is a tendency to be driven by ambition and desire. At this level, a person is likely to have strong opinions and an egocentric investment in being right. Self-esteem is based on the accumulation of status symbols related to honors, titles and positions of power. Successful integration of the first, second, and third chakras can form a healthy base for transcendence.

THE FOURTH CHAKRA (Anahata) is centered above the diaphragm in the region of the heart and is symbolized by the element of AIR. Consciousness shifts from identification with passion to the subtler emotions associated with the heart center: love and compassion. The unity of body, mind, and emotions, often

referred to as "centauric" consciousness, occurs at this level. The death of the ego turns competition into cooperation and selfless service. The power of invisibility, attributed to the opening of the fourth chakra, involves giving up the desire to be noticed or to be the center of attention. Goals and achievements are transcended. The awareness of levels beyond this point is rare in present-day society.

THE FIFTH CHAKRA (Visuddha), referred to by Jung as the "ether" center, is located in the area of the throat, and is often symbolized by a bird. It is ethereal consciousness associated with a world of psychical reality. This level represents the current growing edge of human evolution. The overcoming of unconscious instinctual drives allows the emergence of an increasing peace of mind. Past, present, and future are seen in the light of forgiveness. Training at this level involves learning to listen internally to oneself, and externally to others. This is a time for controlling speech and internal chatter and for taking responsibility for thought, since all thought is perceived to create form at some level; the dynamics of self-fulfilling prophecies become evident.

THE SIXTH CHAKRA (Ajna) localized in the region of the third eye above and between the eyebrows, represent the level of ideal perception. This is the place of union with the deity where one knows the Self as psyche. It is often the place where psychic powers develop. The mind is more subtle. Control of the imagination allows the discovery that all experiences are the creation of the mind. Mind functions in the manifest and the non-manifest. There is the direct experience of the oneness of all creation. In meditation at this level all colors, lights, and images disappear, and the mind rests in the white light of the void. In this way the door to the seventh chakra is opened.

THE SEVENTH CHAKRA (Sahasrara), located at the crown of the head, is the realm of Absolute Spirit. Here the sense of Self disappears altogether. All distinctions are transcended and one ceases to exist as a separate entity. This level remains a philosophical concept beyond experience until one reaches "enlightenment" whereupon all levels are seen to be manifestations of this one. This ultimate state of consciousness is not something apart from other states, but is intrinsically present in all states.

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Each chakra also symbolizes a specific stage in the evolution of consciousness. Self-realization as mapped on this path involves not only a physical sensation of these centers, but also awareness of the various levels of reality they represent. In the ordinary waking state, consciousness, symbolized by a serpent representing kundalini energy, is said to lie coiled at the base of the spine in the root chakra.

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## THE PVQ CONSTRUCT

Three great mind feasts, one per weekend, a great vision-quest spirit journey in the week morning, in the week afternoons seven opportunities to mingle life and poetry into master sociological themes; preceded by "Greeting the Sun" in the early morning, and pulling together the experiences of the day each evening in the "kiva" meetings. Such was the menu of the Planetary Vision Quest Summer Research Assembly, Chicago, 27 June - 13 July, 1986.

The first mindfeast was provided by Marilyn Ferguson and Ray Gottlieb on the first weekend. This brought the 305 participants up-to-date on the last ten years of startling developments on Brain-Mind theory. In the second "Mindfeast" Dr Fritjof Capra got the crisis of perception and the onset of the New Scientific Paradigm on stage and pushed both these and systems theory to their socio-spirit implications. In the third weekend, Dr Jean Houston led four hundred participants in the enactment of the new Hero and Heroine Journey and capped off the 17 days of Vision Questing.

The ten weekdays of the program were devoted to a journey of individual and social questing for a new planetary vision. In the mornings, the Individual Vision Quest took 150 participants on a journey based on the mythology of the Native American Medicine Wheel and the universal themes of Earth, Air, Fire, and Water. In the afternoons, participants played the Games of Planetary Co-Creation, exploring seven socio-spirit arenas, ranging from Planetary Economics to Planetary Spirituality; then expressed their findings multi-modally in songs, dances, dramas, artforms, poetry, music, tableaux, and drawings. The Greeting the Sun ritual in the morning and the Kiva reflections in the evening were graceful bookends on each day.

THE PLANETARY VISION QUEST				
First Weekend	Greeting the Sun	Second Weekend	Greeting the Sun	Third Weekend
Ferguson and Gottlieb	Individual Vision Quest	Fritjof Capra	Individual Vision Quest	Jean Houston
	Games of Planetary Co-Creation		Games of Planetary Co-Creation	
	Kiva Reflection		Kiva Reflection	
June 27 - 29		July 4 - 6		July 11 - 13

The First Weekend : featured Marilyn Ferguson and Ray Gottlieb bringing the latest insights and findings on the Brain-Mind revolution. Using a fine style of co-creation and co-presentation, the two presenters precipitated a veritable information implosion that brought the audience up to date on the work in brain-mind research over the last 10 years. They demonstrated new breakthroughs from science that are overturning our old ideas of limits on intelligence, tuning, timing, strategy, renewal and creative sensing. Participants grasped how to train the brain, identify the phantom fears that block creativity, and how to create and implement a future vision using recently discovered methodologies. A high point of the weekend was the gift of 300 roses to the participants and the singing of "The Rose".

The Second Weekend : featured Dr Fritjof Capra, author of The Tao of Physics and The Turning Point. Using a series of short lectures, discussion groups, and question sessions, Dr Capra explored the effects of the paradigm shift on all aspects of individual and social life, and developed the scientific, spiritual, economic and political implications of this cultural transformation. His treatment of systems theory based on an organic view of life, and interpreted to throw light on health, spirituality, and social systems was particularly helpful. His readiness and facility in handling questions from the audience was especially appreciated, as was his conviction that these new revelations and discoveries in many fields must be integrated into one's life and lived out daily.

The Third Weekend : was the capstone on the Planetary Vision Quest. Jean Houston and her associates led the group in a series of exercises and experiences that probed deep into the wounds of the psyche and the spirit. This spirit surgery was accompanied by a series of talks and contexts that exploded the dazzling potential of every human being, opened up the audience to myths that allowed experiences of wounding to be universalized and healed, and, with the exercises, dyads, dances, and methods that followed, catalysed the audience's experience of the fulness of this moment in history. Perhaps the turning point of the weekend was the exercise in the "therapeia of the heart" that allowed participants to see the walls they had built up round their hearts and also to see those same walls begin to crumble as they told of the times their hearts had been wounded.



*First Weekend Session:  
"Vision and Creative Service"  
June 27-June 29  
Dr. Marilyn Ferguson  
and Dr. Ray Gottlieb*



*Second Weekend Session:  
"Crisis and Transformation:  
Science and Society"  
July 4-July 6  
Dr. Fritjof Capra*



*Third Weekend Session:  
"Sacred Psychology and  
Human Development"  
July 11-July 13  
Dr. Jean Houston*

ICA

Chicago

# Planetary Vision Quest

June-July

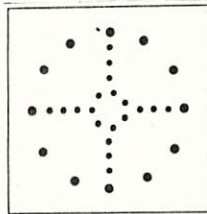
1986

M <sup>June</sup> 30	Tu. <sup>July</sup> 1	W 2	Th. 3	F 4	M 7	T 8	W 9	Th. 10	F 11
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7:00 a.m.

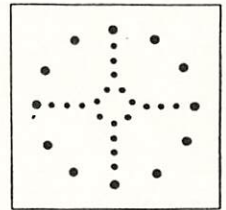
Greeting the Sun : Rehearsing the Sacredness of the Day

9:00 a.m.



## THE INDIVIDUAL VISION QUEST

- The Inward Journey -



12 Noon

THE TIME OF PREPARATION			THE TIME OF QUESTING				THE TIME OF RETURN		
Preparation	Initiation	Detachment	WATER	EARTH	AIR	FIRE	Community	Commitment	Story

2:00 p.m.

## THE CORPORATE VISION QUESTING: Games of Planetary Co-Creation



Planetary Politique  
 Planetary Transformation  
 Planetary Man & Woman  
 Planetary

Planetary Economics  
 Planetary Humanness  
 Planetary Education  
 Planetary Spirituality



5:00 p.m.

Introduction to Multiple Intelligence	What Do We Know?	Glimmerings of the Future	What does the planet need?	Preparation for the weekend	Destinal Challenges facing the Planet	What is already in motion?	Creative Projects to be empowered	New Vision of the Planet	Preparation for the weekend
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7:00

Telling the Synoptic Story: A New Vision for the Planet

8:00

Optional Events & Informal Interchange: Kneading the Sacredness of the Day

10:00

THE PLANETARY VISION QUEST

The Daily Time Design: Monday - Friday\*

- 7:00 a.m. - 8:00: THE MORNING RITUAL: GREETING THE SUN  
8:00 - 9:00: BREAKFAST & BREAK  
9:00 - 12:00: INDIVIDUAL VISION QUESTING: THE INWARD JOURNEY  
12:00 p.m. - 2:00: LUNCH & BREAK  
2:00 - 5:00: CORPORATE VISION QUESTING: GAMES OF PLANETARY CO-CREATION  
5:00 - 7:00: SUPPER & BREAK  
7:00 - 8:00: TELLING THE SYNOPTIC STORY: A NEW VISION FOR THE PLANET  
8:00 - 10:00: INFORMAL INTERCHANGE & OPTIONAL EVENTS

\*NOTE: Friday afternoons are open to prepare for the weekend events.

The Week-end Time Designs

- June 27: 7:00 p.m. THE FEAST OF BEGINNINGS (Mezzanine and Great Hall)  
June 28: 9:00 a.m. - 9:30 p.m. MARILYN FERGUSON & DR. RAY GOTTLIEB (Great Hall)

"Vision and Creative Service"

- June 29: 9:00 a.m. - 4:30 p.m. Conclusion of Ferguson/Gottlieb seminar.  
4:30 p.m. - rest of evening is open.

- July 4: 7:00 p.m. - 9:30 p.m. DR. FRITJOF CAPRA (Great Hall)

"Crisis and Transformation: Science and Society"

- July 5: 9:00 a.m. - 9:30 p.m. Capra seminar continues.  
July 6: 9:00 a.m. - 12:00 p.m. Capra seminar conclusion.  
12:00 p.m. - afternoon and evening are open.  
7:00 p.m. - 9:00 p.m. ORIENTATION TO 2ND WEEK FOR NEW ARRIVALS.

- July 11: 7:00 p.m. DR. JEAN HOUSTON (Great Hall)

"Sacred Psychology and Human Development"

- July 12: 9:00 a.m. - evening Houston seminar continues.  
July 13: 9:00 a.m. - 5:00p.m. Houston seminar conclusion.

"What we need then is a new paradigm---a new vision of reality, and a fundamental change in our thoughts, perceptions and values. The beginnings of this shift from the mechanistic to the holistic conception of reality are visible in all fields and are likely to dominate the decade. The gravity and global extent of our crisis indicate that it is likely to result in a transformation of unprecedented dimensions, a turning point for the planet as a whole."

Fritjof Capra

It has become almost a cliché to say that we are in the midst of a profound social and personal transformation. Some would suggest that in fact our understanding of what is "real" is expanding to a new vision of reality. It is certainly true that as individuals and within society-at-large, we are experiencing deep change in all aspects of our lives---our families, our roles as men and women, the workplace, our values, our awareness.

Over the next 4 years (1985-1988), the Institute of Cultural Affairs will be developing an integrated training and formation programme, the first pilot of which is to be conducted in July 1986. The intent of this programme is to provide a forum in which people from diverse cultures and backgrounds can explore the foundational understandings of this new reality and its implications for their lives and work.

July 1985 will mark a major step in designing this programme. We are inviting people from across Europe and the world to participate in the process of discovery, a process intended to begin to answer the following questions:

- \* What is the "leap of consciousness" that is occurring in our time and what are the key factors of social change in this new reality?
- \* What skills and understandings do we need to have to participate effectively and creatively in this time?
- \* What is an authentic ethical response, both socially and individually?
- \* What is the design of an integrated programme that would enable people to begin to formulate their own answers to these questions?

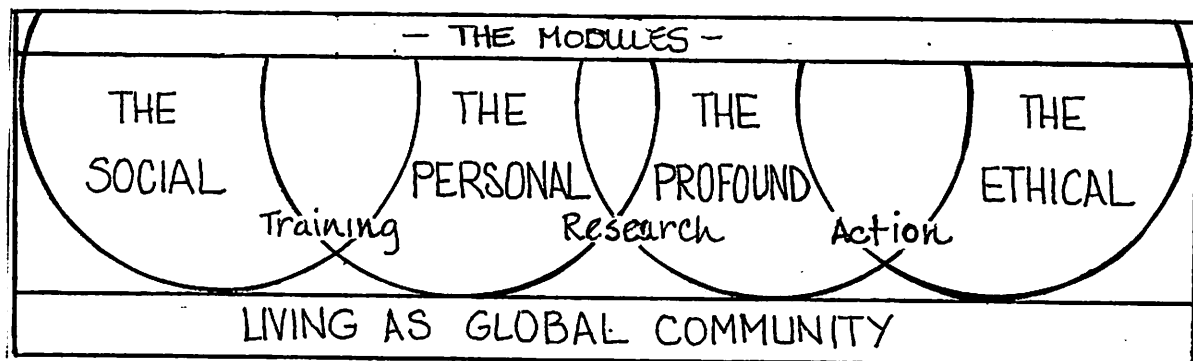
Summer '85 in Brussels will be organised around the following areas of inquiry:

1. THE SOCIAL: What are the key shifts--economic, cultural and political--that are creating a new future? How does social change happen and how can we be positive 'agents of change' within this process?
2. THE PERSONAL: What is happening to the person? What new potential is being tapped?

3. THE PROFOUND: What is happening to us beyond the intellectual and emotional aspects of our lives? What understandings of "spirit" are emerging?
4. THE ETHICAL: What are the practical implications of all this for my life---my values, vocation and style?

Each module will be participatory rather than "pedagogical" in nature. Each category will include the other three in a holistic approach and will also include both training and practical research. Activities include field visits, interviews, videos, study, corporate writing and celebration. The 6 weeks will be a daily experience of global community---living and working together with those from other nations and cultures and understanding diverse attitudes and perspectives on a common concern.

A visual image of the time ---



#### RECOMMENDATIONS FOR PARTICIPATION:

The first requirement is a willingness to participate in an experimental event, taking responsibility for its success as both a guide and a participant. The programme will be conducted primarily in English with the use of additional language groups as needed to ensure everyone's full involvement. Number of participants is limited to 80 and priority will be given to those attending the full 6 weeks, with a minimum recommended attendance of two weeks. A 6-week detail will be available in April 1985. A non-refundable pre-registration fee of USD\$100.00 is needed by 1 May 1985 to ensure a place. Fees are as follows:

Fee: USD\$1,400.00 (inclusive of all program costs-food, lodging, program development and related expenses, celebrations, etc.)

Subsidised Fee: USD\$600.00 (anyone wishing to apply for a subsidised fee should write to ICA: Brussels)

\*Subsidised fees are made possible through independent fund-raising by the Institute of Cultural Affairs, which necessarily limits the number of such fees available.

DATES: Noon, 7 July 1985 - Noon, 11 August 1985

PLACE: ICA, rue Amédée Lynen 8 straat, 1030 Brussels

FOR MORE INFORMATION: Telephone (02) 219.00.86/87