



Institute of Noetic Sciences

Newsletter

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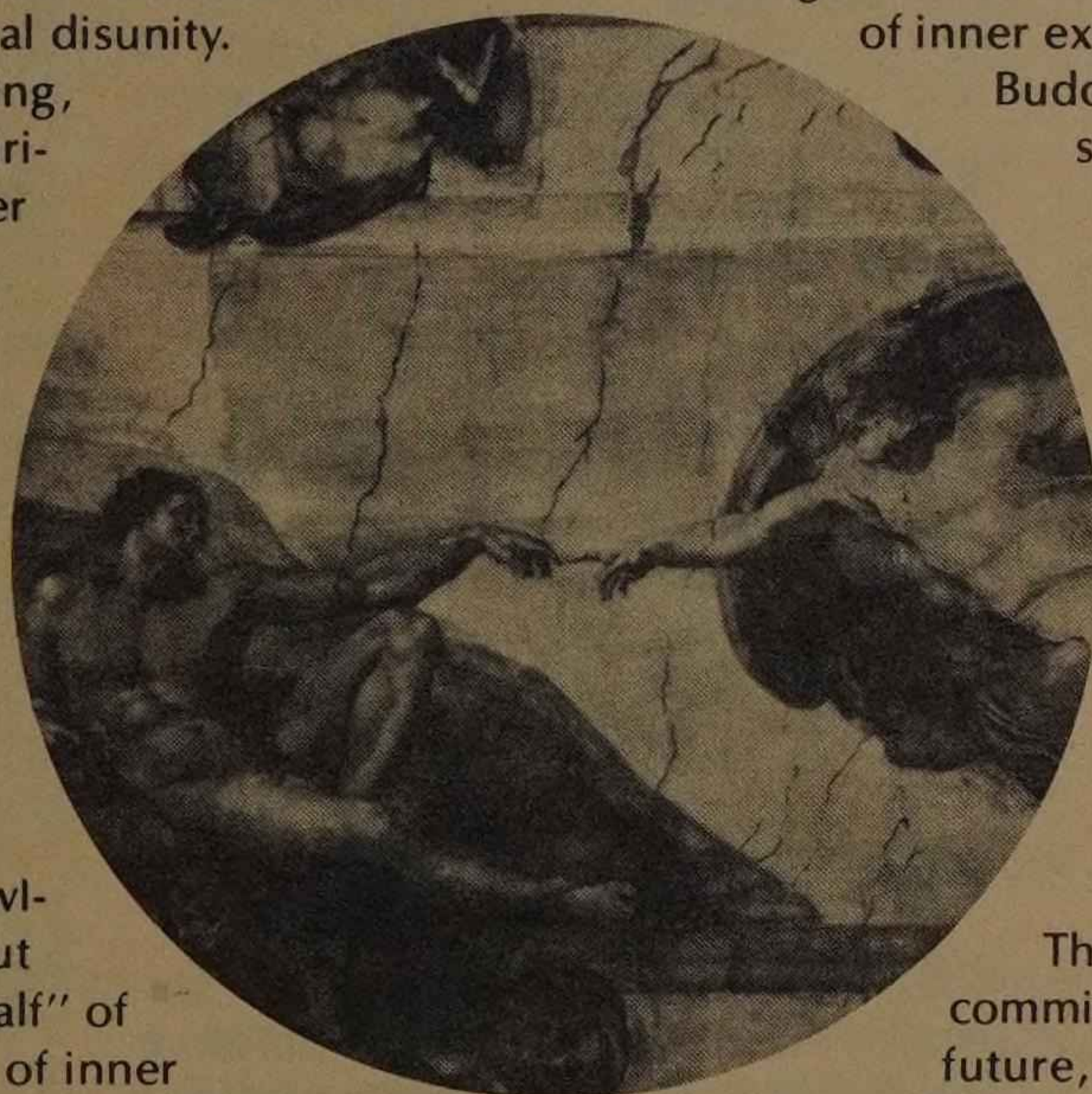
Creative/Intuitive Decision-Making: A New Thrust For IONS

by Willis W. Harman, President, Institute of Noetic Sciences

We have a vision. It has two parts, both essential to the healing of societal problems and global disunity.

One part is a common understanding, around the planet, of the essential spiritual nature of humankind, so that never again need the world experience the bitter religious conflicts of the past, or the goallessness and emptiness of our predominantly materialistic society.

Such a common understanding already exists with regard to that part of the totality of human experience which comes to us through the physical senses. We call this science. Because a consensus was developed on how to test and publicly validate that kind of knowledge, scientific knowledge is accepted around the globe. But such is not the case with the "other half" of human experience—that of the world of inner reality. There the materialistic cultures seem to deny there is anything real to be explored; on the other hand,



among those who would establish some sort of knowledge of inner experience there are competing versions:

Buddhist, Islamic, Christian, and so on. This situation cannot last, in an age of instantaneous global communication. Nor can there be a healed world when people believe that fundamental and irreconcilable differences exist in the very pictures of reality on which their societies are based. Society may be on the verge of establishing that agreement on how to test and publicly validate knowledge of the inner world, so that there can be a global understanding of our deepest value commitments and the inner knowledge that underlies them.

The second part of this vision is widespread commitment to a different way of choosing the future, of making the vast assortment of social choices that in the end pull society toward one future or another. It seems clear enough that present

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First AAAS Symposium on Role of Consciousness in the Physical World"

Physicist Feels Science Should Deny Existence of Parapsychology

In a landmark session at the recent annual meeting of the American Association for the Advancement of Science in Houston, Texas, a symposium took place entitled: "The Role of Consciousness in the Physical World." The session was organized by Dr. Robert Jahn, Dean of the School of Engineering at Princeton Uni-

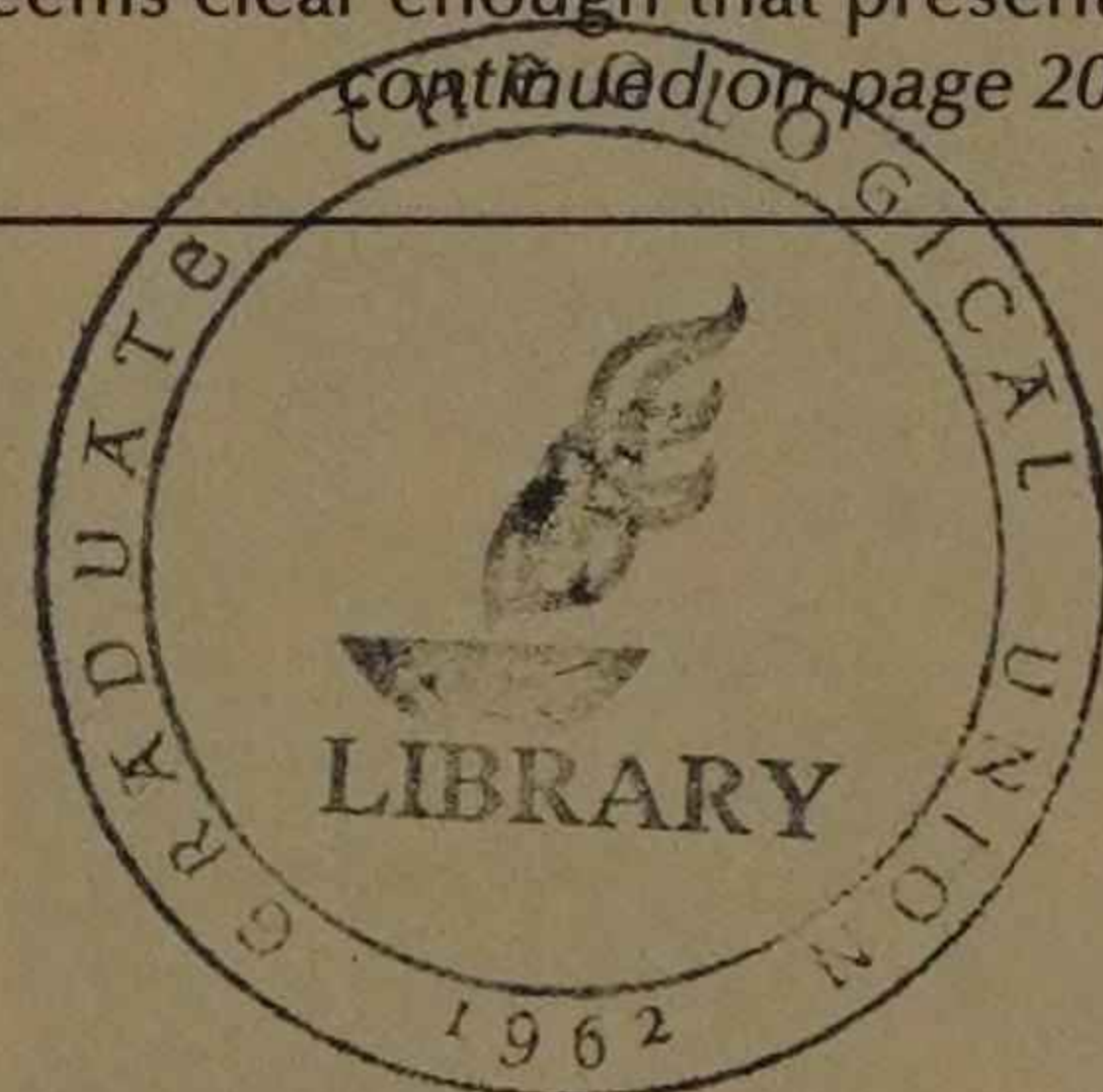
versity and included Dr. Eugene Wigner, Nobel Laureate in Physics from Princeton, Dr. John Wheeler, a theoretical physicist from the University of Texas, Charles Honorton of the Maimonides Medical Center, Dr. Harold Puthoff of Stanford Research Institute and Dr. Willis Harman, President of the Institute of Noetic Sciences.

Though it was the first time the AAAS carried such a topic on its agenda, the meeting contained a number of ironies

symptomatic of the academic indigestion that has typically surrounded establishment science's inability to properly address the whole question of consciousness and the role of the mind. As is so often the case, it was the man most decorated by science who was the most relaxed and open about the deficiencies of our current models. Nobel Laureate Wigner had no hesitation in stating that: "The most obvious area not subject to the present laws of physics is that of life

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The Invisible Sector—Lifeline to the Pioneer

Foundations & the Future

Where does creativity come from? How does it manifest itself in individuals, groups and even societies as a whole? We all know the leaden quality of over-developed bureaucracies and we all know the difference between the open, alive person and the fearful personality devoid of self-esteem and personal creativity. And yet we so rarely address ourselves to understanding just what it is that brings about the release of the creative spirit, either individually or socially. In large measure, we have by fiat delegated this role of exploring the creative edges of our society to the non-profit sector. And yet there is no more important task than the discovery of the most creative solutions to the problems we face at every level of our society. So it is with some urgency that we must examine both the condition of the non-profit sector as well as how carefully it has handled its role as seeker and sponsor of the creative spirit.

Before his untimely death, John D. Rockefeller pointed out that few have stopped to think about this issue:

We Americans take pride in the vitality of our country. Yet too often we fail to recognize one of the main reasons for that vitality is the fact that we have developed over the two centuries of our existence a remarkable system of three inter-locking sectors of activity. As long as each sector is healthy, we will preserve our uniqueness, our diversity, the source of much of our strength and creativity — and our best hope for a promising future.

Two of the sectors are recognizable to everyone: business and government. But the third, the private non-profit sector, is so little understood that I am tempted to call it "the invisible sector." It is crucial to our way of life. But it is eroding before our eyes."

Few stop to analyze the ways in which this invisible sector operates or contributes to our lives. This despite the fact that a total of \$36 billion dollars flowed through the non-profit sector in 1977 according to the Foundation Center. The break-down in these figures is interesting. Approximately \$5 billion came from the totality of all foundations in the country, only about \$1.6 billion came from the country's corporations and an enormous \$29 billion from the individual giver in the \$25 dollar contribution to their favorite charity category. These figures clearly make the point that it is the

individual who is still the major giver and figures indicate that much of this contribution comes from families with an income of less than \$20,000 per year. Perhaps the greatest disparity from conventional expectations however is the status of corporate giving. This figure is tiny by comparison with what it represents as a fraction of corporate profits at the present time. By law, corporations may give up to 5% of pre-tax profits and write this off against their taxes. However, recent figures indicate that on average corporations never give more than 1.6% and so there is the capacity for this figure to more than triple itself should the corporate sector decide to play a larger role in "the invisible sector". As Rockefeller has pointed out here:

I have wondered, too, what would happen if business executives, members of corporate boards and shareholders were made more keenly aware that the welfare of their corporations is tied up with the welfare of society as a whole, and they have a responsibility to the third sector. This would involve an increase in corporate contributions toward the level allowable by law (five percent of net taxable income), and a greater sensitivity to the corporation's role in the community.

These questions gain even more currency when one looks at some of the recent events in the foundation world. Two of the largest foundations in the world, Ford and Rockefeller, are in the process of acquiring new leadership. A third foundation, the John D. McArthur Foundation, has come on the scene with a vast endowment and a charter yet to be written. So at the top of the pile of philanthropic dollars, we have a unique situation wherein this is the time when new directions could be set. It is therefore also the time to argue that in the foundation world as a whole, it is high time that some meaningful percentage of resources be allocated to the pursuit of the higher potentials of the human being. Surely no society can afford to ignore such a priority and yet we have managed to do this. If a mere 1% of the \$5 billion spent annually were to be diverted to considering the impact of alternative approaches, then we would see a very different picture of the world and man's place within it emerging. One foundation which apparently has taken a step in this direction is the Sears-Roebuck

Foundation in Chicago which has decided to allocate 5% of its annual giving toward the area of alternative approaches in medicine. If other foundations were to boldly make a similar commitment to exploring the new and controversial in whatever their areas of interest may be, then we would not be bound by a system of automatic reinforcement of a status quo which comes daily into more and more question. The trouble is that on one level, the pioneering spirit can often seem unconventional and therefore threatening to many. Foundations as a group seem to feel that they dare not approach controversial areas for fear of "guilt by association" with controversial areas or the danger that they may appear to "legitimize by looking." And yet it is now apparent that if we are not willing to take these relatively small risks while there is still time, the crises we face later may well exceed our capacity to act at all.

For example, to seek for alternative approaches in medicine — such as the Institute of Noetic Sciences has done since its inception — is *not* to say that conventional medicine is wrong or bad. It is simply incomplete (like any body of knowledge) and anyway, we can't afford it the way it is. To seek new methods of learning is not to blame the old ones for not working — they aren't working if you look at the decline in Scholastic Aptitude Tests, so what choice is there? The irony here seems to be that we unwittingly operate on a policy that ensures that things must get worse before we will take steps to make them better.

So two things appear to be needed: one is the matter of restoring to the invisible sector the momentum it has lost in terms of annual contribution of money; the other is a clear commitment of some meaningful fraction of each group's resources to nurturing the pioneering spirit in our culture. To once again quote John D. Rockefeller:

With such a change of attitudes, we would become again a giving society. We would surprise ourselves and the world, because American democracy, which all too many observers believe is on a downward slide, would come alive with unimagined creativity and energy. Nothing less than this is at stake.

— Brendan O'Regan

The Greatest Challenge

Letter from Chairman Edgar D. Mitchell

During every age of man's history, exploring and conquering the unknown has represented the ultimate challenge to man's knowledge, courage and daring. In more primitive times perhaps the valley beyond the next mountain range was the ultimate frontier — inhabited by wild and fearsome beasts that devoured all who ventured forth. Tales around cooking fires fueled young men's imaginations with dangers to be found outside familiar territory, and the good life to be led if the hazards were conquered.

In other eras perhaps it was the riches and spoils of the neighboring kingdom, or dreams of a distant land that beckoned the adventurer — but for all ages the challenge is the same — to find a better life — to satisfy an inner yearning, to see and know what is just beyond.

Fired by imagination of what might be, mankind has explored the earth, the seas, the mountains and now beyond the earth to begin the exploration of space — always in search of new understanding, new riches and new satisfactions. There is no doubt; this kind of exploration is exhilarating. To overcome physical limitations, environmental hazards, one's own fear and to move on to success epitomizes the American dream. I know; I have been there and back and the triumphs are indeed heady.

One who conquers the Universe within has also conquered the Universe without, but the reverse is not so.

But there have always been a few pioneers who have viewed the urge to explore — to seek the unknown — from a different perspective. They have always known (or at least suspected) that physical conquest was only part of the picture. They have realized that ultimately the greatest challenge is to conquer ourselves — that wild and unruly, fearful and fearsome part of humankind that causes us to destroy what we conquer, hurt what we love, discard the prize when we have won it. The greatest challenge for conquest is not out there — it is right here inside us; it is our own ego which needs the greatest attention, requires the greatest effort if it is to be controlled

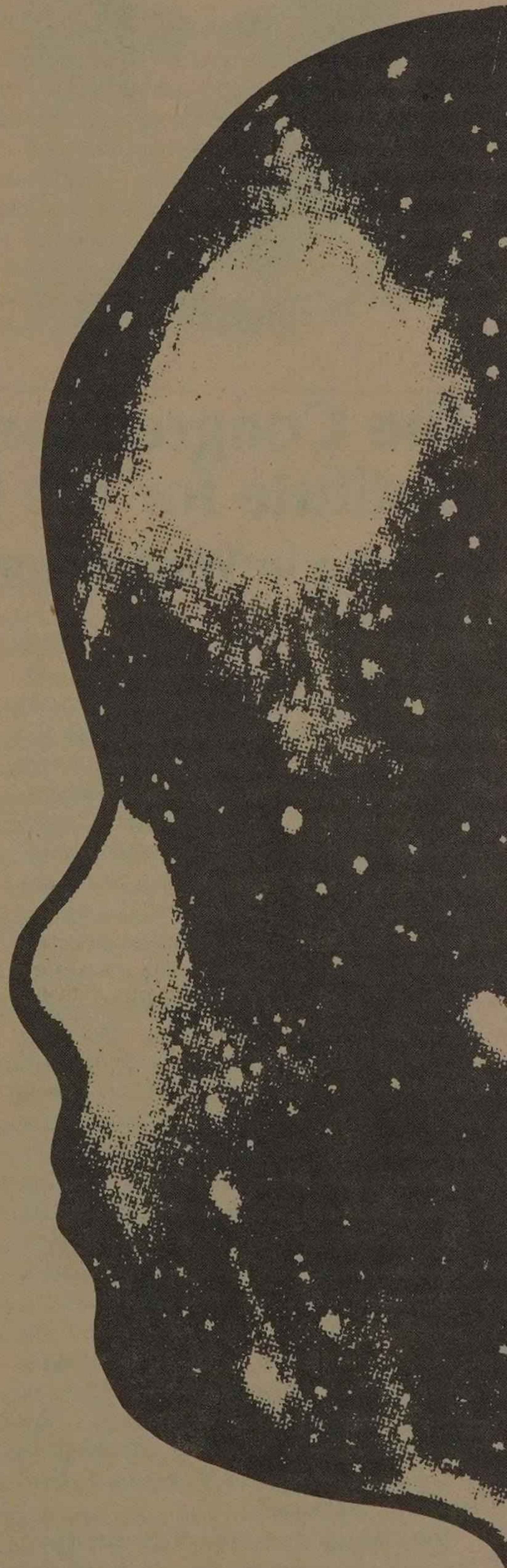
and understood. Certainly the *greatest* explorers, whatever their calling, as leaders of armies, leaders of nations, or as eminent scientists who pioneer the frontiers of knowledge, have all come to realize that conquering human passions is the greatest and most difficult challenge of all, but one that offers the greatest rewards.

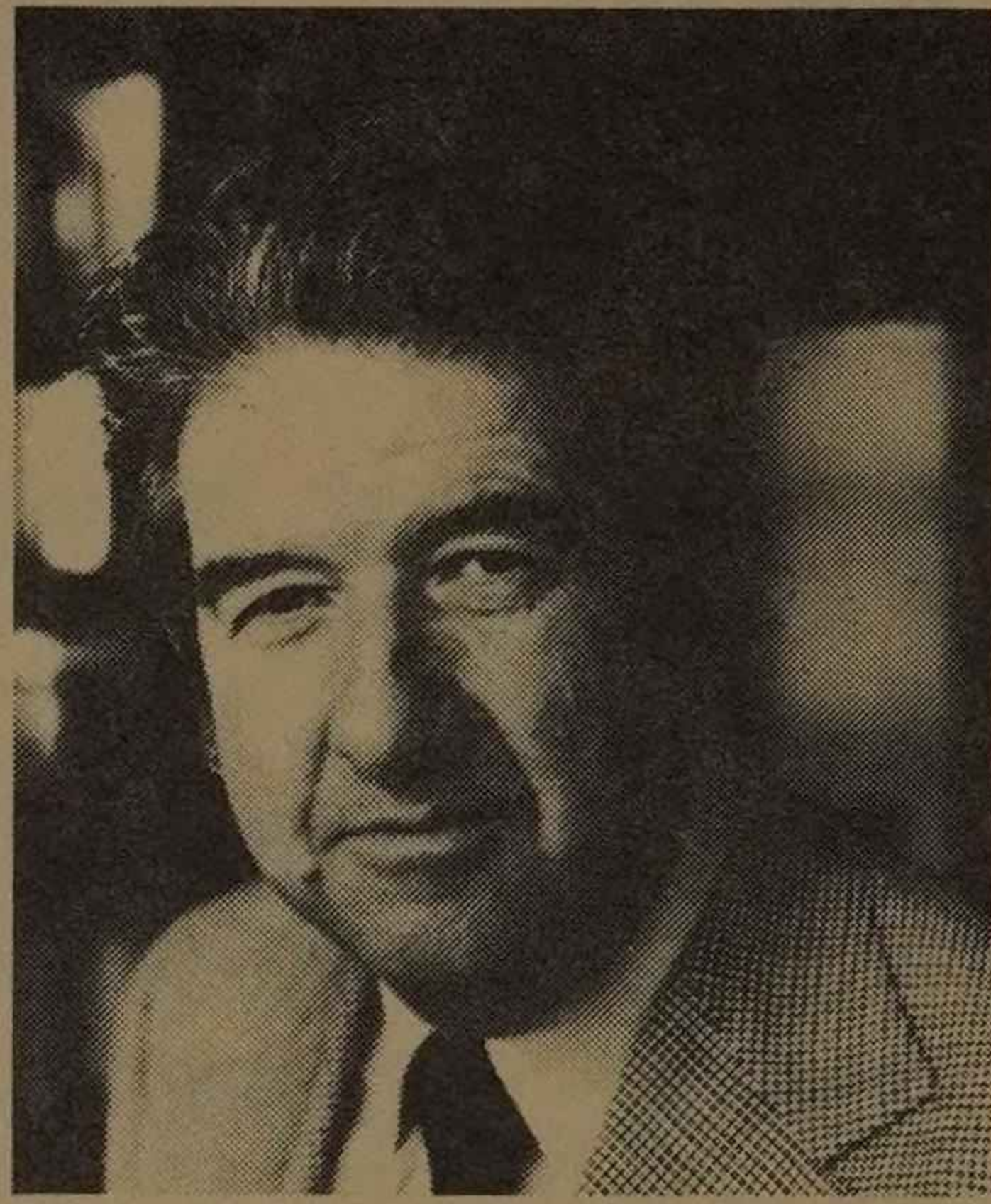
Until the modern era, in particular the last few years, the esoteric and arcane knowledge about humankind's innermost essence has been guarded by the priesthood elite of all societies both ancient and modern. While the physical challenges were being explored and conquered by the leaders of secular society, a few — always a few in each society — became the adepts who explored the inner world of man's being, then preserved and passed on to a handful of others the mysterious and symbolic knowledge of existence. The challenges and hardships that these individuals endure in order to evolve a higher state of being are at least, if not more, difficult than conquering the external world — but always more satisfying. For one who conquers the Universe within has also conquered the Universe without, but the reverse is not so.

We find in the modern era of human evolution, perhaps for the first time in history that the desire and knowledge necessary for the inward journey is more widespread than to a handful of adepts. We perhaps are witnessing the democratization and demystification of the great secrets.

Those who choose to take up the challenge should know there is no more difficult journey, no more agonizing experience — but no greater rewards — than from the effort to "know thyself". Certainly it takes as much a pioneering spirit and desire for adventure as any exploration in the physical world.

For those who are not quite ready or who believe they don't want to be pioneers, wait awhile and be sure you will find in due course that the mystery of the unknown will beckon. The rewards of freedom and knowledge are too great to continuously resist. Ultimately, one must come to understand that the frontier of the inner world can only be explored by oneself and across the span of existence, such an exploration is, finally, "the only game in town."





The Congressional Institute for the Future Noetics in Washington

When the Institute of Noetic Sciences was founded in 1973, one of its main objectives was to communicate the results of the research it sponsored and the dialogues it stimulated amongst scientists, researchers, futurists, theorists, teachers, philosophers, psychics, healers, doctors and other health professionals to the leadership, decision-making sector of our society. This spring the Institute has taken a major step forward in fulfilling this objective. President Willis Harman and Vice President Judith Skutch have been working intimately with the Director of the Congressional Clearinghouse on the Future, Anne Cheatham, to create and organize a new entity, the Congressional Institute for the Future. Dr. Harman and Mrs. Skutch are serving on an eight member Board of Directors along with Edward W. Pattison (former Congressman from New Jersey), Dr. Elise Boulding (Dartmouth College, New Hampshire), Hazel Henderson (Center for Alternative Futures, Princeton, New Jersey), Donald R. Lesh (Club of Rome, Washington D.C.), Matthew Lesko (Washington Researchers, Washington D.C.) and Dr. Donald N. Michael (University of Michigan).

This non-profit organization has been founded to support the work of the Congressional Clearinghouse on the Future by allowing the receipt of private sector funding from individuals, corporations and foundations. The Institute of Noetic Sciences has made a major initial grant which it is inviting other individu-

als and organizations across the country to supplement. One of the main objectives of the Congressional Institute is to help the Congressional Clearinghouse fulfill its "foresight" responsibilities to Congress.

On April 10, 1974 the House of Representatives passed by an overwhelming majority of 359 to 7 a resolution that may prove to be as important to the future of this country as any legislation in recent history. This was the "foresight" provision which stipulates that part of the process of drafting legislation include an attempt to look ahead at the future implications if the proposed legislation becomes law. In 1976 the Congressional Clearinghouse on the Future was formed as a vehicle to assist Congresspersons gain perspective on the future. In the three years since its inception the Clearinghouse has developed several vehicles of communication for informing the Congress of emerging societal trends that relate directly to the creation of public policy. It has arranged a seminar series titled "Dialogues on America's Future" which gives members of Congress and their staffs direct access to leading thinkers like author Alvin Toffler, anthropologist Margaret Mead, British economist E.F. Schumacher, futurist Willis W. Harman, Buckminster Fuller, Marshall McLuhan and others. It has also formed a Congressional Talent Bank to give specific services to committees and subcommittees of Congress. The Talent Bank is composed of citizens who are in-

terested in and committed to thinking about the future — people from corporation planning departments, university futures research programs, private consulting firms specializing in trend analysis and forecasting, and other organizations dealing with the future.

The Clearinghouse also publishes a monthly newsletter "What's Next"* which reaches over 3,500 subscribers in the United States and 12 foreign countries. It contains articles about citizen participation projects, future research groups, government research projects that relate to the future, summaries of seminar presentations, an index of articles from the Congressional Record that have a focus on the future, a listing of new publications, and announcements of seminars, conferences and major discussion forums on future issues. Together these activities provide a rich resource of information to the Congress which enables legislators to be more responsive to their constituents' concerns about the future by making more informed decisions.

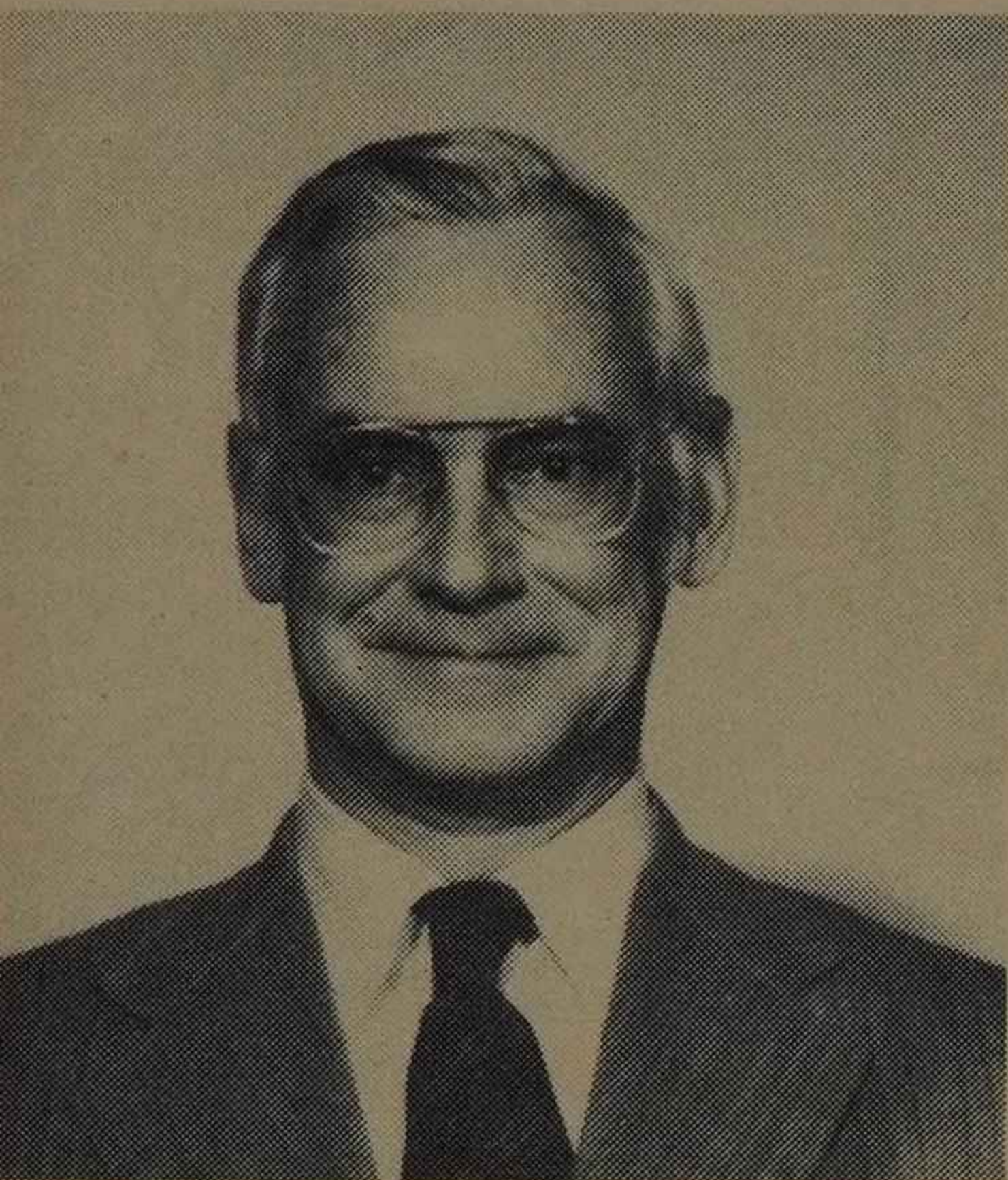
The new Congressional Institute will take over and expand many of the functions of the Clearinghouse, leaving that group more free of these tasks and better able to perform its unique function of personal relationship and service to Congressional Members. These functions have become *essential* to the well-functioning of Government particularly since Congress is not elsewhere served in these regards. The Clearinghouse and the new Congressional Institute for the Future have an invaluable role to play.

"Politics is the art of building up a society wherein the will of God is enacted."

—Anwar Sadat

This new link between the U.S. Congress and the Institute of Noetic Sciences represents a significant step in the achievement of ION's goals, but perhaps more important, is illustrative of the impact the ideas we stand for are beginning to have in the decision-making process in Washington.

*"What's Next?", the monthly publication of the Congressional Clearinghouse on the Future, is available for \$10.00 a year by writing directly to "What's Next", 3611 House #2, Washington, D.C. 20515.



Noetics Elects New Board Member

At its last Board Meeting, Dr. William Whitson was elected to the Board of Directors of the Institute. Dr. Whitson is the Chief of the Foreign Affairs and National Defense Division of the Congressional Research Service, Library of Congress in Washington, D.C. He is a former Colonel in the United States Army and a foremost authority on China. He is author of *The Chinese High Command, A History of Communist Military Politics 1927-71* published by Praeger Press in

1973. He has worked closely with the Departments of Defense and State and the White House in directing their attention to priority policy issues in East Asia.

While in the Far East, Dr. Whitson also became a student of Chinese metaphysics, medicine and healing. It is with a rich background of understanding and experience that he comes to the Board of the Institute which is proud to have him as its newest member.

Noetic Sciences in the Future

by William R. Renfro, Ph.D.

(William R. Renfro is an Analyst in Futures Research with the Congressional Research Service of The Library of Congress. He has degrees in physics, law and nuclear engineering. The views expressed are not necessarily those of CRS or The Library.)

It is the end of the century—the 19th century. Scientists are feeling rather smug. Their remarkable accomplishments are being heralded by all. The pre-eminence of the scientific method is without challenge. There is even a debate on whether the work of science is not now done, current theories and explanations work so well. Yes, there is a small group of physicists reporting strange, impossible phenomena, but they are not hard to discredit. After all, their experiments are not reproducible, but appear to depend on some hit or miss element of chance — an idea thoroughly discredited by modern scientific theory.¹

Yet, the experiments continue — and the challenge of the atomic phenomena grows. Classical theories of electricity and magnetism cannot explain the scattering of colliding particles. Newtonian mechanics don't either. Man's analytic resources race to develop new theories and models to explain these phenomena. Atomic theory is born — but more important, analytical, logical, linear thought processes take on a new, dominating role.

It is as though man's left brain were standing by, at the ready, waiting for the

discovery of the realm where it could operate. In the 19th century, science's successes were wonderful curiosities — they did not yet have the ability to so alter man's life as to change his perception of himself and his relationship to the rest of the world. But now they did. With astonishing speed, man built a new world around the paradigms of the left-brain — analytical, linear, logical. The power of the scientific process so succeeded in the realm of technology, we began a subtle process of discrediting right brain functions — intuition, emotion, feeling, wholistic processes — in favor of structure, logic, discrete functions and numbers. Eventually, we came to view our society, our economy, our politics — even ourselves — as inanimate systems that could be described by a consistent set of logical mathematical equations — if we just did enough research to find them. The solution to every problem was structure, numbers, input and outputs, logic. And more science.

We look with amusement at the society reflected in the Smithsonian's Centennial Exhibition. At 100 years, America was so proud of its mechanical inventions — the precision and clarity of the mechanical inventions colored the world view of an entire age. It looks so naive now, but substitute cybernetics for the mechanics, and look again. We now quantify everything — education, people, the standard of living, wars, the weather, even our own ability to quantify things is quantified — our own intelligence. We eventually began to act as though we thought if something could

not be measured by some objective standard, it did not exist. The left brain with its partner in science ruled supreme.

This has led to some interesting ironies. The manned space program — especially the moon landing — represents the pinnacle of the left brain/science partnership. Yet, the greatest impact on the people of the earth is a new *feeling* of wholeness — and we turn to a poet — Archibald MacLeish — to express our great scientific triumph! The computer — an all left-brain invention — frees us from our left brain responsibilities — and opens the door to the right brain.

Assume for a moment that the paranormal phenomena recently observed do indeed exist — a realm as large and important as the atomic world has been. What then? Will parascience throw out quantum science — any more than quantum science turned out classical science? Are the challenges of parascience any greater than those a century ago raised by discoveries of the atomic world?

It is as though man's right brain, long neglected, were standing by, at the ready, waiting for the left brain to explore its limits, reaching the suggestion of another realm.² The process is already repeating itself — the concepts of the right brain are being adapted to other disciplines. Futurist Andre Van Dam uses analogies to the left brain to explain attitudes of the underdeveloped world to the developed (right brain)

Where will it end? Will the new phenomena lead to a world based on
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Holistic Medicine: Introduction and Overview

by James S. Gordon, M.D.,
National Institute of Mental Health

Editor's Note: This spring the Institute of Noetic Sciences completed work on a comprehensive reference book and bibliography on holistic medicine, funded by a grant from the National Institute of Mental Health. The final volume is scheduled to be published by the U.S. government in late 1979 for health professionals and the public. Following is an excerpt from the first chapter of the book. Copies of the book will be available from the Institute of Noetic Sciences (see the box in this Newsletter, page 13).

The concept of "holism" was first introduced by the South African philosopher Jan Christian Smuts in 1926. To Smuts, holism was an antidote to the analytic reductionism of the prevailing science, a way of comprehending whole organisms and systems as entities greater than and different from the sum of their parts.

In the last several years holistic (sometimes spelled wholistic) medicine has come to denote both an approach to the whole person in his or her total environment and a variety of healing and health promoting practices. This approach, which encompasses and is at times indistinguishable from humanistic, behavioral, and integral medicine, includes an appreciation of patients as mental and emotional, as social and spiritual, as well as physical beings. It respects their capacity for healing themselves and regards them as active partners in, rather than passive recipients of, health care. Such an approach has always been an integral part of the healer's heritage. It is named and emphasized now to correct our tendencies to equate medicine and health care with the treatment of disease entities, to ignore the shaping force of familial, social and economic context on health and disease, to confuse, in Osler's words, the patient with his illness.

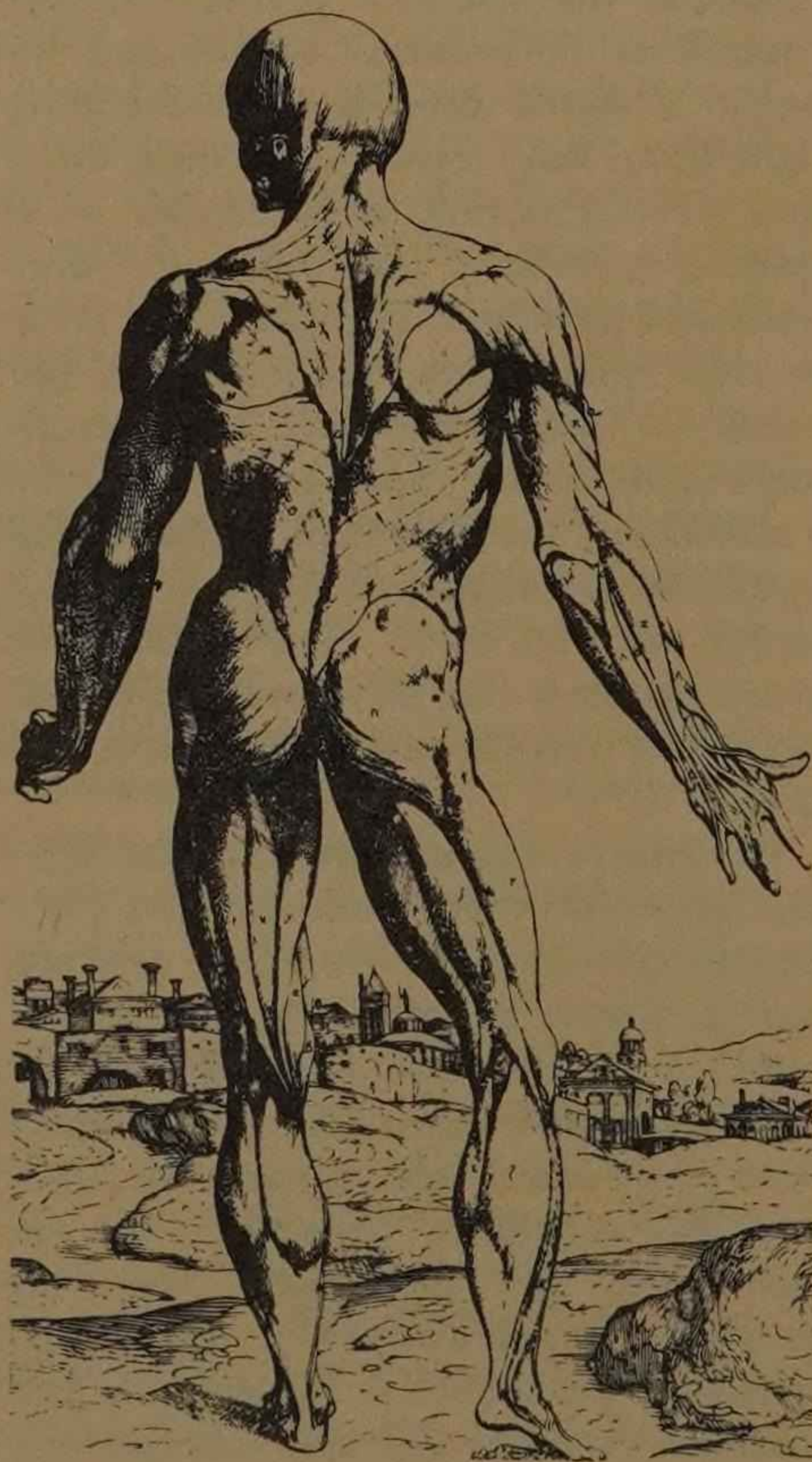
Holistic medicine attempts to encompass the familial and social, the cultural and ecological contexts which modify and shape both our health and our medical practice; to explore the many healing modalities which have, until recently, been neglected by most western allopathic physicians; and to apply these modalities in settings that address a variety of biopsychosocial problems.

It is important to realize that individual

techniques practiced by thousands of physicians and nurses, mental health professionals and lay people are not, even when they claim to address themselves to "the whole person," necessarily holistic. Acupuncture is, for example, one aspect of Chinese medicine; and that elegant and useful system is still only a part of the larger whole that healing can and should be. It has little to offer the victim of an automobile accident and does not teach a physician how to alter the interpersonal dynamics that may maintain and encourage chronic illness. Holistic practitioners use all the techniques that are helpful to their patients, biofeedback and meditation, modern fluid replacement as well as ancient energy balance, surgery and acupuncture. Holistic medicine is a model or paradigm, not just the techniques that are used within its practice.

The Challenge to Biomedicine

Approximately 20 years ago, faith in the efficacy and exclusivity of the biomedical model and in the institutions and attitudes which were reinforced and sus-



tained by it began to erode. In 1959 in *Mirage of Health*, Rene Dubos, a research microbiologist, suggested that the advances he and others had made in the development of antibiotics and other remedies had far less to do with the improved health of the population of industrialized nations than a variety of economic and social, nutritional and behavioral advances. Five years later the Surgeon General's Report clearly revealed the association between one behavior, smoking, and such serious and often fatal illnesses prescribed for their patients. New strains of bacteria developed resistance to the wondrous antibiotics which had destroyed their ancestors, and then to the antibiotics that were synthesized to replace them. Aspirin, long thought to be benign, turned out to be responsible for a virtual epidemic of gastrointestinal bleeding. Chloramphenicol was implicated in the sudden deaths of children whose infections were successfully treated. And a tranquilizer, Thalidomide, normally prescribed for pregnant women, seeped through their placentas to produce offspring with tiny flipper-like arms and legs.

The cost of medical care mounted even more rapidly than concern about the equity of its distribution or its effectiveness. Even after the passage of Medicare and Medicaid legislation, families in the half of our population that were neither poor enough nor old enough to qualify for governmental assistance, nor rich enough to afford comprehensive insurance, could be pauperized by a single major illness (Knowles, 1977). Hospital charges swelled with the costs of exhaustive batteries of laboratory tests and the purchase and maintenance of such expensive technological innovations as radiation therapy units and ultrasound scanners. Physicians' fees increased almost as precipitously. From 1950 to 1965 the cost of medical care increased from 10 to 40 billion dollars, from 4% to almost 6% of the gross national product. Five years later it was almost 70 billion dollars and over 7% of the GNP.

In the last decade the acceleration of medical costs and the increasingly apparent limitations of medical care have provided both background and motive force for an ever broader and more articulate critique of modern biomedicine and its theoretical underpinnings. This critique, whose dimensions I will outline in the next section of this essay, is in turn



creating the context for a new way of looking at ourselves and our bodies, for a new model of health and illness care which enriches and enlarges modern biomedicine.

The Paradigm of Holistic Medicine

The paradigm or model of holistic medicine has evolved in tandem with the critique of modern biomedicine. Each informs, stimulates, enlarges and tempers the other. This model is, at least potentially, a corrective to the excesses of biomedicine, a supplement to its deficiencies and an affirmation of its deepest and most enduring strengths. It sets our contemporary concern with the cure of diseases in the larger frame of health care; it enlarges and enriches the roles of both health care providers and patient, and provides a framework within which many techniques—old and new, western and non-western—may be used.

1. *Holistic medicine addresses itself to the physical, mental and spiritual aspects of those who come for care.*

Its practitioners are concerned with helping their patients to heal the split which has stripped the mind of its power to experience and control the body, of the body of its wisdom and intentionality, and which has ruptured the bond between these two and the spirit which gives them both meaning. In the language of science, human beings are "open systems", and may be addressed at a variety of levels, the psychosocial and spiritual as well as the biochemical and physiological.

Holistic practitioners are as interested in the coloring of the mood that preceded an attack of chest pain and the meaning it had for the patient as in the dimensions of the electrocardiographic

changes that followed it. Their therapeutic approach may include dietary changes and exercise to improve cardiovascular functioning, psychotherapy to mobilize depression and rage which predispose to myocardial infarction or pastoral counseling to help someone confront the despair that can be as lethal as any anatomic pathology.

2. *Though it appreciates the predictive value of data based on statistical studies, holistic medicine emphasizes each patient's genetic, biological and psychosocial uniqueness and the importance of tailoring treatment to meet each individual's needs.*

Medical schools today recognize that the majority of their graduates' future patients will suffer from a small number of chronic debilitating psychophysiological conditions. Nevertheless, they emphasize in their grand rounds, and in the readings they assign, the exotic disease, the rare tumor, the vital importance of the single findings that distinguishes one slightly different pathological condition from another.

Holistic medicine, by contrast, emphasizes the uniqueness of each person, the complex socioeconomic and psychological as well as biochemical and physiological factors that characterize each person's health or illness. It encourages students and practitioners to spend considerable time with their patients, to explore and appreciate the minute particularity of the new world that each patient brings to them, to become sensitive to the complex psychology and uncommon life of people with common diseases.

3. *An holistic approach to medicine and health care includes understanding and treating people in the context of their*

culture, their family and their community.

An holistic perspective respects the ways culture shapes pathophysiology, and distinguishes between the anatomical lesions that constitute a "disease" state or diagnostic category and the individual's experience of "illness." This kind of perspective leads to a respect for culturally sanctioned views of illness and its treatment and to the incorporation of indigenous healers where their services are appropriate. It also provides a theoretical basis for including families and communities in the therapeutic process, for working to change as well as understand their dynamics.

4. *Holistic medicine views health as a positive state, not as the absence of disease.*

Holistic practitioners tend to measure well being on a continuum which ascends from clinical disease through the absence of disease to the World Health Organization's definition of "complete physical and mental well being," to a state of extraordinary vigor, joy and creativity which some are beginning to call "super health."

5. *Holistic medicine emphasizes the promotion of health and the prevention of disease.*

Only a few physicians restrict their attentions to the "well" but virtually all holistic practitioners would agree that health, not just the cure of illness, is the goal to be aimed at, and that a preoccupation, whether personal or professional, with illness may itself be debilitating.

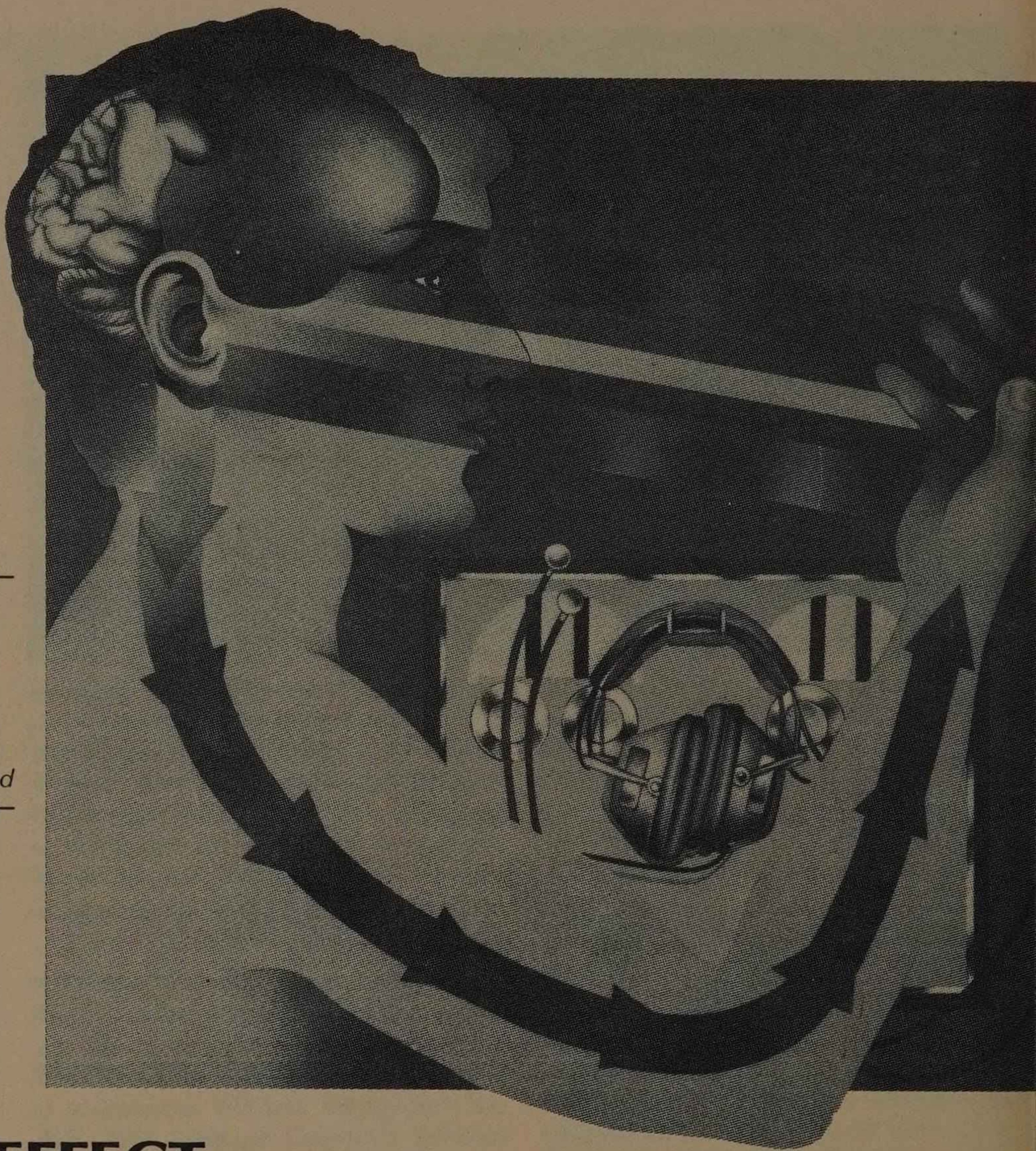
6. *Holistic medicine emphasizes the responsibility of each individual for his or her health.*

Its practitioners feel that we have the capacity to understand the psychobiological origins of our illness, to stimulate our innate healing processes and to make changes in our lives which will promote health and prevent illness.

Many use psychotherapeutic techniques such as Freudian free association and Jungian active imagination, Gestalt and role playing, hypnosis and visualization, to help their patients become more aware of the ways they have translated psychological processes and interpersonal dynamics into physical symptoms. These explorations have confirmed what ordinary language has revealed: emotional burdens may "break people's backs," "in the neck," loss may indeed precipitate chronic stress may cause them "pains in the neck," loss may indeed precipitate a broken heart.

"I know something interesting is sure to happen," she said to herself, "whenever I eat or drink anything: so I'll just see what this bottle does."

— Alice's Adventures in Wonderland



THE PLACEBO EFFECT— First Steps toward a Mechanism?

One of the great mysteries in medicine has always been the question of how a sugar pill can sometimes produce the same result as a powerful drug. Such a result points in several directions at once. Firstly, it poses the question of whether our understanding of the mechanism of action of any particular drug is complete. Secondly, it suggests that for some kinds of people, drugs are not necessary. Thirdly, it reminds us that within each person the right circumstances can activate the considerable regenerative and self-healing responses of the body/mind. However, until recently the placebo effect has sat there like the Cheshire cat, which, even if you see it only occasionally, keeps on coming back to remind you that you have seen it somewhere before.

Now for the first time there are some research results that suggest the first important steps toward a mechanism for this tantalizing effect. Researchers at the University of California Medical Center

in San Francisco have discovered that when a placebo is given to a group, in some members of that group an important new class of brain substances called endorphins are released. When endorphin release is stimulated, one of the effects is pain reduction. In this experiment, some 30% of the group reported pain relief upon taking the placebo and later tests indicated that endorphin release had taken place. When the placebo then consisted of a substance which has the chemical action of blocking endorphin release, these people experienced a corresponding increase in pain.

The next question now becomes that of discovering why the release is stimulated in only a portion of the patient population. For those who have dropped the whole question of the placebo effect by merely calling it suggestion, we now have a new task: what is it that is blocking endorphin release in those people for whom the placebo effect on pain does not work? We should remember of

course that this result addresses only one facet of a much more complex question, since pain reduction by placebos is but one of the many complex effects attributed to them. In a recent piece, Dr. Lewis Thomas of Sloan-Kettering Institute in New York described in detail the biochemically complex series of reactions that we have to activate artificially if we are to (for example) cure a wart by chemical means. And yet, he continued, this entire sequence of very complex reactions can also be activated by the power of suggestion — so whatever "suggestion" really is, the consequences of its activation are both powerful and varied. It is time to mount a major assault on understanding the mysterious placebo. In the course of so doing, and this is certainly not always the case in science, we shall end up inevitably learning more about ourselves in a way that could hardly be more beneficial.

— Brendan O'Regan



BOOK REVIEW

The Mind/Body Effect

By **Herbert Benson M.D.**,
Simon & Schuster, New York: \$8.95

From time to time, one encounters a book that has seemed so long overdue that it is hard to understand why it hasn't been written before now. Herbert Benson's new book fits exactly in this category. It is a concise summary of current knowledge regarding the many ways in which we know the mind/body dichotomy so commonly adhered to in Western medicine to be not only wrong but also to result in the practice of bad medicine.

Dr. Benson begins his analysis by citing some of the most dramatic examples of what he calls the mind/body effect, that of the occurrence of voodoo death. Here he looks at many well documented cases wherein people in perfectly good health literally drop dead and in each case as a result of a *belief* that they had violated some principle sacred to them and the lives of those around them. This of course is the most dramatic effect of all but one which serves to neatly point out the obvious potency of the link itself. Dr. Benson goes on to then propose a possible mechanism for the occurrence of voodoo death based upon the emotional stress of the event causing dangerous irregularity in the electrical component of the heartbeat, leading to the disruption of the circulation and eventually to death.

It is not the purpose of the book to concentrate solely on the negative aspects of the mind/body link, but rather through the use of this example to show that we should perhaps equally expect that if we were to incorporate an understanding of the effect into the practice of modern medicine, we would have a most powerful ally indeed to help bring about and augment the healing we all seek in times of illness. Dr. Benson points out that modern medicine has all

but abandoned many of the practices which in previous times and in other cultures have resulted in the positive inclusion of mind/body effects. In one study by Dr. Randall Mason, Dr. Graham Clark and Dr. Robert Reeves, it was found that patients who had a high acceptance of the treatment they were about to undergo for detached retinas healed much faster than patients with what was termed low acceptance. In other words, the rate at which the patients healed was directly affected by their *attitude* toward the surgeon, optimism concerning outcome, confidence in ability to cope to name but a few of the factors involved.

It is natural to wonder why we have leaned so far in the opposite direction. Why have we proceeded to far along a road which deprives us of making use of such a powerful resource? Dr. Benson feels that a large part of the problem can be traced to the way in which we introduced controlled pharmacological investigations in the 1950's. This was the time when the placebo effect had to be controlled for when testing the efficacy of a new drug. The placebo effect is what happens when a patient is given a sugar pill, which theoretically can have no pharmacological action on the patient, and that action alone produces a cure seemingly because the patient thought that the pill was a new powerful drug under test. Again, the positive side of this equation is that a *belief*, albeit mistaken, brought about a cure. It is somewhat ironic that it has been only recently that anyone has paid any attention to the fact that the beliefs and attitudes of *both* the experimental and control groups undoubtedly has had a marked influence on all these supposedly controlled investigations and that therefore many of these results now have to be called into question. Imagine a situation wherein the people in the experimental group being given the drug to be tested consists largely of people who also have extremely positive attitudes whereas the control group, which will be given the sugar pill they think is a drug, have extremely negative attitudes. Here the placebo effect will work in the direction of making the drug look even more powerful than it really is simply because the combination of drug plus powerful positive attitudes with data from the other group with its low expectations will exaggerate the difference between the two even more than would normally be the case.

Dr. Benson feels however that a wider definition of the placebo effect should be used. From his standpoint, it should include the whole set and setting, the

environment between the patient and the doctor and the overall interaction between both. Thus we return to the need for respect for the traditional notion of the importance of the "bedside manner" . . . but it is much more than that. As Benson points out:

In its present disregard for the *positive* placebo effect, medicine has lost a valuable asset, an asset which sustained it for centuries. Such a beneficial element should be reincorporated into medicine. The potential value of non-specific factors should not be underestimated but must be recognized as a potent and versatile tool. Indeed, neglecting to use the positive placebo effect to its fullest advantage is the poor practice of medicine."

In turn he feels that since we have moved toward a kind of medicine in which there is ever-increasing emphasis on specialization, medical technology and teaching environments which are heavily populated by people in extreme conditions where only elaborate technical interventions can save their lives, it is inevitable that the doctor-to-be is given little or no opportunity to learn about how to behave in the more usual doctor/patient relationships which is where the positive placebo can have its greatest impact. Furthermore, we have a medical research establishment which literally doesn't know how to research health as a positive condition, rather than in terms of the absence of disease. So it is inevitable that as things currently stand, we know very little about how the subtleties of human interaction and response to environment can activate the regenerative and self-healing mechanisms within us all. Indeed, it was Dr. Benson's previous book, "The Relaxation Response," which has already done so much to increase our awareness of the very fact that such self-healing exists as a real possibility.

It is not without significance that the first glimpse of a mechanism for that aspect of the placebo effect which can help relieve pain may recently have been discovered. This occurred probably after the manuscript for this book was finished and it represents an important step for the whole of research into mind/body effects generally.* It is to be hoped that this discovery coupled with Dr. Benson's new book will awaken a new interest in the kind of work which the Institute of Noetic Sciences has been helping to promote since its inception so that all can benefit.

—Brendan O'Regan

*See adjoining article: "The Placebo Effect — First Steps toward a Mechanism."

BIOFEEDBACK: The Growth of a Technique

It has now been just over four years since the Institute of Noetic Sciences gave a grant in the area of biofeedback research. Through a donation from Board Member, Mr. Richard Davis of Palm Beach, Florida, a grant was made to the Menninger Clinic in Kansas to explore the limits of voluntary control abilities on the part of some 18 Indian yogis. Some of the results of that investigation were shown in the film: "Biofeedback — Yoga of the West," produced by Hartley Productions, Cos Cob, Connecticut, which is available on loan from the Institute. A more detailed report is expected in the near future from Dr. Green and his colleagues at Menninger.

It has been interesting to watch the growth in knowledge about this area and we recently decided that an interesting measure of that growth might be to look at how many research references on the subject can be found in the National Library of Medicine's computerized literature system — the National Interactive Retrieval Service. A search of the data base under the heading: "Biofeedback (Psychology)" produced a total of 249 references and below we reproduce (in their order of appearance in the print-out) some of the kinds of medical problems to which we found biofeedback techniques being applied. This is indeed a far cry from only a few years ago when many wondered if the technique even worked, much less find application to over 60 different medical problems.

At the same time that we did this search, another search with the title: "Biofeedback & EMG/EEG" was also conducted and this one produced a total of 86 references, again indicating a wide spread of application for this new approach in medicine. Clearly, each paper has its different results and a closer analysis of the data reveals that varying levels of success have been reported. So a listing per se does not mean that the use of the technique effected a complete cure. What it does say is that the attempt to apply a mind over matter technique had sufficient impact to produce a publishable result in the research literature. In a later issue of the *Newsletter* we shall explore in more depth the ways in which results varied and discuss in particular the areas where the most success has been noted.

— Brendan O'Regan

BIOFEEDBACK: Areas of Application

Guillain-Barré's Syndrome	Raynaud's disease
Brain Injury	Severe tinnitus
Physical Therapy	Velopharyngeal closure
Chronic Anxiety	Hypertension
Cardiovascular Self-Regulation	Myofascial Pain Dysfunction Syndrome
Muscle Relaxation	Brain insult
Drug Abuse	Muscle reeducation
Migraine Headache	Physical Therapy
Epilepsy	Blepharospasm
Incomplete Paraplegia	Obsessive-phobic-depressive syndrome
Bruxism	Writer's Cramp
Incontinence	Atopic Dermatitis
Mandibular Dysfunction Pain	Paraplegia
Cerebral palsy	Stuttering
Stroke	Hemispheric Asymmetry
Chronic pain	Temporomandibular joint pain
Alcoholism	Tardive Dyskinesia
Myoclonus Syndrome	Seizures
Relaxation Training	Gastrointestinal Disorders
Blood Pressure	Mental Illness
Spasmodic torticollis	Mood elevation
Focal Dystonia	Neurological handicaps
Asthma	Postural Sway
Poststroke foot-drop	Chronic low back pain
Hemiplegia	Learning Disabilities
Hyperkinesia	Dental Problems
Insomnia	Prosthetics
EEG Abnormalities	Oculomotor Activity
Chronic Dysphagia	Altered states of awareness
Diabetes	

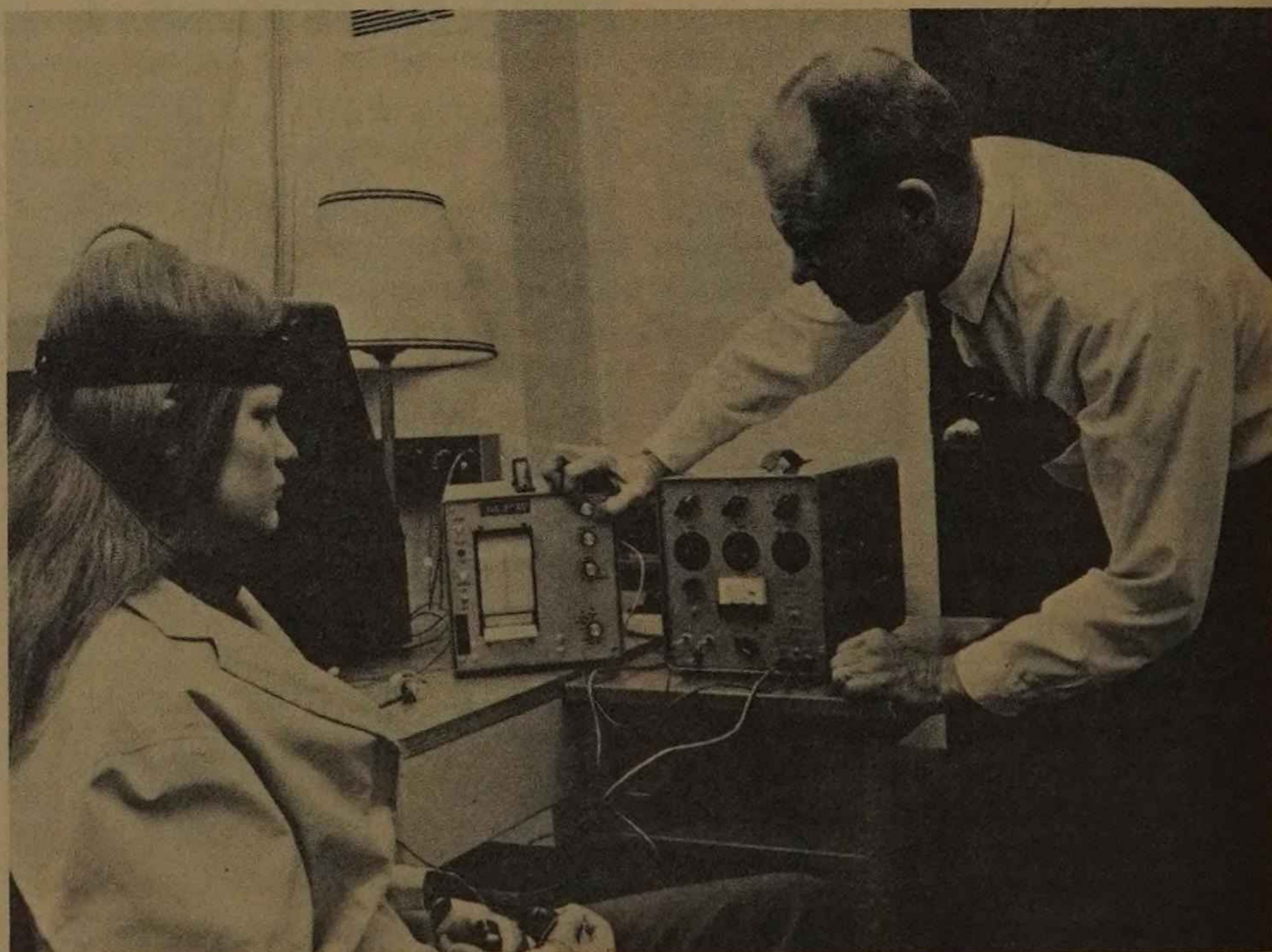


Photo from *Wholistic Dimensions in Healing*.

Research subject receiving EEG theta-feedback training by Elmer Green in a study of imagery associated with creative insights.

TRANSFORMATION: TOOLS FOR CHANGE—

Awakening Intuition

by Frances Vaughan
Doubleday Anchor, 1979

With the contributions made to our everyday life by science and technology, scientific method has very high status, and rational thinking is considered by most persons to be the correct and best way of solving problems, making decisions, and establishing choices and judgments.

It comes as a surprise to many to learn that as powerful as rationality is, there is necessity in the process of decision-making for intuition, hunches, and creative thinking. Indeed, intuition is one of the key tools for insight, creativity, and understanding, whether it be in research, in decision-making, or in personal awareness. Critical points of transformation often, perhaps usually, rest on intuitive insights, rather than on rational analysis.

For the past few years I have worked with persons in research, business, and other professions to help them recognize and develop intuitive capacities. There is often initial hesitancy to accept this element in their personal and professional lives, but then they begin to recognize the role of intuition in what are called hunches, good guesses, gut feelings, smell, instinct, and a sixth sense. It seems that we all use intuition, with awareness or not, by one name or another.

Now we have the first book that speaks directly to becoming aware of intuition in our lives, how it can be cultivated, and where it can be used. This is *Awakening Intuition*, by Frances Vaughan. Dr. Vaughan is a clinical psychologist in Tiburon, California, and a former president of the Association for Transpersonal Psychology. For the past several years she has written, taught, and led seminars on intuition. She writes with practical as well as theoretical experience, and the book is valuable for anyone who wishes to explore the uses of intuition in their life, and to awaken their own intuitive capabilities.

Vaughan sees intuition as a way of knowing. She says that almost everyone by becoming more aware of how intuition works, and by giving careful consideration to the problems of its validation and interpretation, can make much fuller use of intuitive capacities."

Perhaps intuition is related to right hemisphere thinking, which is holistic, pattern oriented, and non-verbal. Some intuition may originate from subliminal perception and subconscious thinking, or it may utilize extra-sensory perception. Vaughan discusses these theories, but emphasizes that intuition goes beyond these possibilities. She does not construct a theory but focuses on practical applications based on her teaching and experience.

How do you go about encouraging your own intuition? Vaughan suggests three basic steps. The first is to cultivate an ability to relax, to reduce physical activities and tensions when you wish to call upon your intuition. A second step is to develop the ability to focus your attention, what might be called concentration. This is not the concentration of hard thinking, with furrowed brow and tight jaw, but a relaxed focus of awareness that is held easily and steadily on a question, problem, or issue. The third step is receptivity to all forms of subjective experiences, for intuition most often comes as messages, images, dreams, ideas, and impressions from the inner self.

I particularly appreciated Vaughan's distinction of four levels of intuitive experiences: physical, emotional, mental, and spiritual. Physical intuition is expressed by the body, through sensations, physical reactions, and impulses. We may have a feeling "in the pit of our stomach" about a decision or a person. Einstein reported that he felt kinesthetic sensations in his body and translated those into mathematical formula. The emotional level of intuition has to do with feelings, as when we find our emotions reacting to a person or place. Vaughan describes a woman who met a man in a group, and not particularly attracted to him, nevertheless instantly felt that they were going to be married. This in fact did occur several years later. Emotional intuition often appears as hunches. It is sometimes referred to as "feminine intuition," though there is no limitation to one sex or the other.

Problem-solving, ideas, and concepts are at the mental level of intuition. There are intriguing accounts of scholars and



researchers who have achieved breakthroughs (and at least one Nobel prize) through intuitive insights.

The spiritual level is the highest form of pure intuition, a mystical and direct experience of reality — of the self, of another person, of a situation, or of cosmic consciousness.

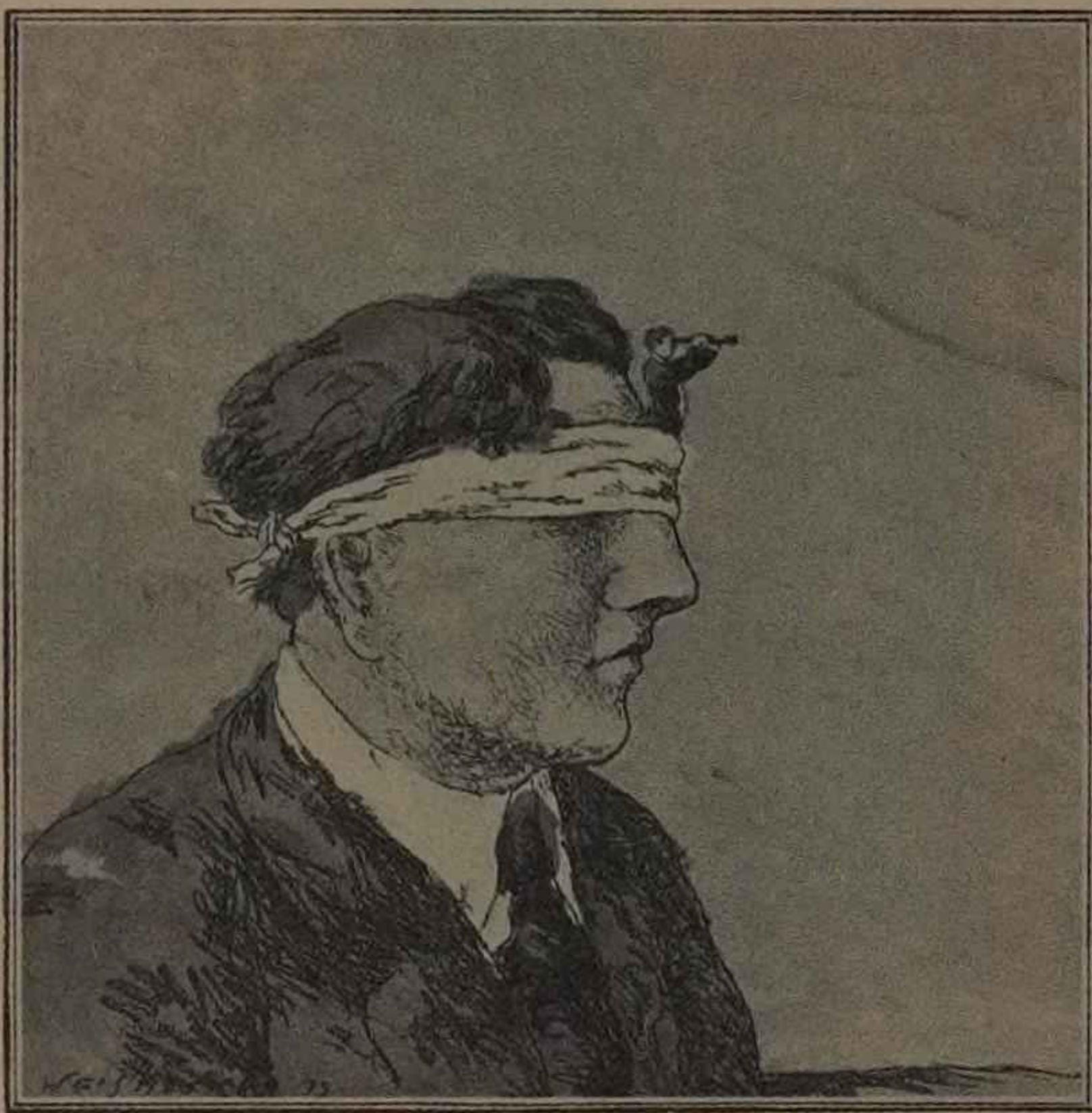
The strength of *Awakening Intuition* lies in its applications to personal life. Professional activities, scientific research, and business decisions are not ignored, but most of the exercises, examples, and ideas are directed toward personal awareness — how you can use intuitive insight in personal growth, becoming sensitive to your self, and in making choices day by day.

There are exercises throughout the book, drawn from the author's seminars and workshops. They are practical and sensitive. I think they should be very effective for the reader who practices them. Even without the exercises, the ideas and examples presented by Vaughan will make you aware of how intuition may already be contributing to your experiences, and how you can enhance it.

As a tool for transformation, intuition provides a source of insight and understanding from outside the conscious mind — feelings, impressions, ideas, and information that appear not to be obtainable from rational analysis. Perhaps this comes from a higher self, or from parts of our minds that function in other modes. Whatever the source, it opens a door for change and insight that can be transforming.

— Arthur Hastings

Arthur Hastings is a research associate of IONS, and director of the Holistic Medicine Project. He teaches a course titled "Logical and Intuitive Thinking" at John F. Kennedy University, Orinda, California, where he is on the graduate faculty of parapsychology.



Fortune Magazine Looks at Intuition in Business

by Roy Rowan

(The following is excerpted from the article "Those Business Hunches Are More Than Blind Faith" from the April 23, 1979 issue of Fortune Magazine. Two members of the IONS Board, Edgar Mitchell and John Fetzer, were interviewed by Fortune in this exploration of the role of intuition in the decision-making process.)

The feasibility study is a beauty. The cost analysis looks right on the money. Even the sales projections, sometimes a little pie-in-the-sky, seem pretty solid. All the ingredients needed for a sound decision say: "Go!" Yet this nagging voice from a mysterious echo chamber deep inside his brain keeps repeating: "No!"

"Let's hold off on this one," announces the c.e.o. to his astonished subordinates. "We've got enough on our plates for now."

Lame excuses like that cannot disguise the fact that most of the chief executives who control the destinies of the biggest corporations are often guided by ill-defined gut feelings. The intuitive boss, of course, is a recurring figure in American business. J. P. Morgan (who was known to visit fortune-tellers) and Cornelius Vanderbilt (who consulted clairvoyants and believed in ghosts) took enormous pride in their enormously profitable hunches.

In recent years a handful of scientists and academicians have come up with measurable proof that subconscious

elements play a role in the decision-making process. They are convinced that heeding a strong hunch may be a wise move, and even see a correlation between the boss's precognitive ability and his company's profitability. In any case, they point out that it isn't realistic for executives to rely solely on logic to cope with the complexities of modern business.

Broach these thoughts to a board chairman or president, and you had better watch your language. To begin with, *hunch* is an odious word to the professional manager. It's a stock-market plunger's term, rife with imprecision and unpredictability. *Psychic* and *precognitive* are just as bad, since they smack of the occult.

But suggest to this same executive that he might indeed possess certain intuitive powers, which could be of real assistance in generating ideas, choosing alternative courses of action, and picking people, and you'll elicit some interested responses:

"The chief executive officer is not supposed to say, 'I feel.' He's supposed to say, 'I know,'" asserts David Mahoney, chairman of Norton Simon. "So we deify the word instinct by calling it judgment. But any attempt to deny instinct is to deny identity. It's the most current thing. It's me — in everything from picking a wife to picking a company for acquisition."

"Intuition helps you read between the lines," says John Fetzer, owner of the Detroit Tigers and chairman of Fetzer

Broadcasting Co. "Or walk through an office, and intuition tells you if things are going well." A staunch believer in mind over matter, Fetzer explains that he would never suggest to star pitcher Mark Fidrych that he stop talking aloud to the baseball and telling it where to go.

"In a business that depends entirely on people and not machinery," says Robert Bernstein, chairman of Random House, "only intuition can protect you against the most dangerous individual of all — the articulate incompetent. That's what frightens me about business schools. They train their students to sound wonderful. But it's necessary to find out if there's judgment behind the language."

"Physics is all hunches and intuition," admits Herman Kahn, a trained physicist-turned-futurist and now director of the Hudson Institute. "My research is a combination of intuition and judgment. I don't know where it comes from. The mind simply puts things together."

Precisely how the mind puts things together has never been adequately charted. If only we knew how the human brain constantly delves into the subconscious to retrieve buried fragments of knowledge and experience, which it then instantaneously fuses with all the new information, we might better be able to define the hunch and assess its reliability.

While executives may hide the importance of the hunch, nonbusiness leaders are not so reluctant to acknowledge their indebtedness to it. Helen Gurley Brown confides that she uses "secret personal knowledge" in editing *Cosmopolitan*. "When I read a manuscript, even if it's not well written, only intuition can say this is truth, readers will like it. Or intuition may tell me that a piece by a Pulitzer prizewinner is a phony."

Dr. Jonas Salk, discoverer of the polio vaccine, says: "Intuition is something we don't understand the biology of yet. But it is always with excitement that I wake up in the morning wondering what my intuition will toss up to me, like gifts from the sea. I work with it, and rely upon it. It's my partner." After tedious experiments seeking ways to immunize against polio, Salk made an intuitive leap to the correct vaccine. R. Buckminster Fuller, creator of the geodesic dome, says: "I call intuition cosmic fishing. You feel a nibble, then you've got to hook the fish." Too many people, he claims, get a hunch, then light up a cigarette and forget about it.

Artists, certainly, always assumed that creativity doesn't spring from a deduc-

tive assault on a problem. Yet there are instances where a melding of the intuitive and deductive helped them produce magnificent results. From Leonardo da Vinci's pen came detailed drawings of the first flying machine. Both Robert Fulton, inventor of the steamboat, and Samuel Morse, inventor of the telegraph, started out life as artists. But intuition led them elsewhere.

Today, it is an explorer back from outer space, Edgar Mitchell, who has turned into intuition's most fervent evangelist — and almost a mystic as well. A doctor of science from M.I.T., Navy captain, and the sixth man on the moon, he believes that "man's potential knowledge is more than the product of his five senses."

Following that journey, Mitchell founded the Institute of Noetic Sciences (Greek for *intuitive knowing*) in California, and not long ago became a director of two computer-software companies — Information Science in West Palm Beach and Forecast Systems in Provo, Utah. In all three endeavors, his aim is to help his fellow man — especially the businessman — develop intuitive decision-making powers to the point where, as he says, "they can control the scientific beast."

In preparing for lunar flight, Mitchell explains, "we spent 10 percent of our time studying plans for the mission, and 90 percent of our time learning how to react intuitively to all the 'what ifs'" At Forecast Systems, Mitchell and his associates use this same approach to help clients identify potential problem areas. They interview managers, foremen, and workers to uncover their fears about all the things that might go wrong. "With a computer printout of the resulting "fault tree" in front of him, a c.e.o. can almost smell those failures before they occur," says Mitchell, explaining "failure analysis," a space-age spinoff.

However methodical, even scientific, Mitchell and other researchers may be, the explanations of intuition and its powers remain elusive. All of the parts, added up, fall short of making a sum called the hunch. But the businessman like David Mahoney or Ray Kroc who has relied on an occasional hunch to solve an important business problem cares less about analyzing the phenomenon than seeing the results. Often, these can be spectacular.

In the future it will probably be sparks thrown off by minds trained in still fewer disciplines which produce the best hunches. Not that this amorphous, intuitive power will be any more measurable than. Of course, that is simply a hunch.

Lecture Series

The Institute of Noetic Sciences is presenting a monthly Lecture Series at Cogswell College Auditorium, 600 Stockton Street, San Francisco, California. This is in response to the numerous requests IONS has received in the last year for more reliable information in the fields of consciousness research, holistic health, and societal transformation. Tickets are \$4.00 each purchased at the door. The Series was launched by Marilyn Ferguson, editor and publisher of *Brain/Mind Bulletin*, who spoke on "Science, Spirit and Transformation" on March 23. Then on April 13 Milton Friedman spoke on the topic "From En-darkenment to Enlightenment: Is Washington Evolving?" Milton is a member of the professional staff of the U.S. Con-

gress, serves as counselor to the founder of the Congressional Clearinghouse on the Future, and may be the only person to work at top levels in Washington after long immersion in the experiential study of mysticism including time in Yogic ashrams.

The next program will be on June 9 and is a panel addressing the topic "Noetics, Washington and Transformation: Can the Individual Make a Difference?" The speakers are Willis Harman, President of IONS, Judith Skutch, Vice President of IONS (both Board members of the Congressional Institute for the Future), and William Whitson, newest member of the Board of IONS and Chief of Foreign Affairs and National Defense at the Congressional Research Service, Library of Congress. For more information about this and future lectures, call Diane Brown, (415) 434-0626.

NIMH Grant Report

Holistic Medicine Book Available Soon

The IONS Holistic Medicine Project will soon complete an extensive reference book and annotated bibliography on holistic medicine for the U.S. National Institute of Mental Health. The book will be published by the government and will also be available as an IONS publication.

The book consists of 27 chapters on topics ranging from socio-ecological health factors, through the use of the mind in health, to alternative health care approaches. Each chapter is contributed by an expert in the field, who discusses the topic and provides an annotated list of basic books, articles, and research reports.

The project was scheduled to be completed last fall, but then received a request from NIMH to add several additional topics, which extended the contract to the end of this year.

The research is directed by Dr. Arthur Hastings and Dr. James Fadiman. They will be editors of the book along with Dr. James Gordon of NIMH.

The Institute of Noetic Sciences was selected for the federal contract because of its research and educational activities in holistic health and its extensive network of consultants and researchers.

The topics that are in the book include holistic paradigms, ecology, social context, family, traditional systems, use of the mind, meditation, hypnosis, autogenic training, placebos, nutrition, herbs, touch, psychic healing, physical fitness, homeopathy, color and light, music, childbirth, stress, dentistry, aging, dying, alternative health centers, self-care, and the future of health care.

Members and friends of the Institute can receive information on purchasing of the book by sending in the coupon.

**Mail to: Institute of Noetic Sciences,
600 Stockton Street, San Francisco, CA 94108**

- Please send me information on *Holistic Medicine* when the book becomes available.
 Please reserve a copy for me.

Name _____ Date _____

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City, State, Zip _____

Broader Implications of Recent Findings in Psychological and Psychic Research

by Willis W. Harman

(A condensed version of remarks to a symposium on "The Role of Consciousness in the Physical World."

AAAS 1979 Annual Meeting, Houston, Texas)

It is not too early to begin to discern the pattern toward which recent findings in psychological and psychic research seem to point. I do not intend to enter into the debate on whether specific findings are influenced by fraud, deception, or error. Rather, I want to point to the broader implications of the whole pattern of findings, for the light this may shed on the importance of this area of research, and on why it remains the subject of such heated controversy.

It is apparent that some of these controversial findings, particularly in the area of psychic research, receive the particular attention they do because they comprise a challenge to the adequacy or appropriateness of the present scientific paradigm. I should like to suggest further that the enterprise of science stands at a crossroads, that the future role of science in human affairs will be greatly affected by which choice is made, and that the deeper significance of these findings lies in the fact that they symbolize that crossroads.

The crossroads is precisely that science has thus far chosen — for partly historical and partly methodological reasons — to deal with only half of human experience. We encounter reality in two ways: subjectively through our being aware of, and giving meaning to, the messages from our physical senses (we sometimes refer to this sensory experiencing as "objective"); and also subjectively in an intuitive, aesthetic, spiritual, noetic sense. The enterprise of science has been devoted almost exclusively to exploring and organizing the former. It is from the latter noetic realm of experience, however, that the deepest value commitments by which societies guide themselves have always come. In a time when modern societies are most confident in their abilities to manipulate the physical environment, and least confident in the area of choosing what is the wiser path, this area of human inner experience is attracting increasing interest. It will be explored, and the knowledge gained thereby will be



systematized in some fashion. The question is, who will do it? Will the scientific community expand its interests and embrace this area through an expanded scientific paradigm? Or will it choose to define its interests more narrowly and deny that consciousness and the "other half" of human experience can be directly studied "scientifically?"

Implications of Recent Findings

The kinds of human experiences and phenomena discussed in this symposium represent one of those critical points in the history of science where old paradigms are challenged and new ones may emerge. Because my purpose is to highlight the nature and social significance of that choice point, I shall not attempt even a cursory summary of the vast amount of psychological, anthropological, and psychic research that bears on this challenge. Instead, I want to sketch the outline of the challenge and explore the range of possible responses.

The following summary of *implications* (not claimed to be accepted findings) will enable us to perceive the nature of the challenge:

(1) *Ordinary consciousness comprises but the most minute fraction of the total activity of the mind.* There is an immense array of evidence suggesting that not only do unconscious processes make up a great portion of mental activity, but also that this activity covers a vast spectrum ranging through autonomic functioning, reflexes, dreaming, psychoana-

lytic defense mechanisms, habitual behavior, memory search, pattern recognition, conceptualization, "hunches" and intuition, creative imagination, and religious/mystical experience. Some of this activity is primarily inferred; some sporadically comes into consciousness and is experienced more directly.

(a) *The power of suggestion, expectation, and image to influence perception and behavior is far greater than is ordinarily assumed.* Relevant research areas include:

- Studies of authoritarianism and prejudice
- Research on visual perception
- Clinical experience in psychotherapy
- Studies of the role of self-expectations in limiting academic achievement of underperforming children
- Hypnosis research demonstrating the effect of suggestion-induced expectations
- Studies of self-expectations in on-the-job performance
- ESP research on the role of self-expectations
- Studies of the role of experimenter expectations in animal research
- I.Q. enhancement by teacher expectations
- Experimenter-expectation effects in task performance; teacher-expectation effects in academic achievement

(b) *Unconscious "knowing" is a far*

more pervasive aspect of experience than is ordinarily taken into account. In biofeedback training, for example, the individual finds that unconsciously he "knows" how to dilate capillaries and change blood flow in his fingertip, to relax muscle tensions causing headaches, to change brain-wave patterns and accompanying subjective states. Hypnotic suggestion that a pencil is, instead, a hot soldering iron discloses that the individual "knows" how to produce the physical signs of a burn where the pencil touches. Phenomena of healing suggest that the individual "knows" how to restore damaged tissue, stopping with the appropriate quantity. The phenomenon of repression indicates that the person "knows" how to hide information or distort perceptions that might be disturbing.

(c) *Individual and cultural beliefs about potentialities have a powerful limiting effect, and actual human potentiality is far greater, along many dimensions, than is ordinarily realized.* Relevant research areas include:

- Accelerated early learning in children
- Compensatory accomplishments of the handicapped
- Enhanced performance in emergency situations
- Enhanced performance under hypnosis
- Extraordinary specialized abilities (e.g., persons with unusual abilities to detect counterfeit bills, remember long sequences of numbers, etc.; idiots savants; eidetic imaging ability; absolute pitch)
- Anecdotal accounts of paranormal abilities (e.g., clairvoyant perception, psychokinetic phenomena, firewalking, dowsing, faith healing)
- Studies of awareness, imagination, creativity, empathic understanding and communication, altruistic love, etc.

(d) *Associated with various aspects of the psychological phenomenon of repression, individuals and whole cultures are susceptible to self-deception.* The reality perceived tends to be a consequence of the reality believed, as well as the other way around. Anthropologists and psychotherapists alike have emphasized the extent to which the "reality" seen is subjectively shaped, and tends to substantiate the picture the perceiver brings to the experience — a picture typically shaped by culture, educa-

tion, advertising, influential persons, the new media, and interpretations of past experience. Even in science, through the necessity of selection and preference as well as the subcultural characteristics of scientists' perceptions, the possibility is present. As Abraham Maslow emphasized in *The Psychology of Science*, the form assumed by science in any culture is "a product of the human nature of the scientist."

(2) *Mind is not brain.* Mind is not limited in ways implied by models of the physical brain, even quantum-mechanical and holographic ones. The various states of consciousness and their contents are the primary data of human experience. The correspondence between these and aspects of the physical brain is only partial.

(a) *Mind is spatially and temporally extended.* The findings of psychic research, particularly those on remote viewing (clairvoyant perception) and on precognition and retrocognition, indicate that effects of mind are not limited by distance or physical time in ways that physicalistic models of mental functioning would suggest. Mind exists in co-extensive unity with the world it observes.

(b) *Ultimately mind is predominant over the physical.* This is the dramatic implication of research findings in psychokinesis. Recent work in which the principle of biofeedback is extended to regions outside the physical body (by providing extremely sensitive feedback from remote physical effects) seems to suggest that we all have "unconscious knowledge" of how to influence, by focusing the mind, the physical environment at a distance from the body. In one version of such an experiment, the subject watches an optical interference pattern as he attempts to change the spacing of two parallel faces in a Fabry-Perot interferometer. In another version he watches a magnetometer readout as he concentrates on changing magnetic field intensity.

(c) *Minds are joined.* Recent research on telepathic communication suggests that we have knowledge of what is going on in another mind with whom we are in rapport, even when this knowledge is not accessible to conscious awareness. (In one such experiment a flashing strobe light stimulus in one person's eyes produces an electrical component in the EEG pattern of another, remote and

isolated, who has no conscious awareness of whether the strobe light is flashing or not.) The implication of such research is that individuals' minds are in communication in ways not accounted for by subliminal sounds and visual cues, or any other physical sensory input. The perception of separateness of an individual from other persons (or from the universe) is an illusion.

(d) *Methodological implications* of the above propositions include limitations of a science which insists that ultimate knowledge resides in physical measurements, and anticipation of a strong observer effect in psychic research — that is, the state of mind of the observer is a part of the experiment.

(3) *The return of spiritual experience.* Scientists of an earlier generation were guilty of overclaiming when, with abundant hubris, they dismissed religion as pre-scientific theories about matters on which scientists would eventually have a later word, if not the last. To be sure, the religionists were particularly vulnerable when they insisted that characteristics of the physical world — such as the relative positions of earth and sun, the age of the earth, and the physical ancestors of humankind — should be established by Holy Writ rather than empirical observation. But the scientists, on the other hand, were egregiously arrogant in insisting that all the religious traditions of the world were based in illusion since the realm of human experience they took as central was not caught in the net cast by science.

The implications summarized above, substantiated largely by research accomplished since the "warfare between science and religion" passed through its most intense period, reopen the debate. They don't decide it for religion. They simply demonstrate the non-conclusiveness of the arguments by which the stuff of religion — spiritual experience — was declared unimportant if not unreal, since it could not be measured.

Two Possible Paths

If we assume that these implications stand, that they are supported by further research findings, then there appear to be two paths open to science as a social institution. One is to attempt to accommodate the findings and their implications by an extension of the present

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paradigm. The other is to seek an additional, complementary paradigm in which consciousness, far from being an epiphenomenon, is the central and primary focus.

Neither of these paths is "right" in some ultimate sense. The choice is a social one. But the future role of science in human affairs will be strongly affected by the choice made.

Because the questions involved, of human motivations and meanings, are so important to society, they will be asked. In recent years we have seen abundant signs of the defrocking of the scientific expert. Issues with a highly technical component, ranging from nuclear safeguards to "holistic" health care to research on recombinant DNA, are claimed by citizen groups to be "too important to be left to the scientists." The questions regarding interpretation of the vast range of human inner experience, meaning of human spiritual yearnings, identification of ultimate human aspirations and social goals, are too important to be dismissed or "explained away" by a limited scientific paradigm. If the first of the two paths is chosen, the role of science as a social institution will decline because it is not longer asking the questions deemed of central importance by a society that is increasingly conscious of value issues.

In the second path the rise of modern materialistic science is seen as the first stage of a two-stage process. The second stage, just begun, is creation of a similar body of knowledge about the "other half" of human experience — inner, intuitive, noetic. Just as conventional science depends upon a prior consensus on how knowledge of the sense-perceived world shall be publicly tested and validated, so the complementary

paradigm will have to include consensus on how knowledge relating to the world of inner experience shall be publicly tested and validated.

The complementary paradigm required by this second path is, of course, not yet visible in detail. Its essential characteristic is that consciousness and its contents are primary data, rather than being secondary and derivative as in the conventional paradigm. Where the conventional paradigm involves reductionistic models the complementary paradigm would add holistic models; where the first employs deterministic (or stochastic) explanations of events the second would add teleological, purpose-recognizing explanations; where the

first is little involved with matters of values and meaning, the second finds these of central concern; where the first is dominated by technology-focused values of prediction and control, the second would tend to value understanding relating to human well-being, development and evolution. The two paradigms are compared in the accompanying table.

To repeat, the scientific community will choose one of these two paths or the other. The landmark nature of this session on "The Role of Consciousness in the Physical World" is an indication that the time of choice is at hand. In view of the effect on the future role of science, we may hope it is for the second path.

Characteristics of Two Paradigms

Present paradigm of the physical sciences

Essentially an ordering of sense experience; validation through repeatable observations and experiments

Reductionistic explanations (e.g., physiological process in terms of elemental physical and chemical interactions)

Deterministic models (both causal and stochastic)

Measuring, quantitative

Value-inattentive (e.g., physics, astronomy, biochemistry)

Consciousness is essentially an epiphenomenon; meaning is irrelevant or arbitrary

Complementary paradigm

Includes intuitive, noetic experience; no consensus yet on how public validation to be achieved

Holistic explanations (e.g., physiological processes in terms of their function in the life pattern of the whole organism)

Teleological models (e.g., goal-impelled systems)

Deals largely with non-quantitative, and with subjective reports

Value-focused (e.g., health sciences, psychotherapy, extension of human capabilities)

Consciousness and its contents are primary data; meaning is of central concern

Noetic Sciences/cont. from page 5

right brain paradigms? Will a century hence find the priests of parascience ardently defending their established order against new discoveries? Or will we be struggling to re-awaken the left brain? Will the right brain become so dominant we will struggle to think instead of feel? One can almost imagine the scene now: One of the few specialists in the old left-brain science welcomes another client into a room decorated in the late quonset hut period, cluttered with computers, equations, and PERT charts. The client sits among the left-brain artifacts and begins to pour forth his feelings. Suddenly, the scientist interrupts:

"Don't tell me how you feel, tell me what you think!"

It may seem somewhat oversimplified to suggest that the noetic sciences of the future will take the form of a pendulum swinging between the skills of the left and right hemisphere. However it does seem to be the case that as we proceed on our path of discovery, the complexity that is discovered on one level must await integration before we can move to the next one. The trouble is that where the human mind is concerned, all questions are large and complex. In contemporary science we dismiss many questions about consciousness as immeasurable and therefore unimportant. We have therefore perhaps unsuspectingly be-

come the victims of the limitations of our measurement techniques. It is only when those limits come to be regarded as challenges to expand our measurement capacities that we will begin on the road toward the noetic science of the future.

¹For a history of the battles of new concepts, see: "Ideas in Conflict" by Ted Gordon.

²For an excellent discussion of the interface between these two realms, see: *Space, Time and Beyond: Toward an Explanation of the Unexplainable*, Robert Tobin, Ed.

³Andre Van Dam, "Right Brain, Left Brain and the North-South Dialogue," *Business Tomorrow*, World Futures Society, Winter, 1979.

BOOK REVIEW

Running and Being— The Total Experience

by Dr. George Sheehan
Simon and Schuster, New York, 1978.

Just as *Golf in the Kingdom* is about golf, and *Zen and the Art of Archery* is about archery, so is Dr. George Sheehan's book simply about running. But somehow his chapter titles read: Living, Discovering, Understanding, Suffering, Growing, Seeing . . . For this is actually the story of Everyman, whose way of being in the world is among other things, running.

Do we need yet another book on *running* — the growing sport of the super-healthy? Probably not. But I think we need Dr. Sheehan's book — to reassure us that the impossible is within the grasp of everyone, that miracles are our due, that limits are made to be transcended, and that there is nothing particularly unusual about this state of affairs.

"If you think that life has passed you by, or, even worse, that you are living someone else's life, you can still prove the experts wrong." So begins the quest of our Everyman. Like most runners, this 39-year-old cardiologist began 12 years ago with a return to fitness and youth as his goal. But like many other scientists, mystics, explorers and other seekers, he found something quite unexpected and far more profound. Early on in the process of finding his body he reports finding the soul that goes with it.

He writes of the boredom and sickness of the soul that infects our culture today: "If all the words spoken between the psychiatrists and the patients afflicted with these ailments were laid end to end, they would reach the outermost galaxy. But not quite to their Creator." What does he suggest to improve this situation? Return to play, return to the wonder of childhood, to school, and to leisure, not as an escape, but to resume the process of learning and growth. But this time he cautions against "developing the memory at the expense of the imagination."

Castaneda's Don Juan advises follow-

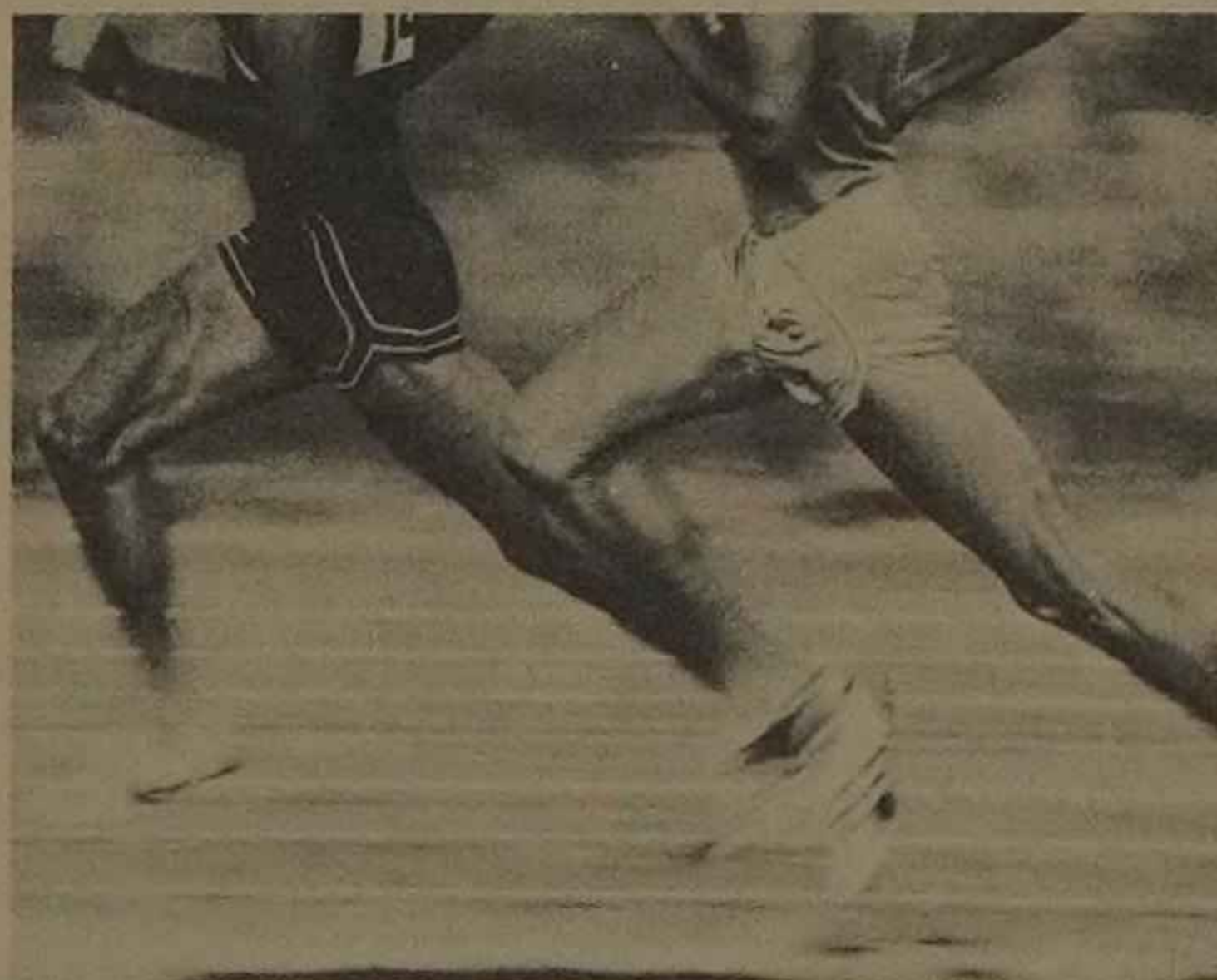


"You cannot stay on the summit forever; you have to come down again. So why bother in the first place? Just this: What is above knows what is below, but what is below does not know what is above.

"One climbs, one sees, one descends; one sees no longer but one has seen.

"There is an art of conducting oneself in the lower regions by the memory of what one saw higher up. When one can no longer see, one can at least still know."

René Dumal, *Mount Analogue*



ing any path as long as it has heart. Sheehan's path happens to be running. Not only is it his path, it is his classroom, his crucible and his calling. In practicing his craft, as best he can, this 59-year-old amateur repeatedly and forcefully shows us that we are made to exceed our limits. To him, I believe, this is the great adventure. In his own words:

"But then comes the Hill, and I know I am made for more. And by becoming more, I am challenged to choose suffering, to endure pain, to bear hardship. And in that becoming, I must live the mysteries of Sin and Free Will and Grace

"At first the gentle swell carries me. But gradually the Hill demands more and more. I have reached the end of my physiology. The end of what is possible. And now it is beyond what I can stand. I am fighting the limitations God gave me. Fighting the pain. Fighting the unfairness. Fighting all the evil in me and the world. And I will not give in. I will conquer this hill, and I will conquer it alone.

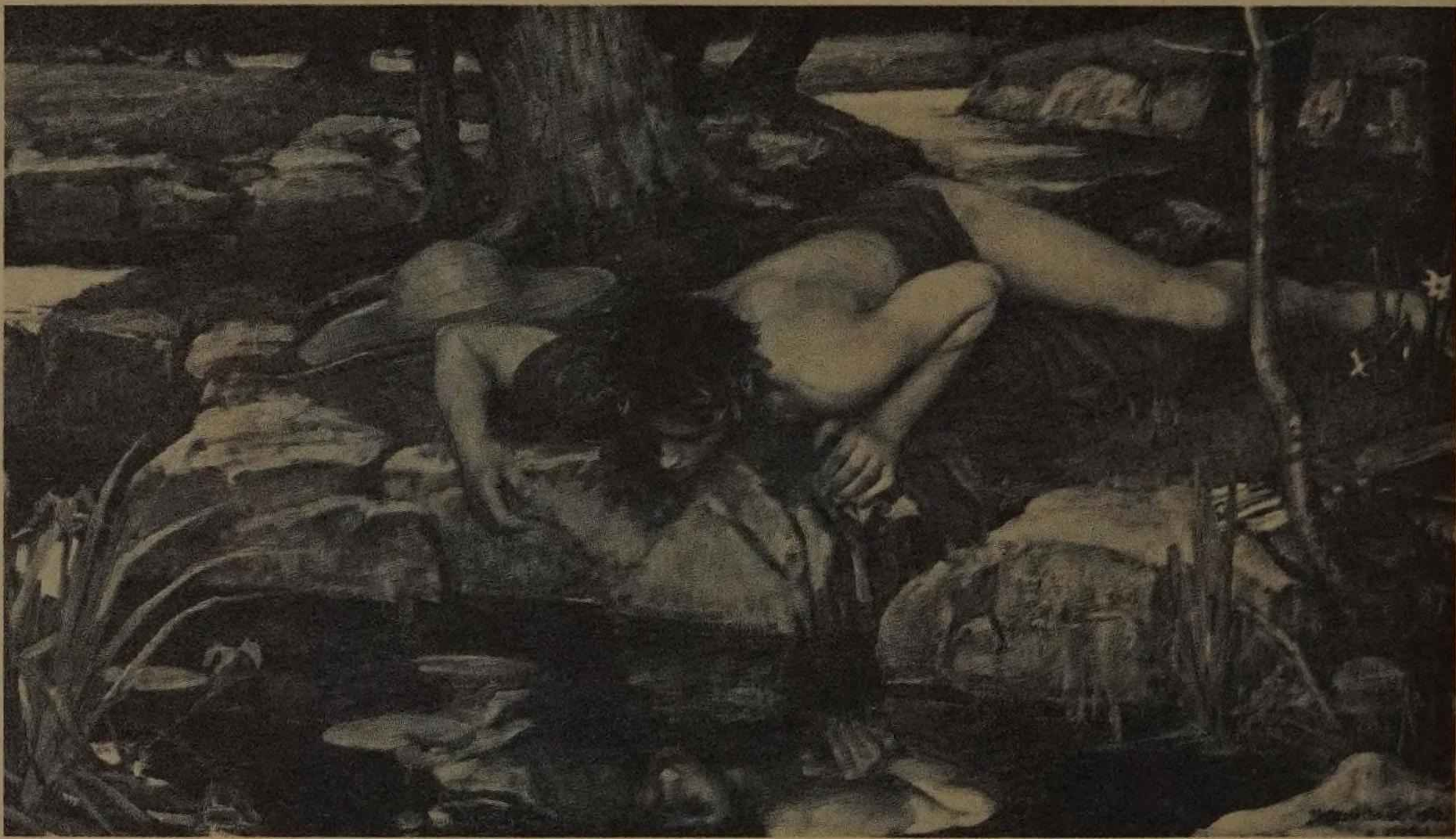
"And still striving for that impossible summit. I forgive God. I accept the pain. I pass the crest. And for the briefest of eternities, I am God's child, brother to Christ, filled with the Holy Ghost."

In another chapter, he discusses the process of *choosing* to transcend. The factors involved in racing success are considered. Motivation enhances performance while task aversion decreases it. It is interesting to note that in a task aversion study, subjects exercised at 56% of their personal capacity had quitting times ranging from 1½ to 98 minutes. In describing his racing experiences, he shows that fatigue does depend on motivation and task aversion, but it also depends on something else. "Man's limits are not simply in his cells, or even in his brain," he writes. "There is no place in the brain where stimulation will cause a person to *decide*, no substance in the blood that will cause him to *believe*. That choice, that act of faith, is made in the mind. It is in answering the question, "Will you or won't you have it this way?" that one can make the choice to transcend his limitations.

In the final analysis, this book is for anyone interested in what's on the other side of the mountain, whether they happen to run or not. Dr. Sheehan is an explorer and adventurer, a contemporary Odysseus, who has examined what lies on the far side of possibility. His journeys have extended into realms beyond pain and physiology, energy and ecstasy, winning and losing. And the encouraging report comes back to each of us: We are indeed made for more.

— Oz Crosby

BOOK REVIEW



The Culture of Narcissism: American Life in an Age of Diminishing Expectations

by Christopher Lasch
W. W. Norton & Company, Inc.,
New York, 1979
268 pages. \$11.95.

If you believe you are living in an age of diminishing expectations, and all you can see is the disintegration of a previously viable socio-cultural system, then you must read Christopher Lasch's book. You will revel in its scholarly analysis of the anatomy of cultural degradation. If, on the other hand, you believe you are witnessing the birth of a new age with expanding horizons, then this book will test your faith by forcing you to figure out why such a brilliant social analyst is so exclusively preoccupied with the destruction of an old paradigm of social organization at a time when it would seem expedient to spend energy searching out and documenting the creation of the new one. There may be a clue in Lasch's suggestion in the preface that disenchantment with a bankrupt system forces people to "invent solutions from below" which may become the building blocks of the future system. If so, Lasch offers the reader the ultimate in creative disillusionment.

Lasch bills his work as "radical criticism" which goes beyond simple analysis of what's wrong with contem-

porary society. Radical criticism also criticizes current radicalism for unwittingly "reproducing the worst features of the collapsing civilization it claims to criticize." So sweepingly does he do this that he is guilty of throwing out a variety of babies with his torrent of bathwater. Few readers will escape without finding some of his or her own efforts at personal growth or social change reduced to "strategies of narcissistic survival."

The book is comprehensive in its analysis and valuable for the systemic approach in which the story of decline in each aspect of society is interwoven with that in all of the others. Lasch traces the rise and fall of Western civilization by focusing on the progressive changes, first in the psychological patterns fostered in different historical eras, and then on changes in various aspects of the social structure — economic organization, political behavior, sports, education, religion, family life, relationship between the sexes, attitudes toward aging and death, and the nature of ruling elites.

He begins by annihilating the awareness movement, the "cult of expanded consciousness, health and personal growth." Although he clearly comprehends the mutual cause-and-effect relationship between psychological patterning and social structures, he frequently falls into the trap of the dichot-

omy he is trying to avoid. He faults attempts at inner change, psychological and spiritual transformation, for abandoning efforts to improve life "in any of the ways that matter" out there in the "real" world, as if the two directions were mutually exclusive. Rugged individualism and religion, the "organizing framework" of traditional American culture according to Lasch, have given way to the "therapeutic outlook" of the "new narcissism" which substitutes peace of mind for self-transcendence. (Considering the proliferation of groups specifically focused on self-transcendence there seems to be an unresolved problem of semantics.)

Narcissism is defined in a Freudian and carefully clinical way as "a defense against aggressive impulses" rather than as simple self-love or self-absorption. The character traits of the narcissist are described as: "dependence on the vicarious warmth provided by others combined with a fear of dependence, a sense of inner emptiness, boundless repressed rage, and unsatisfied oral cravings." Secondary characteristics include pseudo self-insight, calculating seductiveness, fear of competition, avoidance of close involvement, sexual promiscuity, and little capacity for true commitment.

Lasch provides a fascinating analysis of the shifts in patterns of personality dis-

orders as related to changes in social structures since Freud's day. But his use of the narcissistic personality type as a tool for analysis of contemporary cultural patterns left this reader uncomfortable for two reasons. First, the limitations of the Freudian model of the psyche leave so much to be explained even at the personal level that one suspects its extrapolation to the socio-cultural level is going to leave some even bigger holes. Second, Lasch's assumption that "pathology represents a heightened version of normality" may be true, but it leads, at least in this book, to the scientific crime of trying to explain variables in terms of a constant. Thus the prevailing narcissistic personality, created by the disintegration of cultural patterns, turns up as the Bureaucrat (certain narcissistic traits are highly adaptive in the "executive success game"), the Prominent Leader in awareness movements and cults (other narcissistic traits encourage escape into the "spiritual supermarkets"), and the Radical Activist in such groups as the Weathermen and the Symbionese Liberation Army (narcissistic "delusions of grandeur" and "obsession with celebrity" characterize these "tortured souls"). It is hard to see how a single psychological personality type can account simultaneously for the adaptive bureaucrat, the cult leader, and the activist martyr without being stretched beyond its usefulness as an analytical tool. Indeed, as Lasch describes the activist's narcissistic efforts to achieve celebrity "even at the cost of rational self-interest and personal safety," he contradicts his own description of the narcissist as bureaucrat who has little capacity for deep personal involvement or social commitment.

As Lasch traces the degeneration of American social institutions into the culture of narcissism, there is a regular pattern as he focuses on each aspect of the social structure. Each chapter begins with the old academic trick of setting up the ducks in the shooting gallery. In this case the ducks are other social analysts and we are led to see how they all miss the real point. (Lasch is a good shot. Not a duck is left upright.) This scholarly trick, while it gets boring with repetition, has two advantages for the reader. First, it is clear that he is benefiting from the work of an expert who is widely read and has done his homework. Lasch can hardly be faulted on this score. Second, it provides a lazy man's guide to the best thinking on the current intellectual scene.

Lasch then proceeds to trace the historical development and decline of each

aspect of the social structure from the early stages of the capitalistic system through the full flowering of liberalism and thence to the decadent senescence in which we find ourselves. He does this with careful attention both to the changing nature of social institutions and to shifts in values, assumptions, and world view. This section of each chapter is, to my mind, the best part of his analysis and will be useful whether you agree with his conclusions or not. Lasch is particularly good when he analyses the evolution of the work ethic since the beginning of the industrial era, when he traces the effects of substituting "credibility" for truth in both economic and political life, and when he documents the emergence of the "new paternalism" from the old paternalism of the feudal state through small scale familial capitalism, then to welfare liberalism and finally to the hegemony of the large corporation ("the real centers of power") and the new managerial ruling class.

The weakest parts of the book are his chapters on the "sex war" (which suffers from a rather tortured Freudianism) and on the "shattered faith in the regeneration of life" — cultural orientations toward aging and death. Here he appears trapped in an outmoded conceptual paradigm concerning the nature of consciousness. He clearly assumes that consciousness terminates with physical death. For Lasch, the only possible consolation in the face of old age is what Robert Lifton calls the biological mode of immortality in which one lives on in and through one's progeny. Lasch rightly rejects the prolongevity movement as the ultimate in maladaptive death denial, but he also rejects what seems to this reviewer to be the most creative approach to the experience of aging — the Jungian view of the second half of life as preparation for transition through spiritual development, self-actualization, and self-transcendence. Lasch, given his assumption that old age cannot be a time of preparation for anything but non-existence, is forced to view this as a "recipe for planned obsolescence" useful to corporate planners hoping to phase people out of active life prematurely and without a fuss. The link between individual spiritual progress and cultural evolution escapes Lasch. Thus he cannot conceive of heightened awareness as a potential contribution to social change.

The third phase of Lasch's analysis of each aspect of the culture's decline is an examination of current solutions, efforts at reform, or popular movements aimed at relevant personal or social change. He then explains why each merely rein-

forces the decadent system it is meant to alter. In these sections, Lasch frequently lets his own diminished expectations get the better of him. It is as if he cannot bear to find a glimmer of light in the darkness. It is true that his stated purpose is to describe "a way of life that is dying," not to write about the "signs of new life" that even he can see. This is the tragic flaw in his otherwise brilliant work. Death and rebirth are two sides of the same coin. To focus on the destruction of one cultural paradigm without equal attention to the emergence of the new is forgivable for heuristic purposes in the particularistic, compartmentalized science of the past. But it is misleading to the point of error in a broad historical overview meant to give direction in a time of evolutionary change.

It is clear that Lasch has hope for a future society, though he refers to it only twice — on one page in the preface and in the final paragraph of the last chapter. The fundamental task is the struggle against bureaucracy, he says. This requires a struggle against capitalism itself and can only succeed if citizens take the solution into their own hands, creating small "communities of competence." This hope seems dim if, as Lasch argues, the prevailing narcissism is aimed solely at individual survival of the collapse of a dying culture. He believes the will to build the future does exist, but he finds it only in "traditions of localism, self-help, and community action that need the vision of a new society, a decent society, to give them new vigor." It is as if he has divided us into two camps — those who are escaping into spiritual enlightenment and those who hold the key to culture creation but who wait blindly for a vision. Perhaps Lasch, too, has missed the point. Perhaps the two camps are one and it is the very inward turning that is producing the vision. Could it be that the struggle to create new social structures in the "real" world begins with the willingness to learn one's way around in that Other Reality in which all evolutionary visions originate? Had Lasch looked more closely at the nature of the small scale social structures in which some of the "narcissistic" escapees are hoping to survive, he might have found precisely the qualities he seeks — non-bureaucratic patterns of authority and decision-making, interdependence replacing dependence on centralized control, the capacity for deep commitment, in some cases even tiny "communities of technical competence," and above all confidence that the process of cultural death is one with the process of rebirth.

— Virginia H. Hine

Decision-making/cont. from page 1

methods of making social choices are not working well. The major tradeoffs steadily worsen, problems seem to have no solution, the complexity becomes so great it seems no one is in charge. The malaise of modern society scarcely needs documenting. The mood of pessimism, among leaders and followers alike, is apparent and deepening.

There is inherent in the more complete picture of reality implied above another way of making social choices—a way that makes more use of the intuitive creative abilities with which we are all endowed. Because of the importance to society of learning about and applying this “other way,” IONS is putting special emphasis on promoting — through research, demonstration, and training — the understanding, development, and application of creative/intuitive abilities to the guidance of society.

The Nature of Social Choices

All decisions choose the future. Nothing is so crucial in society as how decisions are made. This has been recognized over and over again in discussions of the role of guiding ethics, values and goals, planning, policy analysis, cost-benefit studies, program budgeting, and the myriad other ways we try to make decisions the product of rational analysis.

Industrialized society is presently in serious trouble. It is not necessary to be a doomsayer to recognize this — only to read the signs of the times. As with individuals whose lives are in trouble, the critical spot to look — either for diagnosis or remedy — is at what guides decisions. The way a society makes its choices is key both to its dilemmas and to their possible resolution.

One way will work. Faced with a maze of interconnected problems involving energy, environment, inflation, world poverty and population, the arms race, and a hundred other critical areas, modern society has to become a *learning society*. But in a special sense. We have to learn to make wise decisions; and that involves rediscovering what once was known, and has been lost, about creative/intuitive choosing.

In complex modern society the future is chosen through multitudinous daily choices scattered throughout the whole. In the course of their activities the various elements of society — individuals, groups, corporations, government agencies — make what might be called *microdecisions* (e.g., to buy a certain product, to have a certain lifestyle, to

make an investment, to enact a piece of legislation). These *microdecisions* interact and lead to *macrodecisions* affecting the overall society (e.g., energy demand, price and wage levels, unemployment and inflation rates, amount of urban crowding and environmental pollution, level of international tensions). The basic problem today is that *perfectly reasonable microdecisions, by all the criteria that have governed in the past, are currently adding up to largely unsatisfactory macrodecisions*. To recognize this is to stop searching for someone to blame, and to start searching for the sorts of changes that would make the decision process start working again. (An alternative is to decide that it is all too complex for democratic society and hope for a benevolent dictatorship.)

So what guides the *microdecisions*? Adam Smith called it “the invisible hand.” Says Smith, when the individual “intends only his own gain . . . he is . . . led by an invisible hand to promote an end which was no part of his intention. . . . By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it.” But then it makes all the difference wherein the individual thinks his “own gain” may lie. Certainly we have seen that individuals can choose on the basis of short-term, imprudent self-interest, and the result in no way adds up to long-term social well-being.

One possible answer, undoubtedly partly valid, is that through education to the consequences of, say, prodigal consumption of energy or neglect of the environment, individuals will be led to take a more long-term view. But then nasty tradeoffs arise, wherein that would benefit the society in the long term. So here to penalize me in the short term. So here some sort of ethical consideration comes in, as to which side of the tradeoff I should value more. But if there is any area in which modern society is confused, it is basic ethical principles. We have prided ourselves in having debunked, with materialistic science, the reported transcendental experience of the race in which fundamental ethical ideas are based.

Thus, various opinions can be heard as to what comprises — or should comprise — the necessary “invisible hand” for modern society. One is that it is rational planning, made effective by consensual agreement (or imposed by an authoritarian government). Another, that it is intuitive sensing of what would be good for the whole (as, for example, in good family relationships). Or it might be a mixture of these.

The Role of the Creative/Intuitive Faculty

For insight on this matter we turn to a familiar experience for an important clue—an experience from which we have stubbornly refused to draw the full implications. That is the matter of creative problem-solving. All of us are aware to some extent of the workings of some mysterious creative process which works outside our conscious awareness but quietly remains available to help with our really tough problems. Business executives, scientists, inventors, poets and composers, all have repeatedly told us of the creative experience. Having exhausted every apparent lead to solution of a difficult problem, one turns it over to this behind-the-scenes creative center which in due course, perhaps awakening one in the middle of the night, presents the key to the solution. Sometimes this answer is in easily recognizable form; sometimes in veiled imagery. Often there is a striking beauty and appropriateness to the solution which had previously seemed to be inaccessible.

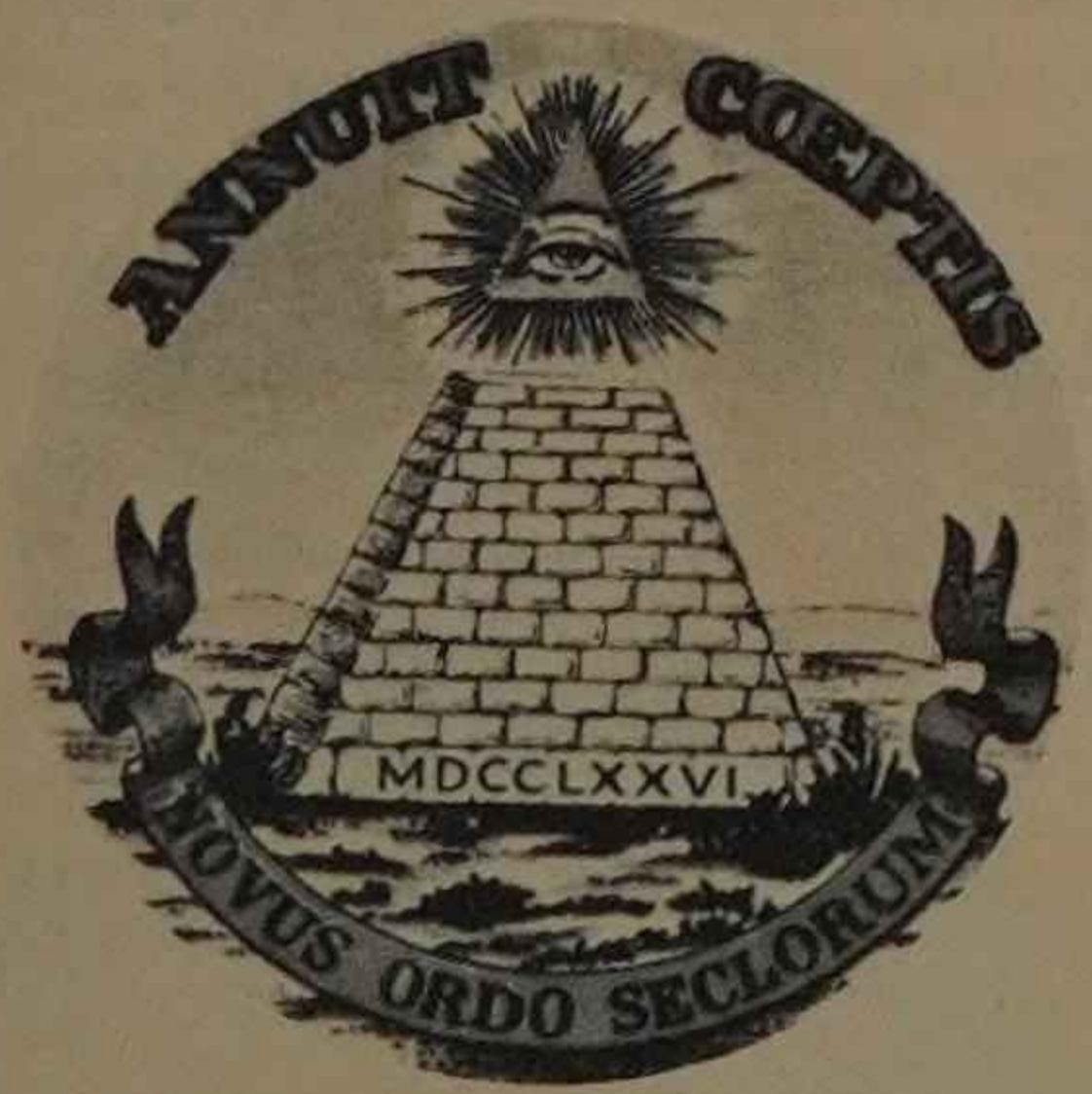
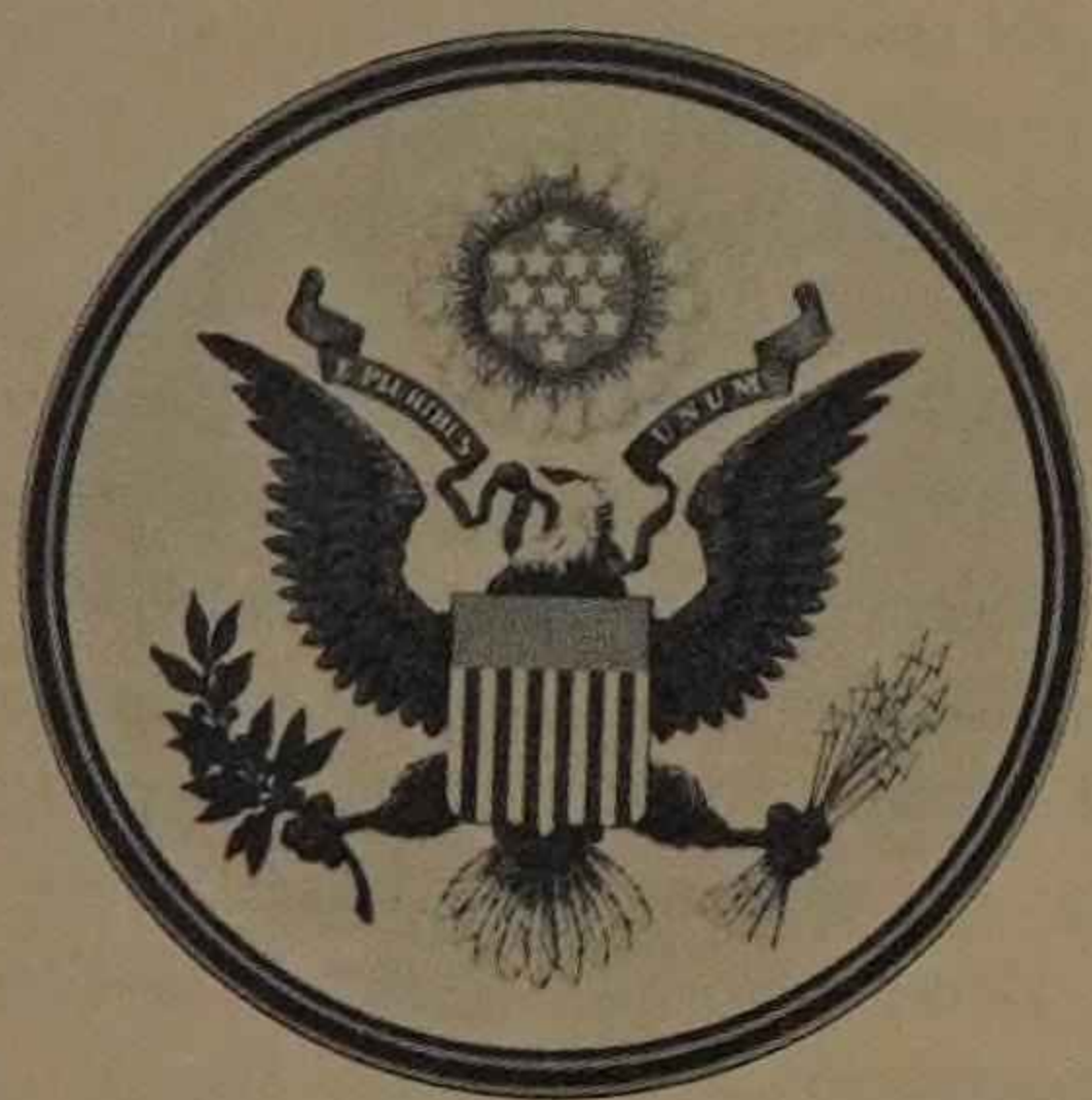
Now there is a next logical step beyond that recognition of the creative process which relatively few persons seem to take. If that creative unconscious “higher” mind is so much more knowledgeable and wise than my conscious mind, why stop at submitting to it only the specific problems that my ego-mind has classified as “difficult.” Why not get its help in all decisions, including the decision of what to do with today — and the rest of my life?

Well, it turns out that that is precisely what is recommended in the “perennial wisdom” central to practically all of the various religious traditions of the world. Robert Hutchins wrote in his 1968 book *The Learning Society* that Athens was one past model of a successful “learning society,” in which learning, fulfillment, and becoming human are the primary goals and “all its institutions [are] directed to this end. This is what the Athenians did. . . . They made their society one designed to bring all the members to the fullest development of their highest powers. [This] was the aim of the society. . . . The Athenian was educated by the culture, by Paideia.” Paideia was the educating matrix of the society; its highest and central theme was the individual’s “search for the Divine Center” — the creative problem-solving center.

Our National Heritage in this Regard

This is taken one step further in the Freemasonry-Rosicrucian tradition which so significantly shaped the

thoughts of the founders of this nation. Most of the signers of the Declaration of Independence and the members of the Constitutional Convention belonged to these societies. Franklin and Washington were high-ranking Freemasons, as were many from other countries who supported the American Revolution, including Lafayette, Kosciuszko, Baron de Kalb, and Count Polaski. Offshoots of the secret Masonic societies of Europe had been transplanted to the New World a century and a half earlier.)



The great democratic experiment of the New World was to be a society in which the guidance of the Divine Plan served to chart the course of the entire nation.

One of the most powerful symbolic reminders of this resolve has been passed on to us in the reverse of the Great Seal (reproduced on the back of the dol-

lar bill). That is the unfinished pyramid capped by a radiant triangle enclosing the All-seeing Eye, proclaiming that the works of men are incomplete unless they incorporate higher insight. The new nation will flourish only as its leaders are guided by knowledge of the Divine Plan.

Dominating the obverse of the Seal is the bird which now is an eagle, but in earlier versions was the Phoenix, ancient symbol of higher awareness. The glory over the bird's head traditionally symbolizes the cosmic vision. These symbolic meanings reinforce the message of the reverse side.

The Founding Fathers seemed certain in their conviction that this nation should be dedicated to the fulfillment of the Divine Will, and to the degree its leaders and citizens are so committed and so act, their land will flourish. To depart from this high destiny, to be false to the great trust implicit in the symbols we have been given, would be to invite destruction.

However, we in a more modern age are skeptical of such a premise. The predominant beliefs today, strongly influenced by the prestige of materialistic science, would deny or be dubious about the existence of such event-shaping nonmaterial forces as this. Thus we face an essential dilemma. The nation was founded around symbols and upon premises whose essential validity is now questioned. More specifically, it postulated a decision-guiding process which seems to have no place in the modern scientific picture of reality.

Challenges by — and to — Materialistic Science

Let us remind ourselves of how this situation came about. We all understand from history that underneath the rapid flux of events and the slower patterns of institutional change are very slow-moving currents — demographic and climatic trends, changes in basic cultural characteristics — which, although they may change imperceptibly in a decade or even a lifetime, still shape the more swiftly moving institutional changes and patterns of events. One such long-term movement is of singular importance because of its influence in shaping all aspects of present society. That is the long-term multifold modernization trend which first became visible in the societies of Western Europe some eight or ten centuries ago, and has since spread to affect every region of the globe. The rise of capitalism, the development of science, industrialization, the wedding of science and technology,

modern concepts of economic development, all are aspects of the playing out of this trend. A powerful case can be made that the dilemmas of present society are manifestations of approaching the end of that particular path and entering a new era.

The long-term multifold modernization trend began with a change in the dominant belief system of Western Europe. This was the beginning of a secularization of values — that is, the tendency to organize activities rationally around impersonal and utilitarian values and patterns, rather than having these prescribed by social and religious tradition. Related to this was the new concept of material progress — the idea that man can, through his own efforts, improve his physical environment. Both of these tendencies, although weak at first, represented distinct breaks with medieval thought.

As the trend gained momentum, especially after the middle of the nineteenth century, it generated the characteristics of modern industrialized society. The production of goods, and then services, and then more and more of human activities, became "industrialized." Management became optimized with respect to such technical and economic criteria as efficiency and labor productivity. Economic rationality came to predominate more and more in social and political decision-making. Economic values became a pseudo-ethic shaping society's choices. Knowledge came to be ordered more and more according to the prediction-and-control values of materialistic science — that is, knowledge came more and more to be valued because it would generate manipulative technology. The prestige of materialistic science grew so powerful during the first half of the twentieth century that is almost seemed as though there were no other kind of legitimate knowledge. We heard of the "warfare between science and religion," from which science emerged the clear victor.

But then a funny thing happened on the way to the future. The arguments by which science had thrown out religion, spirituality, a valid sense of values, and apparently even consciousness, began to seem less valid than they had. This resulted largely from two developments—the discovery that there is far more going on in our unconscious mental processes than in our conscious mind, and the persistence of the so-called "psychic" phenomena which seem inexplicable on the basis of physicalistic models.

continued on page 22

There is a vast amount of evidence to show that ordinary consciousness comprises the most minute fraction of the total activity of the mind. This unconscious activity covers a vast spectrum ranging from autonomic functioning, and psychoanalytic defense to intuition, creative imagination, and religious/mystical experience. As this evidence has accumulated, it became clear that much of what we think we "know" can be in error because of cultural suggestion and unconscious self-deception. On the other hand, phenomena that we once thought science had shown "couldn't happen," such as faith healing and intercessory prayer, have to be re-examined.

A second development also calls into question the success of an earlier generation of scientists in dismissing religion as pre-scientific superstition, and proclaiming that all of the world's religious traditions were based on illusion. That is the staying power that psychic research proved to have. The program of the 1979 annual meeting of the American Association for the Advancement of Science included a landmark session on consciousness, "remote viewing," and psychokinesis — topics that could not have crashed the gate 15 years ago. The essential implication of this field is that mind is not brain. [See story on page 1].

As observed above, the validity of the basic premises and ancient symbols involved in the nation's origins have been challenged by materialistic science; but now that challenge is in turn challenged. With recognition of the vast extent of unconscious mental functioning and of phenomena not taken into account by materialistic science, the whole matter of these premises and symbols calls for re-evaluation.

Converting Decision-making

There are two rational alternatives once this situation is recognized. One is to deny that symbols are relevant, that they point to real validatable experience, that they are more than quaint relics of outdated beliefs which have no significance to the future of a nation. The other is to affirm that these symbols may point to explorable experience, in which case no task could be so urgent as to get on with the exploration. There are no other alternatives other than to obfuscate the issue and repress the logical conflict.

It is not easy to let the significance of this proposition "sink in." If the very foundations of society are questioned,

nothing could be more important to our future welfare than to resolve the uncertainty. No knowledge, of nuclear physics or of outer space, could compare in import or urgency to the carrying out of an investigative program to establish benchmarks in this transcendental territory. No federal program, or armament or disarmament, of energy supply or energy conservation, could compare with the importance of exploring and applying the best possible use of our powers of intuitive judgment in national decision-making.

Already we know enough to start. If (a) the individual has access to a creative goal-setting and problem-solving capability of unlimited potentiality, (b) minds are joined in unseen ways, and (c) ultimately mind and spirit are dominant over the physical — all three propositions being plausible in the light of recent developments — then a revolutionary hypothesis in decision-making suggests itself. The "higher" unconscious mind, as we have noted earlier, displays astounding problem-solving and creative abilities. If minds are joined, does it not seem plausible that plans and problem solutions appropriate for a group of minds — or a society — might be available? And if mind has dominance over the physical, might it not be that resources as needed to carry out these plans would also be available?

What are the conditions that would increase the likelihood of sure guidance? It does not seem that one must adopt some particular belief in God to qualify for inner direction. Nor is it necessary to sit in some special (and uncomfortable) position, or to breathe in a special way. But there do appear to be some conditions that must be met. One must be willing to listen for the inner Voice. There must be a willingness to perceive differently. Minds need to be joined in a non-judgmental fashion. There needs to be commitment to the goal of "know thy will and do it," and to no other goals.

One other condition must be met to insure that this activity does not wander into the occult areas which we know were so fascinating to the leaders of the Third Reich. That requirement is one of open inquiry and public testing — exactly the characteristics of the true scientific spirit.

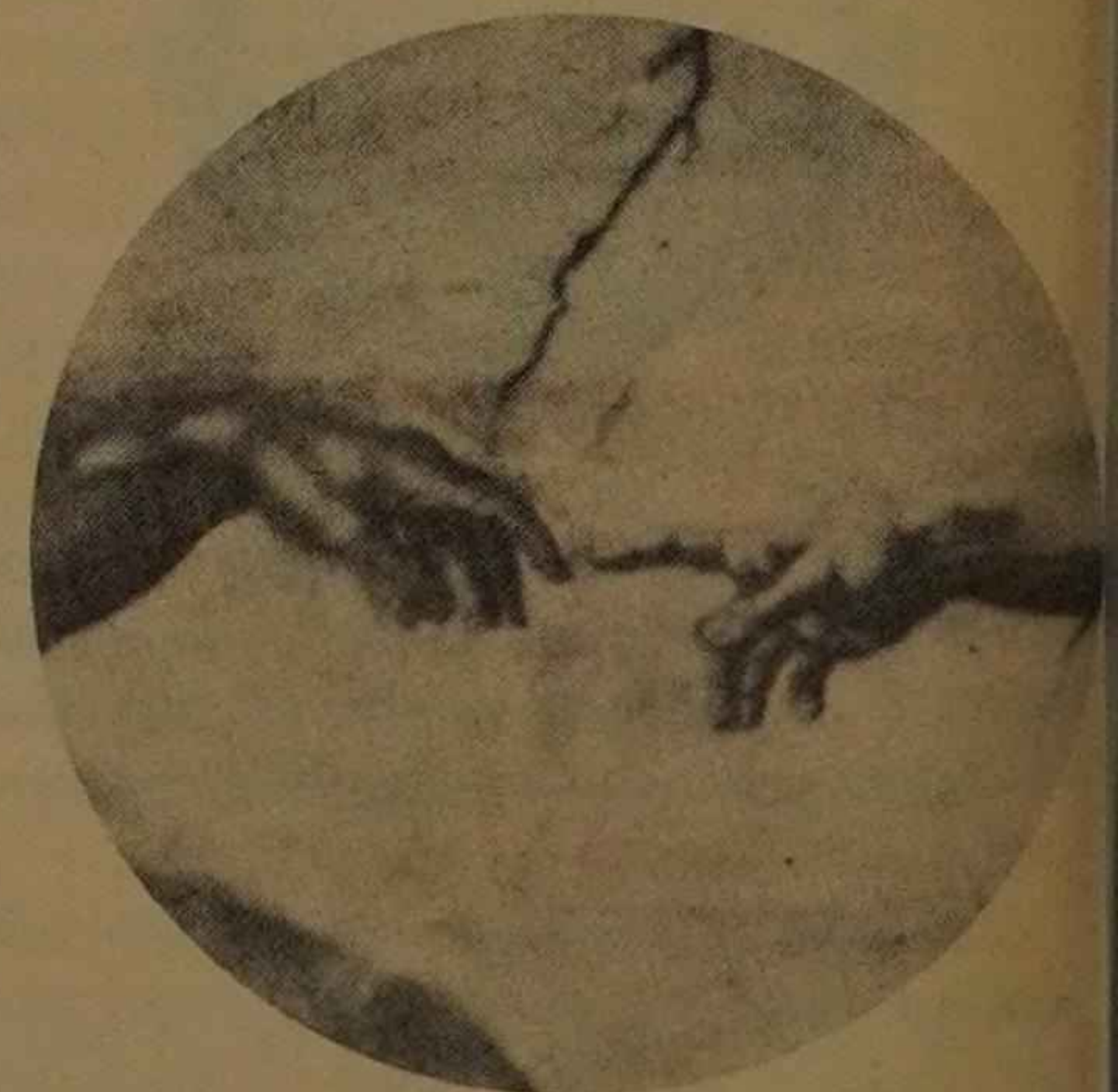
Discipline is required to meet these conditions. But it is no more rigorous discipline than that required to be a Marine or an astronaut. The difference is, we have believed in warfare and in space exploration; we had talked ourselves out of believing there is any inner Voice to be heard.

The Challenge

Because of the circumstances of its origin, this nation has a unique opportunity in the world. The root symbols and traditions of this nation point to a real, explorable, knowable transcendental realm of experience from which come individual commitments, cultural values, and national choices and goals. The 1960 report of the President's Committee on National Goals asserted that "The very deepest goals for Americans relate to the spiritual health of our people . . . for ours is a spiritually based society."

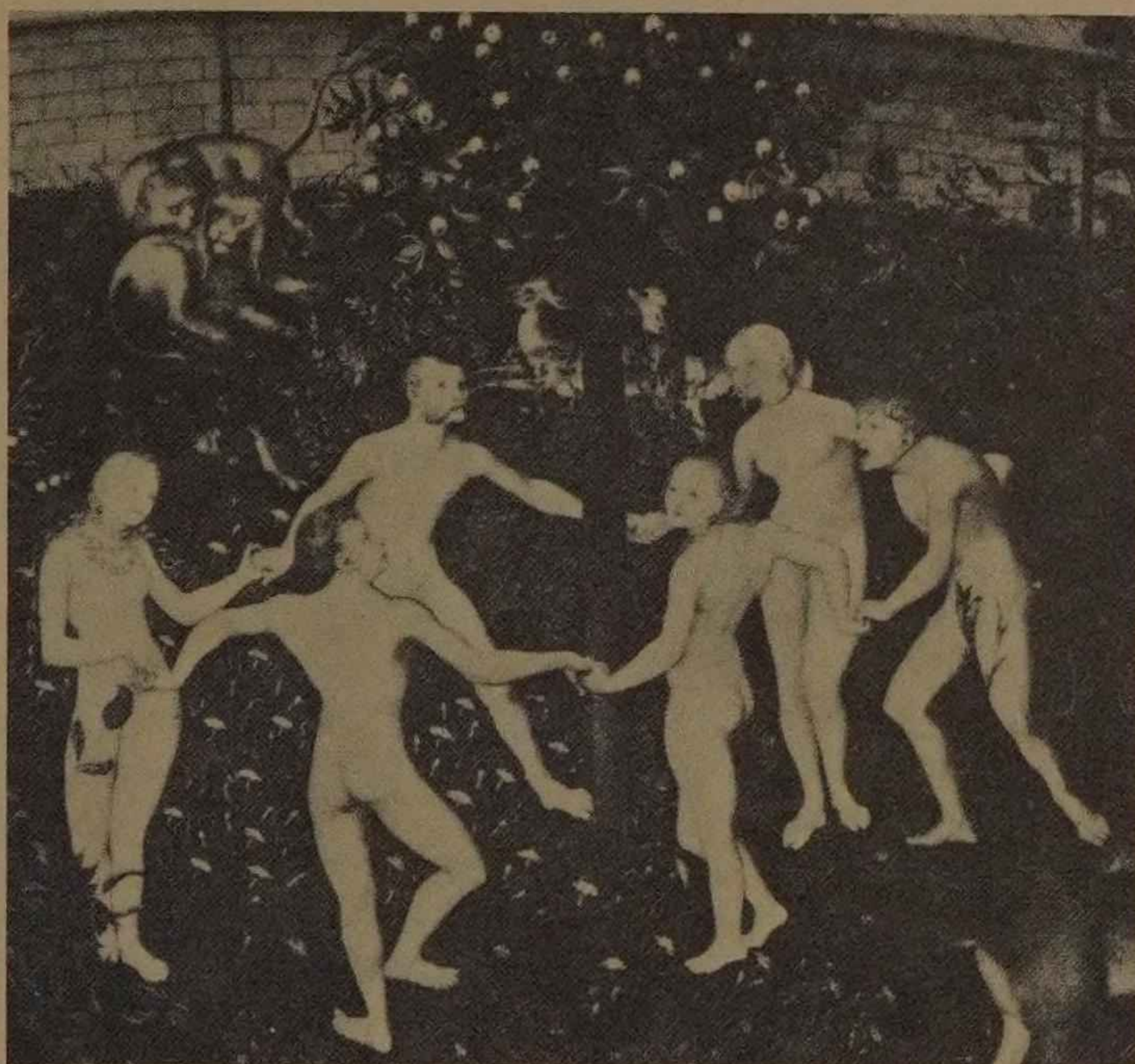
This transcendental component of human experience, which for a time positivistic scientists seemed rather successfully to debunk, formed an essential basis for American ideals and institutions. The institutions of representative democracy are predicated upon a belief in spiritually free citizens possessed of a valid sense of value and potentially recipient of divine guidance. The free-enterprise market system assumes a transcendental "invisible hand" to insure that the individual microdecisions in pursuit of self-interest will add up to satisfactory social macrodecisions.

But beyond the nation, in global affairs, the same creative/intuitive basis for choice is applicable. More than that, it is understood, because the concepts and experience of it are embedded not in one religious/cultural tradition, but in all. We can find no more important application and focus for noetic sciences. Thus we propose to devote a major portion of our efforts to research and training in creative/intuitive decision guidance, and to expanding network of leaders in business, government and intellectual pursuits who have engaged in enhancing their own creative, intuitive choosing abilities, and who are joined with one another in placing these abilities at the service of the larger society.



Thanks to Pioneering Spirits Who Support IONS

Since its founding in 1973, the Institute of Noetic Sciences has remained committed to playing a cutting-edge role in the process of infusing personal and societal consciousness with a vision of the higher potential of Humankind. This pioneering function has not always been as well understood or appreciated as it deserves to be but there have nonetheless always been a few who have understood and have chosen to express that understanding by committing their financial support to the Institute. IONS wishes to acknowledge and thank those friends without whose continuing support the Institute could not carry on its important work.



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and consciousness and there is no path apparent yet leading to a common basis of physical and mental phenomena." Indeed, a more specific statement was made by Dr. Jahn in his opening remarks when he pointed out that: "The concept of a deterministic universe, which passively awaits human observations and utilization, has become progressively less tenable. The role of human consciousness as an active factor, not only in the perception of reality, but in its determination, needs to be deliberately addressed." In essence, this statement encapsulates the whole problem created by our ignorance of when and how the mind can be said to actively influence events in the physical world. Such sentiments were in fact expressed some years before by another of the speakers; writing in 1974, Dr. Wheeler stated: "According to this view the analysis of the physical world, pursued to sufficient depth, will lead back in some now-hidden way to man himself, to conscious mind, tied unexpectedly through the very acts of observation and participation to partnership in the foundation of the universe." In the same 1974 piece, Wheeler made the point even clearer when he said: "Each of us has his own catalogue of the great unknowns: three at the top of my own list are the mind, the universe and the quantum. I know of no area where the mystery is greater than it is in these three fields, or any where the linkage between observer and system observed is stranger, or any more suggestive of things hidden beyond present imagination."

Following Dr. Wigner's initial presentation entitled: "The Extension of the Area of Science," Charles Honorton then pointed out that one of the reasons that the relationship between mind and matter has remained a matter of speculation has been because it has seemed to be empirically unaddressable. In short, how could one design an experiment which would actually test any such hypotheses? Honorton then pointed out that one basic way to study the question could be the ways in which psychic research has for some time been trying to assess the nature of the unusual interactions between human subjects, such as in telepathy, and also between people and remote environments, as in clairvoyance or remote viewing. Nonorton then went on to identify the preliminary efforts that have been made to carry out these experiments as well as current efforts to amplify these normally weak effects.

Then followed Dr. Harold Puthoff's presentation: "Experimental Psi Re-

search: Implications for Physics" in which he outlined investigative work being done in two areas: (1) The acquisition of information (by human subjects) not presented to any obvious sense, and (2) The production of physical effects not mediated by any obvious mechanism. Most of the work at Stanford Research Institute has concentrated on the former and there have now been over 100 experiments in remote viewing. In these experiments subjects were able to provide accurate information about shielded targets ranging from microfilm in nearby light-tight canisters to geographic sites at transcontinental distances, viewed from locations including Faraday cages which block electromagnetic radiation and a submerged submarine. The capacity for remote viewing currently seems independent of both the size of the target as well as its distance from the subject. Puthoff contended that these experiments, even though they are clearly unconventional, should form part of any consideration of the mind/matter problem and that if we are to understand the question of the role of the mind of the observer, such work is an essential part of any such quest. He pointed out however that he feels that even though currently anomalous, it may well be that it will be possible to derive a framework for explaining these results based on extrapolation of some aspects of contemporary physics.

It was at this point in the session that the most ironic event of all took place. This was the first time within the AAAS that a group of eminent investigators had gathered together, all of whom had either worked directly on the mind/matter problem or at least produced some sensitive theoretical speculations on the subject. Thus it was all the more peculiar to observe Dr. Wheeler deliver a paper in which he basically contradicted virtually the entirety of his 1974 statements on the issue. Whereas in his 1974 paper he stated: "Whatever it will prove to be, we can believe that [the solution] will somehow touch the tie between mind and matter, between observer and observed," in Houston Dr. Wheeler insisted that proper science should abandon any attempt to include the role of mind per se.

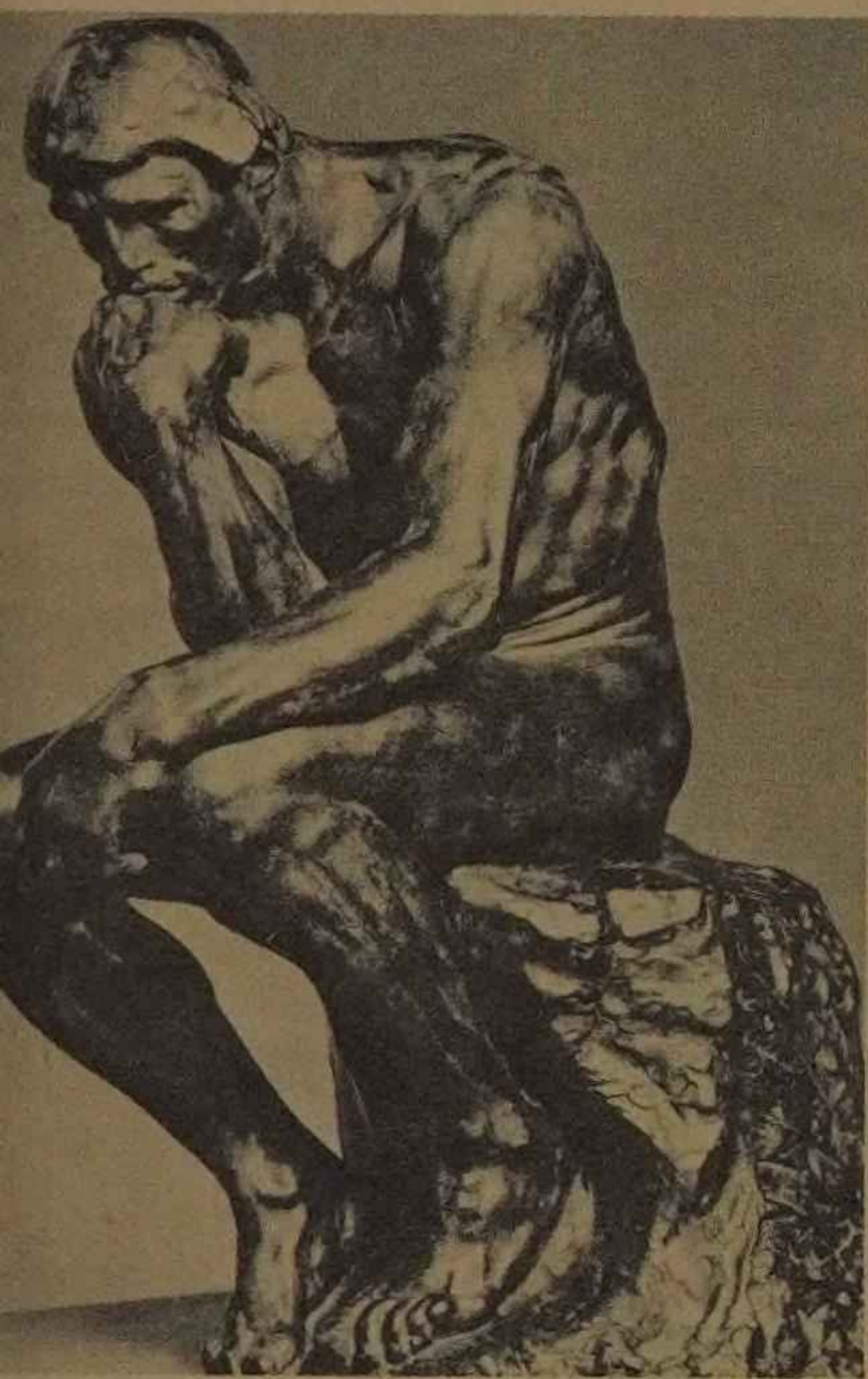
Instead, he argued, there is no real difference between the mind and a computer. Invoking the now out-dated views of the 1950's, he argued that there is no real difference between the mind—which he equated with the biochemistry of brain—and a computer with its collection of electronic circuits. He argued that we should expect the mind of the observer to be identical with and have only the same capacities as any computer

which we might set up in the observer's place to record data. Were it not for what was to follow, we might have been led to wonder if Dr. Wheeler was going to then propose that computers are as good as anybody at remote viewing!

However, when Dr. Wheeler launched forth to the audience on the content of his two appendices, it became clear that he had not only reversed his position on the role of the mind, but that he also felt that *all* experiments devoted to researching any extrasensory perception hypothesis should be disqualified from being regarded as science. He went further and charged that the AAAS should reverse its 1969 decision to accept the Parapsychological Association (P.A.) as an AAAS-affiliate and expel the P.A. forthwith. He added coyly that he did not feel this was in any sense an attempt to restrict the right of anyone to experiment in the field but merely one which would prevent any such experiment, however rigorously conducted, from being called science. This was a rather novel stance since it was probably the first time that the *content* of an experiment was cited as the reason for regarding the result as unscientific. The more normal view is that science per se is something which occurs when a phenomenon (no matter what it is) is examined by a method which, when properly carried out, renders a result which may then be called scientific.

There was no immediate official response from the AAAS to Wheeler's request but its new president, economist Dr. Kenneth Boulding of the University of Colorado, stated that he was in favor of keeping the P.A. in and that "One has to subject their methodology to something. The scientific community has to be open." He stated further that "the evidence of parapsychology can't just be dismissed out of hand."

Dr. Wheeler however seemed to be neither too interested nor aware of the actual state of contemporary research. When asked from the floor for his views on recent data, he preferred to respond with a largely fictitious story about an obscure experiment performed in the early 1930's which had nothing to do with psychic research. The alleged experiment was part of the work of the famed psychologist McDougall who made several attempts to validate the Lamarckian theory of the inheritance of acquired characteristics. Wheeler's purpose in telling the story seemed to be the fact that at the time, Dr. J.B. Rhine, whose founding role in parapsychological research in the U.S. is well known, was one of McDougall's graduate students and so



Marcello Truzzi, as well as several other members, the firing of its chief proponent, Dr. Paul Kurtz, as editor of the *Humanist* and the withdrawal of support of a related organization.

Wheeler then went on to cite what he felt were the characteristics of pseudoscience or pathological science as he termed it. Oddly enough, Wheeler's preference for the popular press's tendency to lump together all manner of unrelated phenomena as though they were all included in what is meant by the technical term parapsychology had a distinct resemblance to the very pseudoscientific tracts being warned against.

In his subsequent appeal to the AAAS to set up a "Committee for the Review of Parapsychology in the AAAS," Wheeler expressed difficulty in believing that there is "any such thing as parapsychology." He requested that the AAAS determine by some unspecified criteria whether or not the field which he doubts exists can produce any "battle tested" result, how much the field has benefitted financially from its AAAS affiliation, and whether the AAAS should not simply expel the field and deny its existence.

One does not need to be psychic to know that a certain chain of events is now more or less inevitable. We will see a series of articles by whomever your favorite sceptic is in his or her usual organ for their "objective" analysis of the situation. We will be told a great deal about what Dr. Wheeler *knows* about physics and nothing about what he *doesn't know* about contemporary psychic research! We are bound to be told that this is the most significant challenge to the validity of this research ever to occur simply be-

cause of the eminence of Dr. Wheeler in a field rather different from the one he is attempting to judge for us.

All of this may prompt us to wonder about the meaning of Wheeler's 1974 statement: "The motivation of the discoverer counts even more than the quality of his tools." Applying this statement to the present situation, it is not hard to see that the motivations resemble more the mentality of book burning than of science. The question is: Is the AAAS going to be tempted to adopt this book burning mentality too? There are some preliminary indications that at the present time, the organization is evenly divided on the issue, and that in itself gives some sense of how far we may have strayed from the supposedly "open" science to which we commonly give lip-service. It is worth noting that the question over which the AAAS has come to find itself to divided is none other than that of whether the proper study of mankind is the mind of man which if pursued to sufficient depth may reveal the strangeness of the mysteries which abound within it. We may also wish to wonder why it is that the man whose openness in his own field (which produced contributions ranging from the atomic bomb to geometrodynamics and black holes) now appears to be matched by the emergence of a sort of Savonarola syndrome when confronted by the consequences of some of his ideas in the field of consciousness research. One thing is certain however: When future historians look for science in Dr. Wheeler's work, they will find a richer diet in the work of his earlier years.

- Brendan O'Regan

Wheeler attempted to link Rhine's name with what he tried to characterize as inferior quality. However, when Wheeler's version of this story was compared with the facts of the time, it was found by several observers to be false on at least two different counts. It remains to be seen as to why an eminent physicist would produce such a fiction before a public audience.

A look at the Appendices to Wheeler's original paper may provide a few clues. He cited "data" on the numbers of investigators and amounts of money being "wasted" on the field based on comments by the now largely discredited "Committee to Scientifically Investigate the Claims of the Paranormal." This disappointed group has seen the resignation of one of its co-founders, Dr.

IONS Board of Directors

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Officers Elected

At the March Board of Directors meeting, the following officers were elected:

Chairman	Edgar D. Mitchell
President	Willis W. Harman
Vice President	Judith R. Skutch
Secretary	Diane E. Brown
Treasurer	Dorothy S. Lyddon

Acknowledgements

This issue of the *Newsletter* was produced for the Institute by Diane Brown, Dorothy Lyddon, Brendan O'Regan, Robert Sibley, and Optimum Press.

BOARD NOTES

Diane Brown has recently been named Administrative Director of the Institute. She has served on the Board of Directors since 1975 and worked as Assistant to the Director of Research for the past year and a half. She formerly worked as an Interior Designer but found as a result of her own spiritual quest that she would "rather play with ideas than things" and feels the challenges of her new position will allow her to be more effective in helping IONS achieve its objectives. Diane has two sons, ages 10 and 12, and lives in Oakland, California.

After kicking a twenty year smoking habit, **Oz Crosby** joined the increasing numbers of persons across the country to run a Marathon—that's 26.2 miles of running, non-stop. For decades only scores of people ran this event; they were highly trained athletes or college kids in peak form running as a stunt. This year 7800 men and women who hold down jobs, raise families and run simply for recreation ran this distance in less than three hours just to earn the privilege of entering the grand-daddy of all marathons, the Boston Marathon. In 1953 this prestigious race had fewer than 200 entries who ran the 26.2 miles in over 4 hours. Today in order to even qualify to run, the distance must be covered in less than 3 hours. To make the point further, the first 25 women ran this marathon faster than men were running it about 50 years ago. These kinds of statistics are making a powerful statement about the limits (or non-limits) of human possibility and what can be achieved when the mind and body cooperate and believe the impossible is indeed possible. Oz has also recently been elected to the Board of Directors of the Sun Valley Center for the Arts and Humanities. (See his review of George Sheehan's book *Running and Being, The Total Experience* on page 17 in this Newsletter).

John E. Fetzer, owner of the Detroit Tigers and Chairman of Fetzer Broadcasting, is funding an innovative program in holistic health, consciousness research, and noetic concepts at Kalamazoo College in Michigan where he has been Trustee for many years. This New Frontiers Program will consist of lectures and workshops mainly for the faculty and will be held at Striker House on the

Kalamazoo College campus. Mr. Fetzer has spent a lifetime pursuing the knowledge of higher realities and is particularly gratified to see this cherished pursuit now expressing itself in this program.

Willis Harman has recently been named to the Board of the Congressional Institute for the Future in Washington, D.C. (see article on page 4). He has been very active in communicating noetic ideas to leadership in business, education and government agencies around the country during the past year. He has spoken to executives at IBM, AT&T, Atlantic Richfield Oil Company, Lockheed and Shell, and to Colorado State University, Los Angeles Unified School District, the Federal Executive Board and the U.S. Army War College. He will also be participating in an international colloquium on Science and Consciousness from October 1-5 in Spain. This conference is completely funded by the French and Spanish governments which is a significant "first" in the field and will present such well-known authorities as David Bohm, Fritof Capra, Harold Puthoff, Sir John Eccles, Church Honorton, Karl Pribram, Montague Ullman and Konrad Lorenz. Dr. Harman is also currently running for President-elect of the American Association for Humanistic Psychology.

Dorothy Lyddon of Cupertino, California runs an apricot ranch there and a farm in the San Joaquin. She serves on the Board of Stauffer Communications, Inc. in Topeka, Kansas, on the San Andreas Health Council in Palo Alto, and as a trustee of Scripps College, Claremont, California.

Edgar Mitchell has recently been named to the Board of Directors of two companies: Sterling Precision headquartered in West Palm Beach, Florida, and Forecast Systems of Provo, Utah. Sterling Precision distributes metal working machinery and includes in its primary operations the production and distribution of replacement parts covering the automotive and agricultural markets. Forecast Systems is a consulting company which employs a technique called Fault Tree Analysis to organizational and behavioral science problems in business and industry. The technique was originally developed by Bell Telephone Laboratories for evaluating the safety of the Minuteman Launch Control System. FTA is a problem-solving tool which facilitates goal attainment by analyzing possible modes of failure in any project.

By focusing on how the organization operates, rather than on personalities, this technique promotes team work and increased cooperation which enhances the realization of organizational goals.

Dr. Mitchell is also Advisor to the Chairman and part owner of Information Science, Inc., the foremost computerized human resource system in the country whose clients are among the majority of Fortune 500's top corporations. In addition, and on a lighter note, he will shortly be attempting to set a distance, endurance and altitude record in a balloon flight using the world's largest hot air balloon. This event is being sponsored by a division of Ralston Purina and will be reported on more fully in the next newsletter.

Brendan O'Regan has been working on a development contract with Alan Neuman Productions and PBS to create the script for two programs on holistic health and the outlines for seven more. He recently addressed the staff of the Psychosomatic Medicine Division of Letterman Hospital in San Francisco on the topic "Recent Developments in Consciousness Research" and has been invited back for further workshops. He has also recently advised the staff of the Congressional Clearinghouse on the future in Washington, D.C. on their program agenda. Besides consulting with Oscar Janniger of The Holmes Center in Los Angeles regarding an exchange of information data between that organization and IONS, he has participated as workshop moderator at the "Health: Whose Responsibility?" conference in Berkeley in early May which had California policy-makers like Governor Brown, Rusty Schweikert and John Vasconcellos present. On top of all of this he has recently been interviewed by several Bay Area television stations and newspapers which is a very clear measure of the increased interest by the media, and hence the public, in noetic topics.

Judy Skutch has helped create and is serving on the Board of Directors of the Congressional Institute for the Future in Washington D.C. She has recently been meeting with numerous individuals and groups in the nation's capitol and has addressed the American Orthopsychiatric Association, Spiritual Frontiers Fellowship, the Association for Humanistic Psychology, the Association for Research and Enlightenment, Carlton College, the U.S. Army War College, the Defense Department and the International Communications Agency.

New Membership Program Now Available for Friends of the Noetic Institute

Why do people become members of the Noetic Institute?

We telephoned a few members at random throughout the country to find out. Here are their responses.

"I want to help the Noetic Institute continue their worthwhile activities and keep sending their Newsletters which contain information I cannot find anywhere else." —Elda Hartley, Connecticut

"I have been reading with interest your current Newsletter and admire your efforts in turning around our civilization." —Alma Barnes, Georgia

"Thank you for the needed research work you are doing." —Houston, Texas

"I have enjoyed reading the various bulletins and reports sent to me, particularly with reference to interesting developments in theory and practice of Holistic Health over the country." —Norman Gibbs, Florida

"I met Willis Harman and Judy Skutch and found them to be very stimulating people. Their philosophy struck a real note of rapport with me. I have been in the vision business all my life. Now that I'm retired I want to emphasize inner vision and so does the Institute of Noetic Sciences." —David Bushnell, California

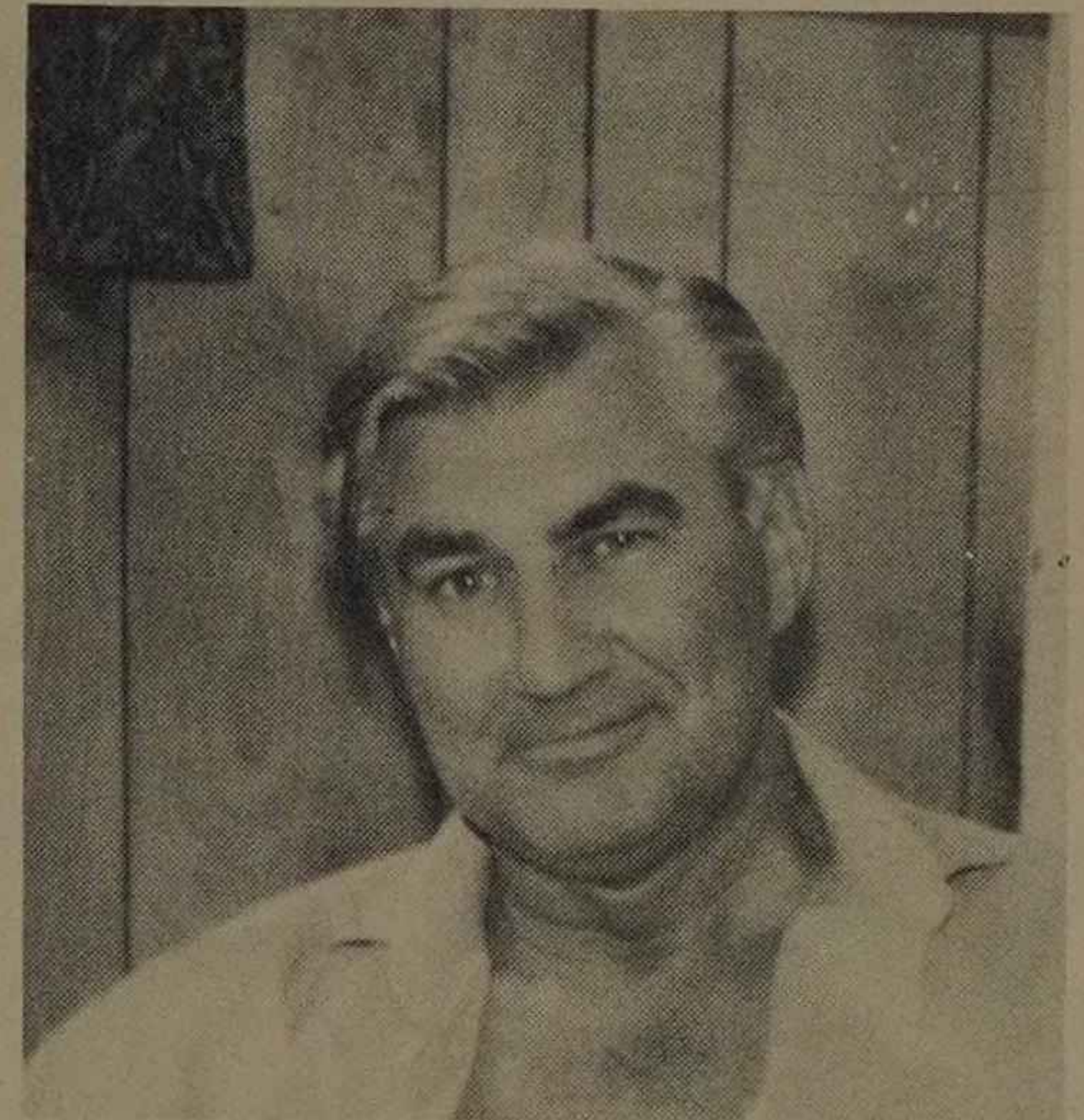
The Institute deeply appreciates the kind words and contributions from these members. Should you also wish to be a member for any reason please read the information about our new membership program.

The Institute is a non-profit organization dedicated to contributing in a positive way to our world's evolutionary progress. We are financed almost completely by voluntary donations from concerned people and our activities are limited only by the donations we receive.

Will you help? Become a *Supporting Member* for just \$100.00 a year and you will be kept up to date on all of our activities, receiving copies of research reports and other material.

Sustaining Memberships are available to "\$500.00 Plus" contributors. Sustaining members may also choose to participate in the activities of the Institute in various ways, such as serving on an informal advisory group or being sponsor of a particular project in which they have a special interest.

Associate Memberships for \$25.00 a year are also available for friends who wish to receive regular copies of the *Newsletter*. Full membership details are described below.



Bob Dixon, President of Hi-Time Marketing, planned and is presently directing the Institute's new membership program as Chairman of the Membership Committee. Bob attended John Marshall Law School in New Jersey and directed marketing activities for Pacific Air Lines and American President Lines before starting his own company. He established membership clubs for A.P.L. and French Lines, developed a cooperative education program and secured an HEW grant for U.C. Santa Cruz. His accounts also include handling marketing activities for Phone-a-gram System, a computerized ECG interpretation service and the Wholistic Health and Nutrition Institute.



(please fill in, clip out, and mail)

Institute of Noetic Sciences
600 Stockton Street
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Attn: Membership Committee
Robert J. Dixon, Chairman

Enclosed is my (our) tax deductible contribution for the membership plan checked below.

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Associate Membership – Annual Contribution \$25.00

Associate members will receive our *Newsletter* and the opportunity to purchase research reports and other material.

Supporting Membership – Annual Contribution \$100.00.

Supporting members will receive the *Newsletter*, a subscription of *Brain-Mind Bulletin* and a selection of the Institutes research reports, books and other material.

Sustaining Membership – Annual Contribution \$500.00 Plus.

Sustaining members, in addition to receiving material sent to Supporting members may choose to participate in various Institute activities including:

Serving on an informal advisory group

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