

OPENING ADDRESS: The Second Turn

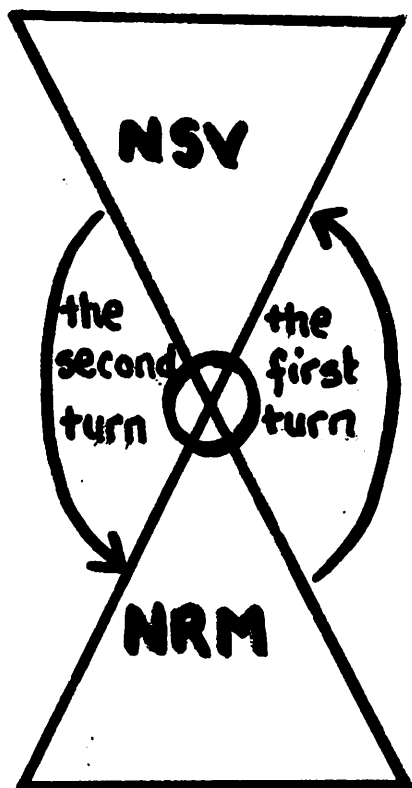
We are entering the third year of a four year plan that began in 1980 and ends in 1984. Our three master strategies are: MANIFESTATION, DECLARATION and FORMATION. We are beyond demonstration. The question now is how the NSV actually shows itself in the community structures and people of planet earth. We have many learnings, the world has many learnings about human development -- let's get them declared. And there is no enduring change or wholeness without a people -- a formatted people, a people of spirit, of depth, of radical, corporate selfhood. The particular journey of this year began in Lonavala, a hill station in India where an assorted group of us met last February. We have even named a room for that place and its event here in this building. In Lonavala we met on the IERD, but we also met and made a radical decision. The decision was symbolized by the specific decision to assign a July preparation task force. But what that decision pointed to was far beyond the July council that just ended. We decided to act as one global body of people. A lot of particulars have to be acted out regarding that decision, but it was a radical, profound decision. We made that decision not so we would become a global people, but out of the fact that we are already a global people.

The July preparation task force, like the Lonavala meeting, was a group of anybodies. We weren't representing anything -- not any region or area or centrum. We had two babies, younger colleagues, and older colleagues in this task force. Someone said the 6-weeks of this task force's life was like the tertian program: we dealt with research, with training and with our own vocations in a profound way. We had a huge, impossible task -- planning a never-held-before Global Research Council. We required of ourselves that we design the Council once a week for six weeks. We had 3 or 4 models each week. We also decided we would have fun in doing so. We created a style, a milieu in which we always went after people for every meeting. It wasn't getting them to the meeting that was important; it was going after them that was important. No one ever missed our meetings unself-consciously. And the task force was self-conscious if anyone was absent.

The Global Council was a great event -- a spirit happening. You will notice in the reports from this Council that we were dealing with ourselves as a people. This has to do with presencing ourselves in history. We were shaping ourselves into a people in order to be our be in the world. We dealt with our finances, our house configurations, our corporately thinking ourselves through in a number of very practical arenas. Again, we decided to be one body of people worldwide. That is a far more radical decision to make now than it was when we decided to be mission to the world 10 years ago. We had a three-decade celebration in July in which we told stories by groups according to when we entered this journey starting 30 years ago. Toward the end our faces turned from white to black to brown to yellow and tan. What a wonder! Out of the 1076 of us around the world, one-half are non-western. The problem is 1/3 of us

are not mobile -- we are hampered by language and other basic skills. So we tackled our pluriformity by creating a Basic Skills School to begin in India this year. We even found that all of us need certain basic skills if we are in fact going to be a presence in the world today -- computer skills, writing skills, financial management skills.

The symbol for this July Global Council is the black hourglass and the blue pinwheel joined by two arcs or arrows. We talked about making a Second Turn, a turn in the world. Ten years ago we made our first turn, the turn to the world represented by the arc on the right side of the hourglass. The triangle at the top of the hourglass represents the New Social Vehicle. The first turn was our decision to get sociological care going in the local community. We have done that and we know how to do it. We have acquired prowess in social methods. The second turn is the left-hand arc or the turn in the world, the turn to the New Religious Mode. Now, we never did anything without the NRM. Every town meeting, every LENS, every HDP rode on the back of singing, team formation, spiritized councils and auxiliary meetings and the sustaining life of houses or ashrams. But all of that was mostly the NRM among ourselves. What would it mean to find the way to create the NRM out there in life, in the world, outside of ourselves? The blue pinwheel points to all those teams, to the pluriform resurgent forces worldwide that are doing this turn. That is a frightening decision, this turn in the world. When you turn a LENS marketing call with a corporation executive into a self-conscious spirit reflection, you do a dangerous deed. It may not only fail to market the LENS, it may get you in trouble in certain contexts. But I am convinced that people are ready for it these days. Not only ready, they are hungry for it.



The second turn is four things for me:

1. It is a turn to being, to presence, to style. We are deciding how to presence ourselves in the world. To do this we need financial flexibility to do our task. We have to get out of debt and move in order not to be wagged around by an economic straight jacket. We need to pay every Order member 12 regular, full stipends a year. We need to increase the numbers in the symbolic Order; this is because we have more demands and more possibilities than we are able to meet. The world needs the Order to have 100 new interns, and beyond that we need trained priorship in more houses

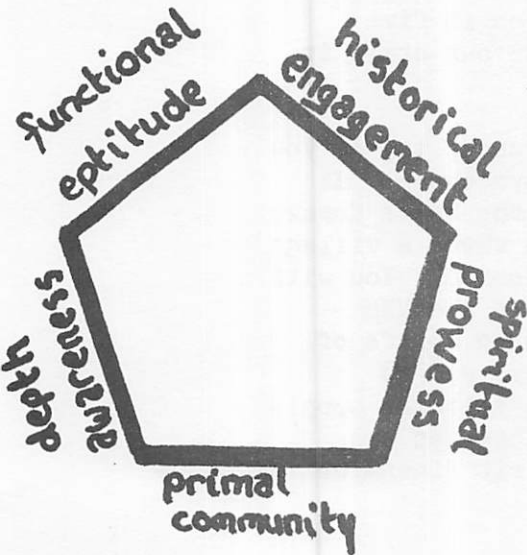
than we are able to staff right now. We need a polity system, a research net, by which every Order member and every regional team member has a mechanism for being on the edge of our thinking and acting, and for participating in our decisions worldwide. We need to get our learnings out to the world and that means being a more public presence in the world: IERD, project documentation and 5 Global Research Assemblies in five continents this year are manifestations and declarations of our style in the world.

2. Secondly, it is a turn to the spirit deeps, to transparency, to, if you will, being the religious in history. Spirit life is always there. It was there in the beginning in Fifth City. It is there in the teams formed following LENS in multinational corporations. It is there where a village core is formed, where a coalition of the four sectors is formed. You will notice that we have been, in all these instances, coming at the NRM through the corporates first. We have been calling people to a life of detachment or poverty, to singleness of purpose or chastity, and to radical engagement or obedience. The question now is what sustains people once they have decided that. What are the solitary practices and the journey modes? We need to find the way to turn on the spirit dimension in the HDZ.

Last spring in Petersburg, Virginia, I was privileged to see this happen. It is a town of 40,000 population, split black 60% and white 40%, a town council of four white people and three black people, the vote always going that way; verbal fights, anger, frustration, stalemate. We did a community LENS there. That was possible because of a team of whites and blacks, young and old, Christians, Jews and seculars. Reflection -- they had learned to reflect on everything, every session, every day until twelve midnight or two a.m. We, the facilitators, learned early on that this was a place where we were going to risk. We had heard from all over that people are ready -- ready not just to start, to get excited, but ready for the long haul, ready for life-long commitment to the task of building local community. This is even documented by Yankelovich. Finally, at the last celebration, we decided to make a move. We decided to ask them one question with two parts. First, what signs of discipline were they going to create to remind other people in town of their decision, and secondly, what signs of discipline were they going to create to remind themselves that they had made that decision. They named four or five things in each category. They wanted guild pins and red journals. And one woman decided they needed a house to meet in, to use, to do all that reflecting in. We gave them each a Reinhold Niebuhr quote. I went away shocked, elated, but wishing I knew a lot more about what sustained people in that kind of commitment over the long haul. You see, I have been scarred by what happens to people beyond initial excitement when the going gets tough. They aren't committed to us, you know. They are committed to a worldwide task, to history.

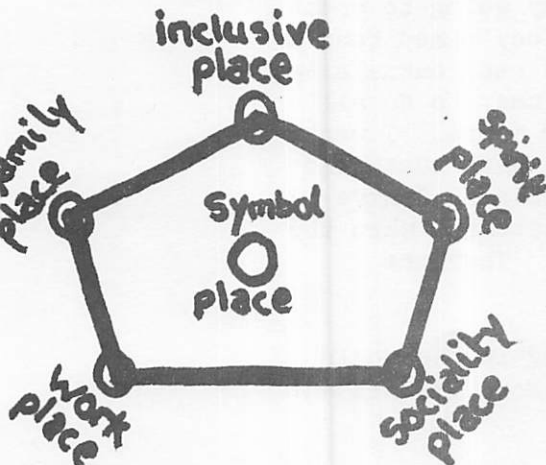
3. It is a turn to the New Religious Mode, or to creating in the world the practices, the sociological form for a New Religious Mode in this

secular age. Having fun is human, but having self-conscious fun is religious. Self-consciousness is what it means to be a religious human being. We had a lot of self-conscious fun in Petersburg.



We said several years ago that what we are always about is catalyzing primal community for every human being. You remember the pentagon that had primal community at the base of it. On the bottom left is Depth Awareness -- we know how to do that. That is town meeting, RS-1, LENS, all that. On the top right is Historical Engagement -- we know how to do that. That is HDP's; that is Patron Treks, HDP consults, functioning guardians. On the other two sides are Functional Eptitude and Spirit Prowess. We are now learning to turn on these two aspects of primal community. The Basic Skills school in India (MOST) is but a beginning. Training, Inc., when it can be done everywhere, is that. It is one thing to have spirit prowess among ourselves. It is quite another to have it in every life situation and to transmit it to others -- at a family funeral, in the business world, in public life.

We also said in 1977 that primal community sociologically involves Significated Space -- that's why our religious houses must be exemplary. Then how do we prompt that in the world? It involves Historical Time. Our daily, weekly, quarterly, annual rhythm is essential. Sometimes, we use our time far too hectically, even full of panic. How would we use our time in a way that someone might want to be a part of us? Corporate care of everyone goes on in primal community. This takes priorship by all of us. Skills here are needed. Primal Community is based on the people acting on a Futuric Cause, on-behalf-of. These emerging zones need to relate to each other: Virginia and West Virginia, Midcrest, Fifth City, Jamaica, Barlovento. And finally, there is community where profundity is dramatized.



Another way of looking at primal community occurred to us a few years ago. In 1977 we were pointing to the essential dynamics that need to be present for primal community to happen. These are some doodlings I have been doing. These doodlings have to do with the six places sociologically where primal community happens. First, in the sociality place. This represents the economic, political and cultural programmes that must be in being for an HDP to happen. Then there is the work place. This is just as present in a village as it is in an industrial society.

If Midcrest, Iowa, doesn't turn on a revitalization of the family farm, there will be no primal community in Lorimor or any other town in those eight counties and there will be no Human Development Zone. Then every community has its spirit place -- a place for worship, study, mission and discipline, a congregation as we in the West have known it. It must also have a family place--a place where children are raised and primal, intimate collegiality happens. The spirit place and the family place were what we were addressing in the Local Church Experiment in the early 1970s. You remember that cadre of families who were that experiment? What would that mean now? Then finally there has to be a channel for the on-behalf-of in every primal community. I call that the inclusive place. Most recently for us that has been the regional team. Oh, and in the centre is the Symbol Place -- the Temple, we called it in early Fifth City days -- the festivals, the councils, the celebrations, the major spirit events for the total community. All the parts are there for us. We have done and know how to do all six. Doing all six in one hunk of turf is the task before us. As far as I am concerned, that is what the Human Development Zone is all about. But again, it is doing it in the world, the real world, and doing it world-wide.

4. The Second Turn is also a turn to being signs of hope ourselves. Up until now we have catalyzed others into being signs of hope. Now we have to be a sign of hope ourselves in a new way. North America comes to me as a great giant, but a giant that has recently been greatly humiliated -- Vietnam, Watergate, and OPEC. Both the United States, and in some sense Canada as well, have been humbled before the world of nations. Our task is quite clear and in one sense simple. This giant we are a part of is still a giant. There is still power here in technology, but also in freedom, in a highly attractive life style, in the good life everyone is seeking to emulate, in spite of all our problems. Our task, or the task of those who are self-conscious care, is to transform that power into the power the world needs. Call it the need for bold, creative leadership, but actually what the world needs, I think, is a religious-secular presence. The world needs nations who care for their own needs, but also care for the interdependent world we all live in. We Americans still tend to be arrogant and self-seeking, but we are also pragmatic. And being pragmatic means we have a great capacity for repentance. What I am saying is that the world needs priorship, -- bold, creative, looking-through-the-situation, active care.

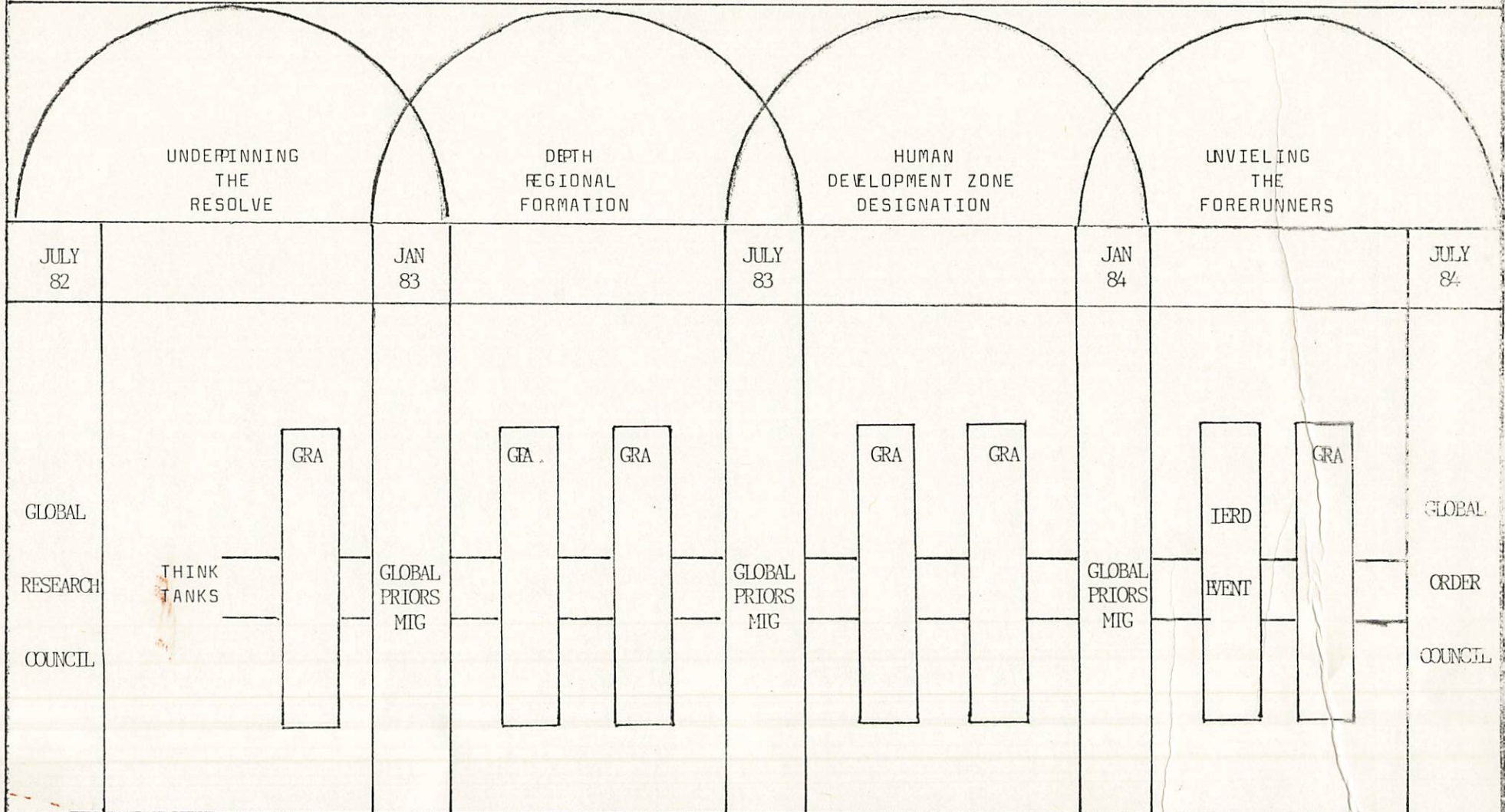
The Order:Ecumenical is called upon here and worldwide to prefigure that spirit care, and to be that out there in the world. You and I are in North America. We are all assigned to be here -- symbolic Order and movemental Order. But we are not of North America. We are living in two great and powerful nations, but we cannot be sucked into their gifts or their weaknesses. Of course, the movemental Order has a kind of rootedness the symbolic Order does not have, and rightly so. But I believe you, too, are ready to go anywhere and do anything that is needed. So we are not of North America while we are deeply in it.

The call to repentance is always painful. It is painful because when you call on your neighbour to repent, you are called on to repent also. And that is our task.


Now, how are we going to do this this year? In this council we are going to work in six holons. In the new paradigm, everything works like a hologram, so this council is a hologram. The whole is in every part. A holon is a self-maintaining entity that has all the perspectives in it. It works on the whole picture through one part of it. One holon will figure out how we increase the members of the symbolic order and how we presence the Order on this continent. Another will work on our financial flexibility, so we can do our mission. Another will work on what demonstrations are needed now to be signs of hope both in local communities and in various social structures. We need a new strategic design so that our demonstrations deal individually and relevantly with the needs of the continent. We also need a new form for our extensive impact on the total geography. This may be the most difficult holon to do. We are calling this holon a lab -- they have to locate the crunch in their arena, go through the eye of the needle, and enable all of us to make a new resolve and implement the declaration of the new humanness to the whole continent. All of this is focused toward the April event. We currently have scheduled a guardians meeting, a GRA and formation fortnight for next April. This holon's task is to design that event and all the events leading up to and following it: National Steering Committees, Rural Development Symposiums, think tanks and project documentation. The last holon has the task of working out a bold plan for Order self-support, the economic ventures and 12 monthly stipends.

All of this is about what it means this year for us to be our being in the world, to turn on the style of the secular-religious for the sake of profound care for the planet.

ACTUALIZING THE SECOND TURN



EVERY ORDER MEMBER PARTICIPATES IN A GLOBAL EVENT

The image is a stylized landscape painting. The sky is a deep, textured red. Below it, several layers of mountains are depicted in shades of green and blue, creating a sense of depth and atmosphere. The foreground is dark, almost black, with a single, small, dark evergreen tree standing on the left side. The overall style is reminiscent of a woodcut or a high-contrast photograph.

NORTH AMERICAN THINKTANK :
RESEARCH INTEGRATION DOCUMENT
February, 1986

February 1986

Dear Colleagues,

Greetings from North America! We have been pleased to read the results of your thinktanks. They have provided many hours of depth dialogue and conversation, and they have pushed our own brooding as a Continent in some very helpful directions.

Following is our Research Integration thinktank product. As the continental priory discussed the thinktank task, we realized that we have really been doing this thinktank work for the last 15-18 months in and through the research journey we have been on together as a Continent. Therefore, it was the feeling of the priory that the most helpful contribution to our global thinking on research integration would be to share what in our opinion has been a very successful way to approach this. In other words, this journey has, to a greater or lesser degree, been an integrating one within each Primary Unit, and one that has synergized the Continental research effort in some very surprising ways.

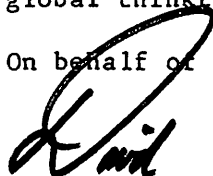
The thinktank product is based on conversations we had at our January Research Gathering (JRG) and subsequent reflections of the Continental Priory. Research & Interchange and Formation & Training were assigned to pull-together and write-up the results of these dialogues. R&I/F&T also added a section called "Intimations of the Future." As we started discussing this section, our minds got blown a bit--some of what's here may sound a bit wild and "far out"; however, we believe that it is pointing in some important new directions we all need to be brooding about in the next few years. We talked about new programmatic curriculum pieces we'll need to create and offer, a topical screen which needs to guide our research now, and some radical (some more than others) proposals and some hairbrain ideas for our own experimentation in the next couple of years.

We also decided to add a section on our research philosophy. We were really spurred to this as we dialogued with reflections from the thinktank in India.

There is an audio tape that we suggest you use as you study this document. The tape will help you get on top of this thinking quickly as well as share with you some other reflections that are a bit harder to commit to writing. There are also a couple of other gifts on the tape that we thought you might enjoy.

We'd love to hear from you as you dialogue with this contribution to the global thinktank process.

On behalf of the planet's future,



David G. Lazear
for the North American Continent
and Research & Interchange/Formation & Training

27 - July 13 research event, THE PLANETARY VISION QUEST.

A more detailed report was sent out to the PUs earlier on the JRG, so we will not belabor describing the event here. However, it was a time of profound interchange and integration. Many felt that it was a unifying event which gave us a common base from which to move in the next 6 months. A number of past divisions were healed. We discovered that our research was much broader and further down the road than we had thought and that the depth of our research was greater than any of us were aware. There was a genuine, spontaneous synergy that seemed to occur so that we felt more confident that we were on the right path in this type of research.

In response to the JRG, the Research & Training team has created another resource packet to assist the PUs in designing the theoretical, practical, and experiential modes for the coming months until THE PLANETARY VISION QUEST June and July. This packet is called "The Continental Yeasting Model". It includes another set of books, this time related to our work on a theoretical framework for the new vision of reality, a special set of suggested studies of Ken Wilber's books, a set of dialogues related to Dr. van Arendonk's talk at the JRG, workshops on programmatic experimentation and house life designs, and suggested exercises (including hints on using Jean Houston's exercises and an introduction to dreamwork).

The Research Assembly in June and July, THE PLANETARY VISION QUEST, will bring us to the end of the "greenhouse timeline". This assembly will be a time for pulling together the research of this 18 month period of the Research Doorway. The Assembly will again bring in outside presenters, but this time only for the weekend times: 1st weekend--Marilyn Ferguson, 2nd weekend--Fritjof Capra, and 3rd weekend--Jean Houston. During the weekdays we will be pulling together our understanding of the new vision of reality in a thinktank format. This will occur both in a rational, writing mode, but also in modes that utilize the creative arts (dance, drama, painting, sculpture, music, poetry, etc.) to give a fuller expression to the planetary vision that is emerging today.

AIM OF RESEARCH

The purpose of research, perhaps, can be expressed in broad strategies and tactical terms. To express these in a broad manner is also to articulate somewhat the basic presuppositions and philosophy underneath. These views are meant to emphasize and/or supplement previous types of statements.

Strategies

1. To determine the new world coming into being and discern how it affects our total life: our mission, our style, and our grasping of the spirit ground. This is fundamentally a paradigm shift and results in a crisis of perception.
 - a. to discern the new science and determine how it changes the worldview and how its technologies may catalyse social and individual transformation.
 - b. to discern the gifts of each culture and tradition and the ways in which they are contributing to or determining the new worldview, and at the same time express the urgency of not letting pluralistic gifts be lost from the the New Paradigm.
 - c. to discern from these cultures and traditions where the classical components of each are being redone, where they are coalescing and where integration is taking place.
 - d. to find and reap the resources of the planet as people respond to the new world coming into being, e.g. edge work, new methods, new tools, gifted and concerned people, etc.
 - e. to determine how social movements are contributing to the new world picture as well as instigating change in response to it; e.g. women's movement, peace, health movements, etc.
2. To discern how evolution both contributes to the humanizing process and provides windows of opportunity for responding to that process, e.g. for the first time in the 15 billion years of the evolutionary process, humankind can discern the process and self-consciously join with nature in determining the destiny of the process.
3. To discern what a vision of belonging to the universe means for forming basic new life force images of humanness and new integrating cultural/social myths, rites and symbols. For example, those images and symbols that relate us to the cosmos, the evolutionary process, and destinal purpose.
4. To see research as a transformational category more than an intellectual one: understanding that the product of the research process is interior in nature; e.g. the real war is between the mechanistic/divisive and the organic/healing worldview, i.e. the struggle between worldviews is carried on in our souls.
5. To discern what is required planetarily to move the processes of transformation to a point of critical mass.

NORTH AMERICAN RESEARCH JOURNEY

toward greenhouses of consciousness across North America

The North American research journey really began with the meeting of the Continental priory in Washington D.C. just prior to the Brussels checksignal meeting in January of 1985. At this meeting the decision was made to use The Anthology: The New Vision of Reality, to do research treks to each of the Primary Units in the Continent and to hold THE PLANETARY CONNECTION research event.

The Research Trek component of this journey was an important part of beginning the research integration process. An R&I team spent several days in each Primary Unit exploring theoretical, practical, and experiential research modes. Each PU was thoroughly introduced to the Anthology readings put together by the R&I team last year. Studies were held which pushed the experiential edge of the anthology. Use of a variety of experimental exercises and new methods were used on the treks to initiate dialogue over moving into a genuinely experimental mode in each of the PUs. Each trek involved a series of "outside visits" to key New Age groups within the locale of the PU and/or outside speakers and guests coming to the House for conversation and in some cases presentations. Some 80 people were visited during these treks. This has subsequently given us access to a whole new network of people who care deeply about the future and are interested in working collaboratively with others who share this concern. The treks also shared some preliminary research screens which were initial pull-togethers of insights gleaned from the work of the R&I team. Some conversations were held regarding the "applied" (or practical) dimensions of the research task for our own programs, time designs, house operations, movement care and nurture, etc.

In addition to the above activities the treks initiated work on the July research event (The Planetary Connection). Input was gathered from the houses regarding the shape and focus of the TPC and recruitment planning was begun.



The Continental Priory meeting, held in Houston in March produced the imaginal timeline which has served as a roadmap for the the Continent and its research for the past 12 months now. (see enclosed chart) The concern here was to get some real substance underneath the Research Doorway from the Brussels checksignals meeting.

During the 3 months preceding THE PLANETARY CONNECTION the collaborative work on the design of the summer continued through many conversations with New Age people over our intent for the research gathering. Three were held in Chicago with key people in this regard: Robert Theobald, Jean Houston, and Mark Markley.

THE PLANETARY CONNECTION was an amazing happening! Since all of us have seen the report, we will not say much here about the event itself, but rather more our reflections on its import. The TPC went far beyond any of our expectations. It was an "experiential plunge" into deep waters, taking us

down to levels that went beyond self-imposed limits. It opened us to move more radically and deeply into genuine experimentation than we had until this time. It exposed us to a wide variety of very authentic and useful approaches to the transformation task. And probably most important, it opened up the wellsprings of the spirit to us again in a way that not only was deeply enlivening but was profoundly absolving. Some renewed people left the TPC and returned to the PUs to begin the integration process at a wholly different level.



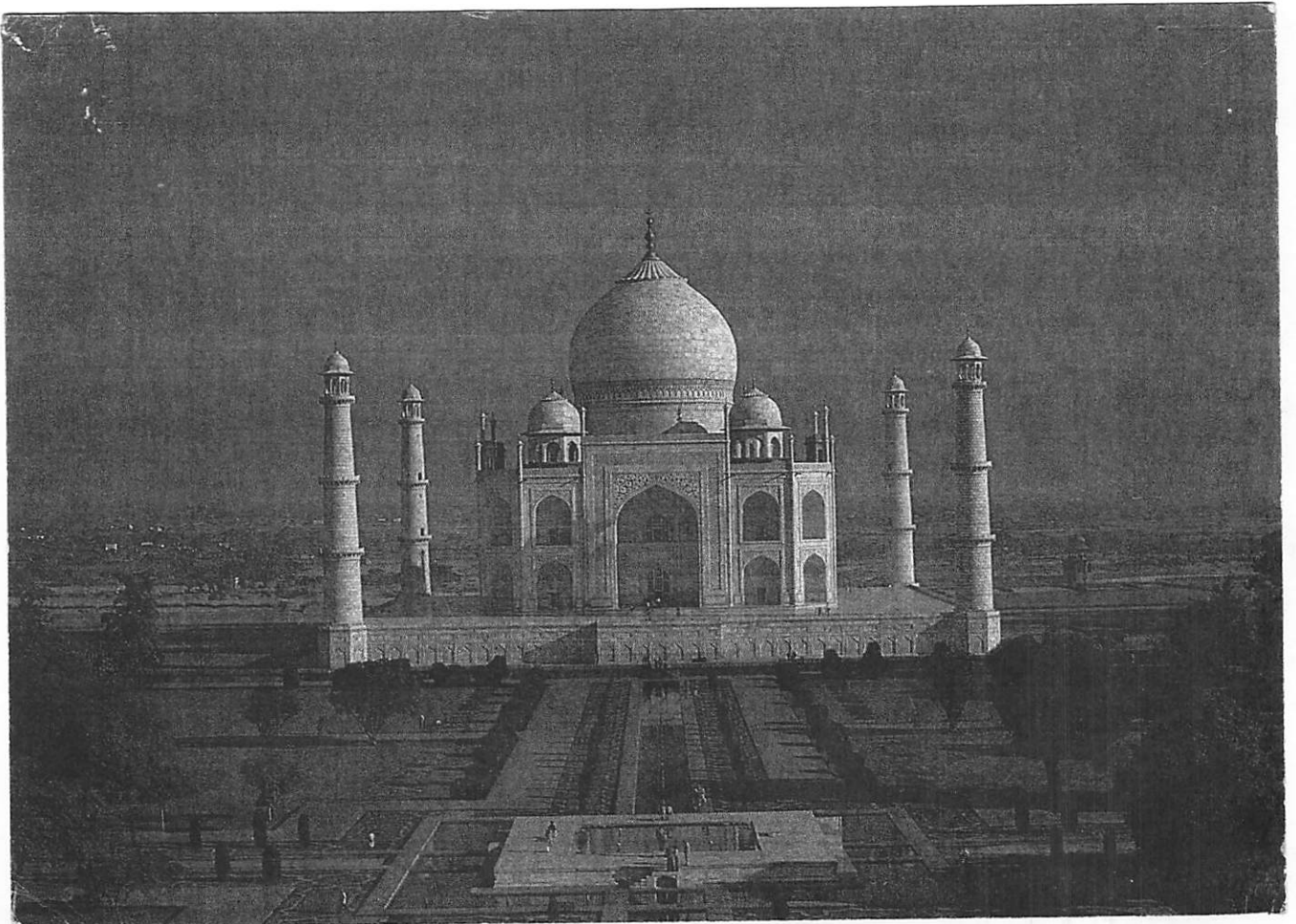
The next Continental Event was The Oasis of Reflection. This was a time of reflection on the happening of the TPC, and a time for each PU to create its theoretical, practical, and experiential modes of research for the coming 4 months (until the January Research Gathering). The R&I team was asked to send out a resource packet to assist with this process. The packet included a list of 10 books for our corporate study (with a key chapter in each named). It included a common screen for individual and corporate experimentation in the experiential (including meditation, visualization, psycho-physical exercises, myth & ritual, and health & wellness). It also contained a workshop for locating arenas of experimentation possible in the current programmatic thrust of the PU (including PU operations and House life). During the Oasis, each PU designed its research directions in dialogue with these.

Several interesting things occurred almost spontaneously out of this. Each of the PUs in North America participated in a Sufi retreat. This was not a Continental decision made in a council or prior's meeting. It just emerged on its own! Each PU participated in some form of studying the 10 chapters from the 10 books. Radical time design experimentation was the norm in the PUs during this period. Each experiment was concerned with opening up possibilities for individual spirit exploration and times for corporate dialogue and reflection on the new vision of reality. Some locations made corporate money available for individuals to participate in retreats, seminars and workshops. We intensified our relationship with Jean Houston through continued participation in her seminars across the Continent as well as a number of in depth conversations with her on future strategy and collaborative possibilities. We also had ad hoc conversations with Michael Harner (shamanism), with Dr Jonas Salk (evolutionary process), and with Mark Markley (using guided imagery).

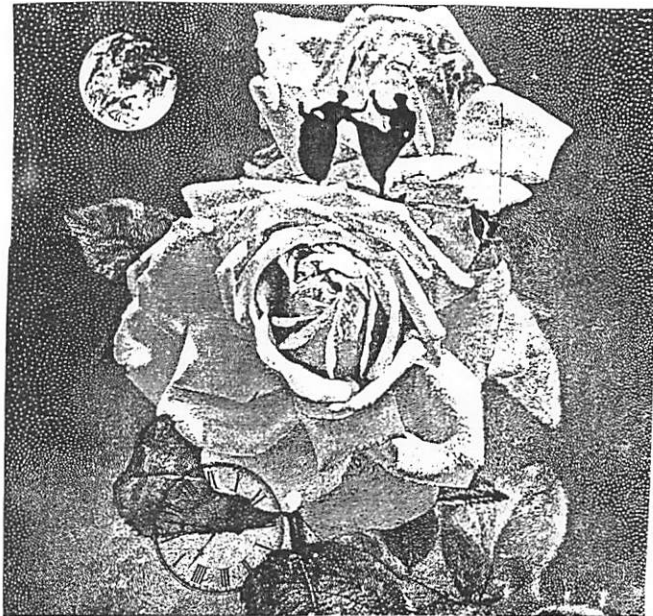
The January Research Gathering (JRG) was held from January 2-5, 1986. About 60 people from the PUs (plus a few regional colleagues) gathered to reflect on the research journey of the Continent during the previous months. The JRG began with two outside presentors. Dr. Stephen Gornik (the Chicago Archetypal Association) led a one-day archetypal workshop. Dr. Joep van Arendonk (United Nations Fund for Population Activities) made a presentation on "New Directions in Development". This was followed by a time of PU interchange and depth sharing on what is happening to us and where are we going as we continue our journey in the new vision of reality. The JRG ended with a time of planning which focused on the theoretical, practical, and experiential research modes for the next 6 months to prepare us for the June

TACTICS

1. To have research conducted in every Primary Unit as an alive and relevant activity, not necessarily as something extra, but within and through on-going activities of the PU life and work, e.g. mission/task, house life, style, education, etc.
 - a. To move toward creating dissipative structures in research that produce an evolutionary leap and avoid premature closure.
 - b. To discern and root out dichotomizing images and activities.
 - c. To critically analyse what goes on under the guise of "New Age" and weed out activities conducted out of rebellion, regression, or faddish stance.
 2. In local community development to conduct research with local people participating in the planning and conducting of the research, as well as reaping its fruits, so that experiments appropriate would generally produce creative and sustainable results.
 3. To network and/or organize evolutionary forces as research leads into formation or movement building.
 4. That R & I and F & T Service Bands be established on every continent to help facilitate strategies and tactics.
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Global Thinktank Series
North American Thinktank : Research Integration
February, 1986



INTIMATIONS OF THE FUTURE

SECTION II:

This section of the thinktank report is more oriented to futuristic visions, dreams and intimations of what might be possible in the research arena in the next four years.

KEY RESEARCH TOPICS SCREEN

The following research topic arenas seem to be emerging from the research work of the last several years. They should be imaged as a paint palette from which we will create new screens to inform our missional activities as we seek to serve the emerging planetary culture. These topics came out of a brainstorm session in which we discussed the various foci of our research both now and in the future.

For each major arena are listed current edges and longrange probes. The current edges are both things that are underway now and research not yet launched but crucial in the near future. The longrange probes are important arenas for our future, but require other kinds of activities before they can seriously be pursued. All of this work is intended to be an addition to the global stewpot, not a final decision about our next research thrusts.

CURRENT EDGES	LONGRANGE PROBES
<p>SOCIAL</p> <p><u>DISCERNING STRATEGIC NETWORKS:</u> tracking activities of major networks involved in planetary transformation. (e.g. peace, ecology, wellness, development, women,s, etc)</p> <p><u>EXPLORING "RESONATING CORE" CHANGE:</u> identifying the role of resonance in affecting social change, (i.e. the resonating core of each culture & community).</p>	<p><u>EDGE INTENTIONAL COMMUNITIES:</u> contacting exemplary experimental communities to glean key learnings from their work. (e.g. Kibbutz, Theosophical, Morgan, Stelle, etc.)</p> <p><u>LOCATING BIO-REGIONAL ECO-SYSTEMS:</u> creating maps and designs for doing de-development based on biological and ecological considerations.</p>
<p>SPIRIT</p> <p><u>JOURNEY LEVELS MAPPING:</u> overlaying models of spirit journey levels and experiences (e.g. chakaras, 10 ox-herding pictures, the Bardos, Sufi Journey of Initiation, 3 levels of shaman's journey, Wilber, etc.)</p> <p><u>EXPLORING WESTERN MYSTICISM:</u> investigating mysticism in the Christian tradition and related screens (e.g. Dante, St. John of the Cross, Theresa of Avila, Ignatius, Miester Eckhart, Madame Blavatsky, Evelyn Underhill, etc.)</p>	<p><u>INTENSIFIED PSYCHIC RESEARCH:</u> familiarization and experimentation in arenas of paranormal experience (e.g. remote viewing phenomena, psychokinesis, telepathy, etc.)</p> <p><u>PROBING ESOTERIC TRADITIONS:</u> probing traditional exponents of advanced levels of consciousness (e.g. Masons, Kabalists, Alchemists, etc.)</p>

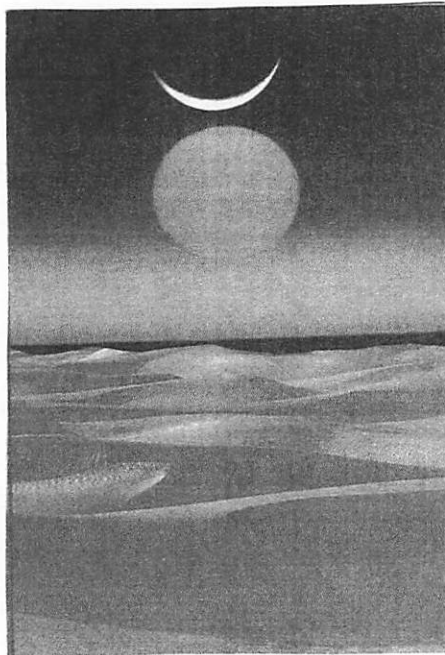
TRANSFORMATION

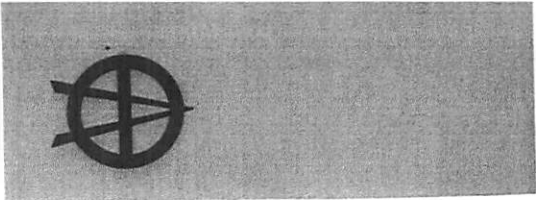
TRANSFORMATION PROCESS SCREENING: comparing and meshing a variety of transformation dynamics and processes (e.g. Barbara Hubbard, Marilyn Ferguson, Jean Houston, etc.)

SELF MODELS ANALYSIS: comparing various models of the self from psychology, to spiritual disciplines (e.g. Roberto Assagioli, Tarthlan Tulku, Ronald Shone, Peter Russell, Ken Wilber, Virginia Satir, etc.)

ENERGY CENTER MAPPING: global mapping of earth's energy centers and fields as places of pilgrimage and individual and corporate empowerment (e.g. Arizona, California, Chicago, "places of power", etc.)

ORGANIZATIONAL TRANSFORMATION METHODS: experimenting with the dynamics and methods of organizational transformation and organic systems theory (e.g. Prigogine, Sheldrake, metanoic organizations, etc.)





NEW PROGRAMS

We have been in the process of creating and experimenting with new programs for at least two quarters. Some of the "new" has been tinkering with the old, modifying and inserting bits and pieces. The Trainer Training in Imaginal Education is an example of this kind of curriculum work. In other cases, we have simply gathered up available data and taken a plunge. The course in Creative Visualization and the Introduction to the New Paradigm are this type of program.

In each case, we have been overwhelmed by the responses and the possibilities they portend. We have also consistently been led to imagine more new programs by our research and dialogues. Many people feel we are in a unique position to fill gaping holes in available, practical offerings. This is an arena where we acutely feel the demand and where we are persistently excited. We simply decided to brainstorm course titles. It was a wild brainstorm -- some images far more cogent than others. We decided to try and gestalt the list.

There are nearly as many possible gestalt screens as there were items in the brainstorm. You could use the Life Triangles; Academy Curriculum designs; Social Process Triangles; Basic, Relational, Psychological, and Imaginal Screens; Profound Humanness Chart; Nine Programmes Chart; etc., etc., not to mention the more recent Theoretical Framework document. And then, there were always some that didn't fit.

The following is an irrational gestalt of our wildness, based sometimes on state of readiness, areas of application and perceived content similarity, with comments by grouping. . .except of course where they are by title.

PATHWAY TOOLS / EXPERIENTIAL METHODS

The first four programs are already in experimental use as wholes or in parts. The next four are here because they would probably be experiential in nature.

CREATIVE VISUALIZATION

An introduction to the use of visualization both as an individual and in group settings: techniques, application screens and issues workshopping.

AFFIRMATION TOOLS

Procedures for appropriating five basic affirmations as a group. These affirmations were used experimentally in group conversations and ritual form in the January Research Gathering.

MEDITATIVE PATHWAYS / CENTERING, FOCUSING & SPIRITUAL ATTUNEMENT

An experience of multiple pathways and the traditions to which they are related. Disciplines include sitting, walking, standing, body positioning, mantra, etc.

PSYCHO-PHYSICAL TRANSFORMATION

Using combined mind-body exercises to catalyze personal transformation, by establishing new neural and muscular connections to expand consciousness.



ENHANCED COMMUNICATION ARTS

Increasing the effectivity of interpersonal communication through mind-body awareness and the use of multiple artistic disciplines (drama, dance, song).

HIGHER GUIDANCE / REVEALING THE GOD WITHIN:

Accessing the unconscious for breakthrough insights.

TELLING THE UNIVERSE WHAT YOU WANT

A course in the methods, tools and rituals for aligning oneself with the reconciling power of the universe.

CONTEXTUAL

=====

These programs are in demand relative to our theoretical framework and our ability to push ourselves beyond what we have known in the struggle for building comprehensive curriculum.

UNITIVE CONSCIOUSNESS

A look at the phenomenon of the awareness of unity in our time, transcending religious, personal, relational and structural boundaries.

GAIAN ETHICS

What are the ethical implications of the awareness of the earth as an inclusive, self-regulating system.

NEW PHYSICS

An overview of new modes of scientific pursuit, and their relationship to mysticism, corporate organization and operational styles.

RECOVERING THE ECOLOGY OF CULTURES

Looking at the profound underpinnings of cultural and religious roots to see ways in which contexts, spirit methods and cultic rituals can be reintegrated with daily life.

MYTHOLOGY AND ARCHETYPES

An examination of the profound role of myth and archetype in programming the unconscious, and enlisting its forces to aid the spirit journey.

ANDROGYNY: THE MAN / THE WOMAN / THE CHILD WITHIN

A course on the appropriation of the masculine and feminine dynamics in each individual, including recovery of the child of each in all of us.

SOCIAL

=====

Of importance to what we mean by "development" in communities and social structures. (i.e. Taking the kind of challenge laid out by Dr. van Arendonk to be more than agency number 1001 and raise the questions of authentic development at all levels, without losing our grounding in the local or selling out to being just another effective development agency.)



VISIONARY PLANNING PROCESSES

Using guided imagery, visualization and affirmation in harnessing an intuitive grasp of the future task. Ritualizing the actuation of the vision and delimiting the potential reality of contradictions through use of the arts.

MATRICES OF SOCIAL TRANSFORMATION

Introducing the world of the New Paradigm, through exposure to the individual, communal, social, historical, and planetary matrices of social transformation.

RESONANCE: KEY TO SOCIAL CHANGE

An examination of the physical, vibrational, synergistic and spirit modalities for catalysing resonating cores to work outwards from individual and family through "Rings of Empowerment" in a resonance that finally affects the whole planet.

CRITICAL MASS AND THE TRANSFORMATION PROCESS

Studying Buckminster Fuller's critical mass, Rupert Sheldrake's morphogenesis and the potential of these theories as a model for rapid and simultaneous transformation of groups near and far.

SYNERGIZING THE SOCIAL FABRIC

A course on methods, tools and processes for aligning critical social elements.

TRANSFORMATION METHODS FOR PLANETARY CULTURE

A course involving the use of The Global Brain Video, dances, poetry, drama, etc., that celebrates the emerging planetary culture in its wholeness and pluriformity.

EDUCATION

=====

A plunge into that which is beyond tinkering with Imaginal Education, pushing it to its limits. Systematizing that which gives you access to much deeper image levels.

TRANSPERSONAL EDUCATION

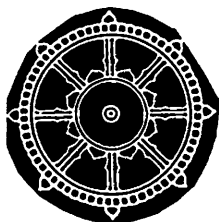
An imaginal approach to the application of recent educational and psychological findings and processes.

USE OF IMAGERY & THE UNCONSCIOUS IN EDUCATION PROCESSES

A program accessing and examining levels of the unconscious and the images that reside there, intruding upon and altering more conscious intents and levels of imagery.

ACCESSING MULTIPLE TYPES OF INTELLIGENCE

An exposure to the pioneering work of Howard Gardner on frames of mind and the theory of multiple intelligences with experimental work on tools and methods that allow educators to access these intelligences.



HEALTH

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The cultural wisdom of centuries is gaining new credence. How does that affect our care for ourselves and the kind of Health Caretaker "training" we may offer? How do we learn to identify effective local or culturally based treatment?

THE HEALING ARTS

A course in the use of endorphin-releasing meditations, visualization, touch, autogenics and energy fields to induce natural healing processes.

ALTERNATIVE APPROACHES TO HEALTH AND HEALING

An overview of examples of old and new ways to wellness, including nutrition, yogic practices, biofeedback, exercises etc., as well as ways to appropriate actual illness and disease as a part of what it means to be healthy.

JOURNEY

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We have always had programs linking our personal journey and sense of vocation to the larger journey and our sense of history.

FROM PERSONAL HISTORY TO ETERNAL JOURNEY

Mapping one's personal history onto the screens of primordial archetypes and mythologies transposing personal history into an eternal journey.

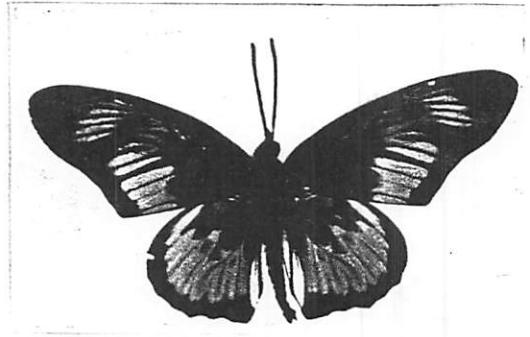
EVOLUTIONARY JOURNEY

A course which juxtaposes the evolutionary history of humankind with the developmental stages of the human being, exposing and methodologically undergirding the quantum leap required for humanity.

THE TRANSPERSONAL: A DOORWAY TO TRANSCENDENCE

A layout of Wilbur's map of the transpersonal levels of consciousness, including a study of methods and practices and appropriate tools.





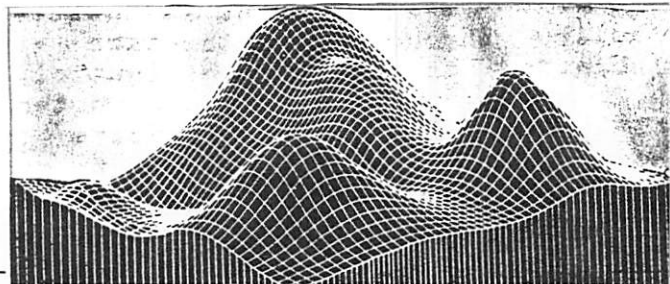
R E S E A R C H I N T E G R A T I O N

21 RADICAL FUTURIC PROPOSALS TOWARD
RESEARCH INTEGRATION:

These proposals are intended to convey a sniff of the kind of things we could find ourselves involved in over the next few years. The 21 proposals came out of a brainstorm in which we were extrapolating from some of the activities we are experimentally involved in already in North America. They are visionary proposals, dream-like perhaps, but are meant to carry the seriousness and the humility of those who know that the future will be greater than any of our expectations and larger than all our dreams.

A. PROPOSALS FOR CHANNELLING NEW REALITY PROCESSES TO THE WORLD:
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1. EQUIVALENT OF The Planetary Connection RESEARCH ASSEMBLY FOR EVERY CONTINENT: a way for each continent to stage a ten-day or two-week event for the order and the world that brings in presenters of the screens and modes of the new reality and provides intensification of exposure and practice in operating in the New Vision of Reality.
2. PRIMARY UNIT THINKTANKS TOWARD INTEGRATING PROFOUND LOCAL CULTURE: involves staging weekend thinktanks that pull in local cultural experts, exponents, guides, shamans, and gurus who could begin to get us inside the archaic roots, myths, and psycho-dramas of profound indigenous culture.
3. ICA NEW VISION OF REALITY PUBLICATION: pulling together synopses, syntheses, and overviews of the new reality arenas, and lacing the text with stories, groundings, and reflections from our own experience of the New Paradigm.
4. ONGOING BRAIN-LINK THINKTANKS AND EXPERIMENTS IN SYNERGY FOR NEW PROCESSES OF SOCIETY: involves establishing regular channels of communication and co-operation with key new-age leaders on every continent, thus building up a resource bank of contacts, experts, shared writings and models, and possibly accessing computer linkages with new-age networks ; also includes experiments into the forms and methods of synergy to elicit the gifts of individuals, groups, villages, towns and social agencies to arrive at a new creative process in evolution; and modes of collective, non-competitive, non-confrontational efforts to grasp life through standing in other people's shoes.
5. PRIMARY UNIT RESEARCH ASSEMBLIES: involving creating and recruiting research events: one week or 10 days or two weeks long, as a way to continue the theoretical, practical, and experiential grounding in the Consciousness Revolution and the new planetary culture, as well as exploring further local cultural and religious root-



ges, and reflecting and writing on the learnings from the ongoing research process; also a way of extending the order network of support, participation and collaboration through inviting "outside" presenters as well as colleagues.



6. MISSIONAL METAMORPHOSIS STRUCTURED

REFLECTION : a series of Saturday morning reflections as Primary Units using the workshop-conversation method and the Dr van Arendonk article to think through modes, operating forms, styles, activities of integrating the mission and the task of research; calling on both rational and intuitive methods to intensify the latent vision and dreams of a metamorphosed mission.

7. ON THE ROAD WITH KEY NEW-AGE PRESENTERS: this involves eliciting the collaboration of new-age presenters to join us in treks around the Primary Units, advising and assisting us in staging the new core curriculum, and informing us on ways to expand our support base in the new-age networks, introducing us to an ever-expanding linkage with the authentic exponents of new reality theory and practice.

PROPOSALS TOWARD THE CORPORATE REHEARSAL OF THE NEW VISION OF REALITY
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8. BODY GLYPHS DAILY OFFICE: the corporate rehearsal of individual and social relationship to the universe using glyphs (bodily poetic movements): a new, non-verbal mode of starting the day, tuning up the mind-body and establishing corporate resonance.

9. AFFIRMATION-OF-BEING LITURGICAL FORM: the adoption of a new form of weekly ritual that affirms our indicative physical, emotional, intellectual and volitional state as individuals and as a corporate body.

10. ORDER-WIDE, MONTH-LONG MEDITATION EXPERIMENT: involves naming a month for a global, every-Primary-Unit experiment in group meditation, using either the Starets' Prayer, a mantra, Sufi breathing, Zen insight meditation, or Christian contemplative methods; combined with a reflective workshop on the experiment in every house, and interchanging the reflections globally.

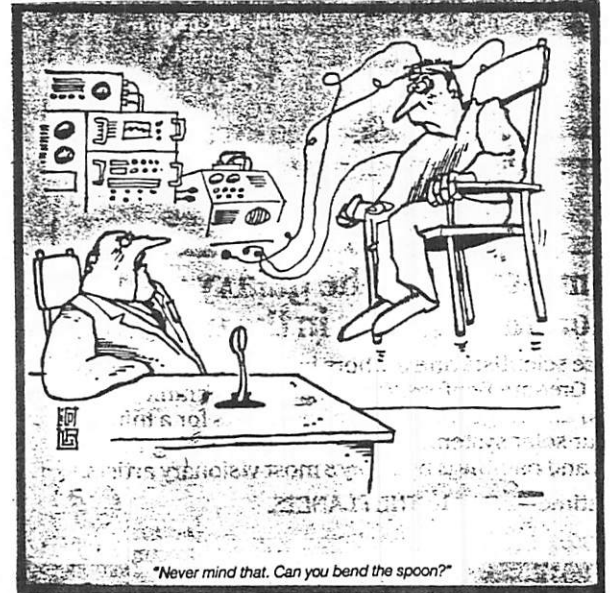
11. MONTHLY P.U. Sesshins: highly intensive, concentrated, Week II sitting periods, using multiple meditative pathways, done in a corporate setting, combined with meditation studies, "dharma" talks, reflections, and rituals.

12. MISSIONAL AFFIRMATIONS CANONICAL HOURS: an experiment in a new mode of effectuating the assigned missional tasks or team visions through an every missional team vocal rehearsal of phrases that hold the tasks and visions for the future; in corporate ritual form could be done at eight stipulated times every day.

13. PSYCHO-PHYSICAL TECHNOLOGIES TOOLKIT: the pulling together and making available to the houses hundreds of exercise procedures, helpful hints,

charts, diagrams, bibliographies, resource centers for enabling the individual and corporate work of the transformation.

14. EVERY-HOUR-ON-THE-HOUR PLANETARY RESONANCE CAMPAIGN: an organized global experiment using prayer, meditation, resonating sounds involving all the members of each house, every day at an assigned hour, with brainwaves induced to operate at 7 Hz/second in resonance with the earth, on behalf of planetary synergy, and world peace.



PROPOSALS TOWARD THE TRANSFORMATIONAL RE-TOOLING OF THE GLOBAL ORDER

15. QUARTERLY NEW-VISION-OF-REALITY RETREATS ON EVERY CONTINENT: setting aside a week or several days each quarter for a retreat at the Primary Unit or Continental level and paying or inking a spiritmaster or guide to lead the house in learning new spirit practices and reflecting in a new way on the vision and task. (e.g. a Sufi Master, contemplative monk, guru, New Paradigm Presenters). This would need to be included in the house budgets.)

16. HUMAN CAPACITIES SCHOOL ON EVERY CONTINENT: (The Human Capacities School is a fifteen-week school held over three years in three sessions of five weeks each, conducted by Jean Houston and her husband, Robert Masters; it deals with such topics as: the construct of reality, theories of consciousness, brain research, psycho-physical re-education, myth, symbol, and optimal functioning.) This involves raising the money and assigning Order personnel to participate in this school each August for three years. In between sessions, teams would take the tools and content of the previous session on the road and teach them at continental gatherings. This school is a critical tool for the comprehensive re-equipping of the Order.

17. GLOBAL ORDER RE-EQUIPPING PROCESS: a four-year process of re-equipping order personnel and structures with new intellectual screens and methods, transpersonal spirit practices, and structural approaches to allow us to operate in the new reality.

18. RETREAT CENTER ON EACH CONTINENT: budgeting, finding, renting, or inking a quiet place which individuals, groups, or the whole Primary Unit could use for spirit and vision refreshment, or for taking retreats with guides, gurus, shamans, or presenters.

19. MOBILE Mystery School DYNAMIC: (The Mystery School is nine 44-hour weekends of psycho-physical-journey transformation using instruction, ritual, dance, vigil, art etc, created and taught by Jean Houston and her associates.) The proposal involves a group in the Order equipping themselves with the screens and tools from the Mystery School, then taking it on the road to the Primary Units of the Order as one mode of journey intensification.