

INSTITUTE ELECTS NEW PRESIDENT WILLIS W. HARMAN

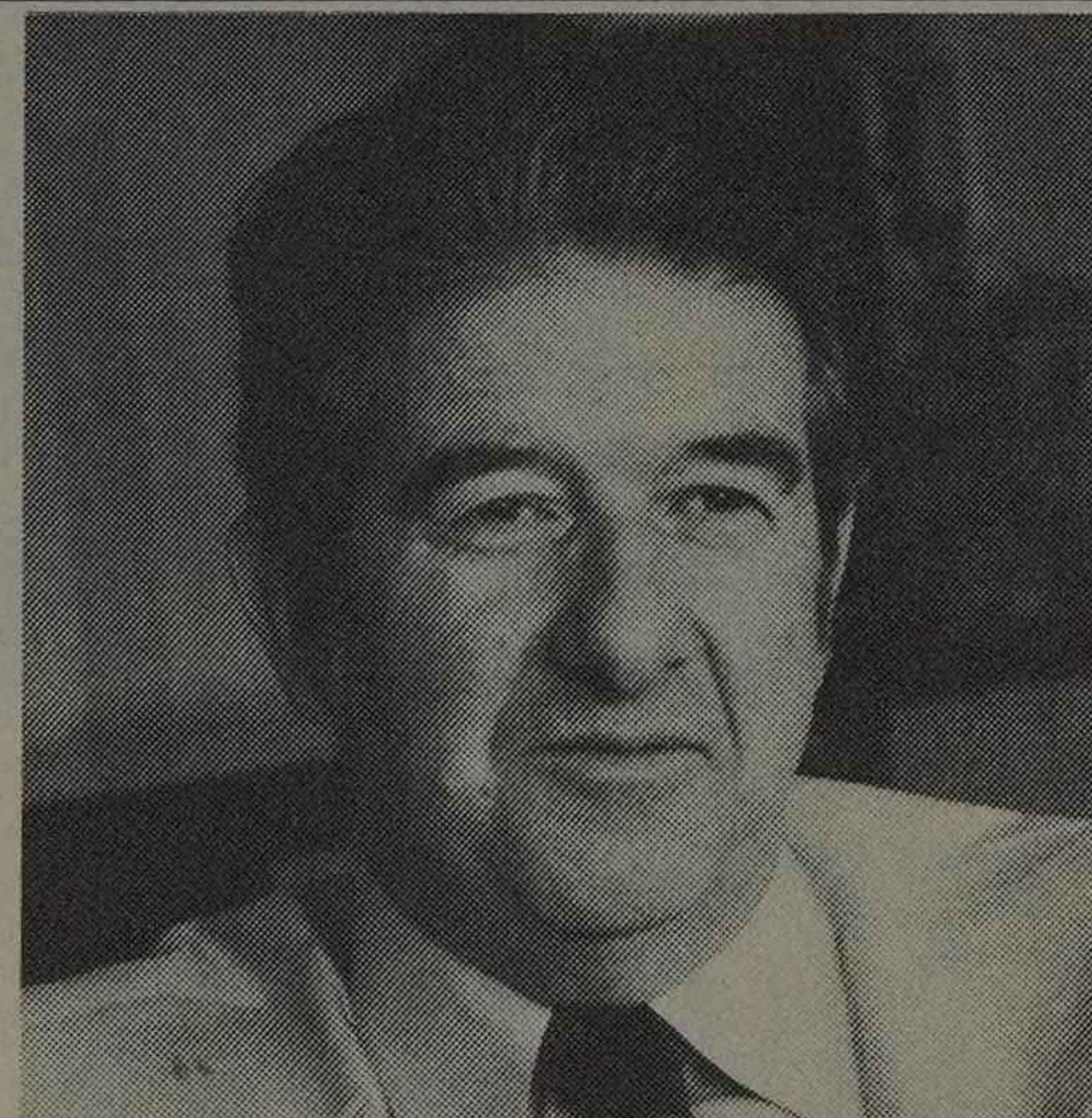
Willis W. Harman who has been a member of the Board of IONS for the past two years joined the IONS' staff this January as President. Dr. Harman is also Associate Director of the Center for the Study of Social Policy, Stanford Research Institute, and Professor of Engineering-Economic Systems, Stanford University.

His academic background includes a B.S. and Ph.D. in Electrical Engineering from the University of Washington and Stanford respectively) and an M.S. in Physics (also from Stanford). He has been on the faculty of Engineering at Stanford and other universities since 1949, and has written several engineering texts and various professional papers. During this phase of his career he was Fulbright lecturer on communication theory at the Royal Technical University Copenhagen for a year, and was 1958 recipient of the George Westinghouse Award of the American Society for Engineering Education for outstanding contribution to engineering education.

For a period Dr. Harman was active in the newly formed Association for Humanistic Psychology, serving as a member of the Executive Board and a member

of the Editorial Board of the *Journal of Humanistic Psychology*. He has published several research papers in this field, and authored a chapter in *The Challenge of Humanistic Psychology* entitled "Old Wine in New Wineskins". He taught a seminar at Stanford to graduate students for fifteen years titled "The Human Potentiality" which centered around the question, "What is the human potentiality and how can I find out about it and do something about it?" In 1956 this was a rather novel course subject in an American university but is representative of the futures-oriented nature of Dr. Harman's thinking and work.

He entered the field of future-oriented policy research in 1966 when he joined Stanford Research Institute as Director of the Educational Policy Research Center. In this work he has made various contributions to research on alternate futures and analysis of major societal problems. He has been consultant to the National Goals Research Staff of The White House, and to The Conference Board in New York. He was a featured speaker at the 1972 White House Conference on "The Industrial



New Realities

World Ahead: A Look at Business in 1990", with an address entitled "Key Choices of the Next Two Decades". He is a member of the Commerce Technical Advisory Board, serving the Department of Commerce. The insights from his work in futures research in the areas of energy, environment, education and science and summarized in his book **An Incomplete Guide to the Future** (Stanford Alumni Association Portable Stanford Series, February 1976).

The Institute feels most fortunate to have Dr. Harman join Dr. Edgar Mitchell in sharing the role of leadership of IONS.

NBC AIRS CONTROVERSIAL SPECIAL

"Psychic Phenomena: Exploring the Unknown"

The NBC Television Network broadcast a 30-minute special on October 30, 1977, titled "Psychic Phenomena: Exploring the Unknown", hosted by actor Burt Reynolds. The show was produced by Neuman Productions in Los Angeles and was seen by over 26 million people in the United States, with an additional audience in parts of Canada. Presently the show is being marketed in other countries and so the eventual audience may be even larger. Two Board Members of the Institute of Noetic Sciences acted as Associate Producers for the show, Pamela de Maigret and Brendan O'Regan, Director of Research of the Institute.

Since the show's initial brief was to produce a true documentary of actual psychic phenomena taking place before the camera, one of the main prerequisites for being actually able to make the show was the matter of finding filmable material and verifying beyond all reasonable doubt that the phenomena were in fact genuine. This task was performed on behalf of Neuman Productions mainly by Pamela de Maigret and Brendan O'Regan of the Institute who travelled all over the United States, Europe and parts of Asia to directly check on a wide variety of purportedly psychic phenomena.

The Complexities of Psychic Surgery

The show deliberately attempted to examine some controversial areas to see if there was any truth to the claims being made for them. This produced a number of positive and some negative results. Perhaps the most complex phenomena investigated, in terms of sorting out the genuine from the fraudulent, was the so-called psychic surgery in the Philippines. Most experienced observers who have visited the Philippines indicate that there is no simple answer to the question of whether or not "psychic surgery" is really surgery or simply sleight of hand

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THE REAL TASK OF NOETICS

Willis W. Harman

What is noetic science and why is it important? We need to remind ourselves from time to time why this endeavor in which we have joined seems significant, and to reassess where we are.

A new science is arising, a science of the human mind much broader than psychology has been to date. We have called it "noetic" science, after the Greek word for intuitive knowing. Perhaps it is somewhat inaccurate to speak of it as though it were totally new; it might be better to refer to a noetic emphasis in the human sciences. But the radical nature of the development should not be underestimated. It is the second stage of a two-stage process.

The first stage, the rise of modern materialistic science, is one of the most important evolutionary leaps in the history of man. Its essence embodies a remarkable proposition, namely that knowledge of the objective sense-perceived world should not be based on religious or traditional authority, nor be the guarded property of an elite priesthood, but should be empirically based and publicly verifiable, open and free to all. Thus there is not Russian chemistry and American chemistry, or Hindu physics and Christian physics. There is only science—the best framework of empirical relationships and conceptual models currently available, continuously tested in public by agreed-upon procedures.

The goal of the second stage, just begun, is creation of a similar body of knowledge, empirically based and publicly validated, about the realm of subjective experience. For the first time in history we are beginning to create a growing, progressively funded body of established experience about man's inner life—and particularly about the perennial wisdom of the great religious traditions and gnostic groups. For the first time there is hope that this knowledge can become—not a secret repeatedly lost in dogmatization and institutionalization, or degenerating into manifold varieties of cultism and occultism—but rather the living heritage of all mankind.

This extension of scientific exploration, which we have termed *noetic*, differs from the materialistic science of the past in a number of ways. It is centrally

concerned with subjective experience where materialistic science has dealt almost entirely with objective, sensory experience. To the reductionistic models of materialistic science it adds holistic models; to deterministic explanations of events it adds teleological, purpose-recognizing explanations. Where materialistic science was largely value-inattentive, noetic science is centrally concerned with value issues. Materialistic science has tended to test knowledge by noting whether it leads to the ability to predict and control; while the consensus on validation of noetic science has not yet emerged, it seems clear that it will have more to do with understanding than prediction, and more with joining than control.

Furthermore, it seems likely that the noetic sciences will evolve in a way quite different from the evolution of materialistic science. The latter dealt with genuinely new discoveries, and as a result the changing view of reality in the culture tended to lag behind that of the scientists. In the case of the new science of subjective experience it is otherwise. In part, at least, we are dealing here with rediscovery of truths that in some sense have been discovered over and over again, and have left their track in the culture. These are being reaffirmed in the culture more rapidly than in the scientific community. Changes in the view of reality held in the culture tend to lead to corresponding changes in the sciences; for example, the role of psychological attitudes such as faith in healing, and the conviction of spiritual reality that comes with certain altered states of consciousness.

Because the noetic sciences are partially a process of rediscovery it is possible to anticipate what some of the essential characteristics will be. The new science is not really new. It is the esoteric core of all the world's religions, East and West, ancient and modern, becoming exoteric, "going public". As Aldous Huxley describes this "perennial wisdom", it "recognizes a divine Reality substantial to the world of things and lives and minds . . . finds in the soul something similar to, or even identical with, divine Reality . . . places man's final end in the knowledge of the immanent and transcendent God of all Being".

Whether it is implied by extrapolation from biofeedback training or psychosomatic origins of illness, or whether arising from immediate intuitive experience, the fundamental profound insight appears to be recognition that in some important sense "I am cause and creator". In some sense much more fundamental than is implied in conventional psychology, our belief systems create our reality.

The fact that the key characteristics of the emerging knowledge can be anticipated is very significant. It means that there is no need to wait decades, until the new science begins to take more definite shape, before beginning to act on its basic principles. The influence of these principles can be brought to bear on social and business decision-making right now.

It is generally recognized that industrialized society is at a crisis point. Choices relating to energy, environment, control of technology, growth, employment, land use, economic incentives, government and business roles, all seem to present more and more unpalatable trade-offs, and seem in this fact to indicate an underlying fundamental change of direction. Western political tradition based in a Judeo-Christian ethic whose force has declined as the industrial-era paradigm has gained in influence, is wracked with self doubts. Nation after nation is retreating from democracy. Contemporary political, economic, environmental, and social crises are reflections of an underlying moral and spiritual crisis of industrial civilization. Their resolution depends on the resolution of that crisis.

A noetic science—a science of consciousness and the world of inner experience—is the most promising contemporary framework within which to carry on that fundamental moral inquiry which stable human societies have always had to place at the center of their concerns. We do well also to recall that it was this nation more than any other in recent times which has clearly—at its inception—given this knowledge the capstone position, as symbolized by the All-seeing Eye in the Great Seal on the back of the dollar bill.

This year, 1978, marks—I believe—the beginning of a new phase in the evolution of IONS. Public acceptance of the validity of a noetic emphasis in the human sciences has been rising. More importantly, there is widespread recognition of the need for deeper understanding of our spiritual nature and of the essential goals and characteristics of workable humane society.

LETTER FROM THE CHAIRMAN

January marked the fifth anniversary of the Institute and simultaneously the achievement of two important goals which have been dear to me for the entire five years. The first achievement is to have reached the level of accomplishment and stability which allows the Institute to attract as its President a scholar of the stature of Dr. Willis Harman. Bill's eminence in the entire field of noetic related topics is without question. Thus, we are honored that he elects to join us in his capacity. Further, our long-term friendship and admiration for Bill's work makes this personally a most gratifying event and leads directly to the second achievement which is the long awaited return to the original vision and thrust of INS.

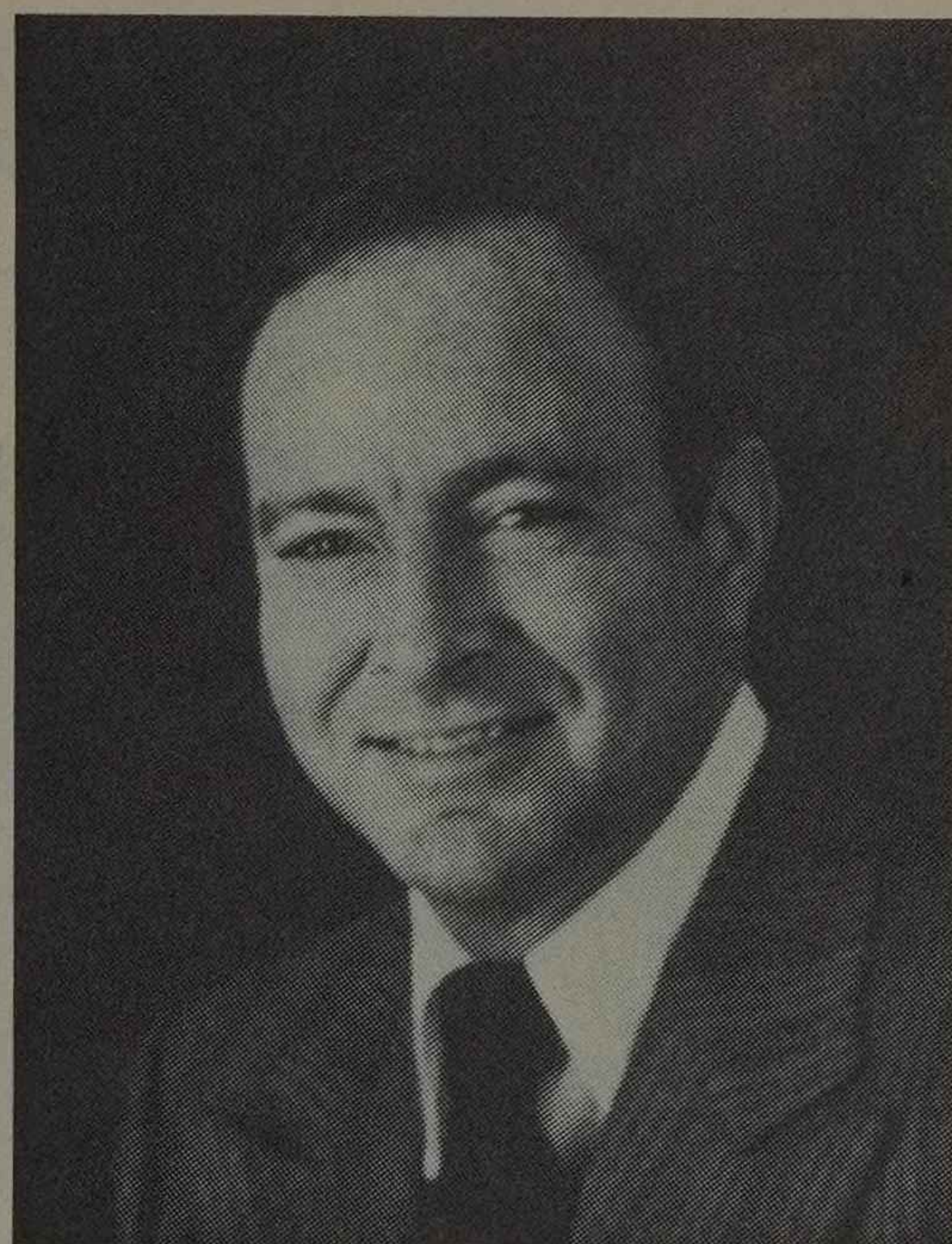
In 1972 we were convinced that the direction of social evolution would require the perception and utilization of a universal, spiritually based value system. A stable world order is to emerge from a technology-driven, chaotic situation. We quickly found, however, that such systems were not ready to burst upon the international scene and that more limited notions developing from basic research in human psychic potential, transpersonal techniques, consciousness raising, etc. needed to be dealt with before the larger

idea of world social futures could be addressed. The dedication of Dr. James Fadiman, Brendan O'Regan, our faithful staff and Board of Directors allowed us to build solidly upon the foundation of good science and publishable research in these noetic areas.

It is now our consensus that, while this work must continue, we are ready to address the important question of synthesizing the bits and pieces into studies of emerging paradigms and their role in the society of the future. It is this task that Bill Harman is so admirably suited to undertake. And, of course, we are all aware that such studies lead us ever closer to the understanding of belief systems, Universal values, and our own spiritual destiny.

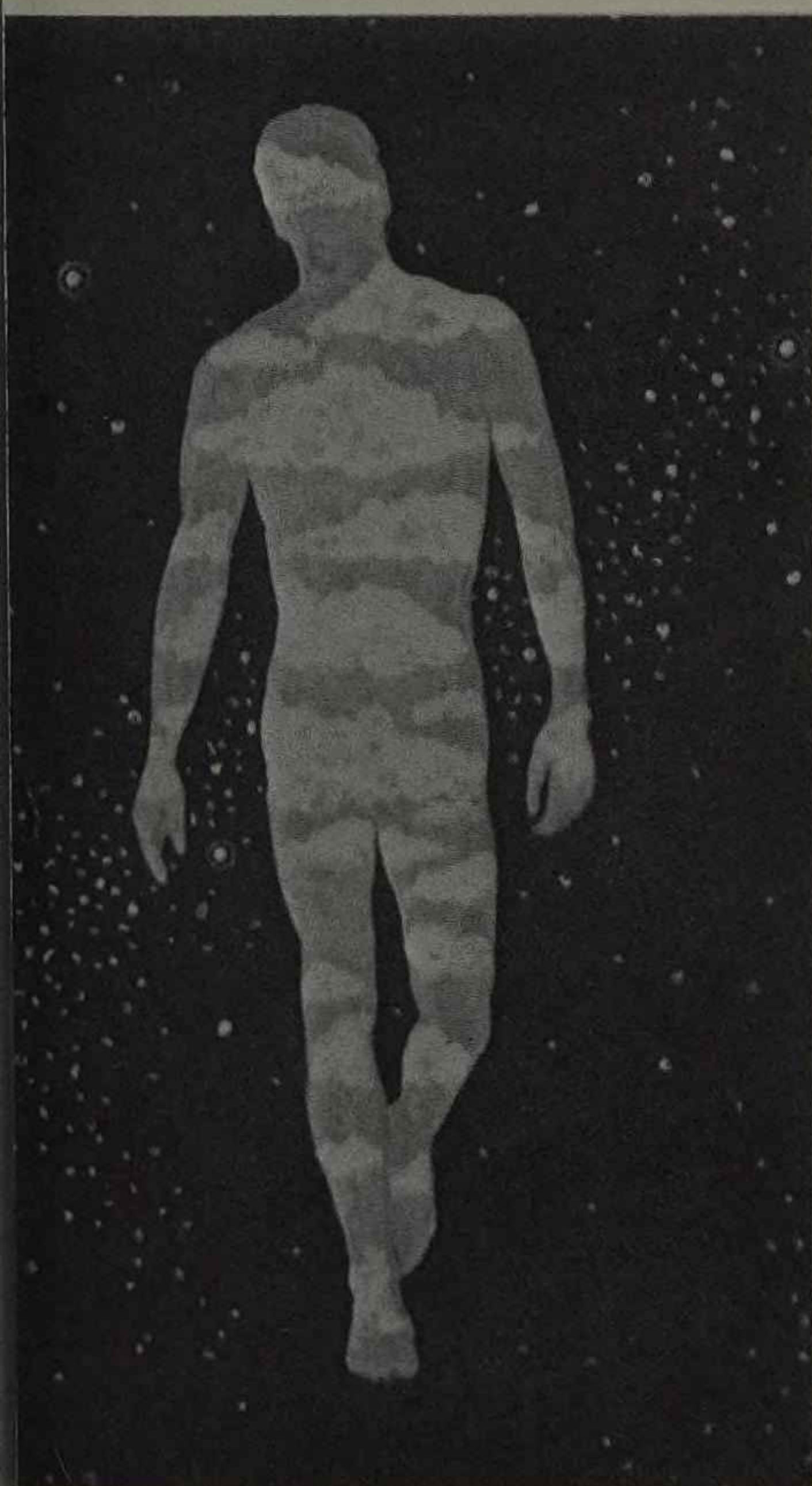
I write this column with a great sense of gratitude to all of the Institute members, staff and our friends who have made this fifth anniversary and its achievements possible by such dedicated support. We go forward with the certainty that by seeking the nobler ways of service to mankind, our efforts will be rewarded by the opportunity to contribute in a positive way to our world's evolutionary processes.

Edgar D. Mitchell



Dr. Edgar Mitchell, Chairman of the Board of the Institute of Noetic Sciences, has recently been elected Chairman of the Board of Information Sciences, Inc., a human resources management company dealing in computer hardware, software and consulting services to bring a systems approach to personnel management. Information Sciences is an international company with headquarters in Montvale, New Jersey.

INSTITUTE AWARDED FEDERAL GRANT



Julia Turchok

The Institute of Noetic Sciences' interest in the whole mind-body approach stretches back to our very beginnings five years ago and is one of the major reasons why we exist, to stimulate research and education toward a greater realization of the benefits to be gained by incorporation of a holistic approach in a wide variety of areas. We have been watching trends such as the emergence of Holistic Medicine for some time and are happy to announce to our members that we have recently been awarded a federal research grant from the National Institutes of Mental Health to compile an annotated critical bibliography of seminal and important references in the field of Holistic Medicine—including books, articles, and research reports relating to holistic health, mental health, theory, and practice.

The project is directed by Dr. Arthur Hastings and Dr. James Fadiman at the Institute's project headquarters in Menlo Park, California. Researchers, medical specialists and experts in the fields reviewed will recommend references to be included in the bibliography.

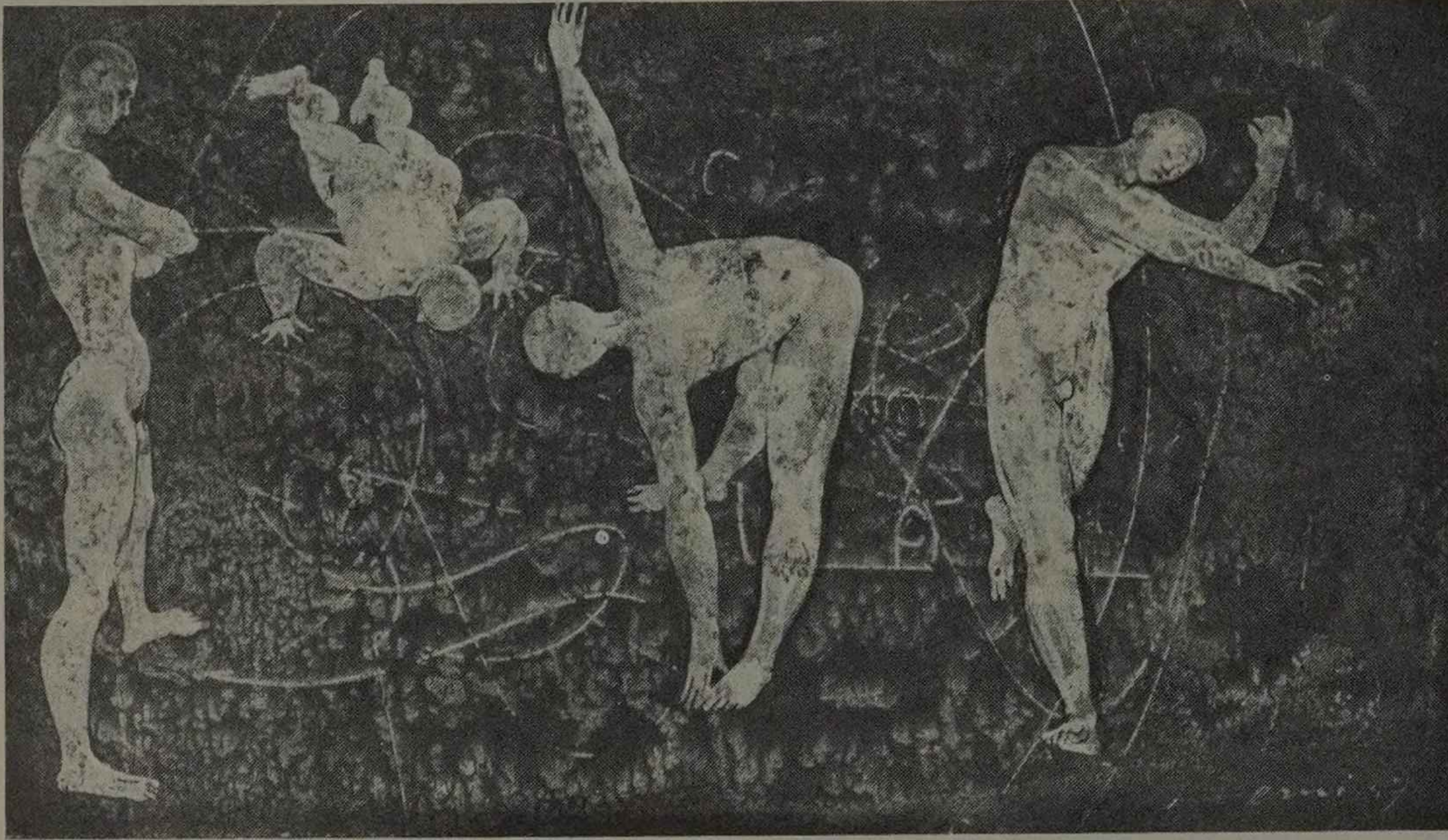
These books and references will be annotated by the staff of the project under the supervision of the project directors and a panel of consultants. The final bibliography will be published by the National Institute of Mental Health for researchers, clinicians, policy makers and others concerned with the field of health.

The topics included in the bibliography are as follows: 1) Paradigms of Allopathic and Holistic Medicine; 2) Indigenous and Traditional Systems of Healing; 3) Social and Ecological Contexts of Medical Practice; 4) The Use of Touch and Physical Techniques in Healing; 5) Health Enhancement through Physical Disciplines; 6) The Use of the Mind in Healing; 7) Food as Medicine; 8) Homeopathy; 9) The Use of Color, Light and Sound; 10) The Context of Holistic Medicine and Health Centers; and, 11) The future of Health Care.

It is estimated that the study, which formally began last October, will take one year to complete.

Brendan O'Regan

NEW INSTITUTE PROJECTS



Gymnasion by Hans Erni

SEARCH FOR THE SUPERHEALTHY

In 1976 and 1977, the Institute of Noetic Sciences commissioned the Institute for the Study of Humanistic Medicine in San Francisco to write a proposal for a feasibility study of exceptionally healthy people. This proposal has now been completed and is currently being marketed for funding of the first phase of the research. It is based on the assumption that, just as with any other statistical sample, there exists a group of individuals who are not a part of the average medical population in that they remain unusually healthy in the face of the same stresses and strains that cause others to become ill. For these people, health seems to be much more than the simple absence of disease. Rather, it appears to be the presence of some positive preventive factors.

The first phase of the proposed study will be to identify such people in a variety of populations. The means already exist for beginning this first phase. For example, health insurance companies make most of their money from those who are lucky enough not to have to claim on their policies. One simple way of finding such unusually healthy populations is to contract with insurance companies to provide this information. There are also many other

examples of potential target populations outlined in the proposal. Since the medical establishment primarily studies only disease, knowledge of how to study health *per se* turns out to be a rather unexplored territory. The only manifestation of such an approach in conventional medical research is in the area of preventive medicine. Even here, however, the actual study of healthy people *per se* is unusual.

There are also other factors that need to be explored. We know little or nothing, for example, about the mechanism of the placebo effect, which causes people to heal themselves when given a sugar pill instead of a drug. We know little or nothing about the dynamics of spontaneous remission, in which even terminal disease conditions disappear in startlingly short periods of time for no apparent reason. It may well be that one aspect of the superhealthy population is that they possess highly developed capacities for such self-healing. But we will never know the answers to these questions until a coherent research program on the issue is conducted.

The proposed project on the exceptionally healthy will be composed of three stages:

Stage I: An in-depth study which will apply a greatly elaborated version of the definition of superhealth to a series of carefully selected study populations thought to contain superhealthy individuals.

Stage II: In the second stage a sample of approximately one hundred "superhealthy" individuals assembled from the study populations will be tested according to the previously developed methodology.

Stage III: A third and final stage in the overall study of the superhealthy will examine specific outcomes, determine implications for health care and from them, develop policy recommendations and interventions that can lead to the promotion of optimal health in the larger population.

The project will be directed by Rick Carlson, J.D., author of *The End of Medicine*, and Dale Garell, M.D., of the Institute for the Study of Humanistic Medicine. The project requires a total of \$150,000 to begin operation. The Institute is currently working to raise these funds.

Brendan O'Regan

THE OUTER LIMITS OF EDUCABILITY

The Institute of Noetic Sciences is joining with the Federal Government and others to carry out a set of initial research explorations into "The Outer Limits of Human Educability". The proposed project has been developed by Dr. Jerry L. Fletcher, Senior Policy Analyst in Education for the Department of Health, Education, and Welfare. While funding for the project has been provided by HEW and the Office of Technology Assessment (an agency established by Congress), the government has asked for sponsors from outside to broaden interest and involvement in the project.

The project calls for the commissioning of a set of research papers which will bring together what is known about the maximum limits to which the human organism can be educated: both maximum rates of learning and information processing, and the limits of human capacity to act. Many genetic, maturational, and environmental factors affect and

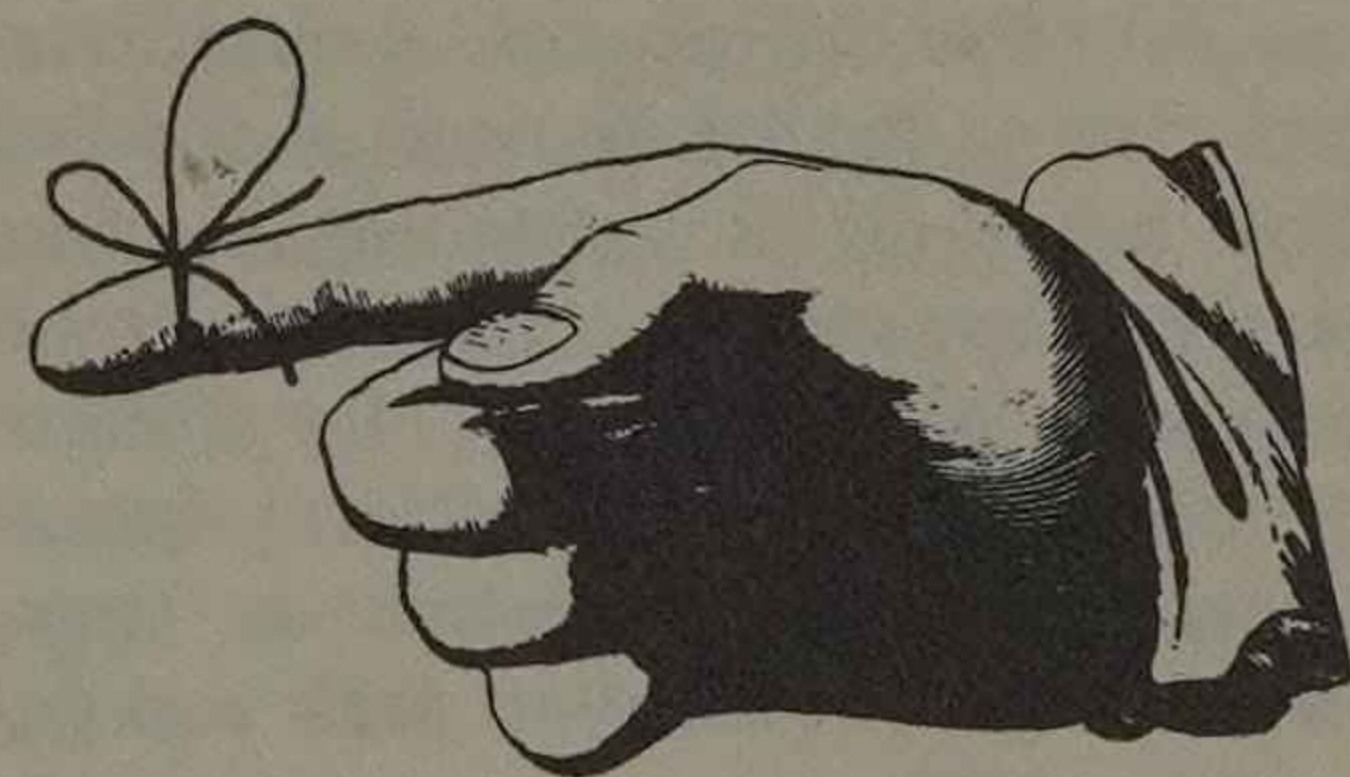
"limit" the human capacity to learn at various points in life; these papers would bring together what is known about these "limits", suggesting also lines of research for exceeding the known limits.

The papers cover such topics as: increasing the human capacity to assimilate experience; the relationship between stages of development and limitations on learning; the relationship between psychological "blocks" and learning; creativity; non-linear mental processing; the conditions of inspired performance; super health; creating space in organizations for personal growth; and the relationship between education and the development of a sense of purpose. A written prospectus describing the proposed research is available. Call or write to Dr. Fletcher at 200 Independence Avenue, Room 317-H, Washington, D.C. 20201, (202) 245-8266; or the Institute of Noetic Sciences in San Francisco.

The government is looking for

additional organizations willing to be cosponsors. Becoming a cosponsor requires a contribution of \$15,000 which entitles the organization to name an individual to a board to oversee the project. The Institute of Noetic Sciences is the first cosponsor in the private sector. Smaller donations, down to \$1,000, allow an individual or organization to be listed as an Associate Cosponsor.

Contemporary educational thinking is strongly focused on minimum skills, minimum competencies, and basic skills. Those people who recognize the importance of going far beyond minimums need to support activities to broaden educational thinking. This project should go far towards providing a new perspective on education and opening up frontier research areas, by involving many individuals and organizations in discussing the maximums that humans can attain.



THE GIFTED MIND: HOW NOT TO NEGLECT THE FUTURE

To give a fair chance to potential activity is a matter of life and death for society. This is all-important, because the outstanding creative ability of a fairly small percentage of the population is mankind's ultimate capital asset, the only one with which only Man has been endowed.

Arnold Toynbee

The natural insistence on the democratic distribution of resources in the U.S. has always been a major theme in American education. However, when examined a little more closely, it is not hard to see that this policy is in reality heavily skewed toward the average and below-average student. The result is a pattern of on-going neglect of the gifted child that the drop-out rate amongst the gifted is now four times that of the average population. This startling waste of our resources seems to stem mostly from the mistaken notion that, if the gifted are so smart, why do they need any special help or attention? Even psychologist Bruno Bettelheim has been quoted as saying, "If such a child can't make it in our system, then he isn't gifted." Such self-defensive attitudes notwithstanding, the drop-out statistic for the gifted stands as a damning indictment of a major inequality in our educa-

tional system affecting at least the over 2.5 million children identified today as gifted. The result: a policy of benign neglect in which society is the ultimate loser.

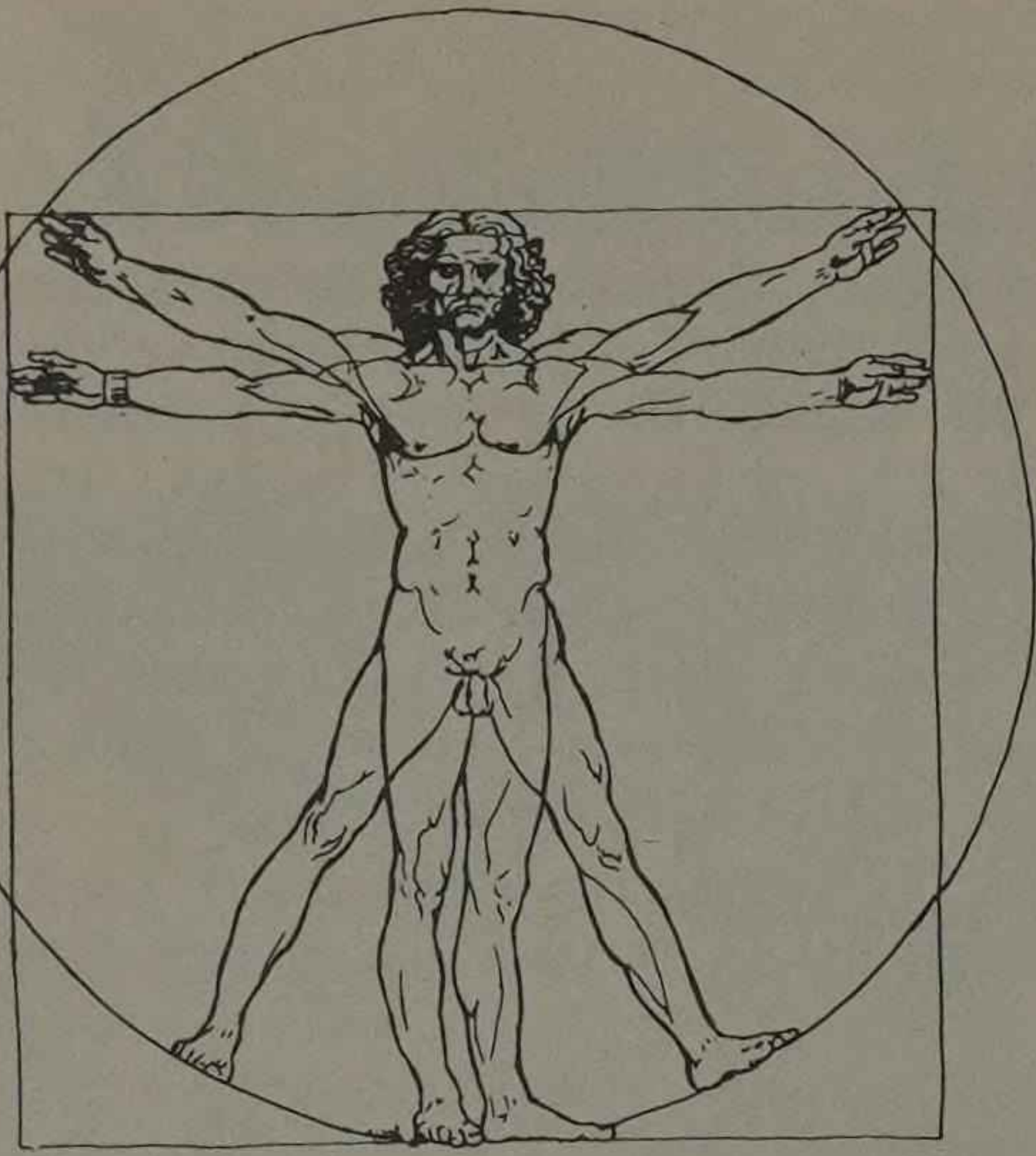
Attempts to create programs for the gifted have often met with curious kinds of opposition. Some legislators have been known to react to proposed programs as though they were being asked to support a new Nazi Youth Program. Others have interpreted the democratic approach to include special funds only for the under-privileged, and still others have placed the gifted in the same category as the handicapped. In fact, the Office of the Gifted and Talented in the U.S. Office of Education is chartered under the Bureau for the Handicapped. Its total budget for the entire country is only about \$2.5 million, or roughly about \$1 per gifted child. Such federal largesse seems unlikely to create much of significance for the gifted. By continuing to ignore and ultimately alienate this population, we continue to deprive ourselves of a significant portion of our nation's present and future problem-solvers.

As a preliminary effort to help correct this situation, the Institute has decided to sponsor the work currently being initiated in Washington, D.C. by

the former Director of the Office of the Gifted and Talented, Dr. Harold C. Lyon, Ed.D. Dr. Lyon, while on sabbatical from the federal office, has created a foundation, American Excellence, to focus on the needs of the gifted. It is the intention of the new foundation to sponsor a variety of nationally designed programs and activities to develop a new sense of human potential amongst youth in general in the U.S. and with particular emphasis on the gifted. These activities will include: Nexus, a national Network for Excellence, to connect gifted children with older people who can serve as mentors for their growth and development; a National Discovery Program to promote excellence among young people; and, perhaps, a Human Excellence Olympics to allow young people across the country to meet one another. Programs such as these must develop in coordination with the actual provision of learning opportunities for the gifted adapted to their learning styles and rates, rather than continuing the present policy of retarding them to the average, a policy which seems ultimately to contribute to the drop-out and delinquency problems which exist amongst this population at the present time.

Brendan O'Regan

HOLISTIC HEALTH CENTERS IN THEORY AND IN PRACTICE



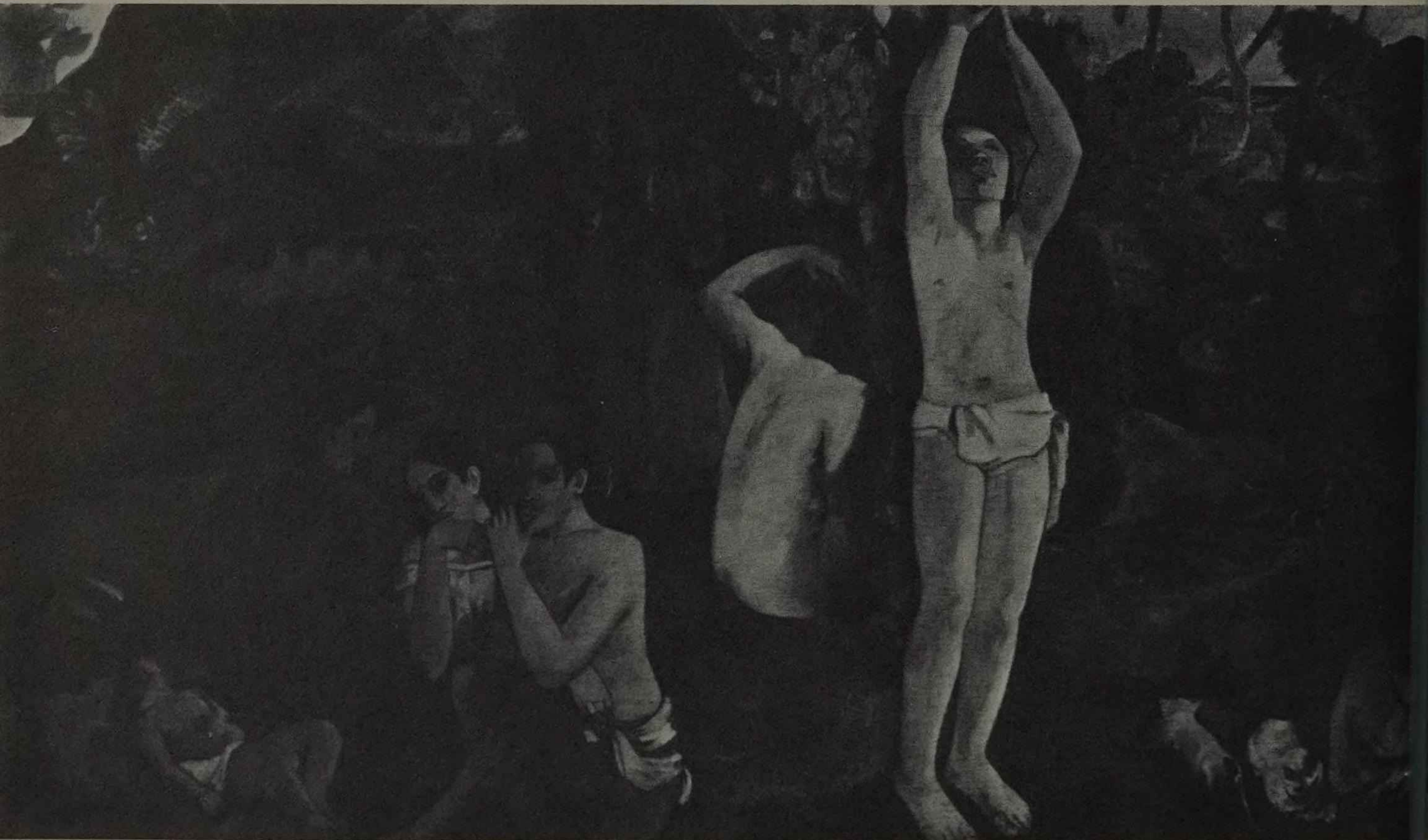
plore directly a myriad of alternative approaches to health. Until recently this trend has been an essentially spontaneous affair, occurring without much recognition or attention from either the federal government or the foundation world.

The generally accepted collective term for this trend seems to be holistic medicine. It is characterized in most instances by its attempt to take account of the whole (hence *holistic*) person in terms of body, mind, and spirit, rather than the conventional body-only approach. Such a development points out two things about the conventional models: 1) We seem to have reached the limit of conventional medicine's capacity to produce any higher level of health in the population—certainly from a cost-benefit point of view, if no other; and 2) The holistic approach tries to formally acknowledge and incorporate something that has been generally known in the medical literature in a backhanded sort of way for a long time—namely, the vital role of the psychosomatic origins of both health *and* disease.

The rapid and essentially spontaneous growth of the holistic health movement has led to the present stage where there are now literally hundreds of centers all over the U.S. offering "Holistic Health Services" to the public. However, it seems fair to say that nobody knows exactly how many of these centers exist. Nor do we know just what kinds of services are being offered in the name of holistic medicine. Since it seems vital to have some sense of both what the emerging literature in the field looks like as well as what is actually being done in its name, the Institute of Noetic Sciences has decided to directly sponsor a survey of these centers and their services.

This survey will be conducted on behalf of the Institute by Phyllis Matson of the San Andreas Health Council of Palo Alto, California, though the work itself will be conducted from the Institute's own facilities. The initial stage of the survey will take about three months to complete, after which time large funds will be sought to develop the survey to provide comprehensive coverage of the entire country in detail.

Brendan O'Regan



Paul Gauguin

THE SAGE PROJECT

YESTERDAY, TODAY AND TOMORROW

KEN DYCHTWARD

For the past four years, the staff and clientele of the SAGE PROJECT in Berkeley, California have been attempting to generate positive images of aging by demonstrating that people over sixty can grow and transcend the negative expectations of our culture. Through the creation of a humanistically focused self-development program for men and women over sixty years of age, they have been exploring the many ways in which the later years of life can be a time for health, vitality, expanded awareness and the realization of self that comes from having lived a long and full life.

The SAGE approach to personal growth with the older adult is eclectic technique, drawing from a wide range of Western therapeutic and self-awareness methods such as biofeedback, relaxation training, sensory awareness, gestalt, encounter, psychodrama, art and music therapy, massage and journal writing, as well as a variety of Eastern self-developmental disciplines and processes such as meditation, yoga, tai chi, kum nye, chanting and pranayama breathing exercises. In addition, the SAGE approach to group work and individual counseling is holistic in practice since it focuses on the individual as a whole person working simultaneously with the body, mind and spirit.

SAGE is supported primarily by grants from the National Institute of Mental Health, the San Francisco Foundation, other private foundations and private donations. National acclaim and recognition have been accorded SAGE for innovative programming, high quality clinical work and, most importantly, for the surprising results that have emerged from the first four years of experimentation and research. For in many instances, the SAGE methods and approach have proved to be successful in increasing the physical health, emotional stability and self-esteem of its elderly participants.

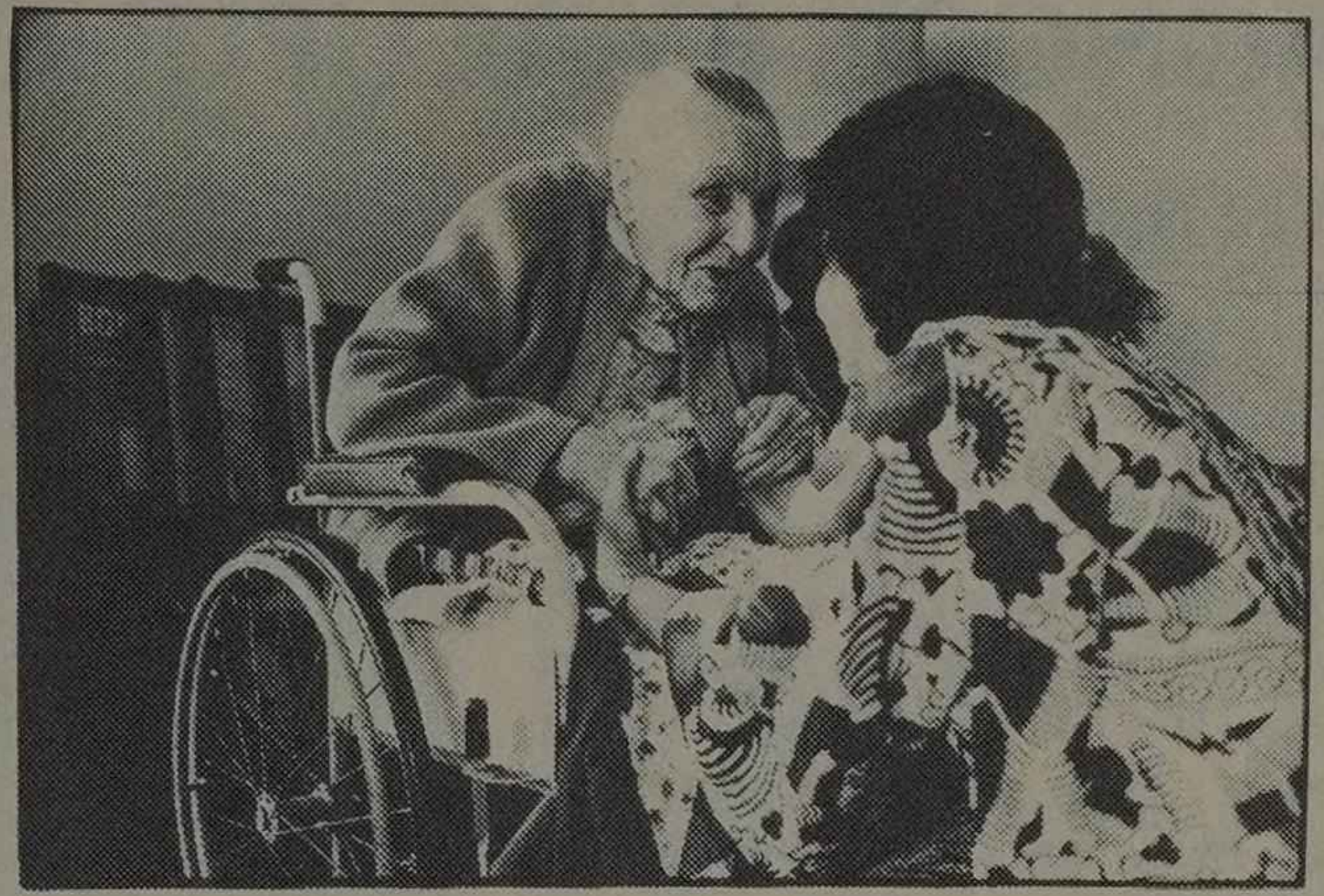
SAGE was formed in early 1974 by Luce, Ph.D. (*Body Time*, 1973), Lenia Gerrard, M.A. and Ken Dychtwald, Ph.D. (*Bodymind*, 1977). Presently, SAGE staff is composed of twenty psychologists; physicians; dancing, movement and art therapists;

and specialists with extensive training in a wide variety of human arts. The SAGE PROJECT is unique in that it is the first highly successful program to effectively merge a humanistic clinical approach to self-development and personal growth with a much needed demand for creative and positively oriented gerontological programs and services.

When SAGE began its work in January 1974 they knew of few people who were attempting to incorporate personal growth and holistic health methods and beliefs in their work with older people. Those who were experimenting with humanistically focused health, education and recreational methods were doing so alone, usually with very little financial or psychological support and with minimal contact with others throughout the country who were involved with similar activities.

However, through outreach, training and national development programs, SAGE has been discovering that there are thousands of people and institutions who are committed to many of the same innovative visions and practices. Although there has been a growing body of people and information that supports a humanistic approach to gerontological services, programs and research, there has not been a formal organization or network established to act as clearinghouse and central resource for all of the shared ideas, techniques, materials and experiences. As a result, many people and projects have lacked support, stimulation and relevant information sharing.

In response to this situation, SAGE has given birth to the National Association for Humanistic Gerontology. This new organization has been designed specifically to aid in the creation of a national network of people, programs and institutions for the purposes of resource sharing, mutual support and stimulation and the advancement of ideas, methods, and visions related to a humanistic approach to gerontology.



Karen Preuss

After six short months of operation, the NAHG is pleased to report that it has already received over 175 fascinating membership applications representing 25 states and four Canadian provinces with regional coordinators in California, British Columbia, Minnesota, Indiana, Ohio, New York, North Carolina, Connecticut, Florida and Massachusetts.

Membership in NAHG is open to anyone interested in facilitating positive and creative images of aging and services for the aged. During the next three years, NAHG will be developing a national resource listing and catalog which presents the contact address, background, current work and interests, needs and offerings of each member. The catalog will allow members to know about and communicate directly with each other, and to have access to each other's knowledge, skills, experience and guidance. In addition, NAHG members receive a quarterly newsletter, reduced rates at NAHG conferences and symposia, and discounts on all NAHG publications. NAHG has already published its first Members Catalog and newsletter which are received upon membership in NAHG.

Long-range plans call for the development of several "Whole Earth" type catalogs of relevant and worthwhile information as well as a variety of workshops and seminars on a regional and national level. If all goes well, three years down the road "Humanistic Gerontology" and "positive images of aging" will have a major impact on aging and on services for the aged in America.

For more information about SAGE or NAHG, write: Institute of Noetic Sciences, 600 Stockton Street, San Francisco, CA 94108; or SAGE-NAHG, Claremont Office Park, 41 Tunnel Road, Berkeley, CA 94705, (415) 841-9858.

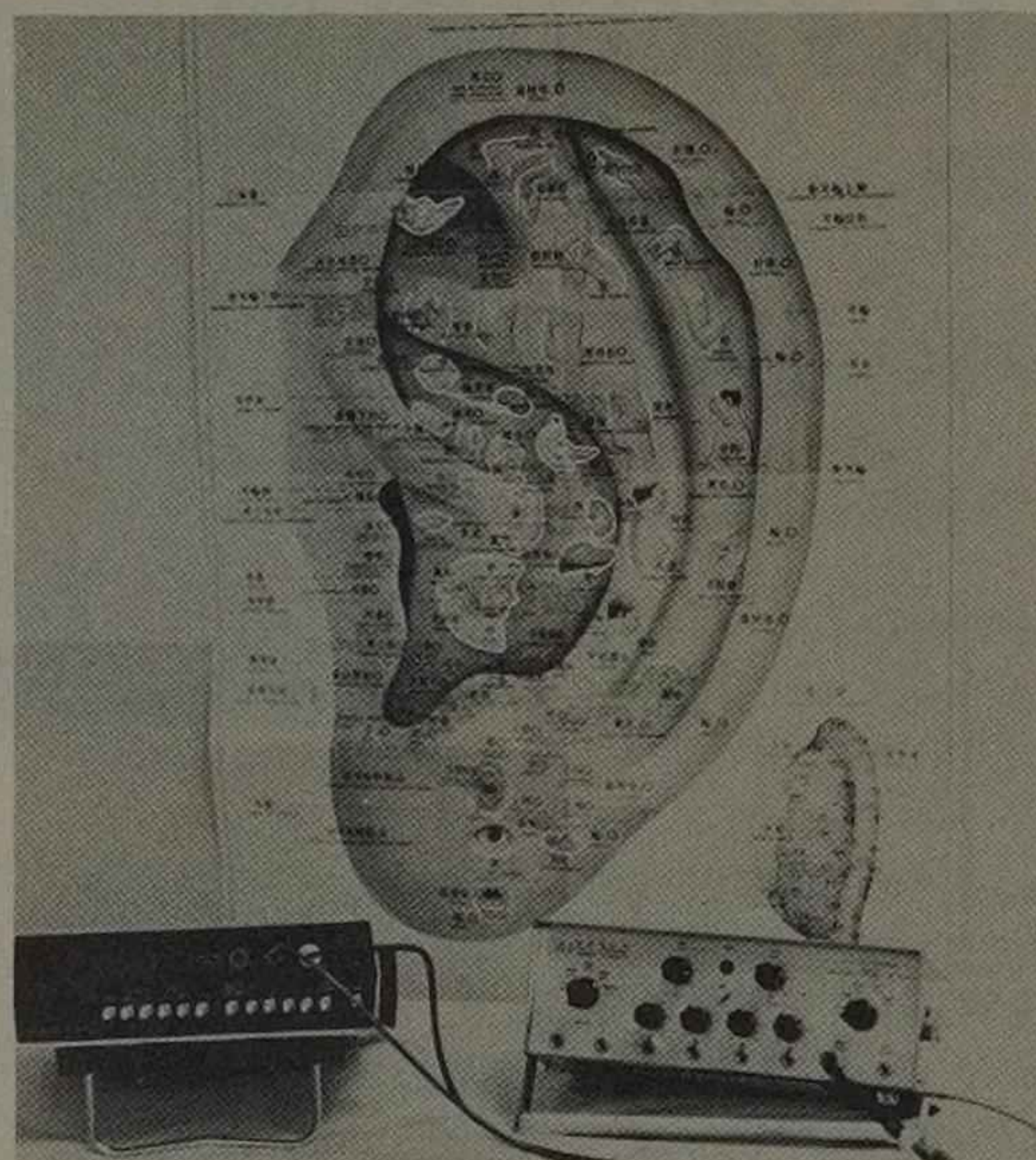
DIAGNOSIS BY ACUPUNCTURE?

In 1977 the Institute awarded a research grant to Dr. David Bresler of the Acupuncture Clinic at the University of California at Los Angeles to do a critical study of the claim that accurate diagnosis of a variety of medical problems is possible by simply measuring the acupuncture points in the ear. Here is a report from Dr. Bresler and his colleagues, Terrence D. Oleson, Ph.D., and Richard D. Kroening, M.D., on the progress of the project to date.

Auricular Diagnosis and Musculoskeletal Pain

One of the more intriguing aspects of acupuncture is the description of a number of specific points on the external ear which constitute a kind of microacupuncture system. The relationship between the ear and internal organs was recorded more than 2,000 years ago in *Huangdi Nei Jing* (Canons of Medicine), and the treatment of disease through stimulation of ear loci has been described by various cultures down through the ages.

There are said to be more than 200 acupuncture points located in the external ear, each of which corresponds to a different anatomical portion of the body. These points are anatomically consistent from one individual to the next, and may be systematically located using a variety of techniques.



If the external ear is imagined to represent the shape of an inverted fetus in utero, then the points on the ear correspond to the anatomical location of the various parts of the imaginary fetus. For example, the hands and feet are represented at the uppermost portion of the ear, the visceral organs at the central portion of the ear, and the head is represented on the lobial.

Like acupuncture points on the body, auricular acupuncture points demonstrate a slightly greater electrical conductance than surrounding areas, but because of their small size and close proximity this is often difficult to detect. However, when there is some pathology

involving the area of the body to which they correspond, auricular acupuncture points are said to be "active" and manifest increased tenderness, morphological changes, and discoloration; and/or marked increase in electrical conductivity. By using an electronic device which measures skin conductivity, these active auricular loci can be precisely identified.

To test the validity of this phenomena, a UCLA physician trained in the practice of auricular diagnosis was permitted to examine only the ears of patients with a variety of musculoskeletal complaints. Patients were draped so that only their heads were exposed, and a spring-loaded, constant pressure probe connected to an ohmmeter was utilized to identify the area(s) of the body affected without additional diagnostic information.

In preliminary studies of over 30 patients, auricular diagnosis was accurate approximately 80% of the time. Ear points corresponding to areas of bodily pain typically exhibited 50 to 180 microamps in electrical conductance as well as marked tenderness, whereas ear points corresponding to bodily areas without discomfort usually showed only 0 to 50 microamps in conductance and little or no tenderness.

If further studies validate these initial findings, auricular diagnosis may prove to be of great value in certain clinical situations. It offers complete safety, ease of application, and the possibility for rapid diagnosis in infants, comatose patients, and in animals

PSYCHIC RESEARCH:

A SOCIOLOGIST'S PERSPECTIVE

Laile Bartlett, Ph.D.
Visiting Sociologist,
University of California, Berkeley

In 1977, in what now seems like a landmark decision, the *Reader's Digest* asked me for a "definitive article" on the subject, "What Do We Really Know About Psychic Phenomena?" In August of 1977 that piece appeared, after I had spent many months reading up on volumes of the research, talking with the researchers and finding out what was really going on in the scientific edge of the field. The piece certainly was not

sneaked in the back door or buried in the ads, but was featured—in one-inch-high shocking pink letters on the newsstand editions—and was the subject of the *Reader's Digest* TV commercials that month. Since then, it has been picked up by every international and foreign language edition. For its lead article and cover theme, the London office billed it "Beyond the Fifth Sense".

Next, the response, which month after month continues, not just to me, but to every person and organization I cited. Baltimore healer Olga Worrall, merely mentioned in passing, received 500 letters the next month. In fact, the article was Number One in every edition of the *Digest's* over 50 editions in interest and response, according to the *Reader's Digest* polls. More than this, virtually all the reactions have been favorable. A mere handful of objections, naturally, went to the *Digest* itself, but none of the others with feedback reported any nega-

tive responses. Brickbats sent directly to me add up to a total of two! Edga Mitchell's summary of the reaction which have come his way was, "At last! It's about time!"

As a sociologist, of course, I was more than casually interested in the nature of the reactions and feedback received. The March 1978 issue of *Human Behavior* will contain my full analysis of the typology of the reactions. In summary, however, I can say that three kinds of communication head the varied and colorful list:

1) **S.O.S.** From many the message was "Help me!" or "Heal me!" These were the people for whom conventional avenues no longer held out any hope—to locate a lost child, to find a healer for a dying wife, to see what the future holds.

2) **Information, please.** These were the many people who wanted
continued on p.

PSYCHIC RESEARCH continued

now what to read, where to study and how to learn more about Psi.

3) **Share and tell.** These were the many people who just had to tell someone about their own experiences in terms of "Let me tell you what happened..."; "No one will believe me, but..."; "I've no one to tell this to..." Many reported personal examples of clairvoyance, telepathy, a precognitive dream, and so on.

What it amounts to, in short, is that almost overnight I have found myself like some kind of international switchboard for help, information and guidance to a vast well of people all over the U.S., to say nothing of Pakistan and Australia, Brazil, the Philippines, Okinawa and France. What a dividend, this instant pipeline! As a sociologist, I'm excited to be suddenly in touch with the real concerns of people around the world, from all manner of people in all walks of life, all ages (my latest correspondence is from a man of 83), all classes (some letters are crawled in pencil on dime-store tablets, some are typed by secretaries on university and law office official letterhead). As for sex, it's almost equally divided between women and men. From Connecticut came letters from a wealthy lawyer and a patient in a mental institution. A Piute Indian on a reservation, a university administrator in Louisiana, a convict in Folsom Prison, an orchid grower in Indonesia, a teacher in New Zealand, and an engineer from India all wrote.

Where do we go from here? It's abundantly clear. What we need is a psychic hot line, and an information center and clearing house, both of which are well publicized and accessible, both staffed by the most balanced and knowledgeable people there are. (We must run fast today to keep ahead of the charlatans!)

From my brief, but intensive education I am convinced that Psi is something to play around with. It's potent and it's dangerous. I conclude also that we actually know very little about it. There are too few experts in this just-breaking field.

I had to assemble a resource pool for the spot, not just for Portuguese and Japanese translations, but for problems and requests. It wasn't easy.

Our main need is disciplined inquiry—lots of it—and responsible research. Psychic exploration must take place as a top priority, if we are to move up this vast and hitherto neglected dimension of human knowledge.

NBC SPECIAL continued

and have been observed by many using fraudulent techniques. However, others have been tested under tight protocols and found to be capable of producing some genuinely paranormal effects. Yet a further complication involves the question of whether or not it is really appropriate to use the term "surgery" even when it does appear that genuinely paranormal effects occur.

The whole issue was resolved only partially by the broadcast because even though the Neuman team members were able to find genuine events taking place, under conditions where sleight of hand was ruled out, the NBC network at the last minute censored the film of the actual surgery. They further censored the segment in which Dr. Norman Shealy, a neurosurgeon from the United States who acted as consultant and professional observer to the filming of this sequence, was to present the results of tests conducted on blood samples taken from the patients before the so-called surgery to check whether the blood observed during the surgery truly matched theirs. The tests showed that the samples did in fact match, so the usual claim that animal blood is introduced by sleight of hand was ruled out. Also ruled out was the idea that somehow the healer might have used his own blood to create the effect since his blood type differed from that of the patients used in the test. No clear reasoning for this censorship was given even though the script of the show clearly stated that the purpose of the sequence was to examine whether or not anything truly paranormal occurred, not whether the so-called surgery was a genuine medical procedure.

Psychokinesis Observed

Another major sequence in the show involved a demonstration of genuine psychokinesis by Jean-Pierre Girard in Paris. This was filmed under controlled conditions on a glass table provided by the film crew (so that all angles could be observed and filmed) with objects supplied by the Neuman team. Girard, who changed into clothing supplied by the film crew before the filming, was wired to an ECG to measure his heart rate during the performance. Professor John Hasted, Head of the Physics Department, Birkbeck College, University of London, was also present to advise on protocols during the filming. Girard succeeded four times in moving objects on the table, the first one that moved being a small brandy glass which was moved several inches across the glass surface without physical contact. During

the psychokinesis, Girard's heart rate climbed to more than twice its normal rate and reached a peak of 160 beats per minute. More detailed studies of Girard's abilities have been conducted by the huge Pechiney, Uguine Kuhlman Company in France and the University of Mons in Belgium, both groups confirming various aspects of Girard's abilities. Currently the Institute of Noetic Sciences is exploring the possibility of conducting further research with Girard in the United States.

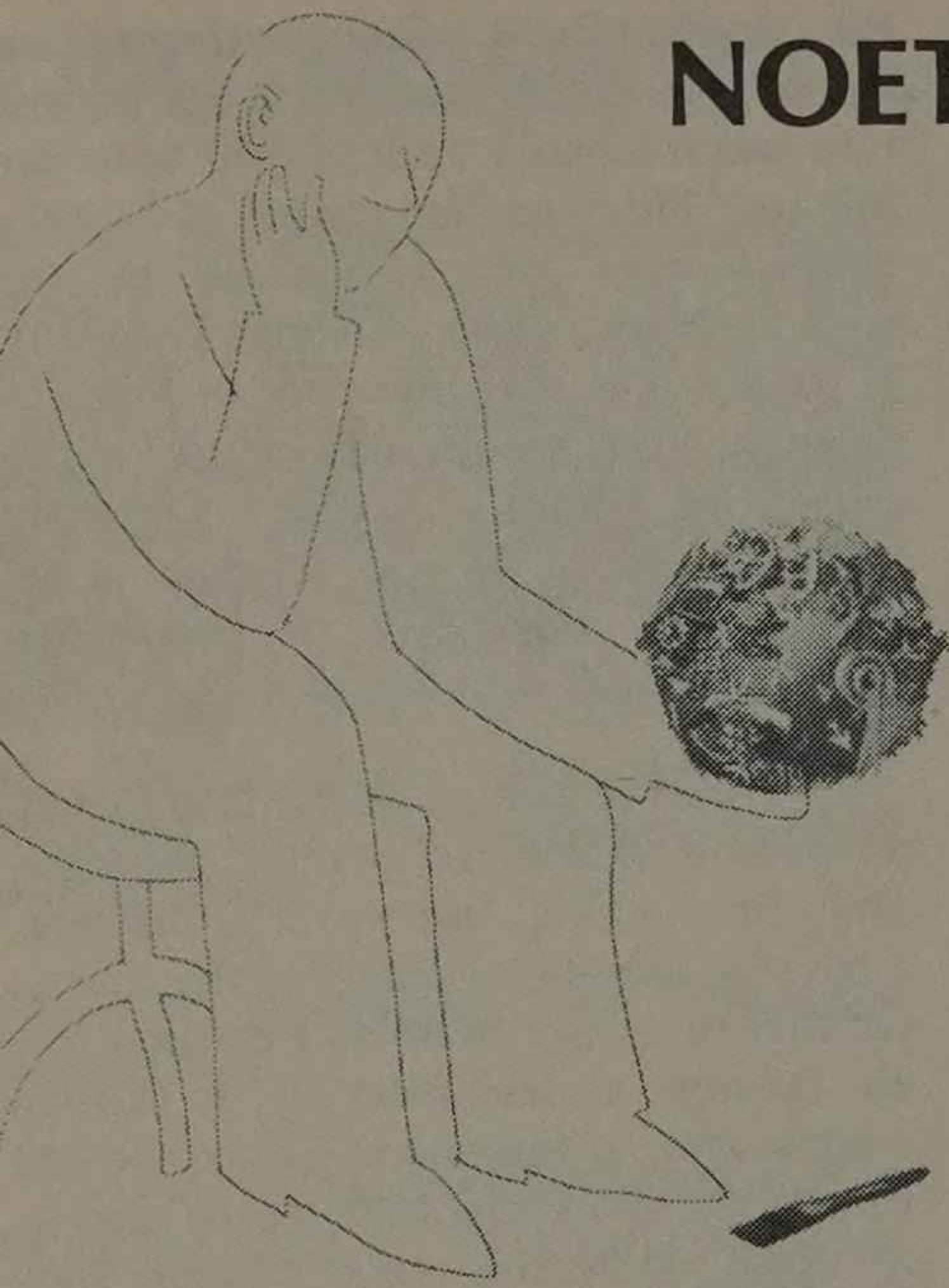
Other sequences in the film included demonstrations of psychic photography, fire-walking, healing at a distance, a psychic capable of changing the characteristics of a laser beam at a distance and an attempt at levitation by a Russian emigre who, in interview, claimed he had worked for the Soviet intelligence agency, the KGB, on psychic research before leaving Russia.

The Elusive Levitators

On the side of things that were sought but not found, was any fully documentable form of levitation. Despite their claims in the international press, the Transcendental Meditation organization in Switzerland proved incapable of producing even one person who could levitate. The organization advertises that it can train people to do this. The only "evidence" offered to us in the course of our investigations turned out to be three still photographs, which upon closer examination all turned out to be of persons in rapid descent to the ground! The explanation offered for this little anomaly was that everyone was still only in the "first stages of learning to levitate" which apparently consists of a spontaneous hopping of the body into the air. But we were not allowed to observe that either!

As for the actual demonstrations that were successful, it seems clear that contemporary science has no explanation for them. One thing the making of the film demonstrated was that these phenomena do occur with sufficient regularity that they can be filmed and documented in quite a normal fashion under controlled conditions. The fact that the real thing ultimately caused somewhat of a panic within a major television network is a curious comment on our times. One can only wonder why censorship of the simple facts about the paranormal was considered necessary. At the same time it should also be noted that this was one of the first times that such material was broadcast by a major network in prime time and that that in itself was a major step forward. Hopefully we shall see the presentation of even better and more in-depth material in the future.

Brendan O'Regan



with, and ramifications for, public-policy decision-making. Awareness is even growing that what government (and all major human institutions) are for, and about, is human consciousness, human growth and development.

Helping the consciousness movement emerge within the Capitol are the personal experiences of various legislators in bioenergetics, encounter, rolfing, TM, transactional analysis, massage, EST, and other paths to personal expansion.

The experience is translating into a recognition that the politics we do is who we are. How we experience ourselves, our nature and our potential provides us the vision we carry into all our relationships, interpersonal and institutional. How we choose to conceptualize, design and operate government and programs depends precisely upon our personally held assumptions about our human nature and potential, human growth and development.

And recognition is growing that our emerging central governmental-social-political issue is: how do we grow healthy human beings—self-aware, self-esteeming and self-realizing; free and responsible; gentle and loving and cooperative?

Specifically, the signs are many:

1. **Gentle birthing:** in 1976 the Legislature created a state-wide task force on alternative birthing practices (report available).

2. **Parenting:** a state-wide task force on "Positive Parenting: Celebrating Families" is now constituting itself under legislative auspices.

3. **Holistic health:**

(a) In March, 1977, Governor Jerry Brown met an entire evening with Rick Carlson, Effie Chow, Tom Ferguson, Dale Garell, Jerry Green, Jane Lehman, Michael Lerner, Sukie Miller, Ken Pelletier, Will Schutz and myself.

(b) In October, 1977, the Assembly Health Committee conducted a Berkeley hearing with Dean Challes, Effie Chow, Len Duhl, Al Jonsen, Marguerite Nakles, Ira Progoff, Will Schutz, Marc Lappe and William Staniger testifying.

(c) In October, 1977, the State Board of Medical Quality Assurance held a Sacramento hearing with Rick Carlson, William Fowkes, Effie Chow, Dana Ullman and myself testifying.

4. **Holistic education:**

(a) In 1976, the Legislature

enacted a new opening line in our education code: "Each child is a unique person with unique needs, and the purpose of the educational system of this state is to enable each child to develop all of his or her own potential."

(b) In 1976, the Legislature added to the purposes of our early childhood education program: self-awareness, self-esteem, and human relations.

(c) In 1977, the Legislature (AB 65) required school improvement plans to attend to developing esteem for self and others, personal and social responsibility, critical thinking and independent judgment.

(d) In 1977, the Legislature appropriated \$50,000 to continue the Gallin left-brain/right-brain research at the University of California, San Francisco.

(e) In January, 1978, the Assembly passed AB 1674, directing the State Department of Education to search out model educational programs for human growth and development and the roots of human behavior; self-awareness and self-esteem; human relationship development of morals, ethics, character and values; parenting; human sexuality; human spirituality; and the interrelationships thereof.

5. **Human sexuality:**

(a) In 1976, the Legislature appropriated \$100,000 for the University of California, San Francisco, Human Sexuality Program.

(b) In 1976, the Legislature required that all prospective physicians and all psychologists, psychiatric social workers and marriage, family and child counselors receive education in human sexuality.

6. **Humanizing the workplace:** the chairperson of the Assembly Committee on Industrial Relations is preparing an agenda on humanizing work and the workplace.

7. **Holistic dying:** in January 1978, the Assembly passed AB 158 creating a state pilot project in hospice care.

But we need more, and you can help. Contact your legislators—in whatever state you live. Ask for personal time with him or her. Share your experience, your vision, your questions regarding the growth of human consciousness, the growth of healthy human beings, and the processes of public-policy decision-making.

This is the first in a series of articles in our Newsletter on the relationship between the work of the Institute of Noetic Sciences and the relevant areas of medical and educational policy. When the Institute was founded five years ago, the subject of noetics, consciousness research, and the mind-body interface constituted a dialogue relatively confined to limited scientific circles and small philosophical groups. However, during the past five years, and partly because of the endeavors of the Institute of Noetic Sciences, this dialogue is now taking place in the agencies of our state and federal governments. In this column we will invite articles from key individuals active in the political arena to inform you on the implications and relevance for public policy of new knowledge in the noetic sciences. We are primarily interested in asking the questions, "What happens when we look at our problems through a noetic perspective?" and "How does this affect the kinds of public policy we then create?"

This first article is contributed by John Vasconcellos, Assemblyman, 23rd District, California Legislature; Chairman of the Assembly Post-secondary Education Sub-Committee and the Ways and Means Education Sub-Committee; and Co-founder of Self-Determination, a personal-political network.

CAPITOL CONSCIOUSNESS

Consciousness is expanding, even into the California Capitol!

Generally, there is growing awareness, within persons in both legislative and executive branches of government, that the revolution in consciousness—the human potential and personal growth movement—has significant interfaces

SOCIAL CHANGE: NEW WAYS OF WELCOMING THE FUTURE

Marilyn Ferguson

The future enters into us in order to transform itself in us long before it happens.

Rainer Maria Rilke

In this section of the Newsletter we hope to welcome the views of persons concerned with bringing about the implementation of the kinds of ideas and concepts that result from the kind of research the Institute has either sponsored already or hopes to in the future. It is part of our continuum of concerns to explore the means and methods of bringing about change all the way from individual to overall social change, by both stimulating research where possible and by providing a forum for the discussion of new ideas in the area of social change.

The author of our first piece in this series is Marilyn Ferguson, author of *The Brain Revolution* and founder and editor of the seminal newsletter *Brain/Mind Bulletin*.

NEW NETWORKS: THE TOOLS OF SOCIAL TRANSFORMATION?

If social transformation is to follow personal transformative experience in the United States, then the phenomenon of networking is likely to be a critical factor.

Two anthropologists, Virginia Hine of the University of Miami, and Luther Gerlach of the University of Minnesota, undertook a study of some of the contemporary movements in the U.S. today. They included a variety of new political, social, religious and self-help movements. In the course of their study, they discovered a remarkable, decentralized form of organization which may account for the relatively extraordinary effectiveness of the movements they examined. Social change has never before been accomplished by this curiously horizontal device, they said. They called it the "segmented, polycephalous network"—an admittedly clumsy phrase which they abbreviated to SP(I)N. (The I represents the Ideological glue that actually holds the network together.)

In contrast to the conventional organizational model which is usually conceived of in terms of chains of command, hierarchies and vertical levels of

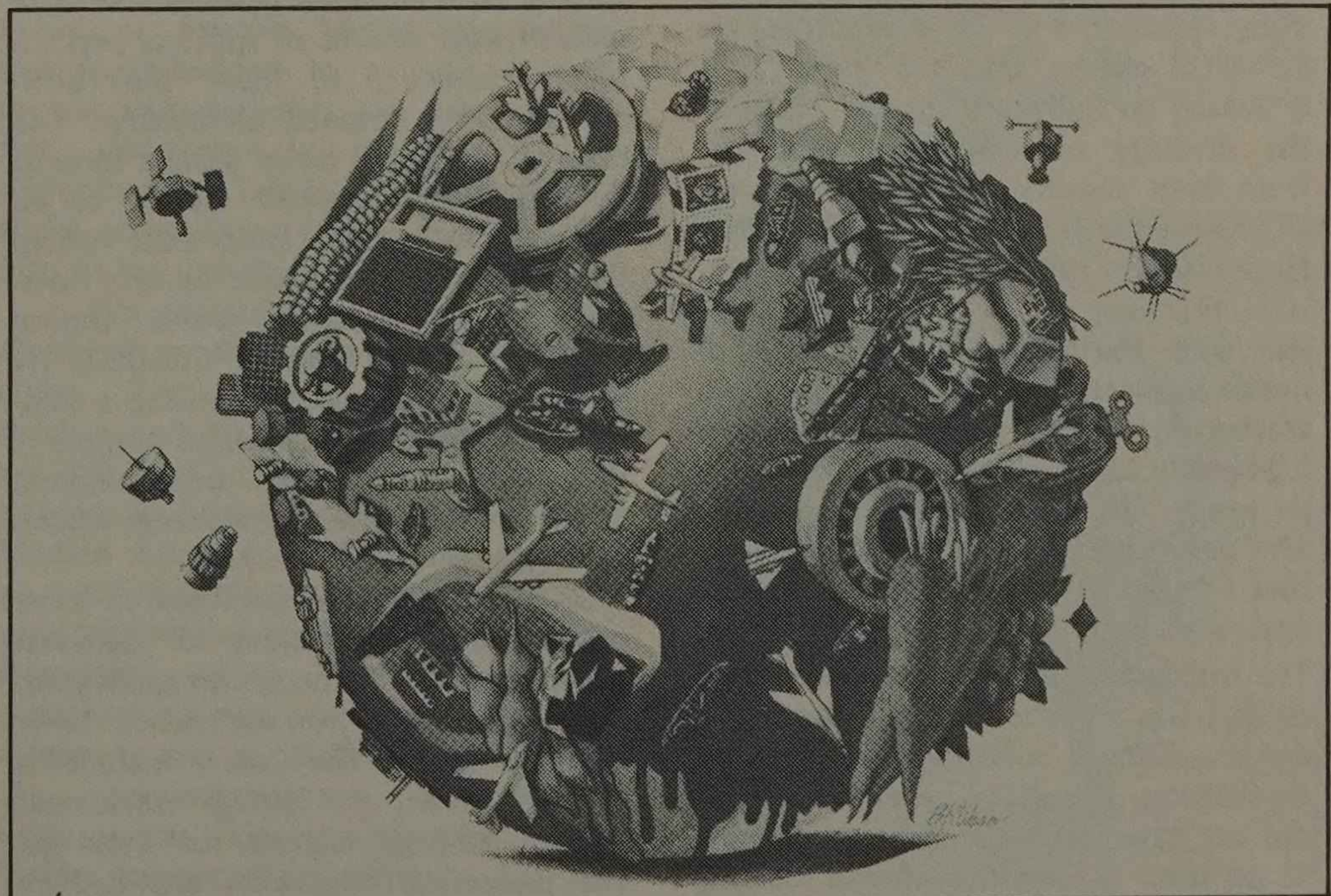
authority and control, they suggested that an organizational chart of a SP(I)N would instead look like a "badly knotted fishnet, with a multitude of nodes of varying sizes, each linked to all the others either directly or indirectly. Whereas the conventional organization of any size usually exists in terms of the central office approach, the SP(I)N is characterized by a multitude of local groups of varying sizes, from a handful of members to hundreds. Many of these local nodes in the SP(I)N are, they suggest, "ad hoc egalitarian, face-to-face groups that are here today and gone—or reorganized—tomorrow". Even the way in which each local unit itself hangs together ideologically is loose in that it may consist of easily fluctuating groups and subgroups, which accounts for the speed with which such movements can grow, and which helps to prevent takeover by any one group. Of course the "normal" attitude toward such a way of doing things is to react in terms of regarding the overall picture as one of total disorganization.

Hine compared the differences between the two kinds of organization in terms of the difference between a vertebrate (the conventional model) and a regenerating earthworm (the SP(I)N). As in the vertebrate, the conventional organization's parts, otherwise known as the bureaucracy, perform specialized tasks vital to the whole. As Hine put it, "Decapitate it or destroy a vital organ (in the conventional organi-

zation) and the social organism ceases to function effectively." But in the SP(I)N model, each segment or subgroup is self-sufficient. Each segment can survive the elimination of all the others.

SP(I)Ns, therefore, are highly decentralized and no single leader "can control or even speak for the entire movement". Although a charismatic individual may collect followers, other spokesmen soon emerge. Frequently a leader is no more than a "first among equals", who speaks for the group only on certain occasions and can influence decision-making. Silencing the most visible leader cannot stop the network, "a hydra-headed monster where new leadership seems to pop out of nowhere".

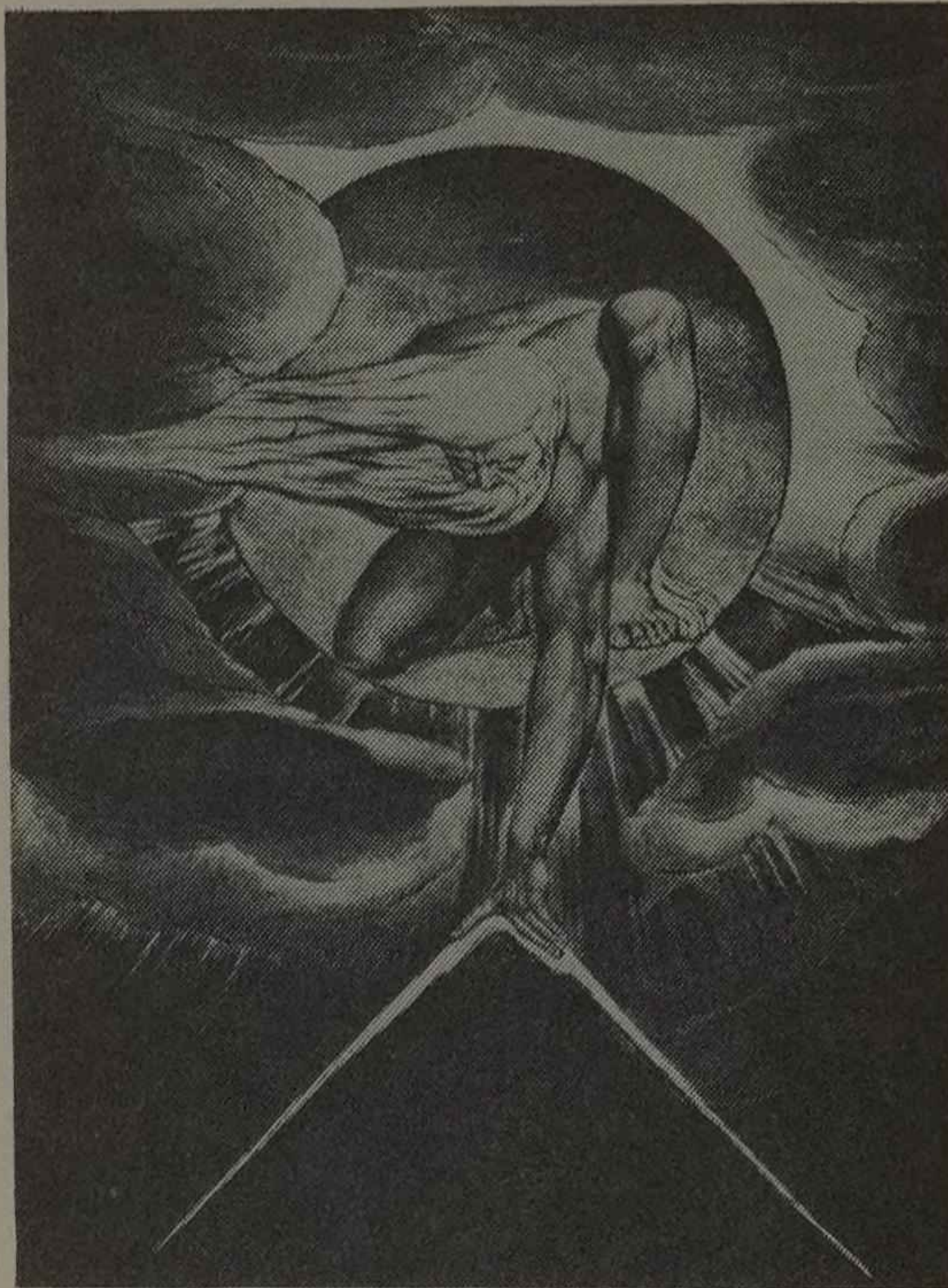
The SP(I)N may indeed be the ideal social pattern for the future, a model of the global village, decentralization, humanization and the elimination of bureaucracy. In this way of doing things, small groups can innovate without risking large-scale failure. Such networks seem to be more flexible, egalitarian and personal. Those of us with an interest in a new social paradigm—a society in which intuition and expanded personal and social realities play a greater part—seem to have discovered the SP(I)N model early in the Seventies. The rapid spread of informal organizations may indeed be an indicator of the proper means for promoting more humanitarian views. The future we want may therefore ultimately depend on the cooperation of these leaderless but powerful networks.



TRANSFORMATION: TOOLS FOR CHANGE

Judith Skutch

In our work here at the Institute we are becoming increasingly aware of the singular importance of individual transformation as the key, first step in the overall larger issue of institutional and societal change. It has been said we will not have a better world until we have better people in it, which makes the question of "how to make better people" of prime concern to us. For this reason, and because we are often asked for advice and guidance on this issue of self-transformation, we are initiating a regular column in our newsletter titled "Transformation: Tools for Change" in which we will present selected approaches and maps to personal growth. The first contribution is from Institute Board member and Secretary Judith R. Skutch, on *A COURSE IN MIRACLES* which is a tool she has been working with for the past two years. Judy is President of The Foundation for Inner Peace and President of The Foundation for Parasensory Investigation, both in New York.



William Blake

*If the doors of perception were cleansed,
everything would appear to man as it is,
infinite.*

William Blake
The Marriage of Heaven and Hell

A change of perception, a shift in visualizing our everyday world is the beginning of transformation. The realization of previously unrecognized personal and spiritual potential is a major goal of self-transformation. There are perhaps as many approaches to this goal as there are individual seekers, since the "right" path is always an individual matter. Despite the diversity of approaches, teachings from both eastern and western sources emphasize the transcendence of illusions as an essential aspect of spiritual growth.

My own search began many years ago with the academic exploration of noetic sciences. As a student and later a teacher of parapsychological subjects, I gradually became aware of the direction in which my research was leading me. The same conclusion reiterated so often that I began to consider our connectedness with each other as a salient truth. The intellectual acceptance of this idea as fact was not the same as knowing it and practicing it in attitude. I felt ready to challenge my entire belief system but did not have specific guidance as to how to do this. A more-than-chance meeting

with two professors at a large medical center introduced me to what was to become my tool for self-development. Briefly, its background is as follows.

Twelve years ago, in answer to a quest for a better way to live in the universe, these two prominent educators responded to an inner voice and "scribed" the material known as *A COURSE IN MIRACLES*. It does not matter who these people are, but it is important that their sudden decision to join in a common goal resulted in a metaphysical system of spiritual psychotherapy intended to "heal" their difficult and often strained relationship. The material was taken down using a form of internal dictation which seemed to be achieved in a dissociated state where there was no interference by the bombardment of the sensory world. During a period of six years *A COURSE IN MIRACLES* emerged, comprising a complete self-study agenda whose purpose is the shift of perception from external awareness to a state of knowledge wherein lies peace.

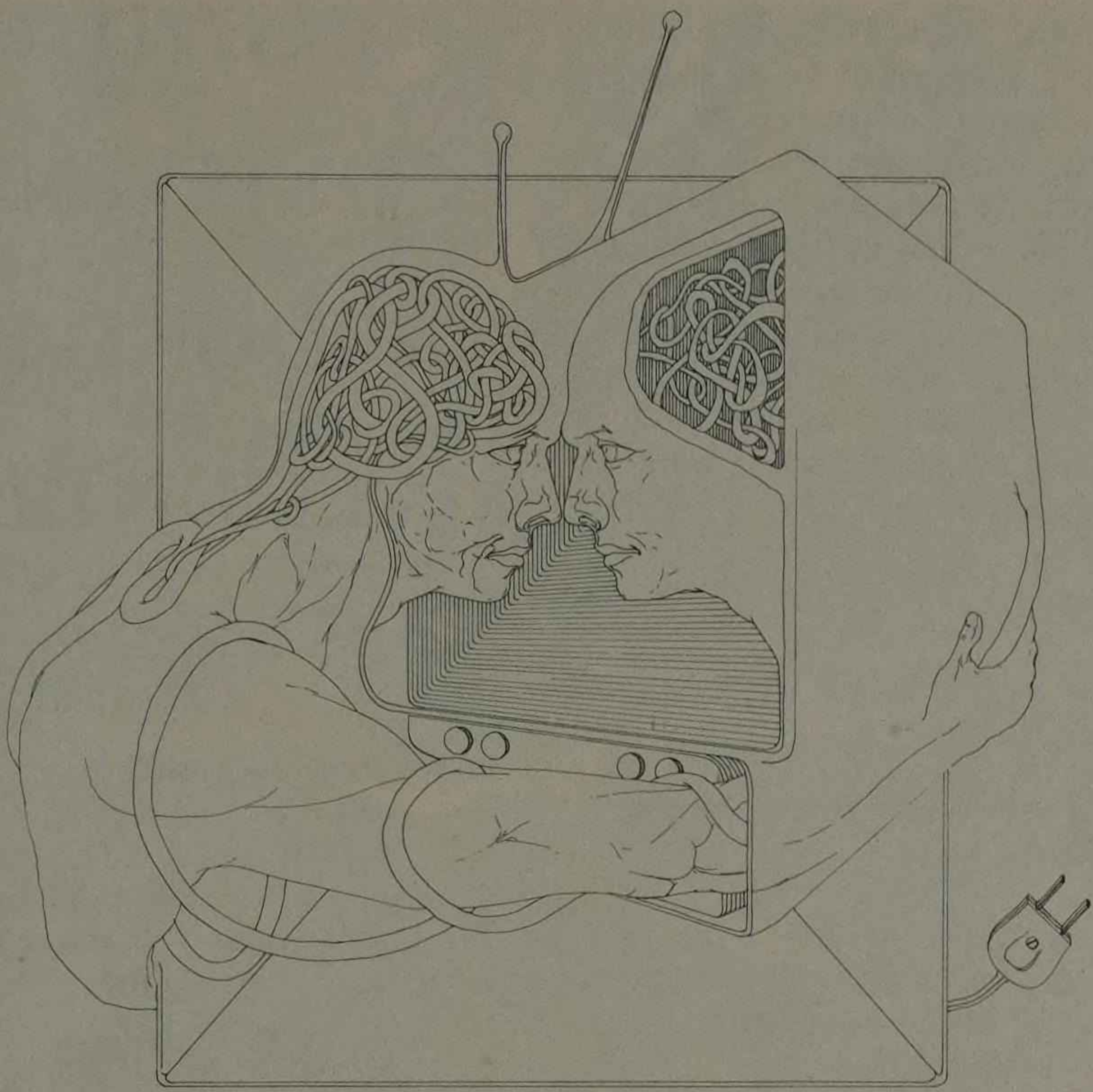
The Course was published in three volumes as a curriculum for personal transformation. It focuses on application rather than theory, on experience rather than theology. The Course includes a 622-page Text, a 478-page Workbook, and an 88-page Manual for Teachers. The theoretical framework provided by

the Text is complemented by the 365 lessons in the Workbook, which are specific, practical and designed to facilitate a reversal of our ordinary perception. It is Christian in statement but deals with universal spiritual themes and teaches how one can escape from illusions by healing relationships and so remove the blocks to the awareness of love's presence.

Pragmatic by nature, I plunged into home-study of the Course to determine its efficacy. After intense work with this system, I began to discuss its results with others and within a year was convinced of its usefulness. Many friends similarly following the noetic approach, who had been exploring consciousness in a multitude of ways, started to learn of the Course. They were attracted by the intellectual consistency of the material and its western, psychological format. These students represented a wide range of professions—from psychiatrists, medical doctors and therapists to educators, scientists and philosophers. Those who used the Course told others and within a short time, people were gathering in unstructured mutual interest groups to support each other's efforts at self-transformation. Word of mouth communication caused the phenomenal spread of information about *A COURSE IN MIRACLES* so that in just a year and a half, after its publication in 1976, more than fifteen thousand people were working with this material in every one of the United States and more than forty other countries.

It is still too soon to be able to measure the directions of growth in the increasing numbers of people who are working with *A COURSE IN MIRACLES*. It is, however, exciting to notice the visible changes in people's lives as they begin to shed their fears and start to embrace a metaphysical reality which promises a more fulfilling and peaceful existence.

●
*I am responsible for what I see,
I choose the feelings I experience, and
decide upon the goal I would achieve
And everything that seems to happen
to me
I ask for, and receive as I have asked*
A Course in Miracles



Richard Lowenberg

ART AND CONSCIOUSNESS RESEARCH: MIRRORS OF THE MIND

by Ascot

The world of contemporary consciousness research and exploration of human potential seems to have paid little attention to art and the artist in the past decade. In some ways, the artists and art general have similarly been preoccupied with a seemingly totally separate list of concerns. And yet, both are concerned intimately with creating new visions and views of the world around us. It may well be that it is only the barrier of a vastly different critical language that separates these two worlds. We are interested in trying to build some bridges across this gap, with the sense that such a spirit of mutual communication will prove more than fruitful for both sides.

In the piece that follows, Roy Cott, Dean of the College, San Francisco Art Institute, discusses the intimate connections between the world of art and the artist and the field of consciousness research.

Toward a Field Theory of Art and Consciousness Research

Despite a hundred years of art-for-arts' sake rhetoric, which has filled the critical columns of our newspapers and art magazines, art does not stand alone, above or beyond human experience, but is embedded in all our actions, dreams and memories and can only be fully understood by reference to the multiplicity of intellectual, spiritual and social activities we engage in. The way into art lies outside of art.

Nor does art exist in the art object alone, or in the behavior of the artist alone. The viewer or observer is very much a part of the total psychic system we call "art" and, in fact, gives any artwork its final meaning and resolution. Modern Art is open-ended and provides no more than the potential for meaning—a multiplicity of meanings or alternative experiences—which the viewer, as participator, must complete. By the references and associations embedded in the work—painting or sculpture, for example—the viewer interrogates the system for possible meanings. The art-

work is a matrix between two sets of behavior, the psychic field of the artist and the psychic field of the viewer—the whole becoming a further dimension of consciousness.

The activity of art is **connective**, bringing disparate, previously unrelated ideas and experiences into association. These are not fixed pathways of connections producing a rigid one-time meaning, but flexible, viable nets of interconnections in which the viewer can engage.

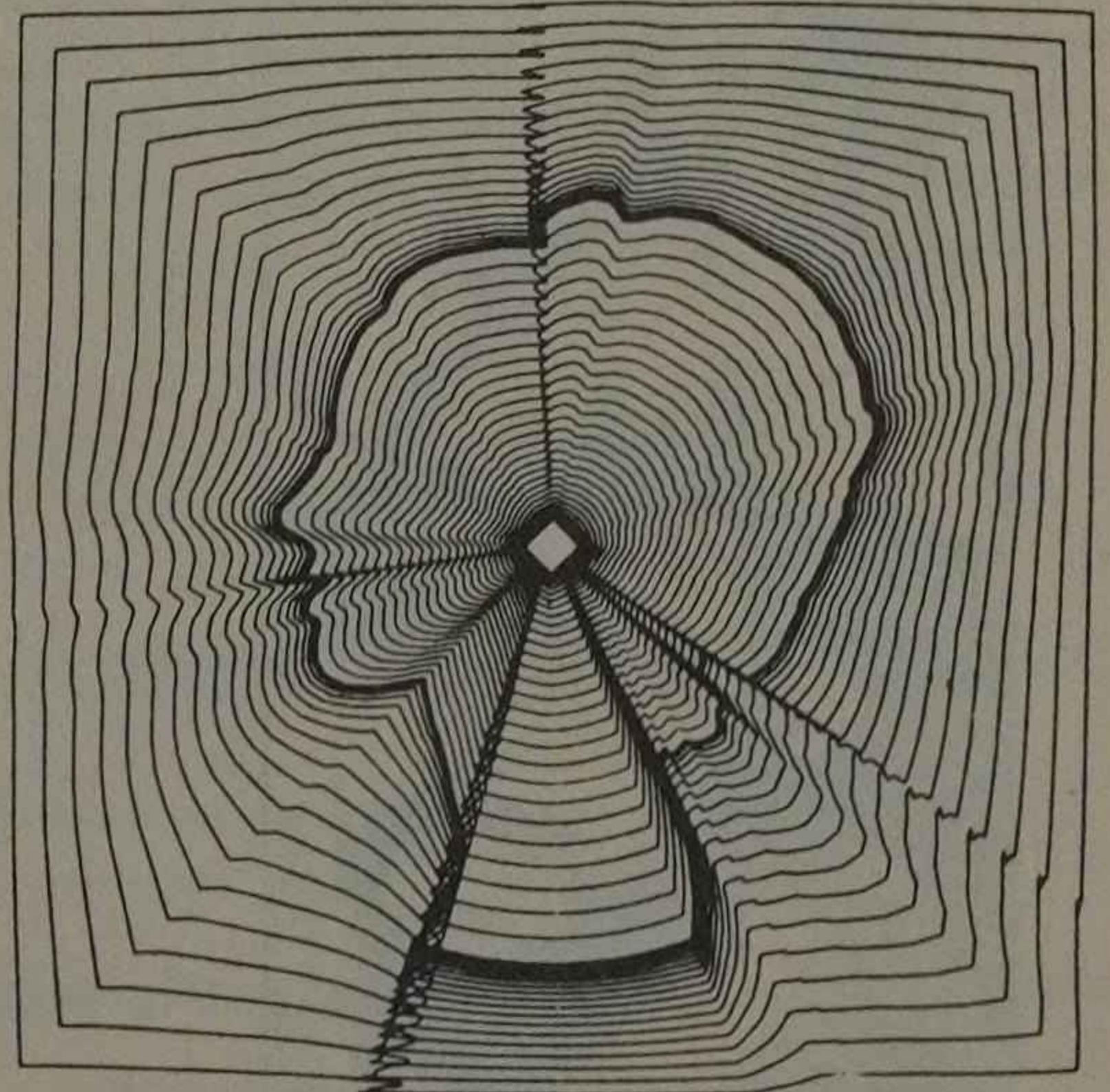
Such art calls for a connective criticism, one which does not close itself into ideas of pure form, with exclusive unapproachable art world jargon. A connective criticism reaches out to other fields of inquiry, other disciplines and life experience, to provide a richer understanding of art and a more open stance in relation to what art could become. Quantum physics, for example, has much to tell us about the effect of the observer on a physical experiment (where the observer's behavior and consciousness become a part of what is observed).

Cybernetics, modern information theory, and post-Chomsky linguistics provide other valuable models for understanding how meanings can be generated.

Psychology, of course, provides many insights into the nature of human transaction. The study of psychic behavior, the paranormal and psi, and studies in consciousness also suggest many interesting elements to what might be constructed as a field theory of art.

The creative artist always speculates on alternatives, gambles on the possibilities for new meanings, new patterns, and new connections between the parts of his world. In this sense he is at one with the scientist.

Together, the artist and the scientist can enlarge one another's vision of the world and so extend our own human potential.





Throughout 1976 and 1977, the Institute expanded its program of conferences to include meetings in different parts of the U.S. This was a part of our general educational effort designed to bring to the attention of the general public the results of some of the programs and research being sponsored by the Institute. Many of the speakers in the programs have received grants from the Institute or are among the people whose work we hope to support in the future.

Expanding Awareness: Health, Healing and Wholeness

In November of 1976, the Institute co-sponsored a conference with the University of Michigan, in Ann Arbor, Michigan, entitled "Expanding Awareness: Health, Healing and Wholeness". Amongst the organizing premises for the meeting was the notion that in Western culture, man has for too long been conceptualized as having body, mind and spirit as totally separate systems. This division is emphasized in the structure of our health care system: one group of professionals treats the body (physicians), another wholly separate group treats the mind (psychiatrists and psychologists), and yet another treats the spirit (clergy). Many other cultures create healing rituals that invoke the whole person, and today, within the health community, there is emerging the beginnings of a more holistic concept of the human being. Treatment of the whole person, rather than treatment of the individual parts, emphasizes the psychological aspects of the healing process and stresses the maintenance of health rather than the treatment of disease.

Amongst the speakers to present their work were Dr. Kenneth Pelletier on "Mind as Healer, Mind as Slayer", Stephanie Matthews-Simonton on "Stress and Cancer", Dr. Norman Shealy on "Pain Control: Alternatives to Drugs and Surgery". Other presentations included Dr. Gay Luce talking about the SAGE Program for the Elderly, Dr. Leni Schwartz on "The Environment of Birth", and Brendan O'Regan on "Critical Life Events and the Patterns of Stress". The conference was well attended by more than 500 people, amongst them many health professionals including nurses, psychologists and social workers. The conference was organized for the Institute by Carol Levine.

INSTITUTE CONFERENCES AROUND THE COUNTRY

Prescriptions for Health

Then in June of 1977, the Institute in cooperation with Foothill College, Los Altos, California, sponsored another related conference entitled "Prescriptions for Health".

Approximately 700 people listened and experienced new ways of thinking about and working with their own bodies. The thrust of the program was to give participants the opportunity to take more responsibility for their own health and lower their dependence on traditional medical practices.

Willis Harman gave the keynote address, "Changing Concepts of Health in a Changing Society". He described the larger historical perspective that has resulted in the gradual decline in faith in technology and the emergence of the noetic point of view in science in general and in medicine in particular. James Fadiman followed the talk with a short presentation of the basic assumptions which underlie noetic medical thinking entitled "Ground Rules for the New Medicine".

The following day was given over to specialized presentations by Kenneth Pelletier, Naomi Remen, and Richard Carlson, followed by a series of workshops in "Body Awareness" by Betty Fuller, "Evolutionary Transformation of the Human Body" by Mike Murphy, "Developing Conscious Vision" by Ray Gottlieb, and "Touch for Health" by John Thie.

The combination of theory and experience was seen as a great improvement in conference procedures by the participants. It seems that the conference allowed people to begin to work on their health, then and there. The College has scheduled a number of follow-up courses based on the material covered during the two days. Ms. Carole Levine developed the format and handled all the arrangements for the Institute.



Highways No. 1, 1975, Ingo Swann, National Air & Space Museum, Smithsonian Institute

New Prescriptions for Health

This conference was followed in October of 1977 with another conference in Minneapolis, Minnesota, in cooperation with Mount Sinai Hospital and Alternative Behavior Associates. This one was entitled "New Prescriptions for Health" and again it was attended by over 500 people including a large number of members of the nursing community. The conference was again organized for the Institute by Carol Levine and chaired by Brendan O'Regan, Director of Research of the Institute.

The conference consisted of both plenary sessions as well as specialized

workshops and included many of the speakers from the previous two meetings described above. In addition, Dr. Jeanne Achterberg-Lawless spoke on "Imagery of Disease", Dr. Ken Dychtwald spoke on "BodyMind", Dr. Charles Garfield addressed the issue of "Counselling the Dying", and Dr. Dolores Krieger discussed an integrated approach to nursing.

Most of the speakers suggested that our knowledge of the exact role of the mind-body link in health and disease was far from complete and that it was high time that such research was conducted

with both more intensity and more funding from the established agencies. This continues to be one of the major goals of the Institute and we hope that these conferences will play an important part in stimulating the public awareness of both these alternative approaches to contemporary health problems as well as the benefits to be gained from the holistic approach.

Holistic Health: A Public Policy

As a part of our continuing efforts in this direction, the Institute of Noetic Sciences is co-sponsoring with the East-West Academy of Healing Arts of San Francisco, California, an unprecedented national conference event on "Holistic Health: A Public Policy" to be held April 21-25, 1978, at the Shoreham Americana Hotel, Washington, D. C. Conference attendees will meet the nation's top policy-makers in health and education to reassess the public policy needs of consumers and providers, emphasizing the introduction of holistic health as a necessary and viable component of our national health care system.

Other co-sponsors of the conference include: National Institute of Mental Health, National Institute of Drug Abuse-DHEW, International Institute for Stress and the Institute for the Human Environment. For more information contact: EWAHA, P.O. Box 31211, San Francisco, California 94131 (Effie Poy Yew Chow, Ph.D., R.N., President, EWAHA; or Diane A. Clare, Co-Conference Planner at (415) 285-9400, or the Institute of Noetic Sciences, (415) 434-0626.

FILMS AVAILABLE

The Institute presently has six films available for rental through our Film Bureau: *Inner Spaces*, *The Ultimate Mystery*, *Experiments with Uri Geller*, *Feedback: The Yoga of the West*, *Acupuncture: An Exploration*, and *Birth without Violence*.

These films are available to qualified educational and research organizations for a \$40 rental fee. Current Institute members may rent the films at a special discount. For further information please write the Institute of Noetic Sciences Film Bureau, 600 Stockton Street, San Francisco, California 94108, phone (415) 434-0626.

MEMBERSHIP OR FELLOWSHIP IN THE INSTITUTE

Persons in sympathy with the work of the Institute are invited to become members at \$100 per year. Corporate memberships are also welcomed at \$500 per year. Members receive the *Newsletter* periodically, and copies of all research reports. For a limited number of qualified members, election as a Fellow of the Institute is available. Fellows, in addition to full membership privileges, will be members of an advisory panel on the Institute's work.

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BOOK REVIEWS

Beyond Biofeedback, Elmer and Alyce Green, Delacorte, 1977. \$10.95.

This is an important book on biofeedback because it describes how biofeedback can be used not as "treatment" but as training for persons to learn self control of their own bodies and minds, and so begin to consciously affect their own health.

Elmer and Alyce Green are among the originators of biofeedback training and research. Working since 1964 at the Menninger Foundation in Topeka, Kansas, they have learned how to train patients who have physical ills, studied accomplished yogis and psychics, and travelled to India to study the abilities of adepts and meditators. This last study was partly funded by the Institute of Noetic Sciences.

The book reports their training techniques, its medical and psychological effects, and the results of their studies of talented individuals. The book reports exercises based on these experiences that can be used by the reader, including autogenic phrases for relaxation and health, meditation, and self-awareness techniques.

The Greens' personal background has supported their interest in these areas of human consciousness. For example, Elmer had a precognitive vision of the Menninger Foundation buildings, which was one of the factors in his accepting a position there. Both of them had many contacts with metaphysical teachers, mediums, and psychics, including a Teacher who spoke through a medium and gave thoughtful advice on spiritual development. One of his rules was that "Regardless of the attitudes of other people toward you, your attitude toward them must be right."

The book is clearly written and in a calm style that belies the amazing and significant reports it contains. The Greens have in effect begun a "school" of biofeedback training that goes beyond symptoms and extends to the full personality and even to spiritual dimensions of the individual.

Arthur C. Hastings

Imagery of Cancer: An Evaluation Tool for the Process of Disease, Jeanne Achterberg and G. Frank Lawlis, Institute for Personality and Ability Testing, Champaign, Illinois, 1978.

This book, partially funded by grants from the Institute of Noetic Sciences to Dr. O. Carl Simonton, is the first presentation of a new psychological instrument to aid both patients and physicians in the treatment of cancer. The objectives of the instrument are three-fold: 1) It makes for a closer communication link between the physician and the patient; 2) It assists the patient in participating in his own rehabilitation process; and, 3) It allows the physician to anticipate the course of disease. This is perhaps the most exciting aspect of the book since it gives physicians an opportunity to modify their course of treatment **before** difficulties become apparent in physical tests.

The book will be a subject of controversy within the medical establishment. However, those doctors who are familiar and comfortable with the holistic or integral model will be gratified to have an objective, researched instrument with which to improve their own practice.

James Fadiman

Jacob Atabet, Michael Murphy, Celestial Arts, 1977. \$4.95.

Michael Murphy creates a dramatically new and exciting vision of human evolutionary possibilities in his second novel, *Jacob Atabet*. Drawing from his knowledge of the mystical traditions, evolutionary theory, modern physics, and extraordinary bodily capacities, Murphy blends fact with fiction in a kind of "speculative phenomenology" of physical and spiritual evolution. Through the fictionalized lives of a small group of people, Murphy reveals his own formulations for an integrated yogic practice which aims at the simultaneous unfolding of the spiritual and physical nature of the human being.

Jacob Atabet, the book's main character, is born with immense and sometimes overwhelming spiritual gifts, one of which is an irresistible leading into the mysteries of the human body. At the age of sixteen he is swept into a mystical rapture, a type of "samadhi", which replaces his ordinary external consciousness. He is committed to a mental hospital where five electric shock

treatments bring him back down to earth. In the years that follow, he practices meditation and studies the lives of the mystics in an attempt to understand his continually expanding consciousness. He takes up painting through which he portrays the haunting images of bodily forms and fundamental physical structures which emerge in his contemplative practice. During this period he meets Kazi Dama, a displaced Tibetan Lama, who offers guidance in the practical disciplines which help Atabet integrate his experiences.

The book begins in 1970, Atabet's thirty-ninth year, when he meets Darwin Fall, the founder of a small publishing company. Fall has spent nine years documenting the evolutionary relationship between spiritual and physical development and attempting to understand its essential dynamics. He is convinced that the contemplative disciplines have misperceived the role of the body in spiritual development, "because the traditions in which they were embedded aimed at a release from embodiment, at a liberation from the wheel of death and rebirth or the world of flesh and the devil". His research shows "that there are possibilities in us for an evolutionary transformation...(through) the simultaneous transformation of consciousness and the body". Examples (factual ones) of possible results from such a transformation include abilities to heal other people, to resist disease and aging, to increase athletic prowess, to "see" and "hear" internal bodily structures. Fall's perspective provides the intellectual support which Atabet needs to complete his secret destiny, the conscious, progressive descent into the fundamental structures of matter and the simultaneous transformation of his body into a vehicle of divine expression. The story reveals the developmental process which Atabet, Kazi Dama, Fall, and Atabet's friend, Corinne Wilde, must follow as they journey toward the comprehensive "reowning" of their psychophysical natures.

The novel is an attempt to modernize the traditional doctrines of spiritual development and to outline a balanced physical and spiritual discipline. The "siddhis", or extraordinary capacities, which emerge in yogic practice are described as "the limbs of our emerging nature" rather than as distractions from the goal of enlightenment. The body is portrayed as an essential part of a complete enlightenment rather than merely as an anchor to the spirit's highest aims.

Jacob Atabet may become a model for a new frontier of exploration in mind-body development. Murphy has certainly captured the modern impulse toward bringing the body back to life. He gives us a vision of future possibilities which offers a new image of human purpose in the world. Much in *Jacob Atabet* is already occurring. Much more of it will be realized in the future.

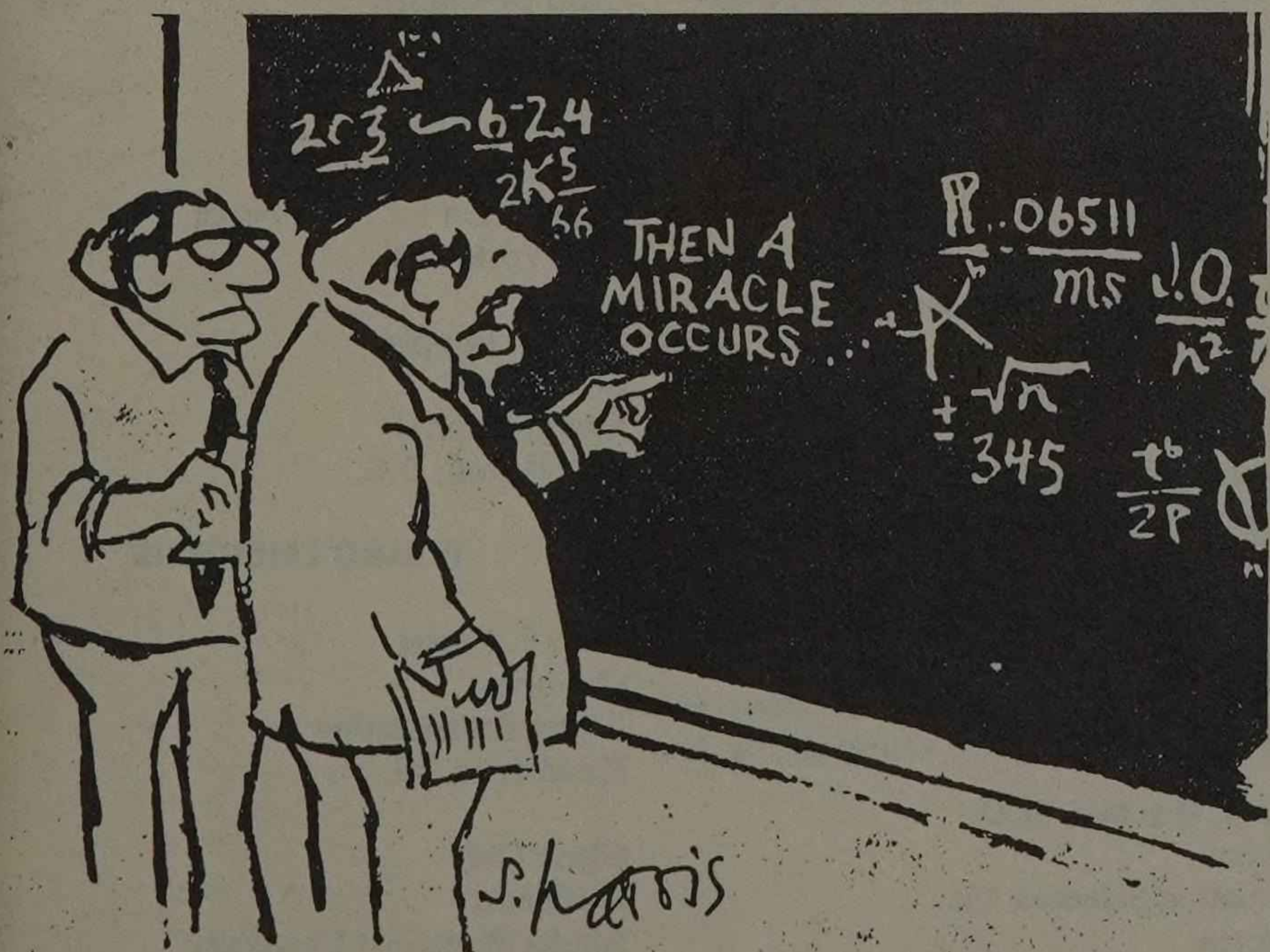
James L. Hickman

BOOKS RECEIVED

Dimov, Isaac, *Murder at the ABA*, Fawcett Crest Books, Ct., 1977, \$1.75
 Dintov, Itzhak, *Stalking the Wild Pendulum*, E. P. Dutton, May 1977, \$4.95 (paper), 155 pp.
 Brown, Lancaster, *Megaliths, Myths, and Men*, Taplinger, N.Y., 1976, \$13.95, 324 pp.
 Libba Free John, *Conscious Exercises and the Transcendental Sun*, Dawn Horse Press, Ca., 1977, \$5.95 (paper), 258 pp.
 Dryden, Algis, *Michaelmas*, G. P. Putnam's Sons (Berkeley Publishing), 1977, \$7.95, 253 pp.
 Thie, Bruce, and Peter Temm, *UFOs and Antigravity*, Strawberry Hill, Ca., 1977, \$6.95 (paper), 200 pp.
 Lemens, Rodgers, *The Presence*, Fawcett, Ct., 1977, \$1.75 (paper), 200 pp.
 Miller, Jonathan, *Ferdinand de Saussure*, Penguin Modern Masters, June 1977, N.Y., \$2.95 (paper).
 Lichtwald, Ken, *Bodymind*, Pantheon Books, N.Y., 1977, \$10.00, 298 pp.

Emtsev, Mikhail, and Eremei Parnov, *Best of Soviet Science Fiction, World Soul*, Macmillan, \$7.95, 175 pp.
 Esslin, Martin, *Antonin Artaud*, Penguin Modern Masters, June 1977, N.Y., \$2.95 (paper).
 Gold, C., and E. J. Gold, *Joyous Childbirth*, And/Or Press, Berkeley, Ca., 1977, \$6.95 (paper), 207 pp.
 Goodman, Jeffrey, *Psychic Archaeology*, Putnam, 1977, \$8.95, 220 pp.
 Gordon, Leslie, *Green Magic*, Viking, N.Y., 1977, \$14.95, 200 pp.
 Green, Elmer and Alyce, *Beyond Biofeedback*, Delacorte, N.Y., \$10.95, 369 pp.
 Hendricks, G., and T. Roberts, *The Second Centering Book*, Prentice-Hall, Spectrum Books, N.J., 1977, \$4.95 (paper), 322 pp.
 Hilgard, Ernest R., *Divided Consciousness*, John Wiley & Sons, N.Y. 1977, 300 pp.
 Holroyd, Stuart, *Psi and the Consciousness Explosion*, Taplinger, N.Y., 1977, \$9.95, 234 pp.
 Johnson, Kendell, *Photographing the Nonmaterial World*, Hawthorn, N.Y., 1977, \$7.95 (paper), 178 pp.
 Koestenbaum, Peter, *Is There an Answer to Death?*, Prentice-Hall, N.Y., 1976, \$9.95, 212 pp.
 Koontz, Dean R., *The Vision*, G. P. Putnam's Sons, N.Y., 1977, \$8.95, 287 pp.
 Lewis, C. S., *The Joyful Christian*, Macmillan, N.Y., 1977, \$7.95, 239 pp.
 Long, Joseph K., *Extrasensory Ecology: Parapsychology and Anthropology*, Scarecrow Press, N.Y., 1977, \$4.95 (paper), 231 pp.

Losang, Rato Khyongla Nawang, *My Life and Lives*, E. P. Dutton, N.Y., 1977, \$4.95 (paper), 231 pp.
 Murphy, Michael, *Jacob Atabet*, Celestial Arts, Ca, 1977, \$4.95 (paper), 216 pp.
 Orr, Leonard, and Ray Sondra, *Rebirthing in the New Age*, Celestial Arts, Ca., 1977, \$5.95 (paper), 220 pp.
 Osis, Karlis, and Erlendur Haraldsson, *At the Hour of Death*, Avon, N.Y., \$3.95 (paper), 243 pp.
 Portnoy, Howard, *Hot Rain*, Putnam, N.Y., 1977, \$8.95, 329 pp.
 Rogo, Scott D., *The Haunted Universe*, Signet, 1977, \$1.50 (paper).
 Sachs, Margaret, *Celestial Passengers*, Penguin, N.Y., 1977, \$2.95 (paper), 220 pp.
 Schul, Bill, *The Psychic Frontiers of Medicine*, Fawcett, Ct., 1977, \$1.75 (paper), 250 pp.
 Shapiro, Stanley, *Simon's Soul*, Putnam, 1977, \$7.95, 227 pp.
 Spino, Michael, *Running Home*, Celestial Arts, Ca., 1977, \$5.95 (paper), 150 pp.
 Stafford, Peter, *Psychedelics Encyclopedia*, And/Or Press, Ca., 1977, \$7.95 (paper), 384 pp.
 Tart, Charles T., *Psi, Scientific Studies of the Psychic Realm*, Dutton, N.Y., 1977, \$4.95 (paper), 241 pp.
 Terry, Reim (ed.), *Daily Planet Almanac*, And/Or Press, Ca., 1977, \$2.95 (paper), 194 pp.
 Watts, Alan, *The Essence of Alan Watts*, Celestial Arts, Ca., 1977, \$4.95 (paper), 216 pp.
 Wilcox, Robert K., *Shroud*, Macmillan, N.Y., 1977, \$8.95, 175 pp.



"I think you should be more explicit here in step two."

ACKNOWLEDGEMENTS

This issue of the *Newsletter* was produced for the Institute by Diane Brown and Brendan O'Regan. We would like to thank staff members of the Washington Street Research Center, Henry Dakin, Barbara Honegger, Lynn Marsh and Richard Lowenberg for the typesetting and layout of this issue. The drawing on page 19 is by Susan Ida Smith, reprinted from M. Samuels, M. D. and Nancy Samuels, *Seeing with the Mind's Eye* (Random House, 1975).

BOARD NOTES...

Dr. James Fadiman completed his term as Director of the Institute of Noetic Sciences in April of 1977 and resumed his position on the Board of Directors. He has been very active on the conference circuit in this country, moderating and presenting at most of the major conferences on holistic health and healing. He participated in the recent conference for University professors at the University of California at Berkeley on the subject of "The Experience of Satisfaction". He will be the Master of Ceremonies at the Annual Conference sponsored by the Center for Integral Medicine in Los Angeles the weekend of March 4 and 5, 1978, titled "Health and Happiness", which is expecting an attendance of 4,000 people. He will also be moderating and presenting at the Mann Ranch Seminar on "The Many Faces of Psychology" on March 11 and 12 in Marin, California, which is also featuring Bruno Bettelheim, Rollo May and Gregory Bateson.

In January of this year Mr. Osmond Crosby completed his term as Treasurer of the Institute at which time Mrs. Dorothy Lyddon was elected to succeed him. Mrs. Lyddon has been a member of the Board of Directors and a very active supporter of the Institute's projects, principally the work of Dr. Carl Simonton. She likes to call herself a "farmer", as she owns and operates Seven Springs Ranch in Cupertino, California, and Dorothy's Farms in the San Joaquin Valley. She is also a Director of Stauffer Communications in Topeka, Kansas.

Members of the Board of Directors Pamela de Maigret and Brendan O'Regan were Associate Producers of the NBC 90-minute special "Psychic Phenomena: Exploring the Unknown", which was shown last October 30 to over 26 million viewers in the U. S. Mr. O'Regan, who is Director of Research of the Institute,

is also currently consulting on a documentary entitled "The Human Brain" which is being sponsored by *National Geographic*. He was the opening speaker at the University of California at Irvine series on "The Genius of the Human Brain" in January. Other speakers in that series include Dr. Karl Pribram of Stanford and Dr. David Loye of UCLA. The title of Mr. O'Regan's speech was "The Assessment of Human Genius".

The newest member of the Board of Directors of the Institute is Mrs. Eileen Bowers. Mrs. Bowers grew up and was educated in England and lived in Mexico City for ten years before moving to Atherton in 1967 where she lives with her three daughters and husband, Dr. Albert Bowers, who is President of Syntex Corporation in Palo Alto. Dr. Bowers is a member of the Institute's Advisory Council and both have an abiding interest in Institute concerns.

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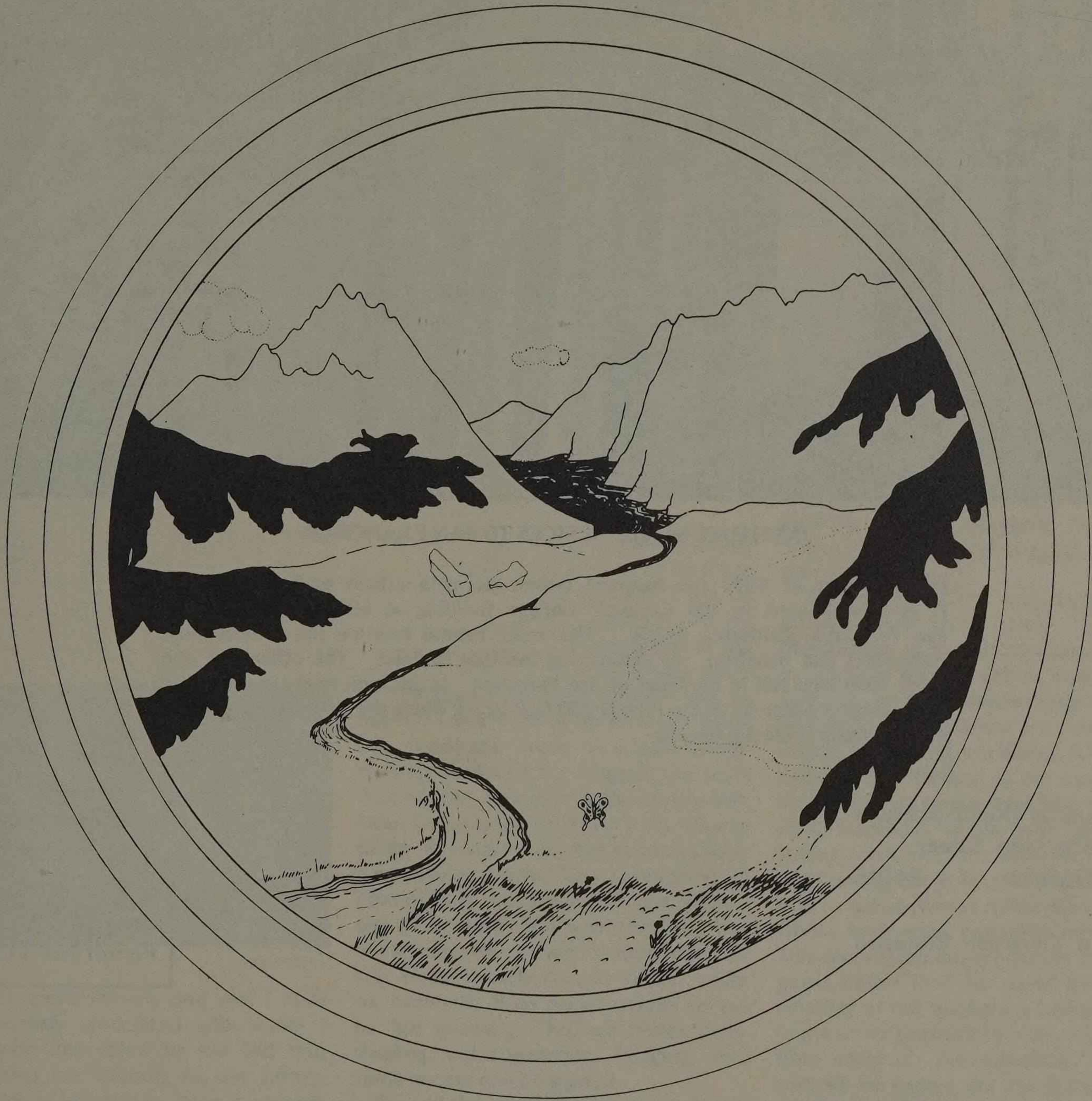
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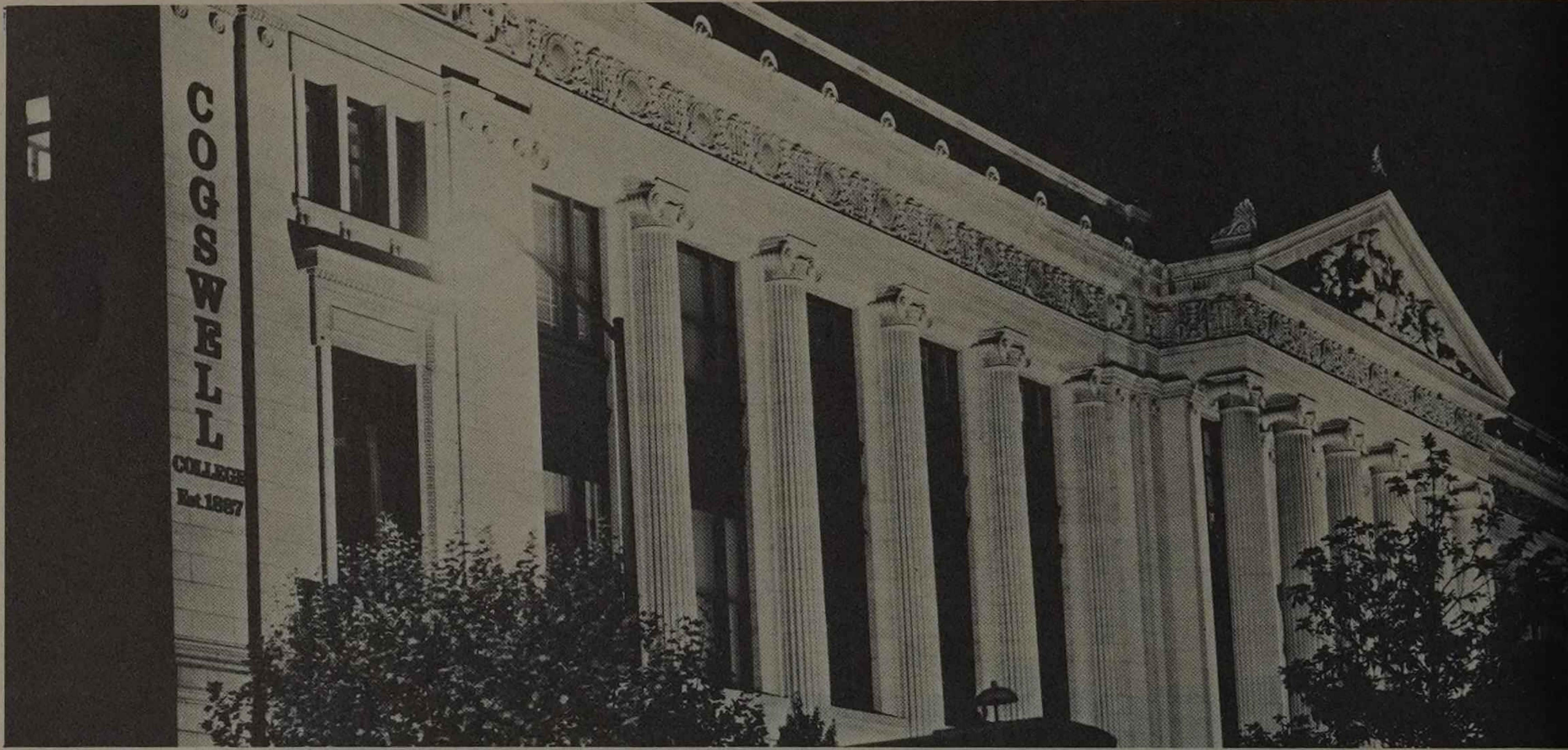
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A FAREWELL

To WERNER VON BRAUN, a Scientist of great vision and humanity who long before it was popular championed the cause of noetic research and encouraged the idea of the Institute even before it was founded. We wish him God-speed and all happiness in his new experience.



INSTITUTE MOVES OFFICES TO SAN FRANCISCO

In September of 1977 the Institute moved its main offices to San Francisco. It is now housed in the Cogswell College Building at 600 Stockton Street, San Francisco, California 94108. This more central location has proven most convenient and beneficial for conducting Institute business. The offices are one block from Nob Hill in the heart of San Francisco. In addition to the main offices is the project office in Menlo Park at 250 Oak Grove where the National Institute of Mental Health project is housed.

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