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SYMPOSIUM

December

TRANSCRIPT

1986

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from the scribe notes of Donna Wagner and Jim Wiegell
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MONDAY

Attunement ; The Dance of Enos Mythos; Introductions with
gestures; Context. Regrets from Dr Joep van Arendonk.

The major question for Monday was: Where do we see the planetary
culture emerging today?

WITNESSES TO THE EVIDENCE OF AN EMERGING PLANETARY CULTURE

LINDA MACRAE: I am going to talk for children from future time. I
see education without the limitation of judgement. I see many ways
of being and expressing knowing. I see children who are consciously
prepared to inherit the earth and who are taught to interact in
groups and handle conflict. They are being taught critical and
creative thinking skills, and ways to look at an array of creative
solutions to challenges; there is an honoring of intuitive knowing:
adults are just getting this; children get it much earlier on: they
have a vast bag of tricks to choose from; there is prenatal
consciousness of what parents are communicating; consciousness is a
continuum from the time of conception; children see themselves as
integrated systems: their feelings impact their bodies; their whole
being is functioning as a unity: body, mind, social, spirit. They
are taught in these ways so they experience the integration of
knowledge and life experience, rather than the fragmentation. They
see themselves in interaction with the planet as an organic system:
self, family, school, community etc. It is exciting: we know
ourselves as bridgemakers to this new time..

DEE DICKINSON: Research done in the 60s, 70s, and 80s produced hard
evidence that the brain can change physiologically through experience
in a way that is more than maturation alone. At every age new neural
connections can be made; a positive, nurturing environment encourages
the expansion of these connections, together with the exercising of
the cardio-vascular system. Furthermore the research indicates that
intelligence can be taught; genes do not determine intelligence.
Children are open systems and need to be taught in a whole system
manner to view themselves as part of the total ecology of the earth.

JEAN HOUSTON: I am reminded of a time when Athens was in ruins after
a Golden Age - in which souls had touched the sky. Athens had fallen
into ruin, war, plague and reversal of values, and people prayed for
someone - a god who plans. We are a part of that god source that
plans; we are at the crossroads of a terrible and wonderful change
in our times: a change in infrastructure and macrostructure.

A New Heresy come on the stage: reality is not the way the scientists have described it. Scientific positivism left out the human mind and spirit. The heresy spread. People saw that science was not adequate to run a society or a life. Economics is useful, but one can't run a planet from that perspective alone.

When the scientific revolution began, it made a hard case: it said it could change the world. It did. Today, hard cases are being made about things not heard of thirty years ago. Like; there are no coincidences; matter emerges out of consciousness; there are many altered states of consciousness. There is a reordering of economics and science around new assumptions. Science keeps trying to justify itself by saying that it paved the way for a new mysticism. Not true: it is the other way round. All this is not to be distinguished from the rise of our feminine side. There is a change going on much deeper than we think, which is part of a vast heresy that will make the 21st Century as different from the 20th as the 20th Century is from the Middle Ages.

Corporations tend to be the most adaptive organizations today. A seminar on Executive Training and Development revealed four learnings that go beyond science: 1. Imagination creates reality; 2. Our ability to trust is unlimited, and rids us of fear; 3. When a deep sense of order and purpose is present, life flourishes; 4. Non-attachment to outcomes and feedback of outcomes towards purpose is essential. A far more radical kind of education is needed which re-educates us in a new picture of reality. We start with small changes. The one guide we have is deep intuition. All around us is uncertain.

DR PUDRANKORTHY: I have been reading a book about Man in a new context; a new book of 1000 pages: MAN, THE MAGNIFICENT. I have re-read it several times. There is a conflict between a demand culture and the quest for spiritual development; the book is an epic: it goes through a number of material aspects and tries to bring out the spiritual value. It relates the current terrorism and the threat of nuclear war to a chiselling process going on to bring out the higher Man. It speaks of the inevitable emergence of a new religion and a new cultural synthesis. This higher Man is the architect of the new cultural synthesis. The question he raises is: what is Man? Today humanity is caught in a web. We need to go much deeper as a species and introduce certain thought processes where spirit and matter are not exclusive. We are striving to use spirit methods as a way of re-orienting our outlook on life and the planet. How do we relate this to the last person in the village?

What is Man? Chinese, Buddhist and Indian thought have given the supreme place to Man as born in the image of God; the purpose of Man is to attain Godhead; the path is that of self-analysis and introspection; the ability to live in harmony with others; the practice of yoga that allows one to live in internal harmony. Planetary research may have to probe the Orient to clarify the directions which are available to Man without destroying the planet.

How does the ICA work with other organizations using similar processes? How does our understanding of Man and His purpose get chiselled to fit a new world? Social injustice is being perpetuated in the guise of a new technology which is irrelevant to the needs of the small man; the new technology concentrates differences; how do we get a technology adapted to the small person; the West has not contributed much to this. How do we concentrate the poor people's capacity for a three to four-fold increase?

JOHN LAWTON: I am a commonsense man; I have lived in Latin America all my life; I have worked for Shell Oil as a management consultant training headhunters. I see a contradiction in reconciling Latin and Saxon culture. In the ICA we need to look carefully at the cultures and races and their background; see what is behind the North American success and the Oriental success. I have also worked for Colgate; I have seen that the honest straightforward approach works better than the manipulative or dictatorial. In Latin America the family is very important; in Europe, the community is important, due to the necessity of planning for the winter; Europe gives the community great importance; in Mediterranean cultures, the family is all important; we need to find a way to introduce the value of community;

Examining Oriental and African values can be a way of learning to honour these cultures and bring their values into a common pool.

At this point the circle broke up into buzz groups and further examined the evidence for planetary culture; with accompanying ponderings, glimmerings, and intuitions to follow. The focused question was: What have we glimpsed of the planetary culture in the midst of our field experiences?

BUZZ GROUPS REPORTS ON THE EVIDENCE FOR PLANETARY CULTURE

A steel drum group in Finland; country rock band in Madras; the cultures are exchanging music; in Western Kenya meetings of village leaders sing music with close to a rock beat. a world beat is developing; song, WE ARE THE WORLD; music is a place where planetary unity is being stated. The music of Vangelis and Paul Winter; Missa Gaia; music of the earth: whales, dolphins; overlays of earth sounds.

The video, THE GLOBAL BRAIN, a new Western creation myth; the films of Martha Stewart interchanged between peoples of the 3rd World.

The Conference Centre Administrator at Swartswood; opening greeting: "May you find the Divine Lover"; pointing to one of the emerging planetary myths.

In Zambia at celebration: canoes in and out; cameras and transistors:

The Earthrise is now the background for many ads; Levy jeans for example; "Levy is a state of mind"; is the depth meaning of the emerging symbols being usurped by negative forces?

We are at a crossroads between habituated behaviour and radical yearning. In the market place there are no secret societies and no secrets anymore. How do we shape what's trying to emerge, but not too precisely; if we can keep it foggy enough, everyone can participate in it! The trivial can become transcendent, even Levy's jeans; there is a chiselling going on, but the shape emerging is barely seen; we need to keep enough ambiguity in it so that all can recognize it. We are not alone. The earth itself is growing in spirit. How listen to the earth versus attempting to coerce it. How partner the earth in its evolution?

What are the ways of listening? How get a picture of what's possible in the way of listening skills? How do you listen? What is the discipline?

How do you listen while you work? Research is not an either/or. How not get in the way of something trying to emerge, by sticking a construct in its face?

There was an eighteen-year urgency that is not there now; we thought we could clean up the world in fifteen years; the initial urgency has gone; we know the earth will evolve anyway; now the question is how do we partner the earth in this evolutionary process. We are unclear whether our basic priority is to partner the new growth, or to fight the lesions and we don't know how to do either one; there is some aspect of new growth that is coming forth in us; we are not clear what that looks like; we know it has something to do with partnering rather than chipping away at.

It is deeply engrained in us to work real hard. When we bent the spoons in the Planetary Connection, we were really working hard on it, sweating away; then suddenly, there was a letting go of all the effort, and, lo and behold, the spoons bent!

(end of Monday morning dialogue)

They are sent out with certain expectations. Otto Sharp was sent to Kenya. He particularly worked with a village which was supporting itself with chickens and bees. There were goats there but no one was particularly interested in them except Otto. He kept the goats. He wasn't cynical about this. He just saw possibility.

There is a deep confidence within children if they are given the opportunity to participate not just sit around and watch. What if the order wrote a book on the Way of our Children. Bring these children into the fish bowl as full partners in the rising of spirit. Ask children deep questions and listen. They probably go deeper than you. Get out anecdotes but deeper than that get hard data. Some people on boards of education only move with hard data.

Yes the next step with the school experiment in Seattle is getting data. The urban league challenged our concept. How to enable deep thinking on the inner city, and to equip people to participate in the pluriform culture.

We have to hook people where they are ready to be hooked. Do deep listening to see their motivation. Look at what employers are really looking for today: a positive self image, ability to work without supervision. Tell story of how this program will work on those skills.

There was a 13 year old boy named Tom. Eight years he had been in special education classes. He was very aggressive. One thing he loved was cars. I found an old school bus that didn't work. We went out to that bus and started taking apart the engine. I asked Tom to draw the engine, and label all the parts, and write an explanation of how the engine works. He worked on all those things and excelled with all of it. Accept where people are. Let emotional and social issues work themselves out through situations where there is deep motivation present. What is it one really wants to know? What does he really want to spend his time learning?

I saw some group adolescents in Liverpool. Punk hair, no passion, not caring, there was nothing for them. 80 people applying for one job. A life of welfare seemed to be the only future. Only a story of depression. Not sure what one would do about this in England. William James talks about this as a moral equivalent of war. CCC camps where people had work to do changed the atmosphere and deepened one's story. Juices have to be turned on in people. For failing students, the first thing I do is send them to Outward Bound where they deal with concrete survival in nature. The survival juices start stirring and giving new possibility. If there is no such stimulus, depression and suicide are likely results.

We have to watch the deadening of corporate spirit. What does ICA do to increase the juice? The lure of betterment is not enough or the religious allurements. Your projects have to be gutsy. You have to get at the myth.. Listen for the next piece of the story.

I want to change the drift a bit. IDF has met in different places and seen people raising the question of International aid. Do we do away with all aid programs? Are they really destructive? What is the cultural direction of development? In Africa, people are asking why we need AID personnel. Why pay huge salaries? In five to ten years the whole aid structure may be dismantled. However it has been development that has carried the banner of the intermingling of cultures. What does all this mean? How do we design the new development institutions?

We need a picture of what is really going on. Maybe aid doesn't matter. It is just a piece of a great global mind change going on. How do you look at what is going on? There are two dimensions to transformation. What is the task you are going to be involved in? One dimension to transformation is to be about spreading the word about the mind change, assuming that the creativity in the system will respond to that as soon as it gets the picture straight. The second dimension is that of recognizing that the transformation is happening and that our task is to help the institutions respond smoothly to the transformation. Which is the more urgent task? As for myself, I feel called to the smoothing, allowing change to take place without tearing society or self apart in the process.

The other question is who is your immediate client? Do you stay with your tradition and work with the masses regarding control of their own destiny? The other possibility is to deal with people who will be teachers of other people, to amplify our efforts to focus on promising leaders of the future who will help others. I think you will do things differently if that's what you are now about. These two questions are the ones you are facing at this point, it seems to me.

Both/and. We've looked for the sensitive and responsive ones. Historically we've been concerned about being catalysts. We've focused on individuals- iron men. Now we are focusing on institutions- organizations that care. How do we best catalyze these institutions and which ones? We have a lot to offer. What will it take in meetings of professional people in the Development Community to get the conversation to a deeper level? In this age of Aquarius how do we catalyze the sensitive institutions and organizations?

We see ourselves as servants to the servants. Our first role was that of teaching courses. Our second role was demonstration. How and where is it now? Where can we serve best? Not just help along change. Whichever role we play, we need to choose to keep our thrust.

You all say "we are confused". You are much less confused than other groups I know. Affirm: "WE ARE NOT CONFUSED!" Know that what you are doing is important. The planet needs respiritizing. That is the central thing. What you do is on the periphery. Doing things is a ritual - a way of communicating with the world. Don't take this doing too seriously. However this both/and is a factor. There is a fundamental difference where you put your emphasis.

We are in a period of contradiction: affluence, poverty; freedom, and oppression; some time ago I suffered from hypertension. For one month I lived in a tribal society, and my hypertension went away. With the tribals, I was part of a spirit community; there was harmony with them. What has technology taught us? The goal of human pursuits in terms of spirit life the tribals have: they have achieved harmony, and they have built in safeguards to resolve conflict. High technology has not yet developed these safeguards. Technology is not creating conflict; it is our perception of technology that is the issue. There is a silence in the midst of the possibility of nuclear annihilation. Technology tends to exaggerate conflict: it can be a curse, and not a blessing. How do we pursue the spirit adventure? How does harmony come into sight? We need the wisdom of the oriental windows. Do we have or can we develop the sights to peek into windows and catch the glimpse of harmony?

There is a large segment of society that is not aligned with global transformation. How do we open the windows so that all may get a glimpse of it? How do we allow more people to experience transformation? Do we do it by going to the emerging leadership, or directly to the people? Who is the new elite?

I have been struck by Justin's talk (at the U.S. ICA Board Mtg) ; how do we get in touch with our original momentum as an Order. A lot of our work came out of a strong sense of vision; we had to say no to our own tradition; in my youth, musical instruments and physical activity were very important; in the last ten years, these seemed irrelevant: there wasn't time. Now we are struggling to articulate the new; we are struggling to discover the source of energy for the future in our own roots. I feel I am being urged to re-integrate with the aura that pushed me into the Order. In my personal life I find that I want to get in touch again with playing a musical instrument and with body work.

In the last couple of years there has been freedom to experiment in the spirit; we have all participated in some way in that, and we are hoping to increase the participation. There is a deep desire to harvest the spirit of the wisdom of the cultures. We want to go beyond tidbits. People are availing themselves of state-of-the-art spirit technologies, as in the Mystery School, and the Human Capacity School. We are building a hunger for this. We used to send people to the Academy, and built a lot of passion around that.

This whole arena is a real live question. In my Primary Unit, there are people who are tuned and ready for this experimentation. There are others who are afraid of losing the gifts of the past. How do we bring the two together, and not negate either group of people?

I was thinking about Homer's Odyssey and the journey that Odysseus makes into second maturity. In first maturity, we got to know the world. In the second maturity, we deepen the spirit. You have to go through the first maturity to figure out the second maturity. The role of priorship is to be the vanguard of the second maturity, to embody it so it beckons and fascinates.

Abrasiveness does not make you available for deep sharing. What we are talking about is not navel-gazing.

Our Youth respect and support us, but they see we are not open with each other.

ICA husband and wife teams need to explore Eros, need to explore ways of being vulnerable with each other, ways of having an open heart to each other; need to find ways to nurture themselves as husbands and wives.

Our families are rooted in Logos; when we put our arms around each other, we never feel free. Maybe a couples' workshop would help.

Probably, some couples workshops would be helpful. There's lots of trauma in families with religious covenants. You have to transcend the myth of the Western World.

There's no one to blame for this struggle in our families. We gave our families over to history. We are in a double bind. Many of us came into this organization at a time when we were consciously moving away from Eros. So we very intentionally killed it, and now we have to recover it.

Oh come on, at Chicago Base in 1970, I thought it was a juicy time; I never knew who was going to show up in my bedroom.

Well, it wasn't Haight Asbury either!

That was the manifestation of Logos!

Deep communion is missing when people show up in your bedroom. You have been through a time of loving God in the world. The next stage is to deepen your relationships, to become a model for changing the world. The nuclear family disintegration is a dimension of the end of civilization. There is no hearth, and no heart-to-heart talk with grandmother. Real love and communion is needed.

There is a danger in the whole sexual revolution. We end up looking at what the other has not done. We move from one pathology to another. The results are not very happy. What we are really talking about in this revolution has to do with loving and touching each other deeply.

BUILDERS OF THE DAWN has been an important book for me. It talks about new community, it illustrates economic, political, social aspects. In this new paradigm, three levels of the rational are collapsing. There is a sense of a call below our language; there is an upheaval in the rise of the feminine; I experience myself looking at all the arenas of exercise, diet, past and future in a new way. I experience my nine-year-old boys as strange. I am juggling all these things, and I am part of a team. My capacity to experience how wonderful this is is hard. It would help if I could blame someone. I try to focus and objectify it. Is it better to go through it, or go through wonderfulness? That kind of posing of the question is not adequate. Everything is changing. Isn't it wonderful!

I have been reflecting on the stories we told last night. What were the things we placed in high value? We challenged the status quo, and we committed ourselves to care through embracing humiliation. If we were asked why we did any of it, there were two prior values: social justice and planetary spirituality. Those two goals have been there since the beginning. I appreciate the journey we have been on these last two years. It's hard to recognize where we are since 1984. Now where is society facing social justice today? How are the future generations being threatened? Where is it? Peace? Nuclear Arms Race? Misuse of Resources? How do we re-orient the values in economic institutions? What about the masses of humanity that are left out? I've been experimenting these last two years. I have ended a dead marriage. I have developed a spirit discipline. People keep coming to us yearning for deep community.

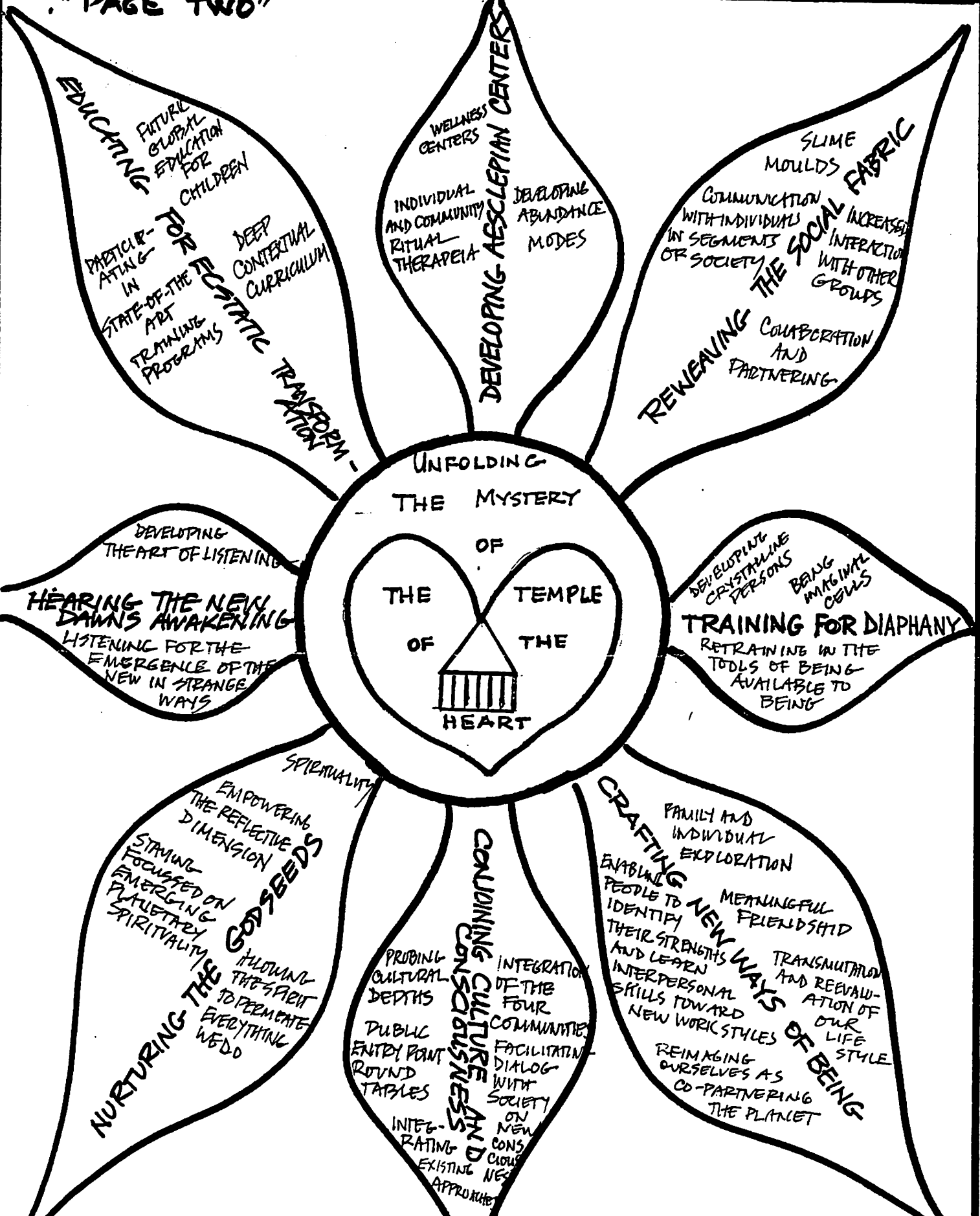
I'm grateful for this community. Images come back of why I came into this community. I saw the necessity to enable change in individual lives. RS-I changed individual lives, as did Town Meetings and HDPs. A community of support enabled that kind of change in my own life. A community allows us to keep images coming. We don't have to be the whole loaf. It's sloughing off the old skin of the self. Not throwing out the baby with the bathwater. I want to see a time when we deeply love community and love each other. How do we deeply glory in our struggle?

Sometimes the exhortation to open the heart comes as a moral imperative from the outside. I experience a huge energy within myself. I find myself asking what's going on inside myself. Recently, I had an operation in which I had an ovary removed; I wondered why I had got an ovarian cyst. I discovered by reading a book on affirmations that the ovary is related to creativity. That has to do with my life. I am a prior, mother, daughter. I experience myself as Duty personified. I am drawn to do personal work to get in touch with my dreams. This requires a decision to go inside. I find myself tempted to draw the line and be out of touch with my own creativity.

It has helped me to self-consciously get rid of language that puts stuff in the past or future. For me, it is better to say we are on a journey of Heart Consciousness, of abundance, of getting in touch with ourselves. Otherwise, we tend to experience ourselves as waiting, or never really living. We are living the Story Of Unitive Consciousness.

Your getting well is my getting well. Helen and Brian have a tremendous story. Brian is working on processes that release wellness. Brian is getting in touch with his tears and his identity.

How big is the Big Order? How do we count it? Who are the people on our side? Who will we go to the ends of the earth with? My quandary is how do we be that Order? How do we embrace it, versus a story of reducing numbers? How do we grasp our mutation? How do we recognize the profound interweaving of thousands of people carrying out the transformational task? We are grateful for the vision of the Big Order: that anything is possible.



Conversation Notes

SYMPOSIUM IMPLICATIONS FOR THE ORDER UNITS PRESENT

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CARACAS:

Conjoining culture and consciousness; looking again at the myth factor work we did in Barlovento eight years ago.

BRUSSELS:

Beginning to do the exercises; moving beyond two years of intellectual pursuits; get down to taking on the exercises; creating Asclepian Centres; encouraging resident artists to come in and experiment with hunks of space; contact people doing edge writing in Europe, particularly in the currently available thinktanks; Contacting edge thinkers; doing thinktanks in Economic, Wellness, Education arenas; getting European presenters and advisors together; maybe a good time to re-relate to Taize, Foccolaria, Findhorn.

TOKYO

Learning how to operate in a network; feel very alone; how build the necessary framework? Research the emergence of new religious organizations; investigate how young people in Japan are moving beyond materialism; in Korea we could benefit from collaboration with the Buddhists; we could learn from them, and they from us about the new age; intensifying our relationships with the UN University in Tokyo, also with Tokyo Community Colleges; US-JAPAN Foundation; look at the growing technological advances; what are the spirit mechanisms being used to enable that to happen; in the new Japanese economy, what has allowed them to move from being copiers to being creators; what is the shift in that? How has it happened? Also, what does it mean to be Asian? How is Asian-ness evolving?

PLANETARY UNITY NETWORK:

* How do we develop our research frame beyond North America? Spell out its relation to the Global Advisory Board, and how the frame is related to other communities; and to the whole planet. Commission the network to push the intensive of this, while others of us figure out the extensive.

What is the planetary spirit of the four communities? Clues to relating the four communities ; work on the manifestations in education, and the tying in of the reflective process to the development community. There is a wealth of methods available, if we can put things in their language; rituals; listening out of a new screen.

We understand we have 100-200 years for this change; we need to describe the new mainstream. Expanding our work with the Planetary Unity Community beyond therapy to ECOLOGY, MINORITIES, THE EEC, THE UN, SCIENCE, INFORMATION PATHWAYS being put in place by the Military.

We have explored the planetary unity community using planetary unity methods; we need to use the methods of the economic community on this; and the methods of the development community; we need methods to help

THE GLOBAL PANCHAYAT

Working on Foundational Understandings; using the symbol carefully for beckoning; communicating with the Primary Units; visiting contemplative orders; seeing how ultimate consciousness is grounded in all levels; as well as shooting for the next level. Who is in our group? Who will be in our group? In what way is there need of, or not need of, x,y,z. Accelerating relations beyond the assigned Order; working with the Big Order; not reduce Order to stipended members; accelerate relations beyond the Big Order. What practices are people doing?

THE INTERNATIONAL DEVELOPMENT AND FUNDING TEAM

Conversations on the profound life questions of the development community re the vocation, ethics, aim of individuals and organizations. Funding the humanness of a culture; funding our own work on myth and culture. Where is it? How share it? The CIDA is ready to receive spirit methods. Working with cultures; working with imbalances in health and education; dealing with both the felt need and the real need; figure out documenting exercises; listen to the culture with the heart; allowing people to listen to each other. Opportunities to publish the findings of our own work and document others' effectiveness; there are many exciting things we have done with drama and health in India and Africa to undergird the cultures.

TORONTO PRIMARY UNIT

Multinationals as a possible force needs to be documented; what are the trends and directions of multinational corporations? Writing the story of its own journey, as a primary community that has gone in depth. Getting a grant for Ilona's art work; documenting Brian's journey.

RESIDENTIAL LEARNING CENTRE TEAM (Seattle)

Act as a clearinghouse function on what's happening in education. Get Dee and Linda to visit a Training Inc.; get articles into newsletter; communicate with the Order on 1987 options for 11-year olds. Document programs wherever our kids show up. Objective documentation valuable for funding.

LONGTERM INVESTMENT TEAM

Develop resources for our facilities for human growth and potential; create a longterm fund for Order retooling. Investigate responsible ways to invest: where is the greatest return on investments; how is investing in us producing a higher return than elsewhere. Where is the edge of creative research in new economic thinking? Being ambassadors to the whole emerging worldview.

CHICAGO PRIMARY UNIT

Work on the story dimension of the programmatic push; enable a new story; look at the potential of Harman's images beyond the bottomline. Share what learned on marketing, framing, and collaboration.

NEW YORK PRIMARY UNIT

Use the Training Inc. story as a strong point re education. The EEC is being taught sacred dance. FAO is using visualization. See how UN people are being brought into the planetary unity dialogue. Participate in global thinktank.

MONDAY

TUESDAY

RESONANCE

RESONANCE

PLANETARY UNITY DANCE

TEMPLE DANCE

PRESENTATIONS: 6 ADVISORS

CLAY - BACK TO ONE LUMP

WITNESSES TO IMAGE OF WHERE WORLD IS AND WHAT SEE EMERGING.

QUAKER MEETING

- CLUES TO WHAT'S NEEDED
- WORK CLAY + SPEAK FROM HEART WHEN WISDOM EMERGES.

REFLECT ON PRESENTATIONS

SMALL GROUPS - WHERE SEE EVIDENCE OF PLANETARY CUL

LUNCH

LUNCH

FISH BOWL

SMALL GROUPS

(WHERE YOUR BROODING HAS GONE?)

13/5 RADICAL IMAGES OF FUTURE WE NEED TO EMBODY.

CLAY → VISION OF PLANETARY FUTURE

CHOOSE 4-5 ITEMS - ON CARDS - ON BOARD.

INDIVID.
GROUPS (SMALL)
LARGE GROUPS (REFL.)
SONG: "IN EVERYONE OF US"

NAMING PETALS OF FLOWER

STORIES

SEND-OUT OF ADVISORS



SETTING

SUNDAY

PREP

RECEPTION

EXPLORE