



# THE INSTITUTE OF CULTURAL AFFAIRS

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5 October 1985

Dear Colleagues:

This packet is your report on SUMMER 85. IT CONTAINS THE FOLLOWING ITEMS:

1. "OUR PROPOSAL"--A recommendation for the next major step towards a NEW ACADEMY.
2. "SUMMER 85 PARTICIPANT EVALUATION"--A report written during the last week of the program. This also contains a FINANCIAL REPORT just completed which shows the program in the black.
3. "THE SUMMER 85 TAPE"--a 60 minute interview with participants--featuring Luce Marina Aponte (Peru), Cathy Bayer (Portugal), John Burbidge (Brussels "Continuum"), Eliza Chumpitaz (Mexico City), Annie Coombes (New York), Terry Pongasi (Hong Kong), Charlene Powell (New York), Steve Smith (United Kingdom), and Jim Wiegel (Formation/Training).
4. "SIX TEAM REPORTS" --outlines and procedures for each of the six modules plus other research and reflections on the work of Summer 85:

EMERGING PARADIGM

\*SOCIAL CHANGE

\*PROFOUND UNDERSTANDINGS

LEARNING PATTERNS

PERSONAL ROLES AND LIFE STYLES

ETHICAL FRAMEWORK

We look forward to your wisdom on our proposal for a 3-month "Pretertian" programme beginning September, 1986. We look forward more especially to your continued assistance in creating the New Academy.

We hope to hear from you.

*Wiegel for the Summer '85 Team*

David Coffman, Patricia Coffman, Hiranman Gavai, Mangla Gavai, Jean Long, Aminah Mwamose, Frank Powell, Sandra Powell, Joan Seacord and James Wiegel

\*NOTE: (1) Please give special attention to the Social Change team's work on "The Dynamics of Social Change". (2) In the Profound Understandings report we would especially invite you to read the transcription of the talk "BEING GRATEFULNESS" given by Brother David Steindl-Rast and Vanja Palmers. This talk, during the second week of the programme, was named as the key event of the 6 weeks.

THIS MAILING IS ONLY BEING SENT TO THE 21 ANCHOR HOUSES. PLEASE ENABLE THIS REPORT TO BE SHARED THROUGHOUT THE ORDER.

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However, when it is of mutual benefit for both A and B, then it is like symbiosis. Both A and B evolve and change together, each affecting the other in such a way as to make the distinction between cause and effect meaningless.

#### From ASSEMBLY toward MORPHOGENESIS

Our old metaphor for change is that of a construction project. We have components being assembled according to a plan with a predictable outcome. Forms in nature seem to evolve in a different way. There are no components and plans for waves, plants, or galaxies. Fritz Zeicky used the term morphogenesis to describe the evolution of galactic forms out of the primordial chaos. It is in the sense of order emerging from disorder that we use it here. If a system is complex -- composed of diverse elements that interact by mutually causal and indeterminate processes -- and the system is open to external inputs, then it can change morphogenetically. A new form unpredicted by any of its parts, can arise in such a system. The form of the flower cannot be accounted for solely by the form of its component cells. However, not just any form is possible. The components constrain, but they do not determine the exact form; hence, a particular kind of rose may differ in hue, number of petals, and size from other roses of the same kind while still being recognizable as a rose. A

The requirements for morphogenesis are diversity, openness, complexity, mutual causality, and indeterminacy. When these conditions exist, we have the ingredients for qualitative change. That process can be described reasonably rigorously by Rene Thom's catastrophe theory.

#### From OBJECTIVE toward PERSPECTIVE

Along with the Indeterminacy Principle, the changes in pattern already identified lead us to one final change. Until this century, we were taught to believe that the way to know about the world was to stand outside it somehow and observe it objectively. We assumed that our mental processes, our experimental instruments, and our disciplines were neutral. But we've discovered that none of these are neutral to the world. Our instruments and experiments affect the results, especially in atomic systems and human systems. Our culture, language, and world view affect what we perceive and what we do not. Finally, the evolution of paradigms in disciplines such as physics shows that the disciplines themselves are not neutral to the world.

If objectivity is an illusion, is subjectivity the only alternative? We suggest that perspective is a more useful concept. Perspective connotes a view at a distance from a particular focus. Where we look from affects what we see. This means that any one focus of observation gives only a partial result; no single discipline ever gives a complete picture. A whole picture is an image generated morphogenetically from multiple perspectives.

Yet knowledge requires more than an image. But if knowledge is not merely the sum of objective facts, what is it? Following the same logic as above, knowledge may require engagement. In linguistics we found that the meaning of a word comes from its use in context; similarly, in ecology we must view the organism in its environment. To know something requires engagement with it so that we are not blinded by our own biases. This acknowledgement of the inescapability of perspective is very different from the attempt to gain objectivity by abstracting from all perspectives.

A further consequence of this shift in our process of knowing is that the

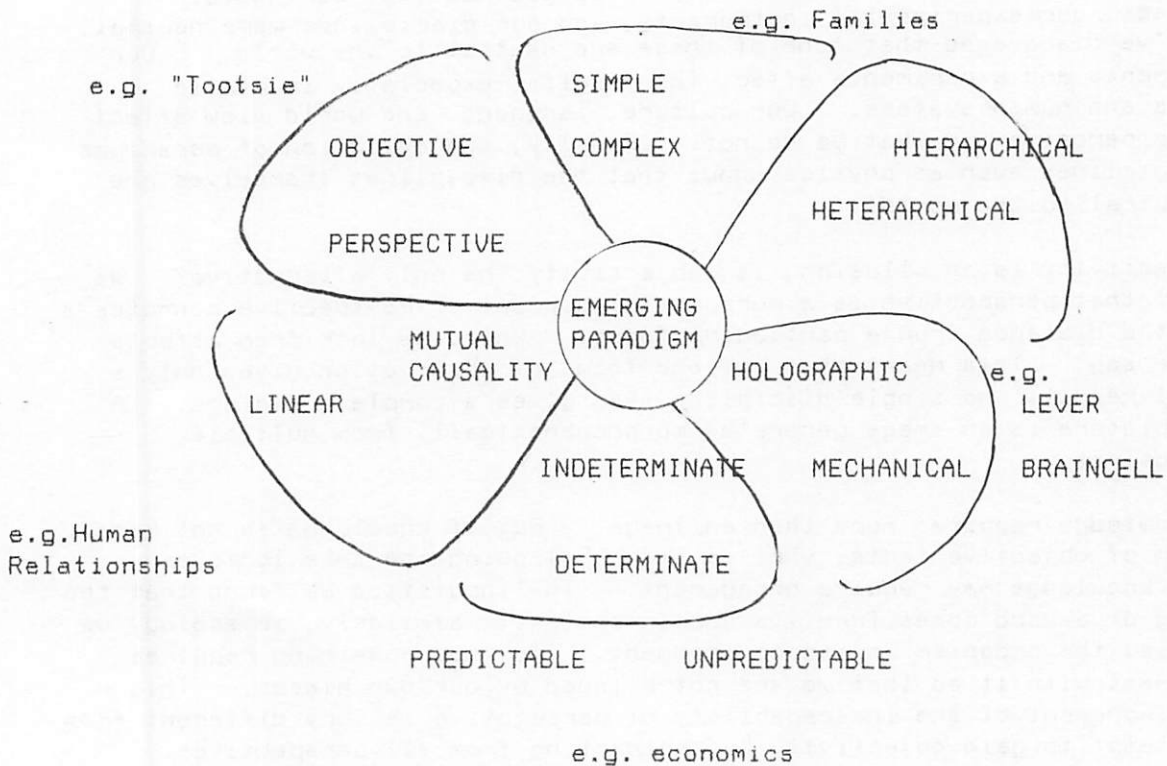
concept of reality itself changes. There may, indeed, be an ultimate reality. However, every time we try to discover what it is, our efforts will be partial. Thus we see a shift from the "absolute" truth discovered by the "right" method toward a plurality of kinds of knowledge explored by a multiplicity of methods.

The New Metaphor

The total pattern of change is somewhat like a change in metaphor from reality as a machine toward reality as a conscious organism. Machines are mechanical and relatively simple. They are organized hierarchically from components, and they function linearly and predictably. We can stand outside them and study them.

A conscious being -- say, a human being -- is very complex and unpredictable. People behave one way now and a different way later. When they change, they often change suddenly. They are internally interconnected consisting of many complex subsystems. They are externally interconnected with other people and the world around them. When people interact they affect each other. Because of this complexity of interaction, people don't always see the same things; they have unique perspectives. In the same way, the emergent paradigm of the actual world is complex, holographic, heterarchical, indeterminate, mutually causal, morphogenetic, and perspectival. The shift in metaphor is from the machine to the human being. We are like the world we see.

IMAGE:



I. IMAGE:

30 Minutes.

Lay out image, one leaf at a time, with simple illustrations and back-up words. Use "toward" us "to" as a way of grounding that this isn't a final image.

CONCEPT	OTHER WORDS	POSSIBLE ILLUSTRATIONS
Simple Complex	Simple Complicated	Families: From Mom/Dad, 2.3 kids to single, communal, de facto, homo, hetero, divorced, 5 sets of parents etc.
Hierarchical Heterarchical	Top-down Shared responsibility	<u>Businesses</u> : Illustrations from IBOE. Families, Schools, Cities.
Mechanical Holographic	Machine parts of a whole Hologram whole in each part.	Have a hologram available <u>New brain theories</u> . Karl Pilbrun. David Bohm. <u>Culture</u> : each contains the world.
Determinate Indeterminate	Predictable Knowable Certain-uncertain results. Expected-unexpected.	<u>Science</u> : Catalyst into community an WDP illustration on what we thought would happen and what really happened.
Linear Mutual Causality	A B = C A B) B A)ABC Cause & effect more than the sum of the parts. Onward & upward growth.	<u>Human Relationships</u> : Vicious circle or mutual growth
Objective Perspective	Rational Transrational One way things are to many different relationships to the way things are.	[This brings us full circle back to "story".] Movies: Tootsie. Man woman - new understanding and relationship

CONCEPT: Shift from a machine to a living organism. A "factory" to a tree. Marked by interconnectedness, mutual growth and responsibility, qualities of nurturing, sustaining, illuminating.

15 minute break.

## II. SMALL GROUPS:

One hour.

Divide into six small groups, each with one shift by where people are sitting. Ask each group to

- 1) Understand - get clear on what's being pointed to, other words, etc.
- 2) Ground - each person share an illustration from their own experience, work, culture, to illustrate the shift.
- 3) Name implications - in three areas:
  - Style - especially language, roles
  - Structures - social, and individual (e.g. Workplace/family).
  - Values - social and personal (e.g. relationships: national or personal).

## III. REFLECTIONS

One hour.

Stand up and touch your toes ten times. Sing a song.

- 1) Six groups share 3 - 4 key insights.
- 2) Overall:
  - What common themes or patterns are emerging?
  - What seems untouched?
  - What is revealed about the struggles of today's world? of today's world? of individuals?
  - what hope is awakened?

## IV. OFF STAGE:

- Putting the day in the context of the six weeks' journey.
- Picking up anything that hasn't been touched during the day.
- Announcements relative to the evening.

30 minutes	15 minutes	45 minutes	1 Hour	A
IMAGE	BREAK	SMALL GROUPS	REFLECT-	N
PRESENTATION				N
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FOR THE SAKE OF A POSSIBLE NEXT TIME:  
Some thoughts from the Emerging Paradigm Team on the future.

We recommend:

- 1) Establish a process or processes at the beginning which assist people in listening to one another.
- 2) Set the context for a team relationship.
- 3) State a clear task.
- 4) Designate the style of leadership.
- 5) The "shifts" process should not be the main theme.
- 6) Any entry point is an appropriate entry point.
- 7) The image of "Transitions" is the key.
- 8) Instead of the shifts from ..... to ..... the image of building or growing.
- 9) Use a process which uses the whole group as a living resource - its life experience, its information, its thinking, its current dynamic.
- 10) Clarify for the sake of the programme what our opening definition of the emerging paradigm is.
- 11) The emerging paradigm is the context for the programme, perhaps it is not necessary to have a group on it separately.
- 12) Structure time in team time each week for looking at the implications of this week's module for the team's arena.
- 13) Include resources from diverse cultures and perspectives.
- 14) At every point be clear about how we are attempting to deliver people to their own freedom.
- 15) Aim the programme at 'ordinary people', and make use of their expertise in focused arenas.
- 16) The time design needs to be thought through, giving more time for depth study and sharing.

A LIST OF RESOURCES USED BY THE EMERGING PARADIGM TEAM:

The Turning Point	-	Fritjhof Capra
Megatrends	-	John Nasbitt
The Aquarian Conspiracy	-	Marilyn Ferguson
The Third Wave	-	Alvin Toffler
Eye to Eye	-	Ken Wilbur
The Holographic Paradigm	-	Ken Wilbur
The Atman Project	-	Ken Wilbur
Ethics	-	Bonhoeffer
The New Vision of Reality	-	The Institute of Cultural Affairs
A Paradigm Shift Toward Global Peace	-	Janet Freedman.

SOME SUGGESTED ADDITIONAL RESOURCES:

Small is Beautiful	-	E. Schumacher
Wholeness and the Implicate Order	-	David Bohm
Kundalini	-	Gopi Krishna
The Healers	-	
Petals of Blood	-	Ngugi
The Hundredth Monkey	-	Ken Keyes
The Book on the Taboo against Knowing who you are	-	Alan Watts
The Wei Wu Wei. The Negative Way.		
The Bhagavad Gita. commentary by Swami Chinmayananda.		
The Book of Koans.		
consult Rishso Kosei Kai, Tokyo, for writings of President Niwano.		
consult Hopi Indians and others regarding their apprentice programs.		
Illusions	-	Richard Bach
Demian	-	Herman Hesse
Journey to the East	-	Herman Hesse
The Bond of Power		
My Dungeon Shook	-	James Baldwin
The Fire Next Time	-	James Baldwin
Exploring Inner Space	-	David Hay
The Territorial Imperative	-	Richard Andrey
On Eagle's Wings	-	Martin Cecil
Brahma Kumaris	-	The Song Divine
World Conference on Religion and Peace - Background document to 4th Assembly (Linda Alton has it in Nairobi, Judith has it in London).		
consult Kenyan Kikuyu Catholics e.g. Father Ruiru in Eldoret		
consult Focalari Movement		
Gandhi (his writings)		
Hazel Henderson		
Elizabeth Kubla-Ross		
The Book of Runes	-	Ralph Blum
Religioun and the peak experience (and many other books by Maslow)	-	Abraham Maslow
Transitions	-	William Rogers
The Scale of Integrity	-	traditional and brought up to date by many hands from many cultures.

WHAT I LEARNED ABOUT MYSELF DURING THE SUMMER '85 PROGRAMME:

We have been students, apprentices, all as learners and teachers, doing both more than perhaps we knew, exploring the edges of our understanding of the reality that is emerging. All that we have to pass on to others is our description of that experience, with all its wonders, frustrations and excitements. There were many ways of approaching this area which we did not explore - most notably the way of transcendence, peak experience, Kundalini yoga, mysticism. Many regard these as the royal road to the reality we are struggling to appreciate. The "plateau experience" of continuing physical union with reality, as described by Maslow's informants, by Gopi Krishna, by the Brahma Kumaris, by Buddhists, is said to lead necessarily to a total commitment to service of the planet and of humankind. We touched this area collectively in the Learning Patterns week, when we made the sound of evolved man, sometimes called the Cosmic Hum.

I leave wishing to explore further the relevance of non-attachment and non-violence and in a swift-changing world. I want to know more about the thinking of native Americans, to learn from new Sufis, new Japanese Buddhist groups, new Indian groups, Maoris, African philosophers, who may see something that may be the same changing reality as that we fumble towards.

In passing on my own learning I am confirmed in my state of 'ignorance', of unknowing, of trust, and aware of the temptation in appearing to profess to know what the elephant is like, having heard it trumpet and seen its footprint and perhaps touched its trunk in the dark. I think I touched something in the dark, and am filled with gratitude.

I got very involved with the life of slime mold, the most primitive of creatures, whose unicellular individuals come together to make a single complex creature at certain times. Perhaps unity requires highly differentiated parts, a decision to be a part of an eye, a small muscle in the leg. We as humans do not all need to have the same viewpoint, as was so often made clear here. We can't. We're in different places. We have different functions, as individuals within this group or any group, and as groups within the whole. I have realised that no individual or group can observe the whole of which it is a part. I can state what I observe, knowing that I, a differentiated part, can perceive only in a limited fashion, and possibly perceive only what is nearest to me - I cannot see what is farther, nor can I see my self.

Hence it is appropriate, and remarkable, that there were witnesses of this programme, who know many of the participants, and can provide a mirror to us - the people in the house who were engaged in other activities this summer. They too were part of the programme, and their viewpoint is essential to it.

I leave glad to know that I have been part of an organism, and not to know the nature of the organism except by reflection. And wondering what larger organism (smaller than the planet) we are part of, and which other groups of people will join us to make a united whole in the months and years to come.

JUDUTH KRAMER

power. Yet they, in fact, operate heterarchically, creating a system of mutual constraints and influence. The whole system goes not where any one interest would take it. Rather than merely a compromise or average of all the interests, there is a movement that is unpredictable and different from those of the particular component interests.

#### From MECHANICAL toward HOLOGRAPHIC

The relationships among parts once were found in analogies to simple machines such as the lever. For example, an actor at one end of a lever can lift an object by a downward push - a very simple process in which nothing else happens. However, if the actual world is complex and can be ordered heterarchically, then such simple metaphors may be inappropriate. A more useful metaphor may be the hologram.

With the holographic metaphor come several important attributes. We find that the image in the hologram is created by a dynamic process of interaction and differentiation. We find that the information is distributed throughout - and at each point information about the whole is contained in the part. In this sense, everything is interconnected like a vast network of interference patterns, having been generated by the same dynamic process and containing the whole in the part.

#### From DETERMINATE toward INDETERMINATE

The success of the mechanistic description of the actual world gave a strong foundation to the argument for a deterministic view of the world. If the world consists wholly of particles and fields of force whose behavior is mathematically describable, then, given sufficiently sophisticated computational abilities, the behavior of whole aggregations should be predictable. Even if calculation is not possible in practice, the system is still strictly determined.

Those simplistic notions were laid to rest by Heisenberg's Indeterminacy Principle, which tells us that (1) at a subatomic level the future state of a particle is in principle not predictable, and (2) the act of experimentation to find its state will itself determine the observed state. Qualitatively, the implication of this is not that there are no causal linkages between past, present, and future; rather, in complex systems possibilities can be known, but precise outcomes cannot be predicted. It means that ambiguity about the future is a condition of nature. Not everything is possible, but among the possibilities choices do affect the actual outcomes. There is an analogy here in the shift from the fixed order of divinely endowed kings to the voluntary and evolutionary order of democracy.

#### From LINEAR toward MUTUAL CAUSALITY

The indeterminacy in nature is mirrored in the evolution of causal models. The simplest causal model is linear; that is, a simple action leads always to the same predictable result: push on a chair and it moves every time. Thermodynamics introduced probabilities into causality to describe the average behavior of whole aggregations such as a gas. Cybernetics gave us feedback, but with a concentration on negative feedback. That means that if A causes B, then B provides a feedback signal to A such that A changes in a way to reduce or limit the magnitude of B. A heating system with a thermostat functions that way. Such a system tends toward stability. The new paradigm adds positive feedback, which means that the feedback signal from B affects A in a fashion such that A tends to increase B. In the simplest and most negative form that is called a vicious circle.

## NOTES ON AN EMERGING PARADIGM PRESENTATION

MUSIC: Juxtapose two pieces of music, e.g. Mozart and Ivory Coast music.

### READING:

"It's all a question of story. We are in trouble just now because we do not have a good story. We are in between stories. The Old Story -- the account of how the world came to be and how we fit into it -- is not functioning properly, and we have not learned the New Story. The Old Story sustained us for a long period of time. It shaped our emotional attitudes, provided us with life purpose, energized action. It consecrated suffering integrated knowledge, guided education. We awoke in the morning and knew where we were. We could answer the questions of our children. We could identify crime, punish criminals. Everything was taken care of because the story was there. It did not make men good, it did not take away the pains and stupidities of life, or make for unfailing warmth in human association. But it did provide a context in which life could function in a meaningful manner." Thomas Berry.

SOURCE MATERIAL: Extract from:

### THE EMERGENT PARADIGM; CHANGING PATTERNS OF THOUGHT AND BELIEF

by Peter Schwartz and James Ogilvy

#### From SIMPLE toward COMPLEX

The task of most knowledge process has been to reduce that which is studied to its elements and simple relationships. These are called fundamentals and basic laws.  $F = ma$  is an example in physics. Larger, more complex entities are simply the result of adding up the smaller components. If there are differences, they are taken care of by averaging.

We can no longer treat the actual world as simple. We have found in physics, chemistry, ecology, linguistics, and psychology that diversity, interaction, and open systems are the nature of things. The world is composed of diverse things, all of which interact; and it is in principle impossible to separate a thing from its interactive environment. These are the ingredients of a complex system. Imagine the increasing complexity when one moves from an isolated individual to a married couple, to a family with children and finally to an extended family of cousins, aunts, and grandparents. The fundamental shift is that the characteristics and a behavior of a complex system are not merely the sum of its individual elements: as systems become more complex, they develop unique properties.

#### From HIERARCHY toward HETERARCHY

We find heterarchy as one of the new concepts in psychology, philosophy, religion, brain theory, and physics. The old conception of order was hierarchical: there exists a "pecking order", a chain of command, higher- and lower-order principles, and so on. The emergent order is heterarchical. There may be vertical orderings, but there are many on a comparable level; there is no one person, principle, or object at the top of everything. There may be peaks to these pyramids, and which one comes into play and its relationship with others depend on the situation.

Heterarchy is a shift from the rule by one to several rules by some. Today's political systems of interest groups, interlocking bureaucracies, and multinational companies seem to believe that there is a hierarchy of

OUR PROPOSAL:

- I. Summer 85 was an exploration into new arenas of curriculum and method for the sake of a New Academy.
- II. Summer 85 showed us that we do not have a common grasp as an Order of the underlying historical standpoint or profound understanding which would give focus and profundity to a New Academy.
- III. The next step in the creation of a New Academy is to bring together a representative group from the Order to work on discernment of this standpoint.
- IV. The intent of such a gathering overlaps in many ways with that of the "Tertian Programme" consensed on in the Global Council, 1984.
- V. Therefore we propose to take the next step toward the New Academy and the Tertian Programme through holding a 3-month PRE-TERTIAN PROGRAMME, September through November, 1986, to work on the profound standpoint which would be manifest in the New Academy.

CONTEXT: Council 84 set us on the path of creating the face of the Order for the coming 16 years. In that time we have said the Order is our greatest strategy. A part of our consensus for this 16 years is to move on Order Formation and Education. This concern for formation and education goes back to our earliest roots as an Order. F/T involves action in eight arenas: Basic and Self-support Skills, Vocational Commitment, Priorship Development, Phase I Programs, Curriculum Development Training, New Paradigm Curriculum Development, Multi-community Catalysis Coalitions, and Education Community Permeation.

The F/T group in Brussels is primarily responsible for: "a new Academy construct [to] be created over a phased 4-year timeline by Quarter IV 1988." F/T in Chicago is primarily responsible for: "[creating] by 1985-86 a three-month global programme to be held yearly for the Order, with a phasing rationale to ensure every Order member's attendance." These points of consensus involve both new "curriculum" and a deepened appropriation of our heritage as an Order.

#### 1984-1985 JOURNEY:

1. Decision to do a Summer 85 -- to get into new types of curriculum and begin the research task involved in creating an NPA.
2. The January, 1985, global check signals meeting named our global crunch and designated 3 global doorways.
3. The New Vision of Reality anthology was created.
4. The collaboration of R&I and F&T Chicago on the Planetary Connections (which meant that work on the Tertian programme was essentially bracketed).
5. The collaboration of F&T and R&I in Brussels on Summer 85 (which meant that head-on FRAM activities here were essentially bracketed).
6. The globally felt crunch on both people and finances, which limited global banding activities this year.

#### WHERE WE ARE WITH THE NEW ACADEMY (NPA):

1. We had the Summer 85 programme.
2. The 6 themes of Summer 85 (Emerging Paradigm, Dynamics of Social Change, Profound Understandings, Learning Patterns, Personal Roles and Lifestyles, Ethical Framework) seem to be on target, but they are not of themselves the keystone. We are still in a "finding out" (research) mode.
3. We encountered, in the community life of Summer 85, a profound participation, interaction and responsibility. We see creating this sort of environment to be an important element of the NPA.
4. We became aware of a fuzziness within ourselves concerning the standing point which would ensure that such a programme is done with relevance and power. We see the need to find the profound underpinnings that run through our being as an Order and as individuals and that, in fact, determine the content, theoretics and vision of the programme, the form and pedagogy used. This is what is needed to address the deepest yearnings of individuals today. Finding these underpinnings is both a long-term task for the whole Order and the next step in creating the NPA.
5. We see a series of major gatherings as an important strategy in building the NPA. The next step before us in this process is involving more people in the Order to focus on the theoretical, rational work needed to locate and clarify this standpoint. We see a convergence of intent between this next step towards a NPA and the launching of the "Tertian" programme.

#### OUR PROPOSAL -- LONG-TERM IMAGE AND ONE YEAR PILLARS:

I. By the year 1988-1989 we imagine having both the NPA and the Tertian programme in some tested form (see enclosed 4-year timeline image).

#### II WE PROPOSE TO HOLD A 3-MONTH "PRETERTIAN PROGRAMME" FOLLOWING GLOBAL COUNCIL, 1986:

1. WHY -- to establish the yearly rhythm for our advanced formation program (Tertian); to structurally ensure broad-based, pluriform participation in the development of the NPA/Tertian; to integrate these programs with the total missional thrust of the Order; to do "learn as you go" creation of the NPA/Tertian; to concretise our foundational understanding in the NPA; to follow the Summer 84 consensus; and to take the step of investigating the profound standpoint underlying the Order's holding of these programmes.

2. **WHAT** -- work on the intellectual frame of the NPA, a catalogue and evaluation of methods, a design of NPA modules, further research recommendations, etc. Initial images of the content, style and focus of the programme include:

- enlisting the aid of academic and spiritual mentors (e.g.. Ken Wilber, Huston Smith, Ram Dass, etc.)
- a research focus on the foundational understandings, with spirit and training components
- individual work/study time and assignments
- an individual training component.
- significant "space" in the time design to enable an unraveling of our experience
- participant participation in designing the programme
- initial work on the intent and design of the Tertian programme

Further work is needed on anticipated products and the possible modular design of it.

3. **WHEN** - September 1 to November 30, 1986.

4. **WHO** -- 40 TO 50 PEOPLE -- representing the depth of our pluriformity drawn from the designated "class" (see Formation/Education document); participation from all Primary Units. Others would be recruited with an understood commitment to the task and focus of the programme.

5. **WHERE** -- A suitable place at or near the Council site (piggy-backing travel on the Council).

6. **FINANCES** -- Basically self-supporting through fees, cost coverage, etc.

7. **WHO DOES IT** -- F&T and R&I in Brussels would do the major preparatory work in collaboration with the bands and primary units. This work would include:

a. **PRE-TERTIAN DESIGN** - Creation of a design for the first pre-Tertian programme, September through November, 1986, including assignments and location recommendations ready for circulation by March, 1986.

b. **INTERCHANGE/CONSENSUS** - Creation of a systematic global interchange model to begin in February, 1986. Input to be facilitated by: regular communication with a liaison person designated in each PU; research modules and collegiums.

c. **STUDY** - Creation of individual and corporate study designs that will enable us to discern the seminal studies for building the global theoretical framework - possibly including a Corporate Reading/Research program.

d. **FUNDING** - Create a death ground budget and then fund it. Possible schemes to approach the financial side of the pre-Tertian include: cost coverage through piggy-backing travel on the Council and resettlement travel; the food and care money from participants. Religious Order funding; a fee of \$1300 for Order members living in houses and \$2600 for all others; a "winepress" to enable some self-support to go on during the program (e.g., a typing contract, running a garden, cost coverage during the programme, etc.).

### III. RELATION TO JULY

We see a convergence between the articulation of our Foundational Underpinnings, the Research arena and the Leadership Maturation arena with the creation by the entire Order of the groundwork of the NPA, both in its intellectual frame and in the total ambiance/experience. We feel it could be helpful for some from our team to be involved in the creation of the July Council. At the least, close coordination between those working on the Council and those working on the pre-Tertian would be critical.

### IV. OUR REQUEST:

1. **TO THE PANCHAYAT** -- Will you enable discussion and consideration of this proposal during your participation in the global thinktanks?

2. **TO F/T AND R/I BANDS** -- Will you talk through the collaboration needed and whether this seems to be a strategy that will get the NPA and Tertian created?

3. **TO THE 21 PRIMARY UNITS:**

Will this get us where we need to go?

Will we commit to people from our Primary Units participating in this (implications for people, time, funds)?

Will we commit to helping with the homework through an interchange network (whatever is designed by the global thinktanks)?

We would hope to have enough feedback by December 28 to be able to begin the necessary planning.

	1986												1987												1988												1989																																			
	J	F	M	A	M	J	J	A	S	O	N	D	J	F	M	A	M	J	J	A	S	O	N	D	J	F	M	A	M	J	J	A	S	O	N	D	J	F	M	A	M	J	J	A	S	O	N	D																								
<b>YEAR'S IMAGES</b>	<b>RESEARCH &amp; STUDY</b> <ul style="list-style-type: none"> <li>Theoretical Underpinnings</li> <li>Research Expansion</li> </ul>												<b>PROGRAMME DESIGN</b> <ul style="list-style-type: none"> <li>Research Intensification</li> <li>Interchange Network</li> </ul>												<b>PROGRAMME TESTING</b> <ul style="list-style-type: none"> <li>Construct evaluation and refinement</li> <li>Consensus Articulation</li> </ul>												<b>PROGRAMME INTENSIFICATION</b> <ul style="list-style-type: none"> <li>Programme marketing</li> <li>Faculty training</li> </ul>																																			
<b>GLOBAL TRACK</b>	<div style="border: 1px dashed black; padding: 5px; display: inline-block;">                 COURSE UNIT                  See Attached 2-page Proposal             </div>												<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 PRE-TERTIAN                  Research and Study  <ul style="list-style-type: none"> <li>Intellectual frame</li> <li>Methods research</li> <li>NPA modules design</li> <li>Tertian models</li> <li>Research Colloquies</li> <li>Interchange mechanism</li> </ul> </div>												<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 PRE-TERTIAN                  NPA Design  <ul style="list-style-type: none"> <li>NPA modules creation</li> <li>NPA modules integration</li> <li>Modules testing plan</li> <li>NPA manual</li> <li>Faculty training</li> <li>Tertian design</li> </ul> </div>												<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 CON-C                  PRE-TERTIAN                  NPA Pilot(s)  <ul style="list-style-type: none"> <li>1-3 NPA pilots</li> <li>NPA evaluation and refinement</li> <li>NPA schedule</li> <li>Final Tertian design</li> </ul> </div>												<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 1-3 NPA's             </div>												<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 TERTIAN                  1<sup>st</sup> Pilot             </div>											
<b>CONTINENTAL TRACK</b>													<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 CONTINENTAL RESEARCH COLLOQUIES             </div> <div style="border: 1px solid black; padding: 5px; display: inline-block; margin-top: 10px;">                 GLOBAL INTERCHANGE             </div>												<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 NPA MODULES TESTING             </div> <div style="border: 1px solid black; padding: 5px; display: inline-block; margin-top: 10px;">                 GLOBAL INTERCHANGE             </div>												<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 NPA CONTINENTAL FACULTY TRAINING             </div> <div style="border: 1px solid black; padding: 5px; display: inline-block; margin-top: 10px;">                 GLOBAL INTERCHANGE             </div>																																			
<b>PRIMARY UNIT TRACK</b>	<div style="border: 1px solid black; padding: 5px; display: inline-block;">                 Research, Study &amp; Interchange in prep for Council             </div>												<ul style="list-style-type: none"> <li>NPA Module Testing</li> <li>Continental Research Colloquies</li> </ul>												<ul style="list-style-type: none"> <li>Ongoing Interchange</li> <li>Tertian participation</li> </ul>												<ul style="list-style-type: none"> <li>Programme marketing</li> <li>Faculty training</li> </ul>																																			

QUESTIONS RAISED IN A COLLEGIUM ON THIS PROPOSAL WITH THE BRUSSELS ANCHOR HOUSE, 30 SEPT., 1985, AND RESPONSES

1. QUESTION: Relative to funding, these days there is little or no funding available for sending people to conferences. Also we are in a funding crunch ourselves. Re: the \$1,300 proposed fee, it seems to me we need something like an image of adding \$170/month to the self-support budget for 8 months (Jan-Aug); that's better than facing \$1,300 in August, which is traditionally a low month for us. We might also consider PU's from developed nations helping the PU's from 3rd world countries, e.g., 2/3 of the fee for someone from a 3rd world PU being covered by a 1st world PU.

RESPONSE: This obviously must be thought thru and consensed on during the thinktanks. 4 points to keep in mind as we do so --

1. In Summer 85 here in Brussels, all Order members who came paid their \$600 fee (we're still expecting \$1,400 from HK via a grant that Terry Pongasi got), and that was crucial to the programme being a profitable endeavour.

2. We don't need "the" final financial model for all future Tertian programmes to be able to do the first pre-Tertian in Sep-Nov 1986. but we do need to keep in mind future Tertians, i.e., setting a precedent we can live with.

3. We're in a financial crunch globally. Hopefully we will have dealt with this by 88-89. Therefore how we fund the pre-Tertian during a financial crunch, and how we finance the Tertian, on the other side of the crunch, may look very different.

4. Long-range, we need to be thinking about how we fund, on an ongoing basis, Formation and Training (and Research and Interchange for that matter). They will need income to be able to do their assigned tasks.

2. QUESTION: This seems so similar to the Foundational Underpinnings work (thinktank); shouldn't it be coordinated with that?

RESPONSE: Yes. Several elements to this:

1. Since we don't know yet what the direction(s)/content of the Foundational Underpinnings work will be, it is very difficult to make statements that would clarify the relationship between this proposal and that work.

2. IF the Foundational Underpinnings work goes toward reworking the Order Polity Document and/or something like a new Declaration of the Spirit Movement, then the work of the pre-Tertian would be related, but different.

The work of the pre-Tertian is more along the lines of:

- the theoretical homework in the 6 arenas of Summer 85 (Emerging Paradigm, Dynamics of Social Change, Profound Understanding, Learning Patterns, Personal Roles and Lifestyle, Ethical Framework)
- spiritual practices/disciplines
- community life dynamics and structures

IF the Foundational Underpinnings work moves more in the direction of what was just laid out for the pre-Tertian, then the two are obviously more closely related, but not redundant. This is such a huge job that both efforts would still leave much to be done after November 1986.

3. Another way to point to a difference has to do with the task of Formation and Training itself. If you take words like awakening, grounding, co-creating, and embodying to point to the job of F&T. then the theoretical underpinnings is only the first step in the whole job; the rest is built on that. The underpinnings plus this "rest" is the F&T task, and this underpinnings work (and the form it takes) may not be identical with the Foundational Underpinnings of the Order. Related and interdependent to be sure, but not necessarily identical (e.g., we didn't use the Declaration of the Spirit Movement document as a study paper in the Academy).

4. Whatever the degree of relatedness of the 2 efforts, the pre-Tertian proposal provides a needed structural mode for the whole Order to continue to work on our Foundational Underpinnings on the other side of Council 86. Since we obviously can't complete this job by the end of the Council, some structural way to continue it would be needed anyway, quite apart from the needs of the work required on the NPA and the Tertian programme.

5. Council 86, we are presuming, will have a lot to say about what the pre-Tertian would need to do to help the Order take the next step in the Foundational Underpinnings work. During the month of August, further work on the specific design, intents, etc., of the pre-Tertian can be done in light of the Council's work and recommendations.

3. QUESTION: We obviously need work in the "knowing" dimension. We need, however, to get underneath the real contradiction facing us. My personal view is that it's in the "being" dimension, specifically in the arenas of radical covenant and in our experimentation in modes of our common life as an Order.

RESPONSE:

1. We do not think the pre-Tertian, as we image it, would preclude your statement. If Council 86 determines that radical covenant and common life experimentation are in fact keystones, then the pre-Tertian would certainly address those arenas as priorities. Even then, however, there would need to be common theoretical pillars around which our common understandings of these arenas could be built (and common intents, etc.).

2. That is to say that the pre-Tertian would be out to BE an integration of the knowing, doing and being dimensions. It's primary focus, in 1986, would be on the research aspect, but in the context of this kind of integration. This does not presuppose anything about what the Tertian programme will ultimately look like, however. That is why we are calling this the pre-Tertian programme.

3. Even if the Council didn't see radical covenant and community life experimentation as keystones, these would still be worked on in the pre-Tertian. Under Question 2 above (point 2 of the response), radical covenant would be dealt with in the Profound Understandings arena, if not also in several others. Experimentation in community life would actually be an element of the pre-Tertian itself (i.e. we would actually be experimenting). There would also be some theoretical work on the components and dynamics of community life, and an evaluation of the community life experimentation that had actually been done in the pre-Tertian programme.

4. QUESTION: We need to guard against turning in on ourselves. That would mean we need to be sure we have outside resource people come in.

RESPONSE:

1. Yes, that's why we've mentioned people like Ken Wilber, Huston Smith and Ram Dass. We were thinking of both the academics and the spiritual resource people. We think guidance and objective "pushing" from outside resource people would be invaluable for many reasons.

2. We would like to incorporate the learnings, breakthroughs, the "experiential", and the outside leadership dynamic of both Planetary Connections and Summer 85. Both programmes used outside resource people and saw them to be very helpful/crucial.

5. QUESTION: It would seem that there should be collaboration between Chicago and Brussels on something like this. Have you thought about that?

RESPONSE:

1. Yes, and we agree. Not only that, but with the entire R&I and F&T bands globally -- HK, Manila, Caracas, Bombay, Nairobi -- and the 21 PU's.

2. We do not have answers on the specifics. Part of this has to do with whatever comes out of the "Evaluation of the PU Experiment" work of 85-86, within which we anticipate some evaluation of the bands and probably some future recommendations. Even though that work won't come together until the Council, thinking on it between now and then will possibly inform the banding collaboration on the pre-Tertian. And vice versa -- the nature of the collaboration (to whatever degree) on the pre-Tertian may well inform our evaluation and recommendations regarding the bands.

6. QUESTION: The "request from the PU's" at the end of your proposal comes like asking for a blank cheque, because it's not clear what will come out of the pre-Tertian that will deal with the need of the NPA and Tertian in the arena of theoretical understanding. Related to this is a lack of any specifics on the nature of an interchange mechanism.

RESPONSE:

1. You're right about the "feel" of the proposal. Since we don't have a fully worked thru design of the pre-Tertian, the basic question the proposal is raising is: Is this proposal in the right general direction? If the answer to that is "yes" or "yes, but...", the specifics will then have to be worked thru.

2. We are assuming that: 1) the thinktanks (including the focusing thinktank), 2) whatever comes between the Feb. focusing thinktank and the Council (some kind of interchange mechanism? other thinktanks? a continuum or prep TF?), 3) the Panchayat, and 4) the Council itself, would be the means of ensuring enough input into the form of the pre-Tertian programme to offset the "blank cheque" anxiety this proposal might give rise to.

3. And, yes, we hope that the globe will decide in the thinktanks to do some form of an interchange mechanism leading up to the Council.

7. QUESTION: I have a hard time, still, seeing this proposal as different from the Foundational Underpinnings work. Maybe Brussels should host the Foundational Underpinnings global thinktank. There is some short-term thinking thru that's needed right away.

RESPONSE:

1. As to differences, all we know at this point is what we said in our response to Question 2.

2. Re: Brussels hosting the Foundational Underpinnings thinktank, there seems to be some question at this point as to whether or not they'll each have a specific focus. If, however, they do each have a focus, we would go along with that recommendation, especially since Africa and NAME will be part of the thinktank here. Such a spread of perspectives and engagement would be very helpful in a thinktank on Foundational Underpinnings.

8. QUESTION: We need to recognise the research into Foundational Underpinnings already going on in such arenas as the Ventures, IERD Phase III, new funding work, on-the-ground work in places like Sri Lanka. This proposal should not suggest that this kind of research is not already going on.

RESPONSE:

1. You're right. We do not mean to suggest that at all. We are making several assumptions that are implicit (not explicit) in the proposal:

- we are assuming that our understanding of research is that it includes experience. This means we not only use our experience, as you illustrated in your question, but that of others.

- we are assuming that each participant will bring such experiences to the programme and that whatever method used in the pre-Tertian will tap into these experiences.

- we are assuming that the participants will have direct experience, individually and corporately, in our work in Ventures, Phase III, on-the-ground work, work with EG curriculum and events, participation in other conferences and courses, HDP's and replication, HDTI's, ITI's, LENS, etc.

- we are assuming that the Research Colloquies, module testing, etc. (on the 4-year timeline page), that are proposed will ensure the utilisation of other modes of our research (again, as illustrated in your question).

2. We think that the focus for getting at and utilising those other modes of research, i.e., the question of the theoretical framework, is both the necessary next step and is an adequate approach. Finally, we ascertain the relative "truth" of something via our experience. We can't do the theoretical work without using our experience, nor would we trust anything we came up with if it didn't "jive" with that experience.

9. QUESTION: This proposal needs to empower the Tertian programme and not strangle it. Having too tight a bottomline (your research and theoretical formulation expectations) could do the latter.

RESPONSE:

1. That is a concern that will have to be watched.

2. That is also the reason for calling this a pre-Tertian. This programme in no way represents any attempt to offer the pre-Tertian as a prototype of the Tertian. As a matter of fact, we're proposing 3 pre-Tertians prior to any attempt at a Tertian pilot. We think it will take that much time, research, experimentation to discover (vs. force into being) what will meet our long-range needs with regard to the final form of a Tertian. This first pre-Tertian merely focuses on what we perceive to be the necessary first step in that direction. It is a pre-Tertian in the sense that it:

1. establishes a yearly rhythm for a Tertian programme.
2. is doing foundational research into the integrated theoretical framework that will underlie the Tertian.
3. is more than what we have traditionally meant by GRA's (even though it is doing research) in that it will have a heavier beat on the aspects of spirituality and individual training, both of which we think will be part of a future Tertian, though testing that assumption will be part of the research.
4. gives us the opportunity to "learn as we go" vs. doing the first Tertian pilot strictly on the basis of around-the-table planning of what we think it should look like.

10. QUESTION: As an Order, we made a massive investment in Planetary Connections and Summer 85. We have no evaluations to enable us to determine whether or not those programmes were worth the investment we made. Now you're asking us to make another big investment. How can we responsibly decide that?

RESPONSE:

1. Planetary Connections has already mailed out a lengthy report. Summer 85 will have one in the mail within a week. Putting a valuation on these two programmes in terms of "worth" is a tricky proposition -- financially worth it? spiritually? relative to what we learned? regarding changed lives? "Worth" relative to what?

Relative to Summer 85, one reflection is that we learned as much from what didn't happen as we did from what did, e.g.. we learned what happens when your theoretical framework is neither clear nor in place as the programme's context. From the perspective of creating the NPA, it was invaluable -- there was no other way we could have learned what we did other than by doing the programme as it was done.

2. Worth another massive investment? That is precisely what this proposal is out to find out. We think it is; you may or may not agree with that assessment, but what matters is what the whole Order thinks. Is the NPA and Tertian worth this kind of investment or not? If not, what is the level of investment that we are willing to make? A twist on the question is: are we willing to not make the investment (and to live with the consequences of that decision)?

3. If the Panchayat's 4 priorities for 85-86 and for the Council are on target, that would imply that it would be worth the investment, for at least 2 reasons:

1. the underpinnings work is important to our future as an Order with or without the NPA and Tertian. The pre-Tertian, if it served no other purpose, would provide a way to push the Foundational Underpinnings work down the road on the other side of whatever got done in the Council.

2. The form of our Foundational Underpinnings, when completed, will at least be the NPA and Tertian relative to how we practically use it in Formation and Training activities. In other words, 1) the Foundational Underpinnings of the Order and 2) the theoretical framework of the NPA/Tertian, the spirituality of the NPA/Tertian, the methods of the NPA/Tertian, the community life of the NPA/Tertian, etc., will both be integrated and internally consistent. And they are mutually interdependent.

4. The pre-Tertian, via its focus on NPA/Tertian, provides a much-needed way for the whole Order to dialogue over how we would present our Foundational Underpinnings both to ourselves and to the world. Having the Foundational Underpinnings is one thing; the indispensable second half is being able to present it.

11. QUESTION: In Summer 85, we had no one here from Africa, India, the Philippines, Tonga, Abidjan and Egypt. What does this pre-Tertian mean to these places?

RESPONSE:

1. There definitely was interest and active work on trying to send people in Africa, India, the Philippines and Egypt. The only issue in the final analysis was finances. In fact, up to the last couple of weeks, we were still in contact with all 4 locations regarding possible participants. This underscores the importance of the financial concern raised in Question number 1.

2. The interest, therefore, seems to be there. Beyond that, we can only refer to the Council 84 documents that called for both the NPA and the Tertian. Unless our understanding/consensus/felt needs have changed since then, those documents provide the best answer currently available to your question.

3. The global thinktanks, in discussing this proposal, will undoubtedly have much more to say re: your question.

12. QUESTION: It would help me if we could say specifically what we want in response to this proposal: 1) out of the HK meeting, 2) out of the Foundational Underpinnings thinktank, and 3) out of a Council prep TF. if there is one.

RESPONSE:

1. We, first of all, need a decision on whether or not this direction is a "go" or a "no go".

2. Then we would need at least a "skeleton consensus" on the basics, enough to enable planning of the next steps. These basics would include:

- participation rationale and/or assignments
- council and pre-Tertian financing

- content and anticipated products of the Council (and, therefore, some indication of the relationship of the Foundational Underpinnings work and the intended work of the pre-Tertian)
- some images of the mode of collaboration in putting it all together, both the Council and the pre-Tertian (the roles of the Panchayat, R&I and F&T bands, focusing TF, Council prep TF if there is one, the PU's, etc.)

13. **QUESTION:** The proposal tends to indicate that if the global Order doesn't help F&T do this theoretical homework job for the NPA/Tertian (thru something like a pre-Tertian and/or a global interchange mechanism), then F&T can't do the development of either programme. This seems to me to raise the question of the future existence of F&T. Is it really needed? This is a question that at least needs to be looked at.

**RESPONSE:**

1. Starting at the end of your question:

- The F&T team here most definitely thinks F&T is needed in the future.
- What the global Order thinks may be different. We are assuming that part of the work on "Evaluation of the PU Experiment" will be an evaluation and recommendations on the bands. So, we are assuming that the question will be looked at.

2. The future existence of F&T and the particular mode/strategy of doing its assignment regarding the NPA/Tertian, we would say are two separate questions. We are proposing the pre-Tertian programme as the strategy for creating these programmes, because we think it will do the job, will involve the whole Order in creating the programmes (a very high value for us), and for a host of other reasons. There are other strategies, but the ones we have come up with so far don't hold all the values we're trying to hold. Whether or not the Order needs a Formation and Training band in the future may be a question, but it is another question.

3. This proposal does not mean to indicate that the NPA/Tertian cannot be created if the Order doesn't participate in the theoretical framework work, but rather reflects how important we feel it is for these programmes to be created by the whole Order vs. by a small group of 10 people stuck off in one room in one Anchor House. If the latter, then everyone will simply relate to the programmes as "their programme", meaning the group of 10. This is not a foreign experience for us. If this happened, it would raise questions about the value to the whole Order of whatever had been created. For us, therefore, participation of the Order is crucial. This is in part due to our concept of the difference between a service network and a centrum, and we are committed to the network concept.

That is not to say, however, that the programmes could not be created by a group of 10. If the Order said it had other priorities and told the group of 10 to go ahead, then that could be done. But until that happens, the Order's substantive participation in creating these programmes is such a high value for us that any proposal we offer would have that value at its heart.

We are all so clear that participation in creating the vision, proposals, etc. is so crucial to corporate ownership and a sense of personal responsibility, why would we ignore that wisdom with regard to ourselves? And if the NPA and Tertian are two of our key formation and training programmes for the next 16 years, where would participation of the whole Order be more crucial?

**NOTE:** Having just received the Panchayat letter, it appears that the pre-Tertian would be a direct manoeuvre on 3 of the arenas of concern -- the Foundational Underpinnings, the Research and Leadership Maturation.

# Multiple Exposure Event

9:00-  
10:30

- Day's Context
- Staying Alive Seminar  
by R. Walsh

FRANK POWELL

- Context on options for "multiple exposures." DAVID COFFMAN

10:30 -  
10:45

## BIFURCATION POINT

10:45 -  
12:00

Small Group Options

1. THE NEW VISION OF REALITY - F. CAPRA  
 "Toward a Synthesis of Eastern Wisdom and Modern Science."  
 an overall comprehensive perspective of concept and change in world-view, modern physics, systems theory and self-organization, a new concept of mind, and video on consciousness.  
 also as self-awareness. Chosen  
 LEADER

TRANSCRIPT AVAILABLE

2. THE IMPLICATE ORDER - D. BOHM  
 David Bohm worked closely with Einstein. He, like Einstein has never been happy with quantum probability. He is theorising a holographic wholeness theory in what we perceive interference patterns from a frequency rather realm.  
 LEADER  
 FRANK P.

3. VARIETIES OF HOLISM - R. SHELDRAKE  
 Different theories and ways of talking about holistic thinking - Fritz of Capra, Hous Berman, Robert Livingstone and others join in the discussion.  
 LEADER  
 Charles -

4. NATURE OF THE MIND - M. BRENNEN, F. CAPRA, R. SHELDRAKE  
 Livingstone and others discuss Geoffrey Bateson's holistic theory of the mind as an interacting system.  
 LEADER  
 FRANK

5. THE POSSIBLE HUMAN - THE POSSIBLE SOCIETY - J. HOUSTON  
 an exciting and dramatic presentation on human potential. She discusses the Emerging World view, planetary, the New science, the rise of feminism and the ecology of consciousness.  
 LEADER  
 Jean L

TRANSCRIPT AVAILABLE

6. THE THIRD WAVE - A. TOFFLER  
 a video from the Canadian Broadcasting Company. Toffler narrates the film with lots of examples of the shifts from the Agricultural wave to the Industrial wave to the information wave.  
 LEADER  
 SANDY

VIDEO TAPE

7. SIR GEORGE TREVELYAN  
 LEADER

David C.

# Paradigm Role Play

## CONTEXT IN LARGE GROUP

DAVID COFFMAN

2:00-  
2:45

1. EP - a child asking about war
2. SC - tour of an industrial plant with a group of tribal elders
3. PU - family dinner talking about the meaning of events of the day
4. LP - introduction to a technical class in India
5. P.R. - advising a couple considering marriage
6. EF - a management team discussing the performance of an employee

- reflect on the one assigned to your team
- choose key points
- create role play drama to present to whole group

2:45-  
3:00

## BIFURCATION POINT

3:00-  
4:30

### Large Group

- each small group present their role play to the larger group
- art form each presentation
  - what did you notice
  - what were they trying to do
  - what understanding is revealed in this drama

4:30-  
5:00

### Large Group Drama Reflection

- what were the key happenings, lines
- what did we learn about language, context, content, (time, space, relations), guidance, giving help or direction.

SUMMER 85

PARTICIPATORY PRESENTATION ON THE EMERGING PARADIGM

MONDAY AFTERNOON OF THE FIRST WEEK

<p>200 to 230 THE IMAGE</p> <p><i>David C.</i></p>	<p>LAY OUT AN IMAGE OF THE EMERGING PARADIGM WITH SIMPLE ILLUSTRATIONS AND BACKUP WORDS; SEE WORK BY S POWELL AND D COFFMAN FOR FINAL CONSTRUCT KEEP IT BRIEF AND SIMPLE; <del>XXXXXX</del></p>
<p>230-245</p>	<p>EARLY BIFURCATION POINT ON THE WAY TO SMALL GROUPS</p>
<p><del>██████</del> 245-400 <u>SMALL GROUPS</u></p> <p>A</p> <p>+</p>	<p>Divide into small groups one on each basic point of the presentation image each with one point to work on by where people are sitting Ask each group to</p> <ol style="list-style-type: none"><li>1. <u>UNDERSTAND</u> get clear on what is being pointed to, other words, etc</li><li>2. <u>GROUND</u> each person share an illustration from their own experience. work, culture to illustrate the point</li><li>3. <u>NAME IMPLICATIONS</u> in three arenas<ul style="list-style-type: none"><li>-style, especially language and roles</li><li>-structures, social and individual(eg, workplace and family)</li><li>-values--social and personal (eg, relationships, national and personal)</li></ul></li><li>4. <u>NAME THE GROUPS 3-4 KEY INSIGHTS</u> - for the whole group report</li><li>5. <u>PREPARE IMAGE/REPORTS</u> - with butcher paper and magic markers</li></ol>
<p>400-500 <u>REFLECTION</u></p> <p><i>David C.</i></p>	<p><u>REFLECTION</u> <i>Turning and looking to the left and right.</i> <del>Stand up and touch your toes 10 times.</del> sing a song each group shares their 3-4 key insights</p> <p><u>OVERALL REFLECTION</u></p> <ul style="list-style-type: none"><li>What common themes or patterns are emerging;</li><li>What seems to be untouched</li><li>What does this reveal about the struggles of today's world --of individuals</li><li>What hope is awakened</li></ul> <p><u>OFFSTAGE</u> PUTTING THE DAY IN THE CONTEXT OF THE 6 weeks JOURNEY</p> <ul style="list-style-type: none"><li>Picking up anything that has not been touched during the day</li><li>Announcements relative to the evening</li></ul>

SUMMER 85

Coordinators:

Jim W.  
Thekla S.

MONDAY EVENING GAMES NIGHT GETTING TO KNOW YOU

EMERGING PARADIGM WEEK ONE

<p><u>GO TH THE PARK</u></p>	<p>GATHER; HAND OUT PMAPS OF WHERE WE ARE GOING (PARC LEOPOLD) SEND OUT IN SMALL GROUPS DONT GET LOST</p>
<p>FIRST GAMES</p>	<p>Have the picnic setup team go early and claim the space. As groups arrivethey put down their things and frisbees are available. get people in small groups playing knots when all have arrived play hoohaw</p>
<p>PLAY SOME GAMES TO BUILD ENERGY</p>	<p>Play ooh, aah and then 6 symbols as a whole group take a brief break In smaller groups play Smaugs Jewels, papper, stone and scissors)team( revise as neded Move to the picnic</p>
<p>PICNIC TIME</p>	<p>Set the food around in small islands on a number of different blankets for people to gather Make new games lists available and encourage people to experoment and try some on their own after eating</p>
<p>TRY YOUR OWN</p>	<p>Adhoc groups try out gasmes(line up beforehand several people who will be willing to share games) Referees go ahead and involve the reluctant ones</p>
<p>CLOSING GAMES</p>	<p>Gather everyone together. Explain ECOBALL--each team with a nopri sack collect trash and turn it in Get in a circle and try the lap game Close</p>
<p>GET HOME</p>	<p>walk home, dont get lost, go somewhere else, sleep</p>

Summer '85

Emerging Paradigm  
Grounding Exercise

8th July  
Monday

6 week overview context - Sandy

9-9:45  
context

Practical Context - time design, teams, enablement etc.  
Joan and Patricia

9:45

*Mangla*

The Global Brain Video

Tell the group what the video is and move to the video lounge.

Relate the Zen story - the master pointed at the moon and asked his student what he saw. His student answered that he saw a dirty fingernail. Some of the facts in the video may not be quite right and there may be many things you could disagree with. But look for the whole picture.

Run Video.

With whole group ask:-how does this match with your own broodings or your hopes and dreams?

Context for small group sessions:

We want a chance now to break into small groups to get on top of the data in this arena and to supply more resources for the small working group in this arena.

A context for working in small groups:

.speaking and listening from the heart

.listen to the whole thought

.not a leader ask a question then someone responds but a conversation

Announce groups spaces

10:30-10:45

Morning Bifurcation Point (tea/coffee break)

10:45-12:00

Small Group Sessions

Reflection on the Global Brain

1. Have each person introduce themselves and say one thing they remember from the video.

2. What other data, brooding, intuitions, experiences, or learnings do you have?

3. What are the implications?n for this summer?

4. Peter Russel is thinking about redoing this video - what would you change, keep, add, keep the same etc.?

CONTEXT AND OVERVIEW

"What we need then , is a new paradigm--a new vision of reality . . .the gravity and global extent of our crisis indicate that it is likely to result in a transformation of unprecedented dimensions, a turning point for the planet as a whole."

--Fritjof Capra

Since the early decades of the 20th century, if not before, evidence has been accumulating from the sciences, from the study of and experience in social and planetary problems and trends, from discoveries of untapped even repressed human potentials, from the rise of the peoples of the whole planet in response to the domination of the West and the slow collapse of Western political and economic and cultural imperialism, that a new perspective is not only possible but necessary if we are to see the means of a human future. There is a growing catalogue of transforming events which have grounded in human lives this new perspective (the direct and indirect experience of the earthrise, the experience of the direct encounter between the developed and developing worlds by volunteers, development workers, even armies, the rising falling hopes of national independence, the development and application of technologies of human potential, breakthroughs in psychology and therapies, new insights from the east west dialogue, and on and on.) These have been part and parcel of the great movements of our time, the rise of the feminine, the revolutions of technology, the rapid expansion of spirit practices.

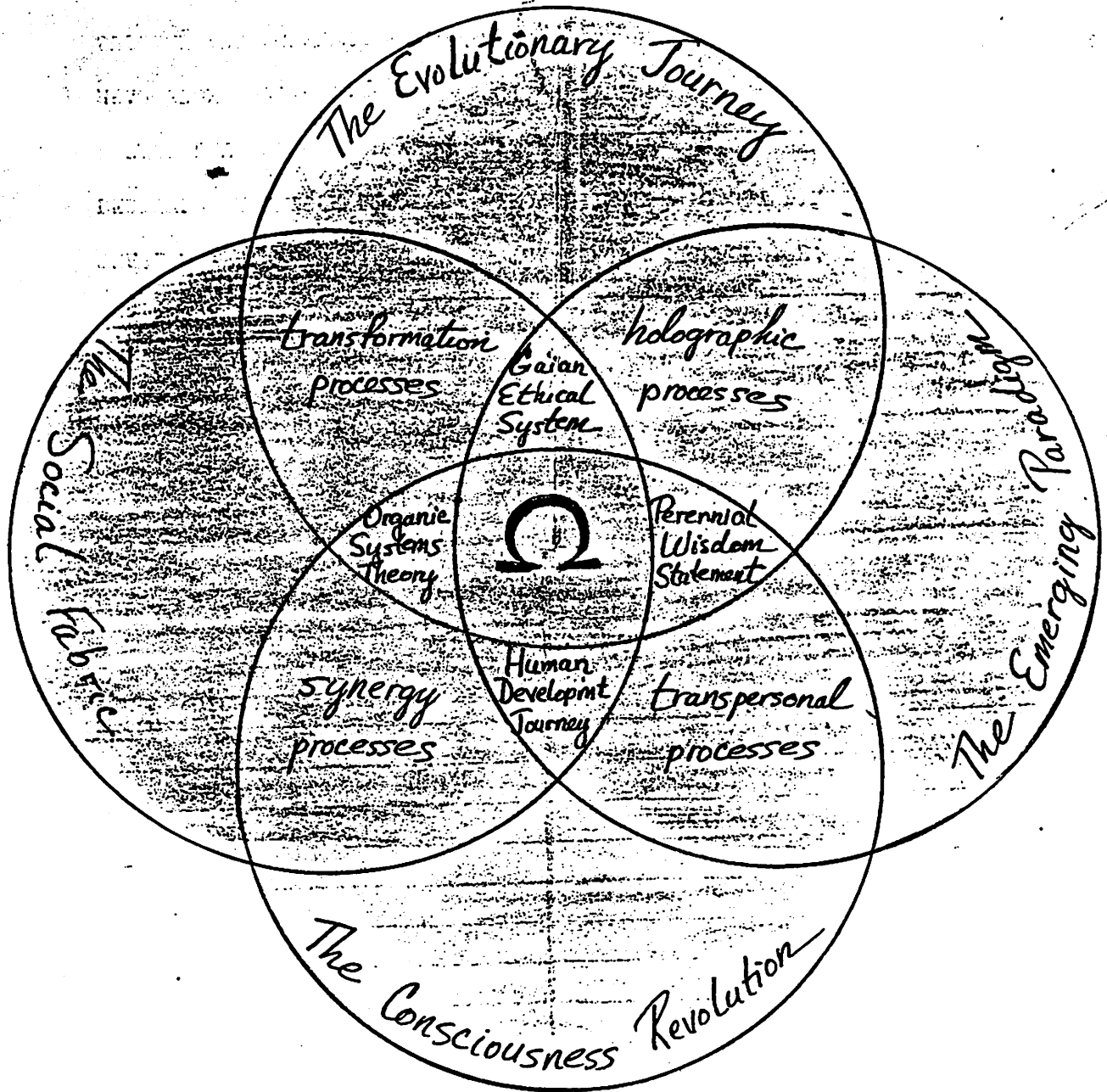
During the first week we will look at current events, trends, shifts, and discern from current sources and from our own experience the key changes from the perspectives of the West, the East and the south moving toward new patterns of understanding and perspective. Team one will refine this work through and produce a chapter and an event to document the emerging characteristics and future of this emerging paradigm and to guide in the practical assimilation of the above and methods for its application.

week one THE EMERGING PARADIGM

MONDAY	TUESDAY	WEDNESDAY
<p>GROUNDING EXERCISE  <u>THE GLOBAL BRAIN</u>                      6 WEEK CONTEXT                      VIDEO AND SMALL GROUP REFLN                      SHARE YOUR EXAMPLES                      CLOSE</p>	<p>MULTIPLE EXPOSURE  <u>STAYING ALIVE SEMINAR</u>                      CHARTINT CONTEXT                      STUDY TIME                      SEMINAR                      TIME FOR OTHER RESOURCES</p>	<p>EARTH DAY  <u>PRIGOGINE SCHOOL PRESENTATION</u>  <del>CONTEXT FOR SITE VISITS</del>  <del>BREAK TO GROUPS</del>  <del>GO ON VISITS</del></p>
<p>PARTICIPATORY PRESENTATION  <u>CONTEXT??STORY WE ARE IN</u>                      WALK THROUGH HOLDING IMAGE                      BREAK TO 6 SMALL INTERCHANGE                      GROUPS TO GO THROUGH                      EACH GROUP APPOINT A SECY                      TO KEEP NOTES FOR A REPORT</p>	<p>IMPLICATIONS EXERCISE  <u>CONTEXT THE ROLE PLAY</u>                      LAY OUT FIVE SITUATIONS                      SMALL TEAMS CREATE ROLE                      AND TRY IT OUT AS PAIRS                      HEAR FROM EACH PAIR AND                      BUILD A COMMON DRAMA FOR                      USE IN sat CELEBRATION</p>	
<p>GETTING TO KNOW YOU  <u>WHOLE GROUP GOES TO PARK TO</u>                      TRY OUT NONCOMPETITIVE GAMES</p>		<p>RETURN FOR HIGH TEA</p>

(September 1985)  
RI/FT

# Toward a Theoretical Framework: The New Vision of Reality



## SUGGESTED READING LIST

### Toward a Theoretical Framework: The New Vision of Reality

Following is a suggested reading list related to the screen Toward a Theoretical Framework: The New Vision of Reality. This is a beginning list that we need to build together. As you find better things than what's listed here, please let us all know. We have also included a few exercises related to different parts of the screen, but we obviously need to do a lot more work on this part.

The reading list is related to the inner 9 categories (including "Omega"). (Suggested author resources are already listed for the four main circles in the prose back-up for the screen.)

#### HOLOGRAPHIC PROCESSES

Stalking the Wild Pendulum by Itzhak Bentov, (chapters 1, 2, & 5). This is a description of the mechanics of holograms and a model of the human body functioning holographically in resonance with the planet. It discusses our potential for developing abilities to access resonating levels of consciousness.

Exercise: "I Become What I Behold" from Life Force by Jean Houston, pp. 100 - 102. This is an exercise which helps you recognize and connect patterns of your own life with patterns of Great Nature.

#### TRANSPERSONAL PROCESSES

The Act of Will by Roberto Assagioli, M.D., (chapters 9 & 10). Assagioli was really the pioneer and founder of the psychosynthesis movement. In these chapters he deals with humanity's existential need to understand the meaning of and finding meaning in life. This leads us on a journey of willing to transcend personality limitations by synthesizing a greater or higher union of will and love with transpersonal love, action, beauty, and self realization. He says that individuality is the focal point through which alone universality can be experienced. This fusion is our highest need--"I and the Father are one."

Exercises here involve such things as establishing a regular meditative discipline; using Jean Houston's exercises (The Possible Human, Life Force, and Mind Games); and gaining skill in using the "methods kitbag" in Willis Harman's Higher Creativity, chapter 4.

#### SYNERGY PROCESSES

The Emerging Civilization--a tape by Barbara Hubbard dealing with a new mode for dealing seriously with what is needed in society today as an outgrowth and natural manifestation of what each person needs in the resonating core of their own being. In this she presents the "Rings of Empowerment" model which moves from the deep center of spirit to the task facing us at this moment of history across the globe.

Exercise: Working with Barbara Hubbard's new book, Manual for Co-Creators of the Quantum Leap. This manual is a total process for getting in touch with your own resonating core and then moving outward to care for society. Some of the language must be transparentized a bit and some adaptation for our use is needed (given that she is presupposing the desire to form a core of people who are concerned about the world), but her approach is very important and quite useful as a new way of coming at formation.

### TRANSFORMATION PROCESSES

The Aquarian Conspiracy by Marilyn Ferguson (chapter 3 & 4). Chapter 3 discusses how our brains and minds are changing as a result of living in these times. Chapter 4 discusses the transformative experience through the dynamical stages of transformation and grounding this in discoveries people are making as transformation unfolds in their lives. Although she is discussing the individual here, you might flip it to discuss society using her categories and insights.

### GAIAN ETHICAL SYSTEM

Person/Planet by Theodore Rozak (chapter 2). Here Rozak suggests that in asserting the human scale in all dimensions of our lives we nurture the earth--"Mother Gaia" from which we in turn are nurtured. He makes statements here very much like what might appear in a "Bill of Rights for the Planet." One could also review The Global Brain and Russell's dealing with the implications of the Gaia hypothesis for our lives. Also in the anthology is an article by James Lovelock from his book Gaia: A New Look at Life on Earth.

### PERENNIAL WISDOM STATEMENT

The Perennial Philosophy by Aldous Huxley (Chapter 2). In the introduction Huxley states "Philosophia Perennis (not the phrase) but the thing--the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being--the thing is immemorial and universal." The book is fundamentally an anthology of statements that range from traditional love of primitive people to all the higher religions. Huxley has pulled these together in themes and discusses what is being articulated. Chapter 2 is entitled "The Nature of the Ground" and discusses the Final Reality or Ground of Being with which one can find kinship in one's own being.

### HUMAN DEVELOPMENT JOURNEY

Life Force by Jean Houston (Preface and Introduction, "The New Dromenon"). This book is subtitled "the psycho-historical recovery of the self" and deals with the journey of civilization's development from pre-individual society through proto-individual, mid-individual, and individual society to our present post-individual society. She parallels the personal development of each person (from infancy, to childhood, to adolescence, to first maturity and second maturity) with the stages through which civilization has come.

Exercises in the Life Force book are excellent for experientially getting on top of the kind of work Jean is doing in this particular book. They are particularly intriguing due to their socio-spirit nature.

#### ORGANIC SYSTEMS THEORY

The Turning Point by Fritjof Capra (chapter 7). In this chapter he deals with the essential interrelatedness and interdependence of all phenomena--physical, biological, psychological, social, cultural. He presents a worldview that is integrated and relational and deals with basic principles of organization and integrated wholes whose properties cannot be reduced to smaller units.

#### OMEGA POINT

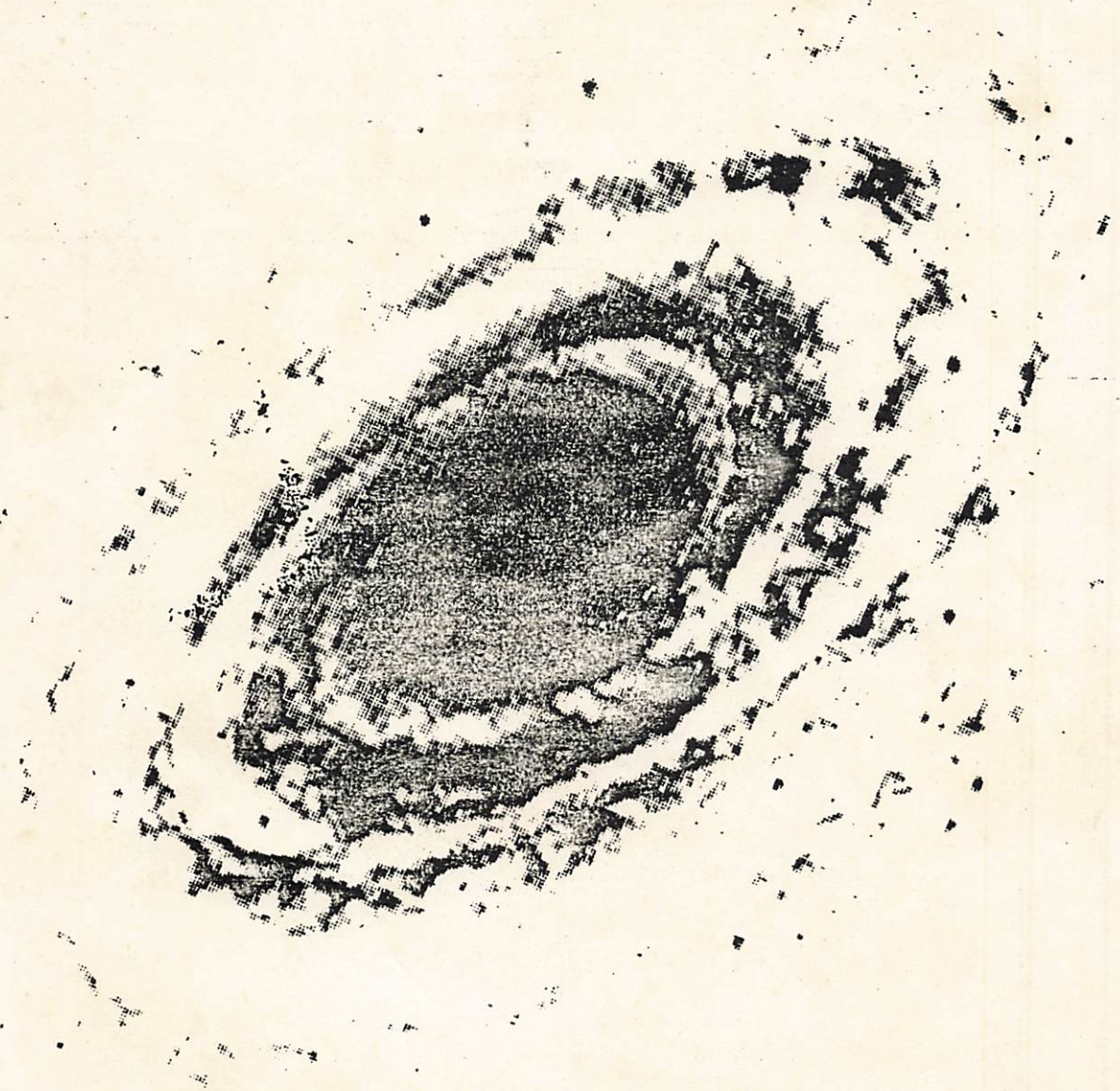
The Phenomenon of Man by Pierre Teilhard de Chardin (Book 4, chapter 11). In this classic he deals with the dynamics of the universal and the personal which simultaneously culminate in each other--"Omega". The attributes of Omega are autonomy, actuality, irreversibility, and transcendence--a species wide enlightenment.

At the still point of the turning world. Neither flesh nor fleshless;  
Neither from nor towards; at the still point, there the dance is,  
But neither arrest nor movement. And do not call it fixity,  
Where past and future are gathered. Neither movement from nor towards,  
Neither ascent nor decline. Except for the point, the still point,  
There would be no dance, and there is only the dance.

(T.S. Eliot, "Burnt Norton")

# **The Planetary Connection**

## **The New Vision of Reality**



**July 5-21, 1985**

**Sponsored by Institute of Cultural Affairs**

**4750 North Sheridan Road  
Chicago, Illinois 60640**

STANDARD DAILY TIME DESIGN  
The Planetary Connection

6:00 AM Wake-up

6:30 The Mythic Journey  
Myths, exercises,  
dance and drama

Break

8:00 Breakfast Buffet on the Mezzanine

9:00 First Session of the Day

12:30 PM Luncheon Buffet on the Mezzanine

2:00 Second Session of the Day

5:00 Break

6:00 Dinner Buffet on the Mezzanine

Variations from the Daily Time Design:

1. Jean Houston seminar continues with a Saturday evening session.
2. Special conference celebrations are planned for Monday July 8, Saturday July 13 and Saturday July 20 in the evenings.
3. Dr. Larry Dossey, the July 9th presenter in "Wellness and the Whole Person," will present a special evening event for the public on the 9th.
4. July 13th is a special day, details to be announced.
5. Separate time designs for the residential retreats July 14-16 will be made available when they begin.

## PLANETARIUM PRESENTATION July 5



Dr. Jo Ann Cannon of Chicago founded and directs Inward Bound Ventures, Inc., an educational Corporation which provides lifestyle and professional development programs for individual groups, business and professional organizations, and doing it with a wellness orientation.

In the past 15 years Jo Ann has held a variety of positions as a health, education and management professional. She has served in several contexts, including major universities and health organizations, as a Peace Corps volunteer, project developer, organizational consultant, administrator, Better Business Bureau arbitrator, lecturer, poet and facilitator of outdoor experiences. She has received notable recognition as an outstanding educator. In 1983 the J.D. MacArthur Foundation funded Dr. Cannon's wellness research documentation for cable television released in 1984. Her approaches are unique in facilitating the inner life elements of the program offerings whether in the indoors, outdoors or wilderness environments. Having served in administration and faculty positions at major Universities and medical centers, both national and international, she continues work in wellness promotion, expanding the inner dimensions of self and professional development programs.

### FOCUS OF THE OPENING NITE PLANETARIUM PRESENTATION

The emergence of the new age paradigm has been enhanced by the outstanding findings of science in recent years. Our sense of oneness and connectedness to all elements of the universe is featured in the opening conference presentation at the Adler Planetarium entitled "Mysteries of Space and Time."

All people in any culture—young and old—share the same sense of wonder at the immensity of our Universe and ask the same questions: Where are we in the Universe? Is there an edge to the Universe somewhere? How did it begin? And what will happen in the future? In this presentation we will first explore the outer regions of our own solar system. Next, we'll consider how the Sun and planets formed, how the Sun creates its energy, and what will happen when it runs out of fuel. Finally, we will search for the outer limits of space and time as revealed by our largest telescopes.

These findings stand witness to a corresponding necessity to explore a certain interior expansion, an ever-growing universe within that unfoldment of the inner galaxy.

A call is made for our consciousness to wake to the Light that is needed for our time.



Jean Houston, Ph.D., is a widely acclaimed pioneer in work as a behavioral scientist, emphasizing latent human capacities. She is the author or co-author of a number of books and numerous papers and articles detailing her various findings. The most recent of these are THE POSSIBLE HUMAN and LIFE FORCE: THE PSYCHOHISTORICAL RECOVERY OF THE SELF. Other books have included LISTENING TO THE BODY, concerning neural and psychophysical re-education; MIND GAMES, a ground-braking work about application of altered states of consciousness in education; and PSYCHEDELIC ART, books detailing findings from her earlier studies of psychoactive drugs and the creative process in the arts. These other books were co-authored with her husband, Dr. Robert Masters, with whom she also co-directs the Foundation for Mind Research. For six years Dr. Houston was protegee and close personal friend of the late Margaret Meade and is presently writing a book about the anthropologist. She is editor of the Dromenon Journal, and has taught on the faculties of Philosophy, Psychology and Religion at Columbia University, Hunter College, The New School for Social Research, Marymount College and the University of California. She was recently Visiting Distinguished Scholar at the University of Oklahoma and is past-president of the Association for Humanistic Psychology.

An extraordinarily effective speaker, Dr. Houston regularly keynotes conventions and other meetings. She has taught myth and sacred psychologies on site in such places as Egypt and Greece, and has lectured and conducted workshops in European countries as well as in Canada and throughout the United States.

#### THE FOCUS OF THE WORKSHOP

This workshop is built around the story of The Wizard of Oz. The writer of the book using the vehicle of a "children's fairy tale" developed a powerful myth for modern times that appeals and addresses every person. The myth is not cast in a quest for possessions, power or glory, but rather the characters seek knowledge, courage, heart, or perhaps more profoundly the way back home. Seeing the power of this myth/fairy tale one writer pointed out: "To lose your love of fairy tales is almost as terrible as to lose your sense of religion. Indeed, at bottom, it is very much the same thing, for religion and fairy love alike spring from a sense of reverence and a sense of wonder in the face of the unexplored and unexplained mystery of life"

In this workshop we will investigate and experience the transformational mystery underlying the story of The Wizard of Oz. The content as it is presented is relevant to all who are involved in human growth and deepening. We will be moved to experience a Western mythos of the eternal drama of the soul in a way that is as profound as it is evolutionary.

A few of the arenas in which you will be working are:

- \* creativity as a way of life
- \* advanced work in psycho-physical reintegration
- \* modes of enhancing concentration and freedom from distraction
- \* myth and ritual as sources of renewed energy and vision

THE FOCUS OF THE WORKSHOP contd.

- \* a new set of practical skills that really work and can be used effectively in personal and career pursuits
- \* self-inducements of various states of consciousness
- \* alternative cognitive modes including thinking in images, patterned thinking, and the utilization of movement and rhythm to facilitate learning
- \* neurological re-education for eliciting the latent capabilities of the brain and nervous system (based on the work of F.M. Alexander, Moshe Feldenkrais and Robert Masters)
- \* a sensory splendor and refinement
- \* the psycho-historical recovery of the self - a therapeutic journey through time, history and one's own personal development
- \* multi-model learning and memory retention
- \* the holographic model of reality and its application to daily life
- \* releasing language potential, releasing speaking and writing blocks
- \* the techniques of subjective "time distortion" for accelerating learning, thinking, skill and talent rehearsal (work of The Foundation for Mind Research and pioneered by Milton H. Erickson)
- \* the self-orchestration of mood, attitude and non-ordinary states of consciousness
- \* synesthesia, the extension of the sensorium, cross-sensing
- \* high play
- \* uncovering and attunement to the pattern that connects
- \* the transformation of our social institutions and the reseeded of the planet

Mr. Don Campbell, author, recording artist and teacher, is a consultant in music and psycho-acoustics. Mr. Campbell has taught extensively outside of the United States in Japan, Austria, India and throughout Europe. He has authored many articles on music education, the spiritual aspects of sound and the healing effects of sound on the body. Mr. Campbell serves as a music consultant to Dr. Jean Houston and will be playing at her workshop in the Planetary Connection.

THE NEW PARADIGM: THE CONSCIOUSNESS REVOLUTION  
AND SOCIAL TRANSFORMATION July 8



Dr. Willis Harman is the president of the Institute of Noetic Sciences and has been a social scientist for 16 years with SRI International in the areas of futures research, policy analysis, and strategic planning.

He is also a Professor in Engineering-Economic Systems at Stanford University and a member of the Board of Regents at University of California.

Dr. Harman has authored AN INCOMPLETE GUIDE TO THE FUTURE (W.W. Norton, 1979) and has co-authored two others - CHANGING IMAGES OF MAN (Pergamon, 1982) and HIGHER CREATIVITY (J.P. Tarcher, 1984).

THE FOCUS OF THE DAY

Dr. Harman's presentation will include both formal talks and small workshop groups dealing with the present times, the real power of people of today, and a series of "what if" games in and to the future.

On the TIMES, such questions as "where is the world going?" and "what is the role people and groups must play?" will be explored. This will set the stage for looking at the Real Power of people today and exploring such issues as the power to challenge cultural norms and the power of deep mind or universal mind to change anything it wants to. The "what if" games will allow the coherence to wrestle with the question, "In this picture of the world, what does it make sense for networks to do?"

## PSYCHOKINESIS CELEBRATION July 8

Dr. John Alexander is a Lt. Col. (P) in the U.S. Army. He is president of the International Association of Near Death Studies (IAND) and is on the board of directors of Children's Hospital International. His PhD was in Thanatology. He has been investigating the arena of paranormal for over 20 years.

Dr. Jan Northrup is a PhD in Education and is president of Management Training Systems. Work is done primarily in management consultancy which includes a video workshop entitled "the Promotable Woman". She teaches in "Who's Who in America among Business and Professional Women". She teaches at Monroe Institute of Life Science and is on the board of directors of the Society for Accelerated Learning.

### THE CELEBRATION

Drs. Northrup and Alexander, a wife and husband team, will lead the celebration the evening of July 8 at 6:30 p.m. The celebration will be an opportunity to personally experience the phenomenon of psychokinesis metal bending (PKMB). This activity leads to increasing self confidence as people participate in the power of deep mind. Over 1500 people have experienced psychokinesis celebrations led by Drs. Alexander and Northrup. Each participant is asked to bring 4-5 spoons or forks to the celebration. Those staying at the conference center will be provided utensils.

"PSYCHOSYNTHESIS PRINCIPLES & METHODS FOR DEVELOPING WHOLENESS IN INDIVIDUALS & SOCIETY"

JULY 9 - 12



Dr. Edith R. Stauffer is the Director of Psychosynthesis International, an educational institution which provides Psychosynthesis training for professionals living in remote areas of the world. She was the Director of the Psychosynthesis Training Center for High Point Foundation in Pasadena, California for eighteen years.

She has led workshops and training seminars in various places in the United States, Canada, Denmark, Germany and Holland, Italy, Japan, Korea, New Zealand, and Australia, and has conducted a workshop on the subject of Psychosynthesis, a Method of Healing Cancer and other Life Threatening Diseases and a seminar on Preparation for Death and Dying to a group of doctors, nurses, ministers and social workers.

THE FOCUS OF THE WORKSHOP

Day 1 Session: Introduction to Psychosynthesis/ How Psychosynthesis developed. The personal self and subselves or subpersonalities. How these sub parts developed because of unmet needs. How to meet these needs now. How to integrate the energy of the conflicting parts into the self for use toward wholeness. The development of the will. Directing the will to work for us instead of against us.

Day 2 Session: Belief Systems and Attitudes and How they Determine our Life/ How the mind functions to carry out our goals and how they are related to beliefs. Changing beliefs that no longer serve us by use of the will to change neural structures in the brain.

Day 3 Session: Establishing Attitudes, Goals and Relationships that Empower Us/ The attitude of Humility; the attitude of Unconditional Love; the Law of Forgiveness; and forgiving others and ourselves.

Day 4 Session: Spiritual Attunement/ Discovering and developing the intuition. Using the intuition for direction and guidance. Meditation -- various kinds for holding life giving attitudes. Discovering our purpose for being on the earth at this time. Making use of our potentials to fulfill our purpose. The future belongs to us (which includes a ritual).



Charles Schmid, Ph.D. is an internationally recognized expert in educational psychology. A former professor at New York University and the University of Texas and past president of S.A.L.T. (the Society for Accelerative Learning and Teaching), he has degrees in music, psychology and foreign language teaching as well as training in the Lazanov method, Neuro-Linguistic Programming and holistic education. He attended Oberlin College; the University of Vienna, Austria; the Sorbonne, Paris; Columbia Pacific University and New York University.

He has been giving lectures, seminars and teacher-trainings in new approaches to learning and teaching since 1976 in the U.S., Europe, South America and Africa, has appeared on many radio and television talk shows and has been featured in many newspaper and magazine articles including the New York Times and Parade Magazine.

#### The Focus of the Workshop

This workshop will teach participants how to unlock a whole-brain balance through direct experience with new techniques in accelerated learning. The seminar provides training, theory and experience in a variety of "super-learning" techniques including Lazanov suggestopedia, neuro-linguistic communication skills, holistic education, guided imagery, creativity, and mind-mapping.

Topics will include, but not be limited to: Our Self-Image as learners; Introduction to Suggestopedia; Demonstration lesson in a foreign language; Neuro-Linguistic Programming (NLP); The Suggestopedic Cycle; The use of arts in the classroom - music, visual, arts, drama; A guided imagery experience in Italian - Un Viaggio a Roma; Mind-Mapping - a technique for taking notes, planning an activity, outlining information, studying for exams; The wholistic educational model; Creating the most effective learning environment; Uses, kinds, and practice in imagery; Using and developing internal sensory modalities for better learning and teaching; Unblocking the flow of ideas; Neuro-Linguistic communication skills - pacing, anchoring and reframing; Right hemisphere exercises in drawing and writing.

## THE CREATIVE PROCESS, "A LEARNABLE SKILL

July 9-12



Toni Nixon, Ed.D., is the Director of the Institute for Human Evolution - a non-profit corporate affiliate of DMA, Inc.

Dr. Nixon has been a psychotherapist for 15 years obtaining a Doctorate in Educational Psychology in 1981 from Boston University. She also has extensive experience in health care management and administration both in the public and private sectors.

The Institute is currently developing educational programs to teach adolescents how to identify and achieve life goals and develop their leadership ability. Other areas in which the IHE are involved include Third World development and creating a new approach to psychotherapy using structural principles.

### THE FOCUS OF THE WORKSHOP

This workshop is a distillation of the DMA Basic Course created by Robert Fritz.

During the four days, participants will learn to make choices which will most effectively support the achievement of their life goals and create the momentum to achieve these goals. Participants will make choices which are consistent with their own deepest desires and then explore an attitude or orientation in which the power to create what is desired comes to lie within the being and not in those external circumstances which may seem to oppose what is desired. As this is done, the ability to more directly manifest the choices made will be developed.

The participants will learn powerful working concepts for working with consciousness and developing practical and applied creativity. Mastery of the creative cycle will be presented as a three-stage process: germination, assimilation, and completion. Using this model, participants will learn to choose more of what they want in their lives, establish patterns of success and momentum toward their goals, and acknowledge results they have completed. Another effective tool will be developed for creating by learning to differentiate primary and secondary choices.

Participants will learn alternatives to limiting assumptions, beliefs and investments in particular ways of attempting to reach goals, and to recognize strategic moments when energy can be redirected from seeming failure toward creating further momentum in the direction of one's long-term goals.

Throughout the workshop, participants will learn techniques for focus, balance and relaxation which are specifically designed to aid in the creative process. Finally, each participant will learn to act more naturally and directly in accord with his or her own true nature and purpose on the planet.



Dr. Larry Dossey is a full-time practitioner of internal medicine with the Dallas Diagnostic Association. He has been a principal organizer of the Dallas Diagnostic Association, which currently is the largest group of internal medicine practitioners in the city. He founded and currently directs the Biofeedback Laboratory of that organization, and is actively engaged in clinical research in biofeedback.

Dr. Dossey is a diplomat of the American Board of Internal Medicine, is certified by the Biofeedback Society of America and is a member of numerous professional organizations. In addition he is adjunct professor, Department of Psychology, North Texas State University, where he serves as lecturer primarily at the graduate level. He is recently Chief of Staff of Medical City Dallas Hospital.

His first book, SPACE, TIME AND MEDICINE (Shambala Pub., Inc. 1982) reflects his concerns about the interface of human consciousness and health and illness. His second book, BEYOND ILLNESS, is a penetrating examination of the actual experiences of health and illness.

#### THE FOCUS OF THE WORKSHOP

Dr. Dossey will begin with an overview of the modern medical model -- how we conceptualize disease and health. He'll contrast this with the holistic model that arises from pre-modern cultures. The role of consciousness in health will be examined, as well as many areas of modern science where consciousness seems to be coming to the fore as a necessary concept. The next area explored will be the leading cause of death in our society and specifically asking whether or not human emotion and attitude and feeling states have anything to do with the origin of these illnesses. The emphasis here will be on the practical.

An attempt will be made to go beyond the mechanical, rigid ways of viewing the human body and a visually evocative series of slides will be shown that invite new visions of our physical selves.

A specific tool -- biofeedback -- will be discussed, emphasizing the emerging science of consciousness as a fit "medicine" for our time. This shall be compared to the ancient meditative disciplines, and parallels will be drawn.

A new model of health and illness, birth and death, will be presented. This will center on a comparison between the Newtonian, mechanical model of the world, and the insights of modern physics. Entirely new statements about longevity, the meaning of illness and health, and the strategy of helping sick persons that flow from our new ways of envisioning "reality" will be discussed.

The relationship between spiritual and physical health will be explored from the view of both spiritual and scientific perspectives.

A synthesis of these items will be offered at the night lecture.

WELLNESS AND THE WHOLE PERSON July 10-12



Lawrence Cohen, M.D., is a faculty member of the Himalayan Institute's Program in Eastern Studies and Comparative Psychology. He received his M.D. degree in 1975 from Southwestern Medical School in Dallas, Texas. After completing his first year of residency in psydhiatry at the University of Arizona, he engaged in Family Practice with American Indians. Dr. Cohen is presently on the staff at the Himalayan Institute Branch Center and the independent medical service Center for Holistic Medicine, both located in Glenview, Illinois.



Jerry Gore, M.D., has his private practice of holistic medicine and psychiatry in Evanston, Illinois, and consults to clinics in the Chicago area, including the Center for Holistic Medicine, in Glenview. He received his M.D. from the University of Illinois Medical School and completed his post-graduate training in psychiatru at Northwestern University. Dr. Gore completed a four-year training program at the Gestalt Institute of Chicago. He has served on the faculty of the Northwestern University Medical School Department of Psychiatry.

THE FOCUS OF THE WORKSHOP

WELLNESS AND THE WHOLE PERSON is a special seminar designed by the Himalayan Institute for the "Planetary Connection". A variety of topics will be covered dealing with Eastern and Western approaches to total person wellness.

Day 1 Session:\*Self Awareness, Growth and Maintenance of Change: Lecture and Practicum introducing major concepts to be explored during the three day presentation.

\*The Cultivation of Health in Everyday Living: Lecture and Practicum exploring a concept of health and healing and application to everyday activities.

Day 2 Session:\*Diet and Nutrition: A look at digestion, proteins, carbohydrates, fats, vitamins and the pros and cons of vegetarianism.

\*Food and Consciousness: Exploration of the relationship of eating patterns, qualities of food, effects of specific foods on one's state of being.

Day 3 Session:\*Movement: Inner and Outer Exercises: Lecture and Practicum in seeing movement as an avenue to health - psychologically and physically.

\*The Development of Clarity and One's Purpose in Life: With a sound body and calm mind one is able to understand and use the daily events in life to develope, focus, perceive clearly, and express ones unique purpose.



Robert A. Klaus is an international Organizational Development and training consultant. His work in Neuro-Linguistic Programming (NLP) has been well received everywhere it has been offered. Bob has been recognized by Dr. Richard Bandler, the co-developer of NLP for his work in NLP modeling.

#### THE FOCUS OF THE WORKSHOP

This workshop focuses on the executive level leadership application of neuro-linguistic programming. This material has direct and practical relevance to leadership at the executive level particularly in the areas of negotiations (business and international), decision-making, building motivation and cohesion, and modeling. Modeling is a skill with which individuals can learn to do or perform any skill or behavior that any other human being can do and transfer it to others in a cost effective fashion. This workshop also includes an introduction to the High Performance Programming Model which incorporates neuro-linguistics and important recent developments in the fields of systems theory, operations research, transformational leadership, and advanced human development.

A major part of the workshop deals with application of neuro-linguistic programming vis-a-vis influence with others.

Conceptual material will be presented in brief lectures and dialogues and skill will be demonstrated and developed through active practice and application throughout the training period.

Mr. Klaus will be assisted by his wife, Lia.



Hakuju Taizan Maezumi Roshi is one of the most accessible and effective Zen masters in America today. He devotes his time and energy to his various functions as President and Abbot of Zen Center of Los Angeles and Zen Mountain Center in Southern California as well as to the affiliate groups in New York, Oregon, Arizona and Europe.

Born in his father's temple in Otawara, Japan in 1931, Maezumi Roshi was ordained a Soto monk at the age of eleven and after receiving degrees in Oriental literature and philosophy from Komazawa University, studied at Sojiji, one of the two main Soto monasteries in Japan. In 1956 he came to the United States. Ten years later he founded the Zen Center of Los Angeles and began receiving students.

Maezumi Roshi has completed koan study and received inka (approval as a teacher) from both Koryu Osaka Roshi and Hakuun Yasutani Roshi, thus becoming Dharma successor to two major lines of Rinzai Zen. Dharma successor also to his father, Hakuju Kuroda Roshi, Maezumi Roshi is unique in having received Dharma transmission within both the Soto and Rinzai traditions.

#### THE FOCUS OF THE RETREAT

ZEN SESSHIN is an intensive "zazen" (sitting in meditation) practice retreat. Sesshin--if we understand the original implications of the word "sesshin" we will have a fairly good idea of what it means. It consists of two Chinese ideograms, setsu and shin. Shin is the "mind" and setsu literally means "to join or to fix together." To fix the mind together. It really means "to touch", "to connect". It also means "to receive", "to transmit", and "to continue." Setsu and shin. That is to join or connect the mind. Or to receive, transmit, or maintain the mind.

The retreat involves a rhythm of sitting, walking and eating meditations. There will also be some opportunity for chanting some of the sutras of the Buddhist tradition. Sesshin practice does not end at the end of the day--it is a 24-hour practice that involves every aspect of our living. Therefore, sleeping and rest times are part of sesshin. The clothes one wears is part of sesshin. The fundamental principle of sesshin is the realization and actualization of harmony. It is a chance to really concentrate, to realize who we really are.

Maezumi Roshi will be assisted at the workshop by Susan Myoyu Palmer:

## TAICHI RETREAT

Master Liao Waysun is a trainer of TaiChi masters. He is the director of the TaiChi Tao Center in Chicago. The TaiChi Tao Center is nationally recognized as an important training center in the ancient art of TaiChi meditation. The TaiChi Tao Center is a training school for trainers from across the United States and Canada. Master Liao Waysun has been teaching TaiChi in the United States for sixteen years. He originally studied TaiChi in Japan. Master Liao will be assisted in the retreat by two trainers from the TaiChi Tao Center.

## FOCUS OF THE RETREAT

The TAICHI RETREAT is a time for learning and practicing the ancient art of movement meditation through which one may achieve total harmony with the natural laws of the universe. Being in total harmony with nature, the TaiChi person is capable of using the universal energy. Because of this capacity, the Chinese named the art TaiChi Chuan, which translated means the grand ultimate fist. TaiChi is an art which can be applied to one's daily life and need not be left in the classroom.

The TaiChi Retreat includes total relaxation procedures, meditation practice, TaiChi movement exercises and contextual talks. The daily time flow includes early morning study of TaiChi classics as a preparation for the day. Each day will involve three periods of formal instruction which will include both total group and individual work with master teachers of TaiChi.

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## SUFI RETREAT July 14-16

Puran Khan Bair is an American who, at age 40, is a 14-year disciple of Pir Valayat Inayat Khan, the head of The Sufi Order. Pir has charged Puran with training and certifying the Sufi Retreat Guides who personally and individually lead others through retreats. Puran has taken many long retreats himself, in a cave in the Alps and the desert of New Mexico. He has led thousands of retreats. He leads the largest center of the Sufi Order, which is in Boston, and frequently teaches meditation to business people, managers, educators, artists, engineers, therapists, and medical professionals. Puran is Director of Engineering at a high-tech start-up company near Boston. His education was in Computer Science and Psychology.

### THE FOCUS OF THE RETREAT

The Sufi Retreat will use a unique synthesis of meditative techniques drawn from Ancient Egypt and Greece, from Vedanta and Buddhism, and from esoteric Christianity, Judaism and Islam. These meditations involve simple visualizations, rhythms of breathing, and sounds. The retreat is based on the spiritual equivalent of the ancient alchemy process and includes participating in the Sufi dance meditation.

Since the retreat will build from Sunday evening through Tuesday as a progression, those who attend should expect to devote that time entirely to the retreat. Instructions will be given in a group, and then part of the time will be spent alone, in small groups, and in silence together. Puran will also guide each person individually.



Sister Joyce Kemp is a member of the Order of the Cenacle. She had been with the Cenacle Retreat House since 1983 where she has been serving as a staff member.

Trained in religious education, her major interest has been in conducting retreats and providing spiritual direction. She has been a consultant for Dialogue House for the past four years as an authorized teacher of the Progoff Intensive Journal workshop "Life Context" course.

#### THE FOCUS OF THE WORKSHOP

The Intensive Journal program is for people who want to find a more meaningful way of living by providing them with a method whereby they can establish continuing contact with the creative principle of life, through bringing new power into their experience and expanding their capabilities of awareness and functioning.

The Life Context Workshop is the beginning of the process. It builds a perspective of your full life history in a non-analytical and non-judgmental way and teaches the basic techniques for using The Intensive Journal Workbook.

The Intensive Journal Workbook is a unique personal tool structured in such a way as to make it an active instrument, not simply a passive recording instrument like a diary. The interplay of exercises and techniques that have been developed for its use builds a movement within persons that propels them forward in their outer life. The Intensive Journal workbook thus enables persons progressively to restructure their life goals at their own tempo and in their own terms.

## CONTEMPLATIVE PRAYER AND MEDITATION

Fr. Theophane Boyd (known as "Theophane the Monk") has been a Trappist monk for thirty-five years and resides at St. Benedict Abbey, Snowmass, Colorado. His special interests lie in the arenas of religious imagination and meditation. His past work experience includes working with Jean Houston and Robert Masters as well as serving various Buddhist meditation masters.

He is author of the book Tales of a Magic Monastery. M. Basil Pennington, describing this book says: "In the tradition of the masters, Fr. Theophane seeks to put us in touch with some of the deepest mysteries of life through the medium of the story. . .The use of the story is the rediscovery of our times and the monk Theophane, an experienced retreat director and a true spiritual father, is a master of the art."

### FOCUS OF THE RETREAT

CONTEMPLATIVE PRAYER AND MEDITATION offers a chance to explore the dimensions of prayer as depth centering of one's life in the Divine presense. It also includes other aspects which have been used in Christian meditation such as the use of mantra.

The retreat is a silent one, drawing in the riches of the Christian tradition. Practices include body prayer, centering prayer, communion prayer and the use of the Bible.

Prayer as seen in the New Testament and running throughout Christian history has been understood as immersing oneself in the living Christian tradition, especially the Scripture. As this prayer continues, it focuses more and more in specific aspects of a person's life and is held in devotional statements, doctrines, etc. Finally, this prayer is distilled in a word or two which becomes a mantra. When this is used in meditation, prayer moves beyond the discursive dimension into contemplative prayer. Here one stands before Being-in-itself, or before the final mystery which is present in all things, yet beyond all things.



Swami Radhananda is the director of Shambhala House Toronto, a yogic teaching center dedicated to the application of spiritual teachings in daily life. It was founded in 1983 by the renowned yogic author and teacher, Swami Sivananda Radha. Shambhala, a Tibetan Buddhist name, refers to the kingdom of inner happiness that is discovered when we live in harmony with Divine Light. Swami Radhananda has been a student of Swami Sivananda Radha since 1974, and was initiated into Sanyas, a lifetime commitment to spiritual goals, renunciation and selfless service, in 1981. She holds an Advanced Yoga Teachers Certificate from the Yasodhara Ashram in B.C. and a degree in Fine Arts from York University. In addition to her years of training with Swami Radha, she has studies in India with leading yoga teachers B.K.S. Iyengar and Indira Devi.

#### THE FOCUS OF THE RETREAT

The retreat will begin with an introductory lecture, giving people the background of the yogic path, and an overview of the specific aspects of the tradition that will be explored during the retreat. Included in the talk will be a brief introduction to Mantra Yoga, Hatha Yoga, Karma Yoga, Bhakti Yoga and Jnana Yoga -- and the integration of all of these aspects to practice "Yoga".

There will be creative movement sessions followed by a talk on the importance of reflection and practical instruction of how to keep a Spiritual Diary. Participants will participate in a yogic practice called a "mind watch", and then write down their experience. There will also be a short talk on the role of formal worship ritual in the context of Bhakti Yoga.

Following an introductory lecture on Dreams and the Unconscious, Swami Radhananda will give practical instruction on how to begin dream work and its role in integrated development. If time permits, this will be followed by a participatory session on Guided Imagery (creating a common dream experience to understand the individual's unique response).

The talk on Karma Yoga will include the role of service in spiritual life, and the necessity for the balance between formal spiritual disciplines and selfless service.



Barbara Marx Hubbard is an internationally known expert on positive options for society, an author, and a deeply committed social activist. She was singled out by her friend the late Buckminster Fuller, as the "best informed human now alive on the subject of the future."

Both a pioneer and a visionary, Barbara formed the Committee for the Future in 1970. She developed an unprecedented conferencing process that brought together individuals from every facet of society to solve problems through cooperation and to seek common goals.

Recently, she entered the political arena to bring her message of "envisioning and creating a positive future" to a wider audience. She was the first woman to be nominated as Vice President of the United States. In this capacity she addressed the 1984 Democratic Convention.

Currently, Barbara is convening Town Meetings for the Future in various cities throughout the country. Continuing the theme of the campaign, she seeks to develop a consciousness of unlimited possibilities prompting positive action within communities.

#### THE FOCUS OF THE WORKSHOP

The workshop will focus on Barbara's newest book, THE MANUAL FOR CO-CREATORS OF THE QUANTUM LEAP. This book deals with the practical methods and tools for actuating and embodying the "rings of empowerment" which are key to catalyzing social transformation today.

The workshop will also involve leadership training in social evolution. It will move from one's own most personal inner knowing to social action in the world.

Day 1 Session: Building Resonating Core through Unconditional Love: opening channels for inspired insights -- creating, giving and receiving feedback for optimum growth.

Day 2 Session: Building the Rings of Empowerment: Practising the Rings beginning with the Inner Ring, and moving through to the Rings of Co-Creation.

Day 3 Session: Discovering and Acting on your Vocation of Destiny: Synergistic Action to Emancipate Social Potential.

Barbara will be assisted by a colleague coming with her from California.

## AN INTERNATIONAL PERSPECTIVE ON EDUCATION

Dr. Dee Dickinson is vice-president of the International Association of Accelerative Learning. She offers teaching and learning strategies for use at all age levels and in all settings, based on current brain/ mind/ body research.

Dr. Dickinson is coordinator of New Horizons for Learning, based in Seattle. It is an international human resource network created to communicate an expanded vision of education. The network focuses on increasing awareness of human capacities and offering effective methods to develop these capabilities.

Ms. Linda MacRae is founder and director of Pegasus School located in Washington State. Pegasus offers visions of education that combine science and spirit. They employ basic compatible teaching with dialogues, and see education as spiritual journey. Pegasus is an expansive educational system beginning with the prenatal through adults using workshops which stress self-transformation. Pegasus has a prototypical teacher-training and certificate program. At present Ms. MacRae is in the process of working on a book entitled Blue Print for Class Room Instruction. In addition, she is developing a model school in Rio de Janeiro and creating other paradigms of education.

### THE FOCUS OF THE WORKSHOP

THE INTERNATIONAL PERSPECTIVE ON EDUCATION draws on the most current information available from the cognitive sciences and looks at ways to apply that information so all can learn more effectively at every age and ability level.

Day 1 and 2 emphasis will be placed on how to use individual strength in complementary ways, and how to help people learn through their own strengths. Woven into the workshop are the experiential processes available in education today. Day 3 will deal with a new model of education. The focus will be on a model of education that incorporates prenatal through adult learning. A new international methodology engaging many human capacities will be explored and demonstrated. Education will also be viewed as a spiritual process that nurtures the unfoldment and creative experience of the self. Participants will actively engage in many spiritual processes and will envision futuristic education realities.

"SHARED FORESIGHT: THE USE OF FUTURE'S RESEARCH FOR TRANSFORMATION"  
July 17-19



Dr. Mark Markley is an Associate Professor of Human Sciences and Study of the Future at the University of Houston, Clear Lake City, Texas.

His current professional activities focus on monitoring forecasting and assessment of societal trends and their impacts on business; strategic planning, policy analysis, and future-oriented organization development.

Dr. Markley is a consultant to a wide variety of business firms, government agencies, educational institutions and numerous not-for-profit groups who wish to respond more productively to the many transitions taking place in today's society.

He has written numerous articles, including "The New Image of Man" (New York Times), "The Future of Economics" (Houston Engineer), and is co-author of an award-winning book, CHANGING IMAGES OF MAN (Pergamon Press, 1982).

THE FOCUS OF THE WORKSHOP

Dr. Markley will share a number of state-of-the-art tools for future-oriented networking, planning, and management, some of which will appear in his forthcoming book, INFLUENCING THE FUTURE: A HANDBOOK OF INFORMATION SOURCES FOR FUTURISTS, LOBBYISTS, AND CONCERNED CITIZENS (Greenwood Press, 1986).

In particular, he will demonstrate how to get needed information about the future, and how to use it for both "intuitive/visionary" and "rational/analytic" modes of looking ahead.

"THE NEXT LANGUAGE OF BUSINESS" July 17-19



Wilford A. Lewis, President of Wilford Lewis Incorporated, assists major organizations in the translation requirements of the emerging Information Age, New York; UniDynamics Corporation, Connecticut; and Pacific Telesis, California.

His forthcoming book, THE NEXT LANGUAGE OF BUSINESS, provides a necessary perspective and vocabulary for effective management as emphasis shifts from money to brainpower and products to ideas.

Lewis formed the consulting company in 1978 after twenty-five years of management experience in the U.S. Navy, International Paper Company and General Electric. The corporation is associated with the Tarrytown Group. Mr. Lewis served as acting chairman of Tarrytown during the present chairman's leave of absence to write a book.

Madeleine M. Schroeder, is the director of Communications Programs of Wilford Lewis Incorporated. Current clients include AT&T, Homequity, Women's World Banking and Bell Labs.

An artist and storyteller, she conducts communication workshops, helping people along the path toward whole life, combining personal aspirations with their work. Her emphasis is on the power of the symbolic language.

Her consulting work has grown out of personal experience in education through the expressive arts at The Learning Community and Presbyterian Institute in New York City.

THE FOCUS OF THE WORKSHOP

Day 1 Sessions:

- The challenging role of the Communication Age Manager
- Conceptual space and the levels of empowerment
- Shared vision and shared language

Day 2 Sessions:

- The human mind and how to engage it
- Integration and application of mind accessories
- Individual connections and corporate growth

Day 3 Sessions:

- Information, entropy, and mental energy
- High performance management



## THE NEW SPIRITUALITY July 17-19

Lex Hixon received his doctorate in philosophy and religion from Columbia University and has undergone training in meditation with various teachers. He produces "In the Spirit", a weekly radio documentary on the implications of the new spirituality for daily living over WBAI-FM in New York City and teaches at the New School of Social Research in New York City. His book, COMING HOME, focuses on the experience of enlightenment in sacred traditions.

### THE FOCUS OF THE WORKSHOP

How has Enlightenment, the ultimate goal of all sacred traditions, affected the lives of those who have attained it? What has it meant to saints living in modern societies as well as to traditional masters? Is there common ground between Tantric or Zen, Christian or Jewish, Sufi or Taoist ways to Enlightenment?

Lex Hixon explores these questions through a portrayal of the experiences and teachings of contemporary and ancient sages from both the East and West. Capturing the essence of major traditions, he shows how Enlightenment is not a myth but the full flowering of human nature, accessible to each of us. Dr. Hixon will use his book Coming Home as a primary resource in this workshop.

The last day and one half of this workshop will be conducted by Fr. Theophane Boyd. It will deal with the new religious mode required today. This is a mode of transparency which has allowed each of the religious traditions to "see through" itself into in the universal depths of being-itself. From this perspective we can also see the greatness of other religious traditions. This part of the workshop will explore the planetary spirituality that is emerging today; a spirituality that is trans-cultural, trans-religious, trans-personal and in some sense trans-historical.