

CONFERENCE REPORT

OUR COMMON FUTURE

A Publication of the Institute of Cultural Affairs

November 12 - 23, 1988

Conference responds to global mandate

By MARILYN CROCKER

Creating partnerships and plans for "Our Common Future" on this planet was the focus for a conference convened by the Institute of Cultural Affairs International (ICAI) and ICA: Mexico from November 12-23, 1988. As if in advance response to TIME magazine's honoring of Endangered Earth as Planet of the Year, 500 participants from 30 nations gathered to dialogue about and develop models for effecting planetary transition. The conference was held in the popular Mexican vacation center of Oaxtepec in the state of Morelos. This magnificent hill resort once served as retreat for the ancient Aztec Emperor Moctezuma I.

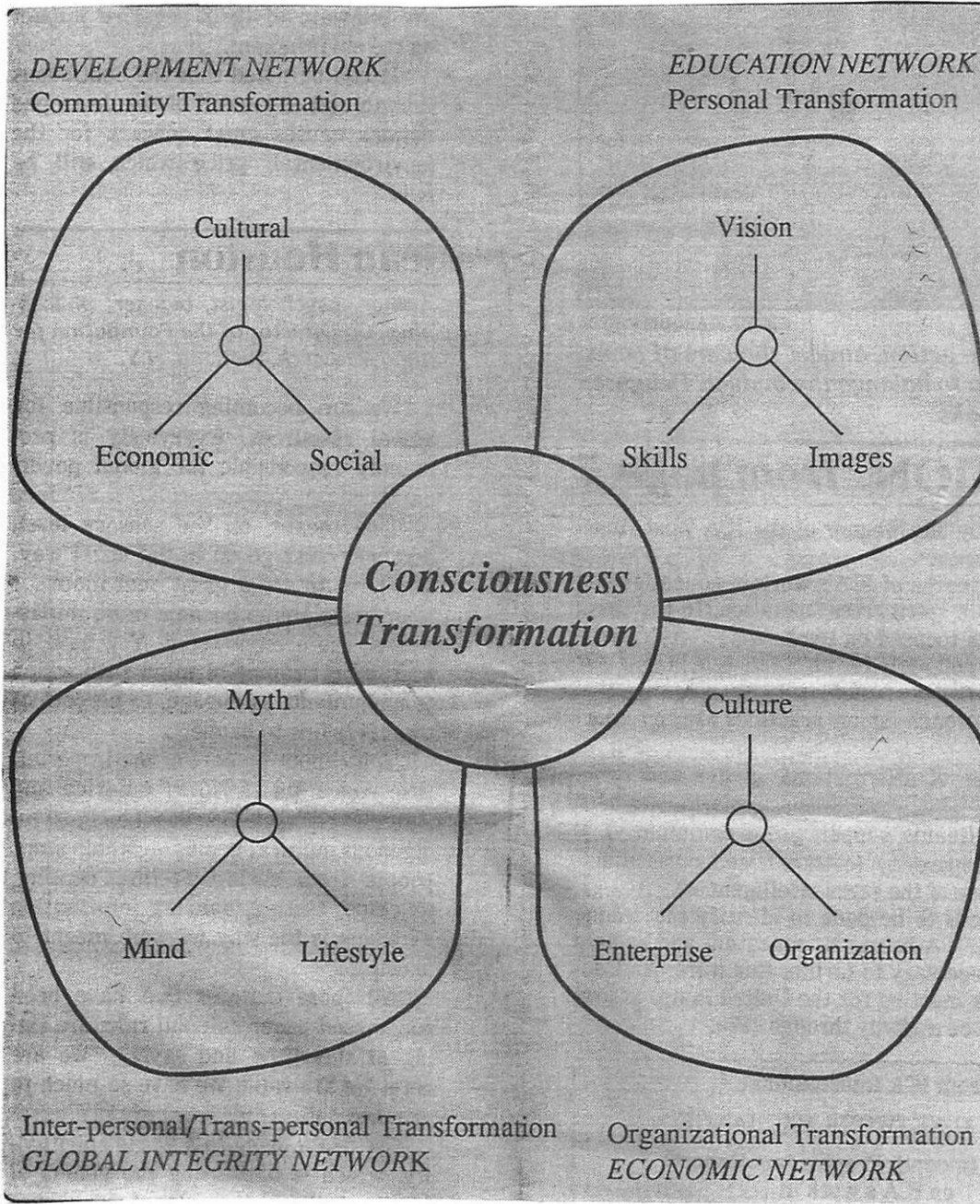
In addition to ICA members, the con-

ference steering committee included representatives of the Mexican Foundation for Rural Development (FMDR), Service to Development and Peace (SE-DEPAC), Association for Education and Recreation in Mexico (AMER), National Industrial Chamber of Commerce (CANACINTRA), Center of Services for the Development of Puebla (DEPAC) and Anahuac Rotary Club of Mexico City (District 417). Inspired by the report of the World Commission on Environment and Development, the steering committee chose to address the interlocking crises raised in the report by bringing together edge thinkers and concerned citizens in the arenas of development, economics, education and global integrity.

Among the presenters who addressed the conference over the 12 days was Dr. Willis Harman, President of the Institute of Noetic Sciences, who gave the keynote address. He spoke of the need to challenge old assumptions, and of the power of vision: "When you hold a vision clearly and for a long time... it's as if events conspire to bring about your vision."

The conference design emphasized think tank sessions for responses to questions such as: How can technology and social organization be managed and improved to make way for a new era of economic growth? What is the emerging planetary mythology? What is the curriculum needed to equip earth's citizens for life in the 21st century? How can we guarantee the sustainability of ecosystems on which the global economy depends?

NETWORKS A transformation symbol



People today recognize that they must focus their efforts in order to be effective. Yet at the same time, they yearn for wholeness and long to see how what they do fits into a larger pattern. Conference participants experienced both focused work and reaching out for wholeness.

One presentation in particular, made by Rob Work, brought a deep sense of joy and satisfaction to the conference, because he used the symbol above to weave together the incredible variety of small group work into one comprehensible whole. The symbol was not invented before the conference, but grew out of reflection on what was happening there.

The economic, social and cultural aspects of community life are pillars of the work of the development network. An important current question is: What is sustainable development? It has become clear that the most highly industrialized nations are not an adequate model for the future of every nation. But we are left with the challenge of what alternative models might be.

Education around the world needs to develop an array of skills, to broaden and deepen images, and to encourage human capacity for visioning. A vital question for education is: What are we educating people to be and do?

Economic organizations are concerned with effectively carrying out

their enterprise — and they know that their organization and their corporate culture are keys to success. Many corporations are asking: How can we maximize the creativity of our human resources in order to be competitive in a world of rapid change?

People in the Global Integrity Network are passionate about sharing the latest research on the astounding capabilities of the human mind. They see the need to build globally-responsive lifestyles. They are aware of the healing, inspiring power of myth. Above all, they are seeking to answer the question: How can we make available to everyone the riches of the world's spiritual traditions and give them access to their own hu-

man resources?

The work in these four networks emphasized questions that are being discussed in different settings around the world: What is development? What is humanness? How can we get spirit into structures — economic, political, cultural? How do we put appropriate structure on spirit, so everyone can have access to the new vitality breaking loose in our time?

The conference concluded that there is one common task for all four networks. As Willis Harman said in his keynote address, that central task is work on shifting attitudes and images — or the transformation of consciousness.

And why these four? Because in their respective impacts upon local communities (development), human images (education), corporate organizations (economic) and the human spirit (global integrity), these networks become leverage points for transforming global consciousness and thereby addressing the critical needs of the planet.

DEVELOPMENT

By JOHN BURBIDGE

"Sustainable development meets the needs of the present without compromising the ability of future generations to meet their own needs."

This excerpt from the report of the World Commission on Environment and Development was echoed by participants in the Development Network think tank which met in Oaxtapec. They had little trouble citing from their own experience examples of "unsustainable development," ranging from environmental degradation to bureaucratic snarls in decision-making, and resource exploitation. In discussing how to reverse these trends, one group noted that "no nation alone can solve our global crisis. However, it is equally clear that some can do much more than others."

After an opening session in which participants from both rural and urban community projects shared highlights of their development activities, breakout groups were formed to deal with various topics — the use of human and natural resources; the cultural dimension of development; training personnel; strengthening institutions; the role of non-governmental organizations; and practical approaches to integrated development.

Breakout-group activities varied immensely, ranging from a site visit to a cluster of Mexican villages cooperating on an integrated project, to the formulation of measures for monitoring sustainable development. The site visit revealed the challenge of retaining cultural integrity while changing deep-seated, but "unjust" practices such as perpetuating the secondary status of women. A fundamental and difficult concern was the evaluation of development efforts. Participants wrestled

"During 1963 a group of unique men, businessmen mainly, decided to open channels for participation for people from the city (in helping with) the rural problem. They made contact with a group of campesinos (farmers) in two small communities ... in the state of Michoacan.

"It was clear in the dialogue between the two groups that the lack of credit was one of the most important problems that the campesinos faced, and one of the causes of the difficult situation in which they lived.

"This first contact with reality enabled this group of businessmen to specify their objectives. (They put together) a group of people with resources and guarantees, in order to satisfy the credit institutions, and (act) as partners with the campesinos ... This was done and it was a successful experience ...

with how to measure improvements in the quality of life at the grassroots level. What constitutes an adequate measuring stick? What is an appropriate method to determine values and priorities?

Humberto Bravo, Director of the Department of Environmental Contamination, National University of Mexico, was among the presenters. He made it clear that there are very different perspectives on "quality of life." He asked, "What is the quality of life which is acceptable in an underdeveloped nation, in a developing nation, and in a developed nation? Can we aspire to a minimum quality of life, including freedom as a priority, food and health not only in the country but (also) in the cities? Or must we introduce quality of life patterns from the developed countries onto the underdeveloped ones? (If we do this we will) impose the technology which degrades the environment and even the quality of life with its misuse."

Victor Hernandez, Executive Director of the Mexican Foundation for Rural Development, described development as first and foremost, an educative process. "It includes various and complicated aspects, ranging from

"After seven years of experience serious reflection ... in 1969 the 'dacion Mexicana para el Desar Rural' was created, with the objective of doing programs with a national reach, supported by prestigious leaders of the urban communities ...

"Twenty-five years after this solid idea of solidarity between people the city and from the country ... work in 22 states of the republic with 2300 campesino groups with 100 members, and a resource management of around U.S. \$19 million.

"(Yet we have not) even touched edges of the big problems of our country. There are 25 million campesinos in Mexico who urgently need rehabilitative action. We have had contact with a few thousands ...

"... we, as well as you, are facing a huge task. Therefore it is necessary to build a strong base from our success

education and health to social attitudes such as awareness of human dignity, sense of responsibility, self-confidence, visioning, openness and disposition change." He emphasized that the city side catalyst and the local resident both are involved in the learning process.

Robert Yallop, Director, ICA: Egypt stressed the need for involvement of people in their own development. He described an approach which has been successfully used in Egypt. Its central feature was the involvement of community residents in each stage of the project. They determined the priorities for development, and participated in the design and initiation of experimental projects within the community. Community members were involved in program evaluation and modification, implementation, documentation and long-term management of the program.

In their follow-up meeting, representatives from 15 nations made recommendations for next steps. These included the writing of a "Training of Trainers" manual, coordinated by ICA, New York, and a meeting of the Development Network to be held in Brussels in late 1989, following the ICA International board meeting.

GLOBAL INTEGRITY

By RONNIE SEAGREN

Looking through the diversity of the planet to recognize and build upon its integrity or wholeness, was the challenge tackled by participants who met in this network.

The program offered a variety of approaches to this task: presentations by signal international thinkers and practitioners, special interest groups, informal research updates, meditation and art of all genres — poetry, sculpture, photos, painting, dance and music.

Four groups met simultaneously for much of the time. Professor Glen Webb and Rev. Hirano Katsufumi Tanto discussed the social implications of Zen meditation — for interfaith dialogue, and for world-wide diplomacy. Dorothy Gonzalez led three days on Psycho-

synthesis, based on Roberto Assagioli's approach to human development, which synthesizes the "subpersonalities" each person contains within. The cultural medicine study group visited Vicenta Villalba's village and participated in the ritual health steam bath known as the Temascal.

The partnership group was particularly influential for the conference as a whole. Dialogue was inspired by Riane Eisler's bestseller, *The Chalice and the Blade*, in which she poses the partnership (chalice) model of human society as an alternative to the dominator (blade) model. One hundred twenty-five participants from 25 nations looked to traditional cultures and personal experience to gain insight into how to strengthen global partnerships. A broad array of experience was shared:

- Australian aboriginal Kabul Oodgeroo Noonuccal (Vivian Walker), Director, Australian Aboriginal Theatre, insisted the only solution to racial harmony is indigenous autonomy, not mere multiculturalism. He called for joint work on a blueprint for the future global village in which socio-economic well-being and ecological harmony is available to all.

- Canadian Inuit (Eskimo) sculptor David Ruben Piqtoukun related his ef-

Glen Webb

Meditation master in the Rinzi sect of Zen Buddhism, Japan. Director of the Institute for Asian Studies, Pepperdine University, California. He and Rev. Hirano have taught Zen meditation together for the past 15 years.

"Meditation is a means to an end — it is not an end in itself. A formal, sitting body is not useful unless that same body walking and running and doing whatever bodies do, can say hello to God in the same way that it does when it's sitting still."

(Hirano Katsufumi and Glen Webb led meditation each day beginning at 4 a.m. Eighty people participated.)

orts to extend the ancient legends to meet modern challenges. He also described a partnership project between native Canadians and Africans, an art exhibit called "Native Art, Native Life." He called for a style akin to the tribal hunter, whose respect for the balance of nature led him to take only what was needed.

- Classical Indian dancer and artist Chandralekha described the alphabet of the body, challenging the group to learn to sit, stand and move so as to generate rather than expend energy and to do cleansing work to find the balance to permit real partnership.

- Anthropologist Kris Jeter inspired discussion about Catul Huyuk, an ancient city in central Turkey, which functioned for 800 years without violence.

- Venezuelan sociologist Myriam Balbena shared her research on the influence of indigenous partnership traditions on contemporary society. Her team works with four indicators: relationship to environment, the structure of community organizations, myth and popular religion, and cultural expressions like art, dance and folklore.

- Jean Houston and Peggy Ruben of the Foundation for Mind Research led exercises that allowed participants to

Hirano Katsufumi Tanto

Meditation master from Eihei-ji, mother temple of the Soto sect of Zen Buddhism based in Tokyo. Head of international department at Eihei-ji, lecturer on classical texts. He met the Pope in Assisi in one of the first dialogues between Christianity and Buddhism.

Reflecting on his experience teaching meditation to death row prisoners in McNeil Federal Penitentiary, Washington State, Katsufumi commented, "They don't ask, 'Why am I doing this? I'm wasting my time!' They had only time to waste. And it made their sitting much more meaningful."

"They taught me that we are all equal. They changed my life. They gave meaning."

"Please try to feel a sense of urgency in your life. Try to be grateful for everything in your life, and sit with a pure heart, without any hope of reward, like a condemned prisoner."

articulate the deeper story of their life journey, and move toward a vision of a 21st century partnership society.

Participants acknowledged that in our age of the nuclear "blade," a culture that decries the ravages of rain and resource depletion, the need to build partnerships to care for the future is not a luxury, but a necessity for survival.

BY JOHN BURRIDGE

"I just know that everything that's been going on this week is something in which I want to continue to be a part."

This enthusiastic endorsement of the Education Think tank by one of the participants captures the excitement that permeated the work of the group. Those who took part in this network came away with a sense of being involved in the leading edge of research and development in society today.

Learning processes, individual and group creativity and teaching methods have become a key dimension of any organization. It is not surprising that the three other think tanks found themselves looking to education as an essential part of their work. The Economic Network came up with the image of the corporation as a learning community and the Development Network described itself as a cooperative learning community.

The groundwork for this think tank was laid at the highly successful Education Conference held in Guatemala in October 1987. Drawing on the expertise of some of the world's leading educators, conference participants explored the latest educational research on such subjects as learning styles, multiple intelligences and brain research. Many participants came from Guatemalan government ministries, which have begun to introduce what they learned at the conference into their system.

Much of the liveliness of the Education Network was sparked by the presenters, many of whom are playing a key role in education today. They included Dee Dickinson (Founder/Director, New Horizons for Learning, Seattle) who coordinated the think tank, Dr. Barbara Clark (Professor of Special Education at California State University and Director of the Center for Educational Excellence for the Gifted and Highly Able Learner), Dr. Roger Johnson (Director of the Center for Coopera-

tive Studies, University of Minnesota), Dr. Beatriz Capdevielle (Director of former consultant with the Ministry for the Development of Intelligence, Venezuela) and Dr. Eugene Maurer (Center for Education Studies of Mexico, Mexico).

Roger Johnson laid out the method his center has developed to effect change in schools. He emphasized the need to link change to existing practices and to work in teams to build cooperative support groups. Leaders need to have credibility with their peers and become on-site mentors for new practitioners.

Beatriz Capdevielle introduced the notion of "the third cause of good thinking," i.e., the organization and reorganization of thinking. She stressed that it is not enough to have knowledge — you need to know what you know and how to use it. Capdevielle also gave participants the opportunity to familiarize themselves with deBono's "six hats" — a method that allows one to view a situation from different perspectives.

Another stimulating presentation was made by Barbara Clark, on the subject of integrative learning. She pointed out that each of us has access to all parts of the brain, although some of us focus more on one part than the other. Most people are not educated to

use their intuitive capacities. Clark ed that learning is affected by a number of factors — emotional, physical, cognitive and intuitive — and any curriculum needs to take all these into count if it is going to be effective. Although ICA has been involved in educational experiments since its inception, its work in this arena has entered a new dimension. Many of IC educational processes are now being used to find a place alongside those of other innovators. A number of ventures are underway, or planned for the future. They include:

- Education Conferences in Chile, Peru and Venezuela.
- Teachers' Institute in Seattle, July 9-14, 1989, followed by a New Horizons for Learning training seminar, July 21, 1989.
- The Earthwise Learning Series (university-level lifekills curriculum) being developed by ICA West in Phoenix, Arizona. (See article, page 7.)
- An education research project discern what is needed to effect change in education, being initiated by ICA Chicago.
- The expansion of the 3-year Rite Passage program for youth, aged 12 at the Residential Learning Center in Seattle.
- The Machakos Simulation Game (Continued on Page 12)

being marketed by Sue Wegner of the ICA West Houston office. One of the hallmarks of ICA's work in education has been its interest in spirit transformation. In the tank, this concern focused on two arenas — the qualities of a teacher and tools for effective teaching. Dimensions of spirit emerged as critical. • The basic approach (spirit practices are my doorway to learning). • Tools (the use of affirmations, quotes and timelines). • Partnerships (teams, support group community, Style of transparency (culture-based curriculum choices and the use of the seven intelligences). More work needs to be done to identify the unique contribution that ICA brings to education and to secure funding necessary to further this work. An Educational Network meeting for the United States is projected to take place midway through 1989.

ECONOMIC

By KAREN TROXEL

Fifty people from 15 nations met to discuss ICA's relationship to the business sector. Participants described that relationship as "catalyzing spirit within organizations, for the sake of occasioning a holistic approach to planetary transformation." What does that mean in daily marketplace operations?

Several presenters seeded the group's thinking in answering this question. Keynote speaker Willis Harman suggested that the creative edge of contemporary human development resides in economic organizations which model themselves as learning communities, responsive to change and active in building partnerships for planetary care. He shared a vision of a new role for the economic community as leader in developing human potential.

Rae Barrett, CEO of SEPROD in Jamaica, and V.S. Mahesh, Vice President of Human Resource Management of the Taj Group of Hotels in Bombay, occasioned an intensive conversation about changing a company's culture. Harrison Owen, Organizational Consultant, emphasized the importance of "open

space" to organizational transformation; and Hazel Henderson, Economist, provoked spirited dialogue about the need to recognize and value the non-monetary, "love economy" which accounts for at least 50% of exchange transactions in society.

As practical applications of edge theory, ICA Board member Don Moffett and Karen Troxel from ICA: Chicago made presentations in marketing and research which typified the wealth of professional resources already being used to support human development within the economic sector.

During the network meetings a "marketplace" approach was used to determine the agendas for various breakout groups. Topics under discussion varied widely: business as the last bastion of education; global economic fairness; social indicators of productivity; Chile's economic breakthrough; the death of a company. The interchange on China, Chile, the United States and the Latin American continent revealed initiatives which were shifting many negative impressions.

Although much of the discussion occurred casually, in shady, grassy areas outside the conference complex, the tone was serious with the focus on solu-

tions, implications and action plans.

The Economic Network formulated several resolves as guidelines to strengthen its intention to operate as a global business venture and to intensify interchange:

- "that we begin to establish an international linkage of committed professional ICA consultants to the private sector, maintain an international corporate ICA profile, and contribute profit to ICA activities.

- "that we strengthen network interchange via the IMAGE journal from ICA: Bombay as the vehicle for publishing ICA world-wide research, and ICA: Seattle as a node for information interchange; and that we each access electronic communications through ECONET and FAX.

- "that ICA offices maintain standards of professional excellence in the marketing and delivery of all services, and

- "that regular interchange occur among the many ICA associates now engaged in private sector consulting, and that continued support be given to the Changemasters Guild, a network of persons working to bring about transformation from within the organizations in which they are employed."

Willis Harman

Scientist, university professor, futurist, author, and President of the Institute of Noetic Sciences, California. Dr. Harman gave the keynote address.

"Much of the change in history has come about because of a change of mind on the part of vast numbers of people. This change of mind is from victim to adversary, from perceiving something as a misfortune (nothing can be done about it) to perceiving it as an injustice (this is something that can be changed, and must be changed). Then you have a revolution of one sort or another . . .

"But when we pose ourselves as adversaries — us against them, labor against management, people against corporations . . . that doesn't necessarily result in the most constructive action either.

"There's a third phase, which is not the adversary phase . . . It is constructive, creative change, which is sharing a vision of something that we all want together, and then seeing that that vision is realized . . .

"The power of our consciousness is such that just by holding that vision, by

affirming the possibility of it, we begin to behave differently. Actions begin to take place that create the realization of that vision. That's a far greater power than we ordinarily recognize . . .

"But we can't just naively hold a vision. We are not going to solve the problem of the global arms race by simply holding hands around the globe. Because there's a tremendous momentum in the whole system that creates the arms race, and the origin of that momentum is in deeply-held beliefs . . . (which need to change).

"There are four aspects of the task that I think are particularly important. Redefining development. Redefining the economy. Redefining security. And redefining science . . .

"If the task were to manipulate people . . . so that they would challenge old assumptions, that would be a pretty hopeless task. But if we look around, and we see that people everywhere are spontaneously challenging the old assumptions . . . then there's a lot more reason to hope, because we are part of a great system change that is already going on."

Hazel Henderson

Futurist, economist, author. She is on the editorial board of Technological Forecasting and Social Change, and the Futures Research Quarterly.

"World Bank policies and U.N. statistics are askew, because they miss most of the world's productivity, in the informal "Love Economy." Included in the unpaid "Love Economy": Much of the world's agriculture, where people raise food for their own families. Capital investment — people building their own homes, their own schools. Parenting children. Volunteer work (in the U.S., 8 million Americans do 5 hours of volunteer work a week — representing 12 billion dollars not counted in the GNP)

QUOTES FROM PRESENTATIONS

Humberto Bravo

Director of the Department of Environmental Contamination, National University of Mexico. Evaluator of research projects, National Advisory Council of Science and Technology.

"Environmental deterioration is most serious in developing nations, perhaps caused by overpopulation, industrial growth, adoption of inadequate technologies, heavy concentration of population, services, industries and political decisions (made by people) which are unaware of their negative impact on the environment.

"It can be noted that the continuous growth and expansion of the developed nations causes great concern for the (environmental) price which will be paid."

Beatriz Capdevielle

International consultant in education. Director of Capdevielle and Associates in Venezuela, and former consultant with the Ministry for the Development of Intelligence, Venezuela — the first such government ministry in the world.

"We could not imagine a policeman giving us a ticket without a uniform — he would not have authority ... We used to have uniforms for every profession, and why was that? Because the uniform told the person and everyone else what role to play and when the role is clear the appropriate attitude for the moment is known.

"Unfortunately the uniform for thinking was never invented! When we want to think we don't have an easy concrete way that helps us and tells everyone else.

Barbara Clark

Director of the Center for Educational Excellence for Gifted and Highly Able Learners. Coordinator for the Graduate Program in the area of Gifted Education, California State University, Los Angeles.

"Human beings do not learn or access what they know under stress ... We must create a safe environment to support risk-taking ...

"The first step toward expanding your intuition is total relaxation. (Get in a mode of) receiving and allowing, versus trying and analyzing ..."

V. S. Mahesh

Vice President of Indian Hotels, Ltd.

"It's well-known that there's going to be a shift in economic activity from manufacturing to service and information sectors, where the frontline staff are directly in touch with customers. The frontline staff have to be highly motivated, happy, and identify themselves with the organization, if you're going to get good service. Economic leaders ... have the sense to understand that if they don't put human resource development right up where it belongs, there's no way that the organization is going to be on top."

Kabul Oodgeroo Noonuccal

(Vivian Walker), Director of the Australian Aboriginal Theater.

"I recommend you commit yourselves to the great indigenous well of wisdom open and available upon request to all of us ... (including) traditional learning keys, health through traditional medicines, and even housing.

"Global recognition and application of indigenous perspectives with responsibility to the earth are the only solution to the ecological rebalancing of the planet ...

"I recommend ... a world council of indigenous peoples to operate completely without interference from any other category of person. This council's recommendations should be passed along intact to the United Nations."

Simeon Shitemi

Former Kenyan Ambassador to the U.N. Director, Department of Foreign Trade, and Permanent Secretary, Ministry of Health, Kenya. Clerk for the Friends World Committee for Consultation.

"In Kenya, you plan, and your plan for development is already too late, because the population is growing so fast ... The challenges: available land, employment opportunities, education for all, health for all ...

"What keeps you alive? A person can survive 40 days without food, 5 days without water, 5 minutes without air. But only a minute if you have lost faith ...

"Wherever you are, you are the yeast — the element that is so tiny, yet it changes the chemistry of the whole situation."

Vicenta Villalba

A founding member of the Mexican Institute of Traditional Medicine. Trained in pharmacology, a healer and certified mid-wife, she works in rural communities with health care training which utilizes human, traditional, ecological and natural resources.

"Traditional Medicine has meaning behind it. When you are about to do healing you must do a ceremony (ritual) — this was done by our ancestors.

Andrew Young

Civil rights leader, former U.S. ambassador to the U.N., Mayor of Atlanta, Georgia.

"What (U.S. President) Jimmy Carter did at Camp David was not negotiation but reconciliation ... Carter got Begin and Sadat to try to solve each other's problems ...

"As a result of these experiences (as U.N. ambassador, as mediator in Rhodesia), I believe that there is almost no problem that we cannot deal with if we understand it at a deep enough level. (In the Carter administration) if we could have believed more deeply what we were doing — understood more, moved more quickly! We were too tied to the past, to our own fears ...

"The world is crying for people working out of a spiritual foundation, using technical and management skills to help

MEXICO IMPACTS CONFERENCE

Mexico left its imprint on all those who attended the conference. Whether first-timers or old-hands, people were deeply addressed by many aspects of Mexican life — the rich cultural heritage, the relaxed relationship to time, the suffocating pollution of Mexico City, the vivid hues of the bougainvillea and the friendliness of the Mexicans themselves.

The stage was set for a memorable encounter with Mexico in the opening session of the conference, when the Marcelo Torreblanca Dance Group held the entire auditorium captive with their spectacular folkloric dances. The village of Oaxtepec provided an entree into the local culture, through its delightful restaurants and shops. The conference site itself was a tapestry of color and activity, with no less than 16 swimming pools, sulphur springs and the ever-busy fruit stands, where a delicious lunch could be had for \$1.50.

For many participants, it was the site visits that gave the finest opportunity to savor some of Mexico's history and culture. The "silver capital" of Taxco, the magnificent Teotihuacan pyramids and the world-renowned Anthropological Museum in Mexico City were all unforgettable experiences. Jack Gillis captured this in his introductory remarks to those visiting Teotihuacan. He said:

"To visit Teotihuacan is to travel on holy ground. This is a place of consciousness that should be treated with the same respect as a visit to Mecca, Jerusalem or Rome. For here you will find the remnants of a civilization that had at its heart a profound understanding of humanness that was as deep and great as any that has appeared on earth."

Marketplace process spurs interchange

There was fear and trepidation, curiosity and excitement about how the second half of the conference would operate. Would it be too open? Too unstructured?

The process was called "The Marketplace" — term which often suggests chaos and confusion. Certainly there was an enormous amount of activity, with people going for whatever they wanted.

Each morning at 9 a.m. everyone gathered. Anyone could take the microphone to "sell" his or her interchange topic. In 15 minutes, there might be 20 quick announcements, each with a time and place for the group to meet. A few of the dozens of topics: Networking Businesses in Latin America. Wellness. Creative Thinking. Cross-Cultural Experiences. Whole System Transition. The Future of ICA International.

Small groups were meeting everywhere — under shady trees, in every nook and cranny of the hotel and conference rooms. Sign-up sheets on a large board kept people up-to-date on who was meeting where. At a 6 p.m. report-back session, each group was limited to a one-minute statement. A hard blow to inveterate speech-makers!

"It was so good," sighed one person, "that we didn't have to 'fight the structure.' This is exactly what we wanted to do: talk with many of the people here. And we didn't have to duck out of meetings to do it!"

The Marketplace revolved around everyone taking initiative and deciding their own choices. It turned out to be an effective way for a large number of people to get a lot done in a very short time. What's more, it was fun.

MEXICO CONFERENCE LIST

REGISTERED
CONT. NAME

ADDRESS

PHONE

PAID

POTENTIAL

KT	Addington, Jim/Nadine			
JT	Albright, Rosemary	75 Dodge Avenue, Akron, OH 44302		
SH	Alden, Betsy/Rutledge	1417 Sigma Chi NE, Albuquerque, NM 87106		
MT	Allen, Sr. Marie			
LS	Almada, Jeanette			
KT	Ames, Jan/Ed	600 North Taylor, Oak Park, IL 60302		
DB	Antenens, Ann/Jay	31 Pinecrest Lane, Hamilton, OH 45013		
DB	Antenen, Carolyn/Jay			
	Avant, Dorothy	19019 Jonathan, Homewood, IL 60430		
CP	Archibald, Ruth Marshall			
BW	Ashley, Bill			
KT	Augsburger, Dr. Richard	690 Oak Street, Winnetka, IL 60093		
		Executive Director Institute for Living		
	Austegui, Dino	426 Water Street, Lake Geneva, WI 53147		
KL	Avant, Dorothy	19019 Jonathan, Homewood, IL 60430		
AA	Ayres, Audrey/Joe	25W640 Indian Hill Road, Naperville, IL 60540		312/355-2518
MT	Badger, Merrill			
CP	Bailey, Bill/Marianna			
MLP	Barker, Rev. Pat	7403 Wallengford Dr, Cincinnati, OH 45244		
AA	Barr, Jean	1733 Widden, Downers Grove, IL 60516		
KT	Barnett, Etta Moten	3619 Martin Luther King Dr, Chicago, IL 60653		
MT	Barton, Katherine	2151 Randolph, St. Paul, MN 55105-1336		
BB	Basch, Clara	MRC, 2360 E. Dexon St. #3011, Des Plaines, IL 60016		
AA	Baumbach, James/Alice	1923 Morrison Street, Appleton, WI 54911		
CP	Bean, John	Walt Disney Magnet School		
		4140 North Marine Drive, Chicago, 60613		
KT	Beddoe, Martha			
BB	Bellanca, Jim	IRI Inc., 200 E. Wood, St., Palatine, IL 60067		
JT	Bensimon, Ari	Centre Communautaire de Dora		
		B.P. 457, 42103 Natanya, Israel		
CP	Bernstein, Sandy	Christopher House, 2507 N. Greenview, Chicago 60614		
JT	Bernstein, Scott	CNT, 2125 West North Avenue, Chicago, IL 60647		
CP	Bisonette, Tom			
BB	Blackman, Charlotte	Oyett School, 11016 S. Emerald, Chicago, IL 60628		
KL	Blanchard, David/Marilee	1430 Menomonee Drive, Oshkosh, WI 54901		
MT	Bock, Berlyn			
BB	Bolorey, Tom	304 Applied Science Building		
		Eastern Illinois University		
		Charleston, IL 61920		
KT	Bond, Phyllis			
BB	Bonne, Judy	319 Brown Avenue, Rockford, IL 61103		
BB	Brown, Judith A.	7811 Louella Drive, Roscoe, IL 61073		
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Type 'w' to respond to a topic or to enter a new topic.

SETTING UP FOR AUTOMATIC NOTICE OF NEW TOPICS OR RESPONSES.

Suppose you want to know when there is a new entry in ica.ocf.

Type 'g' to go to a conf

Type 'm' for maintenance

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NOTE: The message will be presented one page at a time. To continue to the next screen simply hit 'return'. (not 'u' or it will go to the next unread message)

ENJOY!!!

P.S. Don't expect ica.ocf to be up till Nov. 5 at a min.

Conf? 19

Topic 19 Letter to the Council
icaseattle ica.dialogue 10:50 pm Nov 9, 1988

Seattle

"DEAR ORDER COUNCIL"

We in the Seattle House have been concerned that our voices be represented in the deliberations at the Mexico Council. We are less concerned with specific strategic thrusts than that people know 'on which rock(s)' we stand.

Last Thursday night, the last of our "Oaxtepec Nights" at the Seattle House, we began by having each of us write a metaphorical statement about "The Order is like ...". The following are our responses:

The Order is like a CANDLE FLAME (CLAUDIA CRAMER)
* wispy

December 24, 1988

Dear colleagues and fellow apace travelers,

After having a chance to do some reflection on Mexico, I can't help but feel that much of the significance for me was captured in the conversation and interaction that happened among the 7 or 8 "no-longer-Phase One's" that were present, and some of our peers. The workshop that a number of us were a part of in which we discussed the Phase One experience in relation to other cultural experiences. The interesting process that happened around the creation of a drama representing the "Phase One experience" and the insight that it provided. The conversation that we held with some of the parents. The passion-filled discussions in our attempts to articulate the changes we are experiencing. And perhaps the most exciting was the singing which seemed to express better than anything else the collective spirit.

Oaxtepec was, after all, an affirmation of our decision and commitment to be a community and that, for me, happened both with the larger group and perhaps more poignantly within our smaller more symbolic group "the no-longer-Phase One's".

It was intense, to say the least, even a little overwhelming at times, but I suppose that intensity will allow Oaxtepec's message to continue to reverberate through our consciousness until it finds its own resonance within our life patterns.

It was symbolic. The place, the site and the location on the globe was as important for me as anything that happened in Mexico. It is essential that the mystery and symbolic nature of that sacred site become a part of our own mythological journey and that we take with us the power and strength that it offered. I can't help but remember the time we spent in Nepal and the experience we had getting there. It has certainly found its place in my meditative travels.

It was life-giving. I think many of us experienced the gathering as healing and rejuvenating. For me, it became an opportunity to reacquaint myself with people from my past, this time as an adult - to symbolize a new relationship to the group of people that I have known as the Order. I believe the singing of songs from our past during the celebration was very much a rite of passage and I experienced tremendous release through that happening.

It was opening. Somehow that term holds the feeling for the sense of freedom and willingness that I discovered to listen to my own heart's song. There is much strength for me in knowing I'm a part of a community that is spread around the globe and being its care. I am encouraged to continue the process of discovery. And it's inspiring to know that there are many more people in the world that are living out their own care. That care was made evident by the people that were present in Oaxtepec and I was grateful to have been a part of it.

Finally, it was apparent by the participation and sharing which took place in Mexico that new life can be found amidst chaos. Familiar structures may change, even fall away, but the spirit that gives life to those structures continues on to create new structures, new forms which care for the planet. I choose to live within that creativity, to be the spirit I know as the Order.

In Partnership,

Robert Lanphear
(currently located at the Residential Learning Center in Seattle)

I would like to begin my witness by starting with some highlights. Four presentors whom I found to be particularly helpful were the following. Willis Harmon did an excellent job of laying out our situation. I find that he can take some of the most complex concepts and make them very understandable for everyone. Barbara Clark described the role of a teacher is to present her material in four ways: 1. academically, emotionally, physically, & visually. Then she proceeded to do so with her presentation on the functions of the brain. A real star performance ! Hazel Henderson rose to the top as an imaginal educator as well. She talked about the informal economy homemakers, child care, moonlighting, markets in the third world, barter, (drugs) etc as approximately 50 % of our global economy. Vicki Noble ,the author of the motherpeace tarot cards, was also a significant presence in the planetary integrity community. She is a shaman who states her task as discerning a vehicle for women to see their rootedness to the source of the Goddess. In many ways she seems to be answering a question that I am not yet asking, but I'm grateful to know she is working on it.

The conference held the fullness of emotions for me. I experienced grief and sorrow that parts of our life are gone. I was lonely in that I missed old friends. I was captured by the passion of indigenous ICA s particularly Mangla and Monu from India. I was overwhelmed by all the activities that are happening. I was proud of the LAPU. At one of our lunch time gatherings, we asked the question of where have we come from? What has been our journey ? Maybe it would be a slight exaggeration to say that all of us popped a few buttons off our shirts telling the story! (Sherri Lachman said it was the most exciting conversation she had participated in in Mexico so far !)

The format was very dependent on individual responsibility. In module II, the focus was on the basics. A decision about the annuity plan was a way for us to go on to mark that era of our life together ended. The group working on covenant also cotributed a possibility for a beginning we could all share. The group working on ICAI offered a way for us to continue to be connected in empowering our ICA focus. Each group met because someone chose to take responsibility for that arena.

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Marilyn Oyler

12/11/88.

Witness to Oaxtepec

Style is an archaic word in our lexicon. Far beyond the issues and variables of style is the phenomenon of presence, and that is what we were flooded with in Oaxtepec. A presence that was the being there of the magnetism, joy in living, and finely honed selfhood of countless (it seemed) individuals; presence that manifested itself in the uncluttered cooperativeness and determined inclusiveness of every group and gathering we experienced. This presence had six major radiances:

It was healing. The mood was "We were never apart!" Affirmation, acceptance, yes to the path of the other.

It was directional. There were 400 strategic plans all within one giant vector: before infinite power we ease, advocate the higher self, celebrate life, and affirm the radically local.

It was formulative. We responded to the directive, "find the methods that allow the corporate mind to work." In a sense, begin with zero expectations and invent with only the most basic human regard for appropriateness. We continue this process.

It was enthusiastic. There was the sense of a prisoner unchained. Buoyancy and confidence simply left no room for self-pity and cynicism and swept along a wave of Yes to the unwise and the task.

It was ethical. There was abundant nonsense, but it alternated with a stance of no nonsense, serious business. There was a sense of being a global servant force. Commitment was an unspoken metaphor: "I don't know why...."

It was centered. Swimm says "The self is an unseen organizing activity." One was swept up in the selfness of this event with an awareness of it and ^{one's} power to influence its direction, and ^{with} the conviction that it was "right on."

It was, and is, a movemental presence. And aside from the thousand curiosities and concerns about what is happening in the five power points of the globe, I am left with a single question, a concern casual but consuming: What direction do we/I want it to go?



Terry Wright

Witness to the happening in Oaxtapec Ken Whitney

I had to go to Oaxtapec. There was no way that I could not go. Ever since I had left the Pacific and arrived in Denver I had been looking for something: a story perhaps, a compelling reason to continue the experiment that I had begun 18 years ago, the transformation of that which had been dying unconsciously within me for some time.

Somehow I knew it would be in Oaxtapec. The signs were there. The Panchayat was disbanding. The assets of the order were being distributed. For the past 9 months my colleagues and I were writing volumes on the new forms of the order, most of which were attempts to make the old seem new, to hold for a while longer. When I tried to write, I had nothing new to say. It was like speeches at a wake. WE were trying to bury something, but it was difficult and somehow disrespectful to talk about our common future without the old forms until they were officially gone. It was our way of letting go. And until we let it go, the new could not take form.

Oaxtapec seemed to be the perfect place for the new to take form. It was a holy place of a people who celebrated sacrificial death as the source of life. In the first instance, I was out of my element. There was enough cultural strangeness to make me feel perpetually uneasy. I did not know the language. I had to choose three meals a day without really knowing what would arrive.

In addition, there were no routines to fall into, no tracks to follow. Every moment was decision. Ten different groups with open ended objectives constantly changing like a kaleidoscope each session. No one was in charge, I was in charge, everyone was in charge. I followed my passion, my interest, my instincts.

But more than choosing topics, I was choosing colleagues with whom to talk, with whom my future was entwined. Teams had little to do with geography. I had been experiencing unhelpful solitariness in Denver and discovered in Oaxtapec that I could work as a global team called ICA Associates or Changemasters and that we could meet when we decided and talk over the computer. I could made my team assignment whenever I chose and regardless of where I lived.

I was not aware of what I had found in Oaxtapec until the end when I wrote my declaration. There it was. I found the Order, brand new, a kind of early Christmas.

Ken Whitney, Denver

Each of us who has been supported by the LAPU and any others who are willing have agreed to write a witness on what the OUR COMMON FUTURE conference has meant to us.

I would like to begin my witness by starting with some highlights. Four presentors whom I found to be particularly helpful were the following. Willis Harmon did an excellent job of laying out our situation. I find that he can take some of the most complex concepts and make them very understandable for everyone. Barbara Clark described the role of a teacher is to present her material in four ways: 1. academically, emotionally, physically, & visually. Then she proceeded to do so with her presentation on the functions of the brain. A real star performance! Hazel Henderson rose to the top as an imaginal educator as well. She talked about the informal economy - homemakers, child care, moonlighting, markets in the third world, barter, (drugs) etc as approximately 50 % of our global economy. Vicki Noble, the author of the motherpeace tarot cards, was also a significant presence in the planetary integrity community. She is a shaman who states her task as discerning a vehicle for women to see their rootedness to the source of the Goddess. In many ways she seems to be answering a question that I am not yet asking, but I'm grateful to know she is working on it.

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I want to thank the primary unit for supporting my decision to attend the conference.

- * can be strong enough to melt wax all over things
- * its flame totally changes whatever space it's in
- * individual candles may burn out, but connected to a flame which has been burning for thousands of years.

The Order is like a ROOKIE OF THE YEAR (BILL WESTRE)

- * always breaking in
- * bullied by the established
- * seen as the great hope
- * delivers the key play
- * has the lowest salary
- * does the hardest work
- * is under the most pressure
- * is always away from home

The Order is like an ARMADILLO (DON CRAMER)

- * it is ancient and odd
- * it has no known function and yet is fundamental
- * some people want to have it be an ornament
- * still others believe it should just be run over and squished
- * some believe it is an omen of the New World -- a strange and wonderful secret
- * soft inside and indestructible

The Order is like AN EXTENDED FAMILY (JIM JEWELL)

Since we come to know many of our colleagues at a much deeper and more intimate way than we ever would with friends or work colleagues, we share not only "missional" pains and joys, but also family and personal ones. To experience each other first thing in the morning before we are "ready" is to enter into a new dimension. Likewise late at night after guards are down is the see that one anew. Globally the experiences, common memory and earlier shared happenings -- even common language -- bind us closely together.

The Order is like A ROSE GARDEN (MAXINE NORTON)

There are many different bushes scattered throughout the garden, even varieties are strikingly different. The Order has had its flourishing, showy times (5th City, HDP, "Goldings") when its life has been fresh, rich and full of blooming promise. Life has taken care of the rose bushes as they have been sometimes drastically trimmed and cut back and still miraculously new blossoms, new experiments and configurations have budded and flowered. It has taken a lot of corporate care to tend this organic garden.

The Order is like A SPIDER WEB (MOLLY SHAW)

Many linkages of people bound to one center, either directly or indirectly, forming an intricate interweaving of personalities but all drawn to one covenant. If one strand breaks, the whole is not collapsed.

The Order is like GEORGE WASHINGTON'S HATCHET (MICHAEL SHAW) As the hatchet today has had many new handles and blades, so the order has had many new people and directions. The original hatchet did it's job, created a place in history and residue can even be found today. The Order is much like this in that it did it's job, created a place in history and residue can still be found. The hatchet is said to exist as is the Order -- finding either would be hard.

At that point we each imagined writing a letter `to Oaxtepec', to the `Order', or to somebody in particular. The exercise was to relate, as well as words are capable of such things, where each of us is in relation to this thing we have all called the Order.

D. MICHAEL SHAW

What a great couple of years we've had. Joel Wright said about January of '86 that, "I can't think of anything that hasn't been changed since the Council of '84." I think he was right, but I thought we might be finished. Wrong!!

Since then everything has changed again, and again ... And it's been great! Whatever story we had told ourselves about who we were, and how we operated, and what direction we were going has been radically altered, it not called out of being all together. There is no longer any place to hang your hat -- stipends, ICA, mission, strategy, Order, community, priorship, P.J., D.O., etc., etc. All that is left is us and the possibility of being anything we decide. (And one senses that even the mechanism for deciding is transparent (non-existent?)).

The reality is that life beckons, and we choose how to respond to the beckoning. There is no right response. I cannot judge you or you, me. But we respond. Hopefully, you are there as I respond and I will be there as you respond. And in this responsiveness will be the opportunity to create the who and what we are and therein lies the possibility of Planetary Transformation.

BILL WESTRE

The ***** is like a virus. The relationship I have with members of the aerospace community is in most ways exactly like the relationship I have had with primary units, houses, task forces, centrums, projects, councils, etc.

We:

- 1) think things through to the bottom
- 2) identify the new breaking in
- 3) discern necessary actions
- 4) plan activities to unblock situations
- 5) care for the spirit and development of the other
- 6) trust implicitly in the team
- 7) accomplish the impossible as a demonstration
- 8) market our own clarity to others
- 9) develop our own resources

- 10) train the newcomers and retrain ourselves
- 11) celebrate

When I came to the group, we didn't do these things -- now we do. Did I have a plan to implement this style? No! Do other groups isolated from us do these things? No! Do I dominate the group? No! Somehow these things have become important to the team members I now spend my most active time with. It is not I, but it is happening. Where else has it spread?

MOLLY SHAW

We are a very healthy community in Seattle. Some of us live together in one house and others of us have set up households separately, but we are all gathered around one table tonight. Each of us is presently self-supporting financially, and that puts behind us a painful struggle of the recent past. Our energy outside of working hours mainly goes to physical and spiritual sustenance, and we are enriched by each other's presence, both in gathered and scattered modes. Our future as a Global Order rests with a continued sharing of our rich history as a covenanted body and a willingness to act out ways of supporting each other in both individual and corporate struggles and victories. The GLOBAL ORDER does not require a program thrust to stay in being. It requires knowledge and existence of a global network with communication linkages (budget, letters) so that we do not become lost in our local experiments. We have many gifts yet to share in a lifetime. I find that my presence in the workplace is somehow "amazing" to co-workers, and I know it is my sense of discipline, teamhood, knowing when and how to celebrate that draws their attention. It is a boundless energy that exudes from years of living in most unusual circumstances and having been sustained. That is the Global Order proclaiming its gift to the world. My children are reflections of my life and already I know they will be great contributions to planetary unity. May it go on forever.

DON CRAMER

What a great moment for us to be alive and gathering to dialogue over our common future. We have really slain the family of dragons that has grown in the untended swamps of our recent history -- spiritual arrogance, economic dependence, vocational paralysis and missional lethargy.

They have been slain by the fiery winds of solitary spiritual experimentation, by the heroes and heroines who have mentored the disappearance of the illusion of long term economic security, the death of our charismatic leader, the collapse of self-created walls that protected us from the goings and comings, innovation and change, the discovery of profound spirit colleagues fighting on other fronts.

Now we have the opportunity to be a new creation - the bringer of the dawning century, the covenantal community committed to generating the new planetary consciousness / community.

MAXINE NORTON

Dear Jeanette,

It has been over a year since I saw you in Brussels. That event was very important to Bill and me as it helped us see how much our "group" had changed in the 5 years were in Africa. Or even how much we had changed as

well.

It is interesting to be in the place of "second maturity". It feels like a rich panoply of our experiences over the last 18 years are just part of our corporate tapestry but we HAVE contributed to the weave by our expenditure and commitment. It is a surprise to me that I want to congratulate us on at last coming to the insight because the inner cry of "It's not enough, more is needed," still rings so loud in our ears. Maybe giving our corporate body credit for its immense creative life force in SO many places, with SO much inertia to change the `church' / `society' is an act of affirmation we need to make.

Existentially (in my bones), I feel I need to sit still and listen. Listen to the sounds around me (not the confusion), listen to the stirrings within me (not the old answers) for I don't have a statement to make YET about the Order, our "group", our global order family, even my own self story. But, I am not despondent about that state of being, I just experience being in a NEW SPACE and that feels good.

As always, moving in to live with `another branch of the global family' has its ups and downs, but overall life has blessed us here. The possibility of establishing a root system here is giving us equilibrium as we search for words to talk about our corporate culture, even our individual service and creativity. There is a growing momentum of trust that after all as adult spirit people, we all are making our contribution and offering our creativity to the place and these times. I trust you and all my colleagues are experiencing that place of freedom. Having been here a full year and seen the cycle of the seasons, I'm glad for the fact that "for every season, turn, turn, turn and every time under the sun" (or something like that).

The autumn leaves cling to the branches and become transparent to their fire colours these bright autumn days. They will join the ground, even refurbish the soil and, ultimately blossom anew in a new creation next season. I am not anxious. Our season is in its proper cycle lest we forget the circle does indeed come round.

I clasp your hand in the great circle dance.

JIM JEWELL

I experience that, within our midst, two (minimally) kinds of things are going on.

On one level everything we have ever known or experienced during our lives together as the Global Order, the Ecumenical Institute, the Institute of Cultural Affairs ... is passing away, being transformed, looked at anew; at the very least is `up for grabs'. I can't think of one aspect of our life together, both missionally and in community, that is not profoundly differently already.

On another level I experience a rather awesome stability. Our primary missional reason for being, whether couched as witnessing, justing and presencing love, or as the New Religious Mode (every one on the planet experiencing the deeps of life) and the New Social Vehicle (all people experiencing themselves in charge of creating their own futures and

creating the structures of justice, equity and forgiveness), has not altered. Even though we flounder a bit as we search for new strategies, the bonds to the mission are powerful.

In the same way as our constancy of covenant with the planet, so we find that we have bound ourselves in covenant with each other. Our love (real, acting-out love) for each other runs as a deep and mighty river. We are bound to our deaths.

What has changed, for me at least, is the covenant needs no longer to be acted out within any proscribed limits. Those who are not 'living in community' are no less bound, and their covenants are not seen as different these days, either by themselves or by others.

This much, and more, constitutes the bedrock on which we build the new day.

CLAUDIA CRAMER

I'm sending two quilts to Oaxtepec with Don and hope they can be hung in a corner somewhere. Expressions of meaning seem to come adequately through my fingers than my mouth!

The first quilt is the council of the medicine wheel. The wheel as it is used for making decisions, in the presence of the creator, warrior, fool and witch as well as the pattern keeper, tradition, healer and tribal chief. At the center is the children's fire, protected on either side by

the grandparents. Its setting is the forest. My prayer is that it will be a presence to guide the visions, heal the wounded, calm the spirits and through it people will know they are encircled by the council which guards the compassion they are.

The second quilt is about living in covenant rooted in the sacredness life is, and hopefulness. Its style is learned from the artistic patterns of the Japanese. Black was chosen as a major color because it is the color which contains all colors. Its movement is toward the future given strength by double rings interlinked and coming from the past. If you listen you can hear the birds. You can also smell the fragrances. My prayer is that it will help people in Oaxtepec remember - and dream.

This community gathering in Oaxtepec and at the same time scattered around the entire globe - I pray you remember that from the beginning we we bonded in covenant with each other, the planet and all of life. I deeply believe in this and hope "our common future" will carry in whatever form that continuance of being covenanted.

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7/11/88	1*The Purpose of This Conference	support
7/15/88	2*Here we go!!	3 icanewyork
	3*Madrid Proposal	1 icanewyork
	4*Fidonet Connect Option 1 (Madrid)	icanewyork
	5*Do-It-Yourself Fidonet Option (Mad	9 icanewyork
8/18/88	6*Message to Brussels?	icanewyork
8/22/88	7*Signing on from antipodes	icaaustralia

What I experienced in Mexico was a new creativity in the people of the spirit movement. I use that old name because we have as yet found no other. "Order" seems no longer appropriate because we have discarded most of the symbols and structure we associate with that name. Nevertheless we are still a people intending to be on the edge, to "bend history", and we are constantly creating new methods to achieve that purpose.

I think we experienced, at Oaxtepec, a new freedom in the way we may do this.

For me, though the presenters in Module 1 were exciting, the high point was hearing Bill and Barbara Alerding tell of the results of the Guatemala educational conference. I kept saying to myself, "My Lord, they almost single handedly moved the educational structures of Guatemala!"

I came away from Oaxtepec with a new confidence in our ability to create what is needed for our future and for the future of the planet, insofar as we are able to influence it.

Louise Albright

"Listen,listen,listen to my heart's song. . .
I will never forget you, I will never forsake you"

When I think of the Mexico conference, this song comes up first in my memory. Then come faces Falekakala Tupou from Tonga/Sydney; Margaret Krauss from Brazil, Olatungi from Nigeria, Mike Huff from Hong Kong, Monu from India, Bill and Marianne Bailey from Dallas, on and on. They all crowd in.

The key words for me were OPEN SPACE. That was the greatness of this event it has been very painful letting go of the past and much patience toward each other and ourselves as we learned to listen and relax into Open Space. So much we've learned in two years the ability to listen both to ourselves and to others, and somehow to find room in ourselves for the listening/creating to take place.

Refelctions on the program for me: Willis Harmon, especially his four categories of development. Barbara Clark was someone special the image of a neuron and the two hands making the shape of the brain are imprinted on my consciousness. Andy Young holding up a vision of what just may be. Going with Dee Dickinson's education group to have a conversation with the economic community about how the two arenas are intimately related. The huge group who met to talk about covenant for 2 1/2 days, mediated by Basil Sharp. The 18 primary unit picnic and celebration, especially listening to Jan Barr's "tiki,tiki,boom,boof"story and the No Longer Phase I's.

Then there were the steep Aztec steps, the two mile walks (uphill everywhere),flowers in abundance to delight us everywhere.

I am grateful for the opportunity to attend. It was a healing time a futuring time, and a time of recommitment for each of us.

One last image on Friday following the conference, Mexico City had one of its rare smogless days, and it glowed! We were sure it had been arranged especially for all of us!

Clare Whitney

I am indicating a few highlights which marked me. First was Dr. Willis Harman's opening talk on " Our Common Future" Noting a few lines he said: "When looking at personal change the 1st phase is 'victim', 2nd is " I have the power to change," and this is 'adversary'. The 3rd. is empowering to change, which is 'creative' or partnership. This is sharing the vision we all want." Then he said, " This calls for four actions: redefining Development, redefining Economics, redefining Security, redefining Science." This comes to me as a truth and a totally new understanding of a revolutionary that I have been called to be in the next century. Thank you Dr. Harman for articulating this challenge.

During the next section of presentation and workshop I developed a new understanding of what Global Integrity involved. A piece of this understanding is about indigenous cultures. Several indigenous cultures have been forced under ground by an invading culture like the aboriginals, Native American, South America tribes, etc. These cultures are bubbling forth in these times, and are refusing to assimilate, are trying to become an integral, vital component of our planetary society as it transforms. Consciousness of this evolution, and honoring this struggle is a start. The ancient dance, lead by Latin Americans about 'calling forth the feminine dynamic in ourselves by having each one of us ask for it in the circle', was a fantastic and awesome experience.

Beatriz Capdevielle presentation on attitude was surprisingly practical. She linked re organizing thought with attitude. White hat represents neutral, data, fact, & practical. Red was for emotional, & feelings. Black is for danger, mistake attitude, & negative thinking. Yellow represents everything is possible, productive, & effective. Green is for creative process. Blue is for reflective process, & control & defines through summarizing. It was fun to participate in the drama of these hats.

In the partnership three day workshop I discovered a new passion of mine for healing, and using my being as a tool for healing and encouraging partnership of any evolving form.

The discussion and informational meeting of Order Ecumenical was shocking, painful, & enlightening. It became amazing clear that the old forms are gone. I cried with the realization that these order funds would not become the retirement funds for order personal. I have professional training on how to establish retirement plans and I am honored to provide free advise to families regarding how to helpfully plan for retirement. The highlight for we was meeting new people and discovering the new being within the familiar face.

Kay Fulkerson