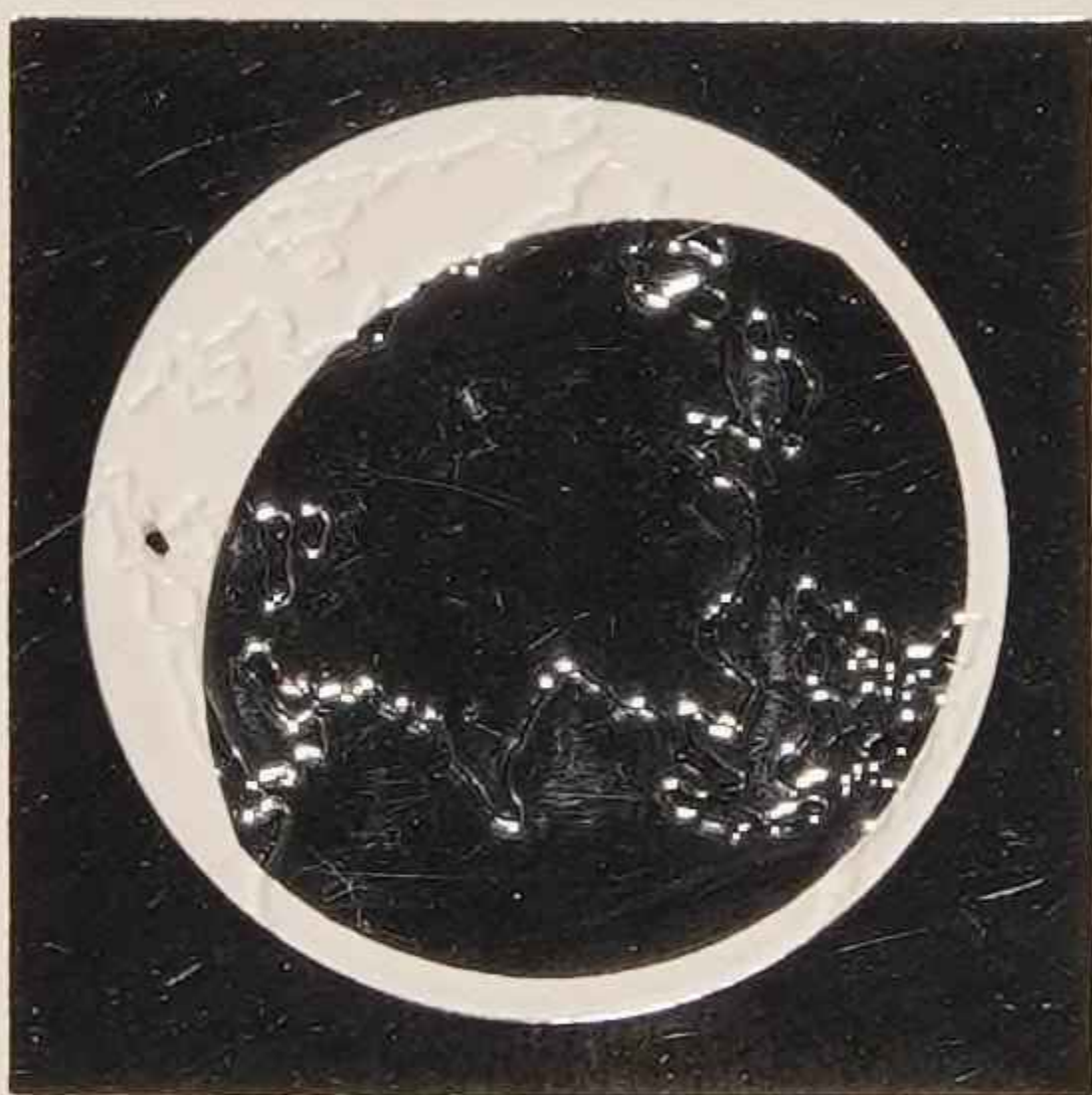
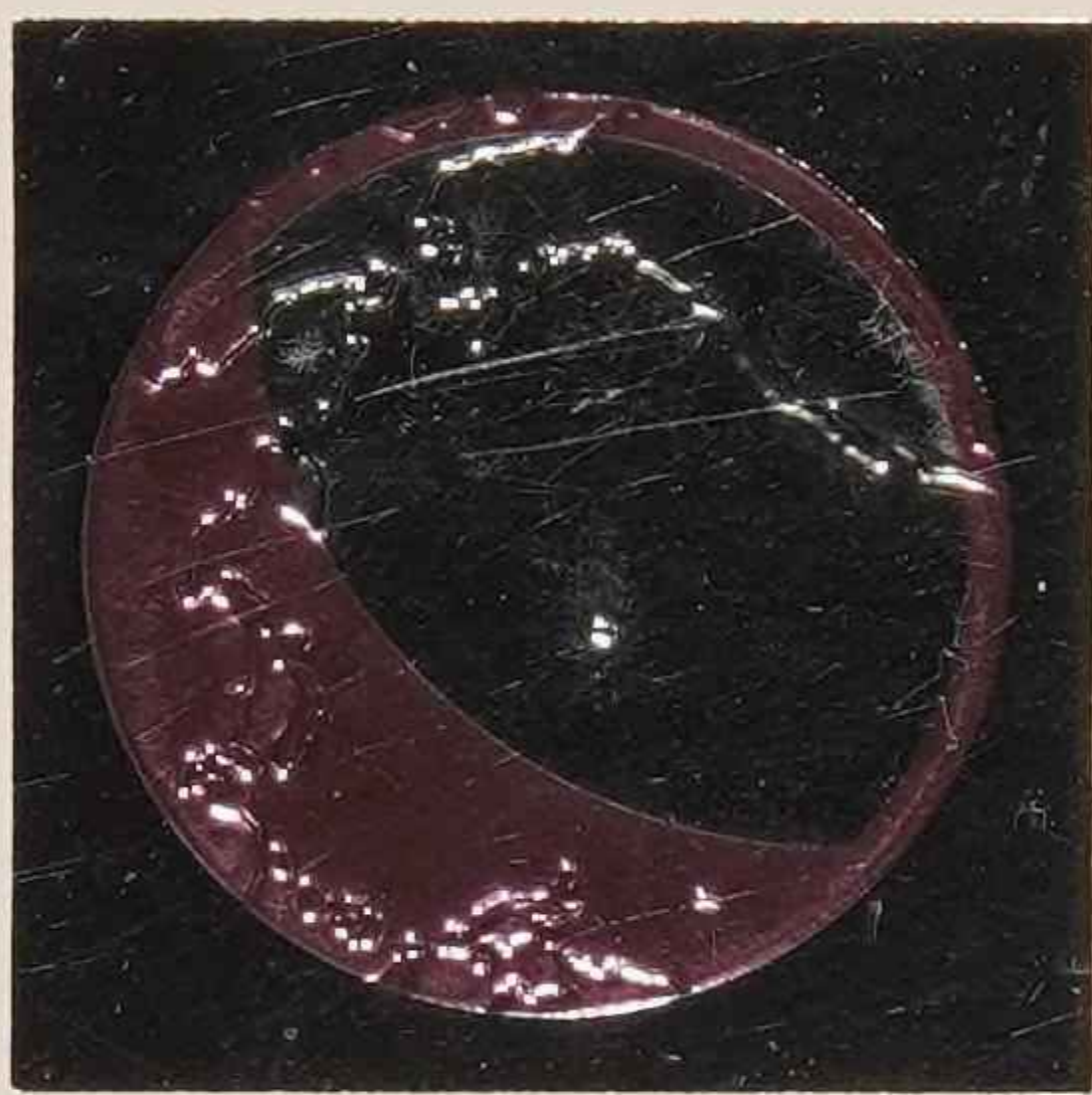


NOETIC SCIENCES

REVIEW



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*I don't know what
your destiny will be,
but one thing I know:
the only ones among you
who will be truly happy
are those who will have
sought and found
how to serve.*

Albert Schweitzer

NOETIC SCIENCES REVIEW

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The Institute of Noetic Sciences was founded in 1973 to support research and education on human consciousness. A tax-exempt, non-profit public foundation, the Institute's purposes are to broaden knowledge of the nature and potentials of mind and consciousness, and to apply that knowledge to the enhancement of the quality of life on the planet.

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YEAR IN REVIEW. The Institute is grateful to its members and major donors for their support of this year's programs:

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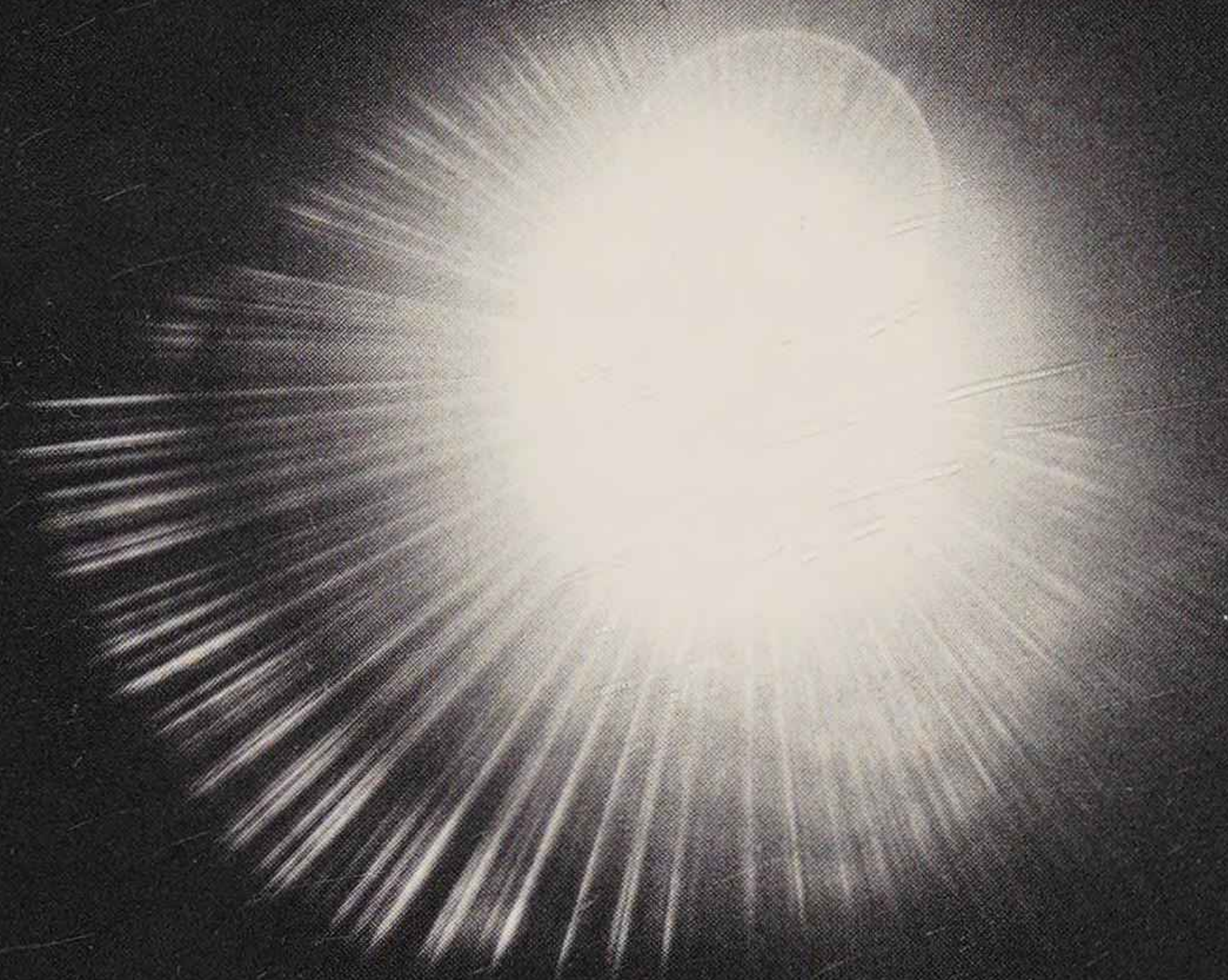
Credits: We are grateful to David L. Smith for his photographs on pages 3 and 24. The woodblock on page 17 by Reika Iwami is from *Who's Who in Modern Japanese Prints* by Francis Blakemore (Weatherhill, 1976).

THE COVER

Our cover graphic represents Earth at four points in its orbit, corresponding to the seasonal equinoxes and solstices. Proceeding in a counterclockwise direction, Winter is at the upper right, followed by Spring, Summer and Autumn. Art by Kevin O'Farrell.

THE EXCEPTIONAL ABILITIES PROGRAM

by Thomas J. Hurley III, Program Co-Director



David L. Smith

The purpose of the Exceptional Abilities Program is to promote the constructive, creative realization of human potentials through study and understanding of extraordinary human capacities. Two themes guide our exploration. *Exceptional functioning* refers to outstanding performance in relation to others. For any capacity we choose to measure—strength, intelligence or altruism, for example—some people will always stand out as exemplars. By contrast, *optimal development* pertains to the actualization of one's own unique potentials regardless of achievement in relation to others. A sense

of identity, meaning and fulfillment are the products of this intensely personal quest.

Those who function exceptionally well, in whatever domain, show us an axis for learning or growth. By studying them, we may learn more about capacities we all possess but have not developed or learned to use effectively. As Abraham Maslow said in *The Farther Reaches of Human Nature*, "If we want to answer the question how tall can the human species grow, then obviously it is well to pick out the ones who are already tallest and study them. If we want to know how fast a human being

can run, then it is no use to average out the speed of a 'good sample' of the population; it is far better to collect Olympic gold medal winners and see how well they do. If we want to know the possibilities for spiritual growth, value growth, or moral development in human beings, then I maintain that we can learn most by studying our most moral, ethical, or saintly people."

At the same time, more of anything is not always better, and hence our concern for balanced development, individually and socially.



OUTSTANDING CAPACITIES EXPLORED BY THE INSTITUTE

- *Extraordinary cognitive abilities*, including lightning calculation, photographic memory, and exceptional intelligence.
- *Exceptional psychophysical functioning*, including sensory hyperacuity, invulnerability to pain, and outstanding feats of strength, endurance or coordination.
- *Extended psychological functioning*, including creative altruism and exceptional psychological health or well-being.
- *Extraordinary states of awareness*, including peak experiences and altered mind/body perception in near-death or out-of-body experiences.
- *Creativity, giftedness and creative genius*, including the achievements of idiot savants.
- *Extraordinary health and healing*, including spontaneous remission, miraculous healing, placebo-effects and therapeutic touch.
- *Paranormal capacities*, including telepathy, psychokinesis and remote viewing.
- *Outstanding professional achievement* by such groups as master teachers and leading entrepreneurs.
- *Techniques to promote exceptional functioning*, such as hypnosis, meditation, guided imagery, and sport.

... continued from page 3

We are interested in the complete spectrum of outstanding capacities. Considered as a whole, the spectrum of exceptional abilities reveals a richness, depth, plasticity and range to human experience that is much greater than we ordinarily appreciate. Studied separately, each capacity provides a window on basic mechanisms of mind/body functioning and an opportunity to identify essential principles of learning and development.

Each of the nine categories above is represented in an annotated bibliography that we have prepared for those who want either an introduction to the field, or a guide to further inquiry. The bibliography also includes a tenth category containing works which pertain to the broader philosophical, psychological and social implications of exceptional abilities research.

More systematic exploration of exceptional abilities will lead toward a coherent model of human potential—a unified theory, if you will. Initially this may be a theory of theories, or map of maps, but as research proceeds the links among the theories or maps should be clarified.

Supporting the development of such a model or theory is one of the overarching and long-term goals of the Exceptional Abilities Program. Such a model would:

- Encompass the full range of human capacities, characteristics and experiences.
- Describe key dimensions of human learning, development and performance, including the structures and processes of human consciousness.
- Specify both general and specific principles for performance and development in particular realms.
- Suggest markers of learning or development (physical, intellectual, emotional, moral, etc.), including indicators of arrested or imbalanced growth.
- Provide for the translation of individual differences into learning programs tailored for each person.
- Clarify the role of inner mechanisms such as attention and intention, and different states of awareness, in exceptional functioning.

- Describe the processes that influence values and beliefs about human potential, both as a way of fostering realistic visions of possible achievement, and as a way of identifying excessive hopes or harmful attitudes.

- Connect individual learning, growth and well-being to that of larger social and ecological systems, including family, community and the Earth as a whole.

Maslow asked scientists to confront the two Big Problems—how to make the Good Person, and how to make the Good Society. Now we all are asked to address these questions. We live in an extraordinary era when all aspects of human life on Earth are changing profoundly. Responding to these changes both consciously and unconsciously, each of us is challenged to imbue all our efforts at creative problem solving with clarity, wisdom, compassion and humor, accepting personal responsibility for both individual and social well-being. This too is an exceptional ability.

*By studying exceptional abilities
we may learn more about capacities
we all possess but have not developed
or learned to use effectively.*

EXCEPTIONAL ABILITIES PROGRAM: CURRENT PROJECTS

The following projects are currently underway under the aegis of the Exceptional Abilities Program:

- **The Greater Self:
New Frontiers in
Exceptional Abilities Research**

Keynote speakers for this public conference in Washington, DC, included astronaut Edgar Mitchell, founder of the Institute of Noetic Sciences; psychologist Charles Garfield, author of the bestselling *Peak Performers*; and Institute President Willis Harman. Hans Eberstark, world-class "lightning calculator" from Switzerland, gave a demonstration of his abilities. Brendan O'Regan (extraordinary healing), David Feldman (child prodigies), Daniel Brown (meditation and the transformation of consciousness) and Candace Pert (the future of the brain) were also among the fourteen leading scientists and scholars who spoke. Audiotapes of the conference are available now, and proceedings will be available in 1988—both from the Institute. A detailed report will be published in the Spring 1988 issue of the *Noetic Sciences Review*.

- **Science Policy Implications
of Exceptional Abilities Research**
Conducted in cooperation with the Smithsonian Institution and its Office of Interdisciplinary Studies.

This invitational workshop featured panel discussions on extraordinary healing and the healing system; creativity, giftedness and creative genius; neuropsychological approaches to the study of exceptional abilities; and the broader

implications of exceptional abilities research. Representatives of the National Institutes of Health, including the National Institute of Mental Health, and the National Science Foundation discussed research priorities with speakers from the public conference The Greater Self.

- **Monograph on Meditation
Research**

Michael Murphy, Steve Donovan and Margaret Livingston, Esalen Institute.

This comprehensive review of meditation research from 1934-1987, prepared by staff of Esalen Institute's Study of Exceptional Functioning, includes full bibliographic citations for close to 1200 articles and books. (To be published by the Institute in December, 1987.)

- **New Directions in
Meditation Research**

Joint project with Esalen Institute's Study of Exceptional Functioning.

An invitational conference of researchers and advanced practitioners was convened to develop an agenda for the next generation of studies on meditation.

- **Intuition and Leadership Project**
Lonnie Helgeson, Hubert H. Humphrey Institute, University of Minnesota.

This study documents the role of intuitive leadership in projects that successfully foster personal and social transformation.

- **Tongues of Men and Angels**
Arthur Hastings, Institute of Transpersonal Psychology.

This critical assessment of trance channeling, or mediumship, is based on analysis of channeled material and review of the models advanced to account for it. (To be published as a book in 1988.)

- **Feminine Face of God**
Sherry Rochester and Patricia Hopkins, Mill Valley, California.

This study of the nature and development of spiritual maturity in women is based on detailed interviews with 30 women of extraordinary spiritual achievement. (To be published as a book in 1988.)

- **Morphic Resonance Research
Competition**
Rupert Sheldrake, London, England.

The Institute of Noetic Sciences will award \$5,000 in prize money for the best experimental tests, by students, of Rupert Sheldrake's hypothesis of formative causation. Deadline for submitting entries is September 30, 1990.

- **Exceptional Abilities
Senior Research Fellowship**
Dr. Charles Tart, University of California, Davis.

As IONS Senior Fellow, Charles Tart serves as a consultant for the Exceptional Abilities Program and writes for Institute of Noetic Sciences publications.

- **Annotated Bibliography**
Prepared by Institute staff, this bibliography serves as an introduction to the field of Exceptional Abilities, as well as a guide to further inquiry. (To be published in 1988.)

INNER MECHANISMS OF THE HEALING RESPONSE PROGRAM

by Brendan O'Regan
Program Director,
Vice-President for Research

This program is based on the premise that human beings may possess an innate *Healing System*, existing in parallel with the other major systems of the mind, body and spirit. The aim of this program, therefore, is to discover this natural self-repair system, and build an integrated image of its geography and functions. This multidisciplinary effort receives major support from a number of individuals, family and public foundations.

The idea that we should approach the study of healing from a systems point of view is relatively recent; the Inner Mechanisms Program has been one of the originators of the view that a Healing System needs to be postulated to properly understand the areas of psychobiology involved in self-repair and regeneration. Norman Cousins, an even earlier proponent of a similar idea, observed:

Over the years, medical science has identified the primary systems of the human body—the circulatory system, digestive system, endocrine system, autonomic nervous system, parasympathetic nervous system, and the immune system. But two other systems that are central to the proper function-

ing of a human being need to be emphasized: the healing system and the belief system. The two work together. The healing system is the way the body mobilizes all its resources to combat disease. The belief system is often the activator of the healing system.

Current operation of the Inner Mechanisms Program is aimed at exploring developments in four fields of research. These rapidly evolving fields interrelate in complex ways.

1) Remission Research: One of the key lines of evidence indicating that we all possess powerful innate self-repair mechanisms is the data demonstrating the existence of spontaneous remission.

In the past year and a half, the Inner Mechanisms Program has assembled, in-house, the largest body of data in the world on *medically reported cases* of spontaneous remission. The more than 3500 references from over 830 medical journals in more than 20 different languages contain reports of widely varying quality. These have now been classified according to standard medical disease categories as well as *quality* of reports. The highest

priority has been assigned to reports that: (1) contain biopsy, X-ray and/or microscopic confirmation of tumors or manifestations of disease, (2) involve either no medical intervention or what medical practice would regard as inadequate medical treatment, (c) contain adequate long-term follow-up verifying the existence of remission.

This Remission Bibliography will consist of two sections, the first on the best examples of remission from cancer and the second on remission from other diseases. Organized in chronological order, this database reveals important historical patterns; it also contains abstracts of all papers referenced as well as detailed selected case histories extracted from the papers themselves. The collection is thus more than a bibliography—it serves as the first serious text on spontaneous remission to appear in medicine.

The major fact that emerges from this unprecedented assembly of reports is that remission *does* occur, with probably higher frequency than current reporting procedures indicate. Accordingly, there must be discoverable mechanisms and identifiable pathways that can account for it.



Leonardo da Vinci

INNER MECHANISMS OF THE HEALING RESPONSE PROGRAM: CURRENT PROJECTS

Remission Research

• Search for Long Term Survivors of Cancer

Dr. Eva Glazer, San Francisco Bay Area Tumor Registry.

A report is being prepared on this computerized database search and follow-up study to identify persons with metastasized cancer who have survived for at least ten years past a terminal diagnosis.

• Remission and the Immune System

Dr. Ron Herberman and Dr. Margaret Whitesides, Pittsburgh Cancer Institute.

These investigators have found that transplant patients given cyclosporin to inhibit rejection of the transplant often develop either lymphoproliferative disease or Kaposi's Sarcoma; and that when cyclosporin is withdrawn, remission of these diseases tends to occur. This grant to study the immune systems of such patients *during the remission* is the first of its kind and provides a special opportunity to observe how the immune system is involved in remission.

• Psychobiology of Remission

Dr. Marco de Vries, Head of the Department of Pathology, Erasmus University, Rotterdam, Holland.

This grant provides for continued study of the process of remission within a multi-disciplinary framework. It is the outgrowth of one of the first in-depth studies of a small number of cancer patients in remission who have received no treatments.

• Noetic Sciences Fellowship in Behavioral Medicine

Dr. Jaylene Kent, University of California School of Medicine, San Francisco.

A major review paper linking the study of spontaneous remission and psychoneuroimmunology has been completed under the supervision of Drs. Kenneth Pelletier, Tom Coates, and Lydia Temoshok.

• The Physiology of Self-Repair

Dr. Ted Melnechuk, Helicon Foundation, San Diego.

This paper will review the physiological systems involved in the Healing System and the scientific literature on mechanisms of self-repair.

Psychoneuro-immunology Studies

• Extraordinary Biological Control in Children

Dr. Karen Olness, Case Western Reserve University.

This investigator has observed that children seem to possess exceptional responsiveness to biofeedback signals as well as unusual abilities in modulating immune function. She is conducting a series of tests with her best subjects to demonstrate this unusual flexibility in a child population. Her work may illuminate both our sense of what mind/body pathways exist and our awareness of the developmental significance of these pathways which seem frequently to be lost after a certain age.

• Therapeutic Touch and Immune Function

Dr. Janet Quinn, University of South Carolina School of Nursing.

This study examines the impact of "laying on of hands" healing on the immune functions of both healer and healee. Dr. Quinn's observation of elevated natural killer cell function in healers following their healing sessions leads her to ask: Can learning to heal others act to boost the healer's own immunity?

• Psychological Intervention and Restoration of Immune Function

Dr. Stephanie Simonton, University of Arkansas Medical School at Little Rock.

2) **Psychoneuroimmunology Studies:** This field linking brain, mind and immune function has been the focus of several grants by the Inner Mechanisms Program. As an emerging discipline, it is playing an important role in re-shaping our thinking about the mind/body pathways that may be involved in healing. Interest has grown considerably since the inception of the Program, as has our awareness of the complex methodological problems in any investigation of the links in this biological example of the "three body problem": mind, brain and immune system.

3) **Spiritual Healing Studies:** Though difficult to study, it seems frequently the case that extraordinary healing or at least remission coincides with certain spiritual attitudes, events or shifts in the person. It remains to be seen whether spiritually mediated healing operates by even more powerful pathways than "normal" remission—though preliminary examination of the evidence would seem to suggest that additional unusual pathways are involved in this kind of healing.

4) **Energy Medicine Studies:** Recent evidence in support of electromagnetic theories of the healing process suggest that the *healing system* may be found to contain important electrical and magnetic components. This fledgling area of medical science encompasses practices and theories still regarded as unproven in the West. Nevertheless, our growing ability to detect and measure precisely the electromagnetic signals from the brain and body mean that these theories become more amenable to testing. Examples of important "Energy Medicine" approaches include: (1) Models of bone healing and regeneration deriving from the work of Dr. Robert Becker and others—this research has generated models of the significance of direct current potentials in the biological system and their crucial role in the healing process; (2) The use of various forms of laser stimulation to control pain and accelerate wound healing; (3) The use of electrical current to kill otherwise inoperable tumors; and (4) The use of various kinds of extremely low frequency fields to affect viral replication, boost immune functions and alter mood and behavior.

INNER MECHANISMS OF THE HEALING RESPONSE PROGRAM: CURRENT PROJECTS (CONTINUED)

This study of interventions which may boost immune functions in cancer patients following their exposure to radiation and chemotherapy uses exposure to herpes zoster antigen as a new measure of immune function; preliminary evidence indicates that it may be especially sensitive to psychological factors. If this bears out it would provide the first clear indicator of a pathway linking psychological stress and a measurable aspect of immune function.

Spiritual Healing Studies

• Confederation of Healing Organizations

This unique British organization, with the largest group of "accredited" spiritual healers in the world, is conducting a large-scale study of spiritual healing in the hospital setting, focusing specifically on the impact of these forms of healing on arthritic pain and childhood cancer.

• Impact of Prayer on Surgical Intervention

Dr. Bernie Siegel, Yale University.

This study, replicating one by Dr. Randy Byrd, involves a double-blind randomly controlled trial of the impact of prayer on the rate of recovery of surgical patients.

• The Scientific Basis of Qi Gong

Xie Huan-Zhang, Beijing Institute of Technology.

A grant has been given to help support preparation of a book on Qi Gong and its effects.

Energy Medicine Studies

• Energy Medicine

Dr. Robert Becker, retired orthopedic surgeon.

This major review paper surveys the entire field of energy medicine, provides a conceptual framework, and discusses the important results in our understand-

ing of the electrical and electromagnetic aspects of biological function.

• New Models in Energy Medicine

Dr. Richard Dixey, Department of Medical Electronics, St. Bartholomew's Hospital, London.

This review paper will survey the various models that seek to explain the impact of low-level electrical and electromagnetic fields on biological systems.

Conferences, Networks and Development Work

• Psychoneuroimmunology Conference, Tucson, Arizona

Co-sponsored by the Inner Mechanisms Program and organized by Dr. Mark Laudenslager and Dr. Marty Reite of the University of Colorado, this meeting convened a large network of researchers in immunology, behavioral science and psychoneuroimmunology to discuss complex methodological problems in research design.

• World Research Conference on Bioenergetic Medicine, Los Angeles, California

Co-sponsored by the Inner Mechanisms Program, the Fetzer Foundation, and the World Research Foundation, this meeting convened a number of leading researchers from Europe and the US to discuss energy medicine. The proceedings were videotaped with support from the Institute of Noetic Sciences and are available for purchase.

• Spiritual Approaches to Addiction

Dr. Stanislav Grof and Jacquelyn Small, Esalen Institute.

Supported in part by a grant from the Inner Mechanisms Program, this conference brought together clinicians and researchers to examine the hypothesis that addicted persons may be facing core spiritual crises, and that addiction can often be dealt with therapeutically by directly addressing that dimension of the problem. An integration of consciousness research and addiction was proposed to further advance this line of inquiry.

• Sino-US Conference on Chinese Approaches to AIDS, Cancer and Other Diseases, Beijing, China

Dr. Dan Brown, Cambridge Hospital and Harvard University.

An invitational conference convened by the Sino-US Qi Gong Association took place in Beijing in August, 1987, with support from the Inner Mechanisms Program. This group has the official approval of the Chinese government and unique access to Qi Gong Masters for research and study. A number of reports now associate remission from cancer with the practice of Qi Gong. Long-range plans propose studying some of these Chinese Masters of Qi Gong at Cambridge Hospital.

• Esalen/Soviet Psychoimmunology Conference

With support from the Inner Mechanisms Program, this project brought together several Soviet researchers and about thirty leading researchers from the US involved in health promotion and healing research. The group discussed ways in which the two countries might cooperate more closely in research and health promotion projects.

• International Psycho-Oncology Society

Dr. Jimmie Holland, Memorial Sloan-Kettering Hospital, New York City.

This grant continues to support Dr. Holland's work with the International Psycho-Oncology Society to broaden worldwide professional opinion about the psychological and psychiatric aspects of cancer.

• New Perspectives on the Healing System

Scientific Advisory Board Meeting, Institute of Noetic Sciences, June, 1987.

In June, 1987, the Scientific Advisory Board brought together Drs. Candace Pert, Michael Ruff, Richard Dixey, Ernest Rossi and others to discuss a variety of new approaches to the Healing System.

GLOBAL MIND CHANGE

by Willis W. Harman, President

The Institute's Global Mind Change Program was the focus of many meetings and conferences worldwide which I attended as a guest and a speaker. I was able not only to speak on the global mind change, but also to observe its myriad manifestations.

We began the year with the publishing by Westview Press of *Paths to Peace* by Richard Smoke (with WWH). This book reviews traditional approaches to establishing world peace, and explores new ones. I was invited to participate in peace conferences around the globe, as well as take part in the Institute's very successful "citizen diplomat" tour to the Soviet Union in March. Our *Peace Packet* continues to be a best-seller in our *Catalog*, offering material for members who wish to become more actively involved in securing global peace.

To round off the year, we produced my book *Global Mind Change: The Promise of the Last Years of the Twentieth Century*, which will be published in the Spring by Knowledge Systems, Inc. This book suggests that a major global mind change has begun, and offers ways we can abet it.

Of all the groups I met with this year I'd like to focus on two: the World Business Academy and the Alliance for Learning. I was continually impressed with the role business is playing in the global mind change. For example, recently I was in a business meeting with a small group of corporate executives. One mentioned that a rather unusual set of coincidences had been instrumental in his being included in the meeting. Another remarked, "There are no coincidences." As though that were a code phrase signifying something understood but not spoken, heads nodded around the table. Can you imagine this even ten years ago?

In my travels I'm finding that intuition is increasingly honored in manage-

ment, and that alignment around a shared vision and purpose is now a recognized characteristic of the creative organization. Whereas management was once assumed to be primarily the management of re-

significant changes in the environment, and they characteristically respond very rapidly. Furthermore, since corporations comprise some of the most powerful institutions in modern society, it is extremely critical whether they move *with* the evolutionary wave or attempt to oppose it.

The Institute of Noetic Sciences has been involved with this new movement in various ways, two of which are described below.

World Business Academy

Out of conversations with several friends in the business community came the concept of the World Business Academy, with whose founding the Institute was significantly involved. The WBA is an international network of business executives and entrepreneurs who feel a personal commit-

ment to helping create a positive global future, and who see business as having a constructive role in that creation.

The specific purpose of the Academy is to provide a forum for continuing dialogue about these issues. This dialogue will have three modalities. One is written publications: The Academy publishes a monthly bulletin called *WBA Perspectives*, comprised of analyses and comments by the members and selected contributors. A second modality is face-to-face meetings, both regional and global. The third, optional to individual members, is electronic communications. Each of these has its strong point: The written word fosters precision of thought, the face-to-face meetings the subtle communication strengths of human relationship, and electronic mail, immediacy.

The World Business Academy is a network of business leaders who accept a responsible role in addressing global problems and who are willing to give thought, time, and energy to coordinated engagement. It provides a neutral platform for

*World business leaders
have emerged as among
the first true
global citizens.
They have capabilities
and responsibilities
that go beyond
national boundaries.*

sources (including "human resources") to accomplish a predetermined task, it is coming to have more to do with enabling individuals in the organization to respond creatively to a changing situation. Management was once the wielding of power; more and more it is the empowerment of others.

Managers are being taught the power of holding a vivid inner image of a goal to bring about the desired result. They are learning that we are not separate individuals as we may have assumed, that at some deeper level our minds interconnect and so no one of us can really "win" unless we all do.

All of the above are reflections of underlying assumptions about the nature of reality that until very recently would have been quite alien to the Western mind. It is especially significant that these indications are showing up in the business world. Corporations are probably the most flexible and adaptive forms of organizations ever invented. Their sensing apparatuses are exceptionally sensitive to

examination of the deeper dimensions of current critical issues, and of the relationship between world business activity and economic, social, technological, and political change. One of its major aims is to explore the significance for business and for the world of the apparently growing concern with enduring values, search for meaning, and the transcendent human spirit.

The Academy is a non-profit organization incorporated in the District of Columbia. Further information can be obtained from:

World Business Academy, Ltd.
433 Airport Boulevard, Suite 416
Burlingame, California 94010

Alliance for Learning

Another organization which we have had a hand in launching is the Alliance for Learning. The Alliance is a consortium of major corporations organized to advance adult learning effectiveness, and in so doing to foster greater efficiency, versatility, and innovation in industry. It comprises a cooperating network of business leaders, scientists, and professionals in the fields of learning, training, and human resource development. The basic premise underlying the formation of the Alliance is that our ability to respond to the changing environment depends on our capacity to learn—both individually and collectively.

The Institute recently hosted a day-long meeting of scientific advisors to the Alliance. The central focus was on what is known about the learning process, and what needs to be known. Discussions focused particularly on the questions:

- What recent research findings (in cognitive science, neuroscience, unconscious processes, learning theory, etc.) are relevant or important?
- What is known about removing obstacles to learning, and improving learning effectiveness?
- What do we most need to learn, individually and as a society? What are our resistances to learning that?
- Where might research grants or other investment of resources result in significant or important advances in our understanding?

These are deliberately very open-ended questions. While a superficial part of the agenda of the Alliance may be to improve effectiveness of training courses, etc., an underlying purpose is to explore together, and mutually support, companies becoming “learning corporations” and contributing constructively to the crucial planetary changes taking place.

Additional information about the Alliance can be obtained from:

Alliance for Learning
1600 Old Pecos Trail, Suite H
Santa Fe, New Mexico 87501

World business leaders have emerged as among the first true global citizens. They have capabilities and responsibilities that go beyond national boundaries; they understand that ultimate solutions to global problems also transcend national borders. Business decisions affect not only the growth and development of economies, but whole societies as well. Thus business decisions need to be affected not only by the direct concerns of commerce, but also by world issues of poverty, environment, and security; by the concerns of various peoples for their cultural values and for meaningful participation in their societies; by the rising insistence on more fairness, equity, and justice; by the continuing redefinition and expansion of what are taken to be fundamental human rights; by the increased searching for meaning “beyond material progress” in modern society.

The entire global system is changing, but business seems to be a particularly critical area and a promising place for the Institute of Noetic Sciences to collaborate.

GLOBAL MIND CHANGE: CURRENT PROJECTS

• Global Mind Change: The Promise of the Last Years of the Twentieth Century

Willis W. Harman.

Throughout history, the really fundamental changes in societies have come about not from dictates of governments and the results of battles but through vast numbers of people changing their minds—sometimes only a little bit. This book, to be published in Spring, 1988, suggests that people can change the world by deliberately changing the *internal* image of reality. Such global mind change gives us a universe that is once again filled with meaning and purpose.

• Citizen Diplomacy Trips to the USSR

As part of the travel program for IONS members, the Institute offers trips to the USSR, with an emphasis on visiting ordinary citizens in their homes and establishing personal links.

• Paths to Peace: An Exploration of the Feasibility of Sustainable Peace

Richard Smoke with Willis W. Harman.

Institute authors describe conventional and unconventional kinds of peace efforts, from government policies (including deterrence) to grassroots efforts (such as nonviolence) so we can understand ways to eliminate the threat of war and feel empowered to take action.

• Peace Packet

This packet, developed by Institute staff, is designed to help individuals find appropriate roles in the work of global peace. It includes selected readings, a section on inner work (meditations, affirmations, journal entries), and suggestions for outer work (individual and group action opportunities).

• Home Planet

Kevin Kelly.

This photographic essay will be published in Fall, 1988, with space shots of Earth and quotes from astronauts and cosmonauts, intended to dramatize the unity and preciousness of life on Earth.

ALTRUISTIC SPIRIT PROGRAM

by Thomas J. Hurley III
Program Co-Director

This year the Institute of Noetic Sciences established The Altruistic Spirit Program with a grant from Mr. and Mrs. Laurance Rockefeller. Its purpose is to explore our capacities for creative altruism through a combination of research grants, surveys, seminars, and communications projects. We want to learn more about the nature, development and expression of altruism, including the conditions that foster or suppress it, and to encourage its presence in our everyday lives.

Our program was inspired by the work of Harvard sociologist Pitirim Sorokin, who defined creative altruism as unselfish service motivated by love. When exhibited on a consistent basis, creative altruism was invariably associated with a profound spiritual commitment or practice, Sorokin discovered. This link between altruism and spirituality, which need not involve participation in any particular religion, has also emerged in more recent research by others. Understanding the spirituality-altruism link is an important aspect of our Altruistic Spirit Program.

Like Sorokin, we are interested in studying exemplars of altruism—those he called “exceptional apostles of love and goodness”—in order to understand better the factors that produce and sustain it. But we do not believe that altruism is the province of only these select few. It is a possibility for us all, and already permeates our experience to a far greater extent than we may appreciate. Large and small acts of generosity and caring constitute a hidden ground of our lives among family, friends and the larger community. Acknowledging that is an important first step to designing change in more altruistic directions.



René Magritte

Some view altruism as an aberration, equating it with self-sacrifice and considering self-sacrifice (except in heroic cases) to be pathological. We do not share this view, and suggest instead that genuine altruism is an expression of our essential *relatedness* with one another ecologically, psychologically, socially and spiritually. This view challenges our belief that “self” and “other” are fundamentally separate and distinct, and that their interests necessarily conflict. If who we are is a function of the larger social, ecological and spiritual systems that sustain us, then freely-

chosen service to a larger purpose is a form of profound and creative fulfillment. It immerses us in meaning and creates the conditions for achievement far greater than would otherwise be possible.

Albert Schweitzer said, “The only ones among you who will be truly happy are those who have sought and found how to serve.” Providing empirical support for this idea is a growing body of evidence suggesting that altruism and healthy-mindedness are related. People who are consistently altruistic tend also to be more psychologically mature. Far from involv-

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ing self-sacrifice, altruism appears to promote both personal and social well-being.

Not all that appears to be altruism is altruism, of course. Unconscious needs or wishes as well as various forms of social influence can produce apparently altruistic behavior. Understanding how these superficially similar actions differ from the real thing is an essential part of our investigation. Such basic distinctions will help us develop a model of altruism, assess practical techniques for encouraging it, and be alert to its pathologies.

An important objective during our first year of program development is to clarify the kinds of inquiry—and the kinds of models—that will be necessary to understand altruism more fully, particularly in its noetic and spiritual dimensions. A second, related objective is to create a multidisciplinary research agenda that will advance scientific knowledge about altruism. A third objective is to focus attention on altruism as an important area to be studied, and to draw the attention of the public to the altruistic dimensions of life.

Ultimately our concerns are pragmatic, as were Sorokin's. He devoted his last decades to the study of love because he believed that "the moral transformation of man and the man-made universe is the most important item on today's agenda of history." Writing in *New Knowledge in Human Values*, he said, "Without a notable increase of what we call creative unselfish love in man and in the human universe, all fashionable prescriptions for prevention of wars and for building a new order cannot achieve their purpose."

It is in the hope of making some small contribution toward the regeneration of society based on compassion, caring and mutual trust that we explore The Altruistic Spirit.

THE ALTRUISTIC SPIRIT PROGRAM: CURRENT PROJECTS

Four core questions structure our research program on altruism. They are:

- What is altruism?
- What are the forms in which the altruistic spirit is expressed, and what are their frequency and scope?
- What are the external and internal conditions that foster or impede genuine altruism?
- What are the positive and negative effects of different attempts to promote altruism?

We are actively pursuing these questions by supporting the projects listed below:

• Altruism in the United States

Paul Ray, American LIVES, Inc.

A survey of the forms in which altruism is expressed in the United States, including analysis of their frequency, distribution and context. The first phase of this project involves literature review and theory development.

• Altruism in Eastern Europe and the USSR

Wiktor Osiatynski, Warsaw, Poland.

Critical review of research on altruism by scientists and scholars in the USSR, Poland, Czechoslovakia, Bulgaria and Hungary, plus interviews on the subject with experts in biology, anthropology, psychology, sociology, philosophy and the neurosciences.

• Study of Lives of Moral Exemplars

Ann Colby, Radcliffe College and William Damon, Clark University.

Detailed interviews with persons designated as moral exemplars based on criteria developed for studying moral giftedness.

• Biographies of Outstanding Altruists

Christie Kiefer, University of California, San Francisco.

Biographical interviews with outstanding humanitarians drawn primarily from the peace and disarmament community.

• Sources of Altruism

Victor Gioscia, Aion, Inc., San Francisco, California.

An ontological inquiry into the philosophies of self which suppress authentic altruism, and the conditions necessary to effect a transformation in our paradigm of selfhood, with the objective of fostering altruism in practical ways.

• Temple Award for Creative Altruism

A \$25,000 award given to one or more persons whose lives and work radiate the inspirational light of unselfish service motivated by love. The 1987 recipients of the Temple Award are on the accompanying pages.

• Related Investigations

Active exploration of the links between altruism and:

- Healing
- Creativity
- Addiction and the recovery from addiction
 - Psychological maturity, or effective psychological functioning
 - The transformation of personality through near-death experiences, spiritual crises or intentional change
 - Social well-being or development.

TEMPLE AWARD RECIPIENTS HONORED

Those gifted with spiritual genius have always taught that human life is an expression of the divine. They have also taught—and the lives of ordinary people as well as saints bear this out—that one of the most profound expressions of the divine light at the core of our beings is creative altruism, the capacity for unselfish service motivated by love. Each of us, in inspired moments, experiences this directly.

The purpose of the Temple Award of the Institute of Noetic Sciences is to honor those persons whose lives and work most clearly radiate the irrepressible light of love in the heart of humanity. The extraordinary commitment of these men and women to creating a world that supports the full realization of human potential is a continual reminder that such a world is possible. Their personal presence inspires hope, commitment and courage among those who know or are influenced by them. Their embodiment of the enormous energies of love and service provide a living model of the highest human attributes. By honoring exceptional altruism, whether found in societal leaders or “good neighbors”, we hope to call attention to what we believe to be the fullest expression of our humanness, thereby reminding us all of the power of love.

On November 14, 1987, five Temple Award recipients were honored at a ceremony in the Caucus Room of the Russell Senate Office Building in Washington, DC.

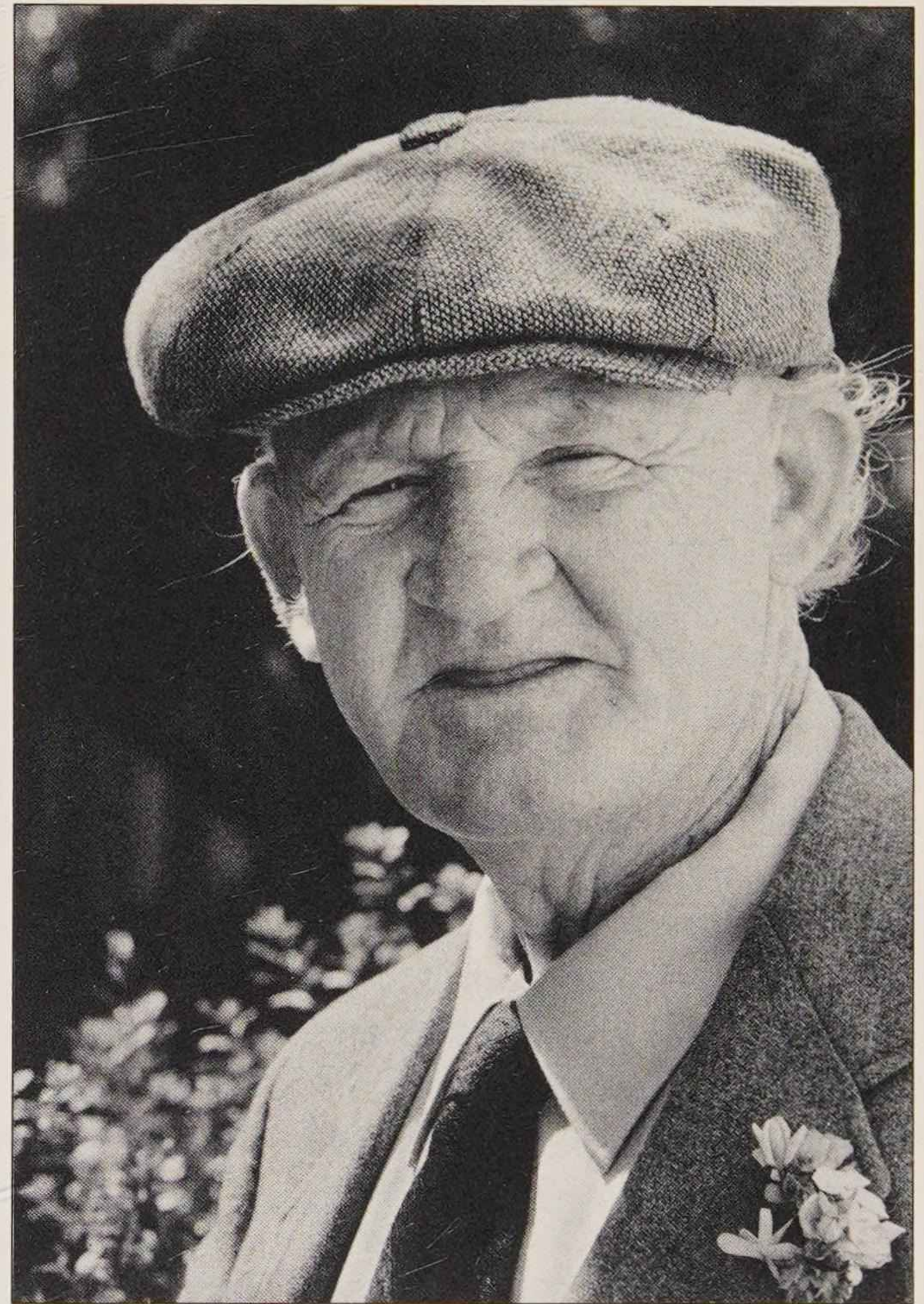
Francis Joseph Brennan

For over 40 years, Francis Joseph (“Frank”) Brennan has been a source of inspiration, guidance and support to alcoholics and others afflicted by chemical dependency and by financial or spiritual poverty. He is a visionary who sees through the eye of the heart, and a man whose abiding belief in the dignity and worth of each human being is rooted in his own spiritual transformation.

Frank Brennan was a Chief Boatswain’s Mate in the US Navy at the end of World War II. Soon thereafter he “hit bottom” in his struggle with alcoholism. His recovery through Alcoholics Anonymous inspired him to found the Seven Seas Home for Alcoholics and the Homeless on the San Francisco waterfront. In over 24 years of service, Seven Seas provided shelter and assistance to more than 20,000 people from all walks of life, and served as a model for the halfway houses and recovery centers now present in almost every community.

In 1971, Frank helped found the Mission Alcoholic Center in San Francisco. It too was a model for others. Its concepts underpin the detoxification centers now fundamental in the treatment of alcoholism and other forms of substance abuse.

Since 1971, Frank has worked as a volunteer for the St. Vincent de Paul Society in San Francisco and is now a member of its Board of Directors, and Program Director for all six of its Special Works programs. These include a shelter for women victims of violence, and their children; a shelter for the homeless; a respite for street alcoholics which also includes a detoxification center; a halfway house for recovering alcoholics; and two Islands of Sobriety which provide clean, safe and alcohol-free rooms for the recovering alcoholic who is reentering the work force. He is also a consultant for the San Francisco Drug Abuse Advisory Board and the program Creating a Sober World, which has introduced Alcoholics Anonymous to the USSR. He has been honored by the National Council on Alcoholism and the California Alcohol Treatment Service.



Equally at home in a corporate boardroom or on the streets working with the homeless, Frank Brennan has a unique gift for inspiring collaboration among diverse people and groups. He emanates warmth and loving commitment, kindling enthusiasm, courage and hope. The secret to recovery from addiction and to effective living, he believes, is finding purpose in the littlest things of life, and through this finding, self-respect and a genuine respect for others.



Giorgio Palmisano

Mildred Leet and Glen Leet

The goals of Mildred Leet and Glen Leet are straightforward and bold: To eliminate poverty and improve the lives of people throughout the world. Their latest endeavor, the Trickle Up Program, Inc., accomplishes these goals in a simple, effective and dramatic way.

Founded in 1979, the program creates new opportunities for self-employment and economic and social well-being among the low income populations of the world by making grants of \$100 to groups of five or more people who wish to invest 1,000 or more hours in a business they have planned. By the end of June, 1987, over 4,000 businesses in 90 countries had been started involving over 36,000 entrepreneurs who are assisted by a worldwide network of 805 volunteer coordinators.

The Leets have perfected the "trickle up" self-help approach to community development through more than 30 years experience in international development activities. Beginning in 1947, Glen Leet served for 10 years with the United Nations Secretariat, including an appointment as the first Chief of the UN Community Development Unit. Since 1976 he has been UN Representative for the Commu-

nity Development Foundation, and still serves as President for that group and for the Save the Children Federation. He has written extensively on telecommunications and computer technology, and created a computer information system that has been used for development programs in 16 countries.

Mildred Leet is a full partner in Leet & Leet Consultants and an expert on international relations, women, poverty, national service and civil rights. Among her many present commitments, she is the UN Representative for the International Society for Community Development, and an active member of the board of directors of several organizations. These include the American Council for Human Services, Inc., the International University of Haiti, and the US Committee for the UN Voluntary Fund for Women. She received the Theodore Keel Award from the Institute for Mediation and Conflict Resolution in 1985, and was honored as one of the outstanding women in Connecticut in 1975.

The innovative concepts, compassion and creativity of Mildred and Glen Leet are making a difference on a worldwide scale.

We received nearly two hundred nominations for the Temple Award for Creative Altruism this year, and are grateful to those who submitted them. The diversity of these nominations was incredible, and confirms our belief that altruism takes many forms. In small ways and large, it permeates our everyday lives. And it often goes unnoticed.

Nominees included women, men and children from all parts of the world, with a variety of ethnic backgrounds. A multitude of professions was represented—business, philanthropy, social services, politics, community development, medicine, psychotherapy, law, ministry, teaching, journalism, the arts, the list goes on. Many "good neighbors" were nominated as well. These are people with no special credentials except the fact that they exhibit a quality of being—of generosity and caring—that inspires others and increases the amount of what Harvard sociologist Pitirim Sorokin called "love energy" in the world.

We have been honored to read the stories of these nominees, and inspired by the scope of their concern. Those who submitted nominations were equally moved, if we may judge from the comments we've received. For many it was the first time they had thought deeply about altruism. Some formed small groups of friends and colleagues to consider the concept and potential nominees.

Awards were made at a dinner and ceremony on Saturday, November 14, in the Caucus Room of the Russell Senate Office Building in Washington, DC.

Alice Harris

To meet Alice Harris is to enter a force field of love. This love is an enormous influence for constructive and creative change in one of the poorest urban ghettos in the US—Los Angeles' Watts. For over 25 years, Alice Harris has devoted her life to meeting the basic needs of her community for education, food and shelter. She is Founder and Executive Director of the Parents of Watts Program, and bases all her work in a simple philosophy: High self-esteem, coupled with respect and trust from others, enable a person to succeed. Her programs all have a triple focus on personal esteem, family, and community.

The Parents of Watts Program was founded when Alice watched members of a teenage gang set fire to a car outside her house. Someone has to do something, she thought, and immediately knew that the "somebody" was her. The program's Center, located in the Watts/Willowbrook area of Los Angeles, in a house donated by Alice, now provides members of that multi-ethnic community with educational programs, job training, referral services, substance-abuse counseling, gang mediation projects, health seminars, parenting classes and shelter. No one who comes to the Center for help is refused.

Arranging educational opportunities for people, regardless of their age or lack of tuition, has been a constant priority for Alice Harris. Among her many endeavors in this area, one stands out: In 1985, she arranged free tuition, room and board at Morristown Junior College in Tennessee for 40 inner-city teenagers. All were potential drop-outs, but 38 of the 40 completed their junior college degrees and are pursuing their education in other colleges and universities. Alice also perseveres in her own educational goals. Forced to leave school at thirteen, she has recently completed an Associate of Arts degree and is currently enrolled in a Bachelor of Arts program.

Alice Harris is active in greater Los Angeles, where her contributions include voter registration projects and development of a suicide prevention program. She is a Commissioner on



Housing Rehabilitation for the County of Los Angeles, and a Commissioner for Martin Luther King, Jr. Hospital. She has been honored by the Watts Health Foundation and the United Way.

A healer since childhood, Alice is a vehicle for encouragement and guidance that is vital to her community. That community knows Alice simply by a nickname that captures the special ordinariness of her deep liking for everyone she meets—that name is "Sweet Alice".

Selection Criteria

Primary Criteria

The Temple Award nominee:

- Tends to inspire altruism or the spirit of generosity and caring in others.
- Is making significant contributions to humanity that serve as a model of creative altruism.
- Manifests consistent commitment to altruistic ideals, and has personal qualities that support this commitment.

- Engages in regular and consistent service that benefits others.

- Is loving, compassionate, kind and nonviolent in his or her relationships.

Secondary Criteria

The Temple Award nominee:

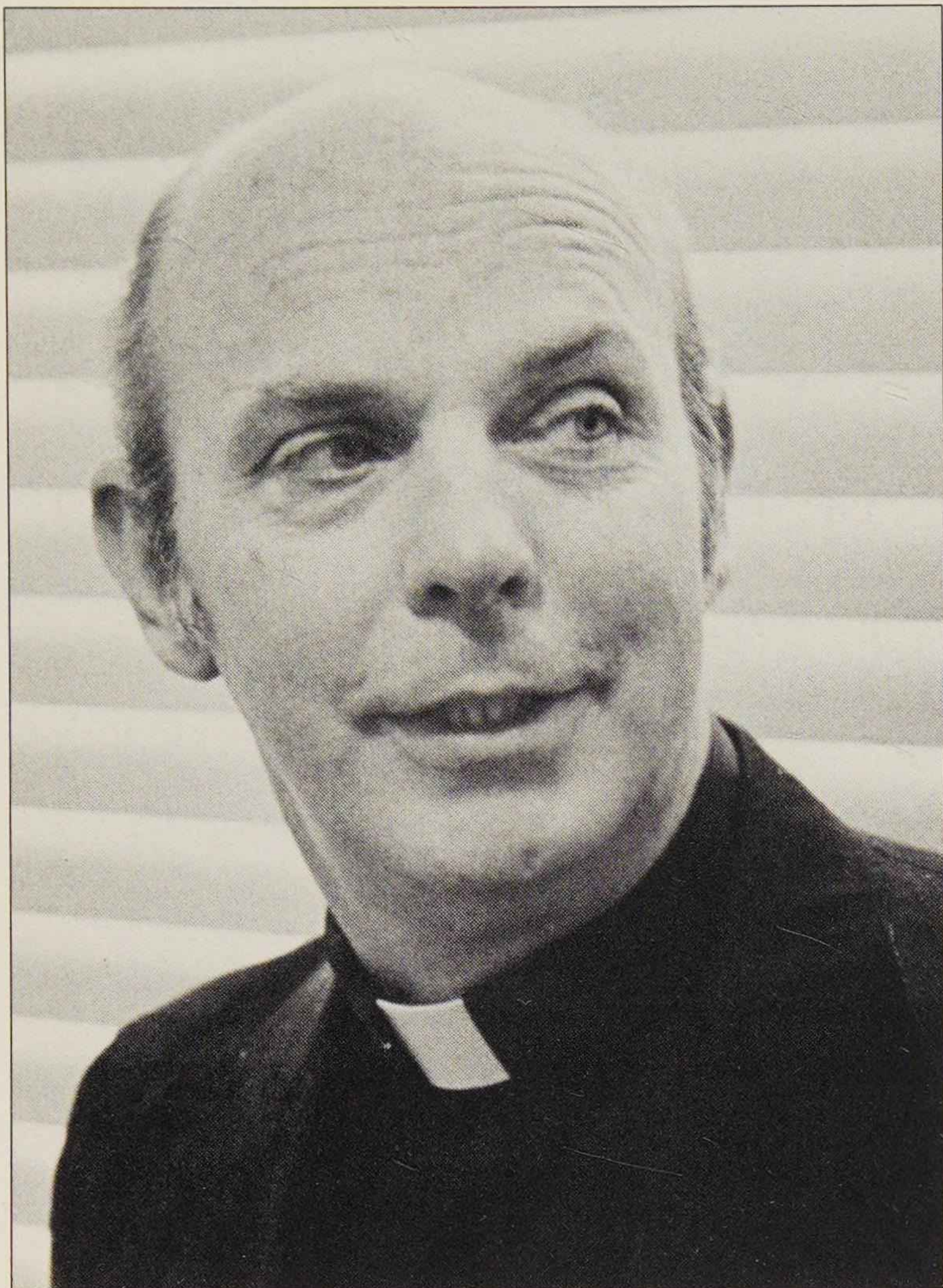
- Is guided by an altruistic vision for the world.
- Has a personal presence marked by maturity and integrity.

- Demonstrates awareness of our essential unity as human beings, or global interdependence.

- Engages in works which deserve wider publicity and support.

- Exhibits consistency between expressed values, beliefs and goals ("ends") and the way he or she actually lives, works and treats others ("means").

Father Bruce Ritter



In 1968, Father Bruce Ritter delivered a sermon on commitment to helping the poor. His students urged him to “practice what he preached”. That challenge led Ritter, a Franciscan priest, to request assignment to New York’s Lower East Side, to live and work among the urban poor. There, one evening, six children who had been burned out of the abandoned building in which they were living asked for emergency shelter. The next day, four more children appeared—and Covenant House began.

Covenant House now has crisis shelters for youth in New York, Toronto, Houston, Fort Lauderdale, New Orleans and Guatemala. It serves over 20,000 homeless and runaway youth every year, with food, clothing, shelter, medical attention, and counseling available 24 hours. Aid is given freely to any youth under 21, with no questions asked and no strings attached. The basis for all of Covenant House’s programs is unconditional love: The covenant to shelter and guide never quits, never fails, and never stops believing in the future. The consistent, personal caring it offers to children in crisis allows them to experience the structure and stability they lack on the streets, and to begin to learn that authentic relationships are based on trust, respect and honesty, with themselves and with others.

Covenant House also provides extended support, in addition to its emergency services, to youth who come for help. Special programs include Rights of Passage, which gives homeless 18- to 21-year-old men the opportunity to start jobs or complete school while living at the New York Center; and the Adolescent Family Life program, which offers long-term assistance to young women with children, enabling them to stay in school and acquire job skills. Through its Educational Outreach Program and Speaker’s Bureau, Covenant House also educates parents, and their children, to the real dangers of life on the street.

The sanctuary provided by Covenant House extends beyond its walls. By investigating and lobbying on behalf of key legislation, Father Ritter and his colleagues have helped shape state and federal laws addressing the problems of homeless and exploited children. These include the Child Protection Act, passed by Congress in 1984, and New York State’s law banning the sale and distribution of child pornography. In 1984, President Ronald Reagan cited Father Bruce Ritter as an “unsung hero”.

In over 20 years of selfless service, Ritter’s goal remains—to practice what he preaches.

The moral transformation of man and the man-made universe is the most important item on today’s agenda of history. Without moral transformation in altruistic directions, neither new world wars and other catastrophes can be prevented nor a new—better and nobler—social order be built in the human universe. Without a notable increase of what we call creative unselfish love in man and in the human universe, all fashionable prescriptions for prevention of wars and for building a new order cannot achieve their purpose.

—Sorokin, New Knowledge in Human Values

GLOBAL MIND CHANGE: THE BOOK

by Willis W. Harman
President

Editor's note: We're delighted to present an excerpt from Willis Harman's new book, Global Mind Change: The Promise of the Last Years of the Twentieth Century which will be out this Spring. Review readers will be familiar with the philosophy behind his hypothesis that we are living through one of the most fundamental shifts in history—a change in the actual belief structure of Western industrial society. Readers wanting a review of his M-1, M-2 and M-3 metaphysics' categories can read the first paragraph of Jacqueline Damgaard's article on page 24. The global mind change not only explains seeming paradoxes in our society, but it is giving us a universe that is again filled with awe. Its message is that no economic, political, or military power can compare with the power of a change of mind—by deliberately changing their internal image of reality, people are changing the world.

What are the salient characteristics of the new post-modern age? We can obtain some clues from seeing what people seem to be asking for, as they interrupt the smooth course of their lives to devote energy to an assortment of social movements. In the decade of the 1960s a host of social movements came into being or took new form from older movements. There was a peace movement, related to but not the same as the peace movements of the 1920s and 1930s; there was a women's movement, which extended the women's suffrage movement into claims

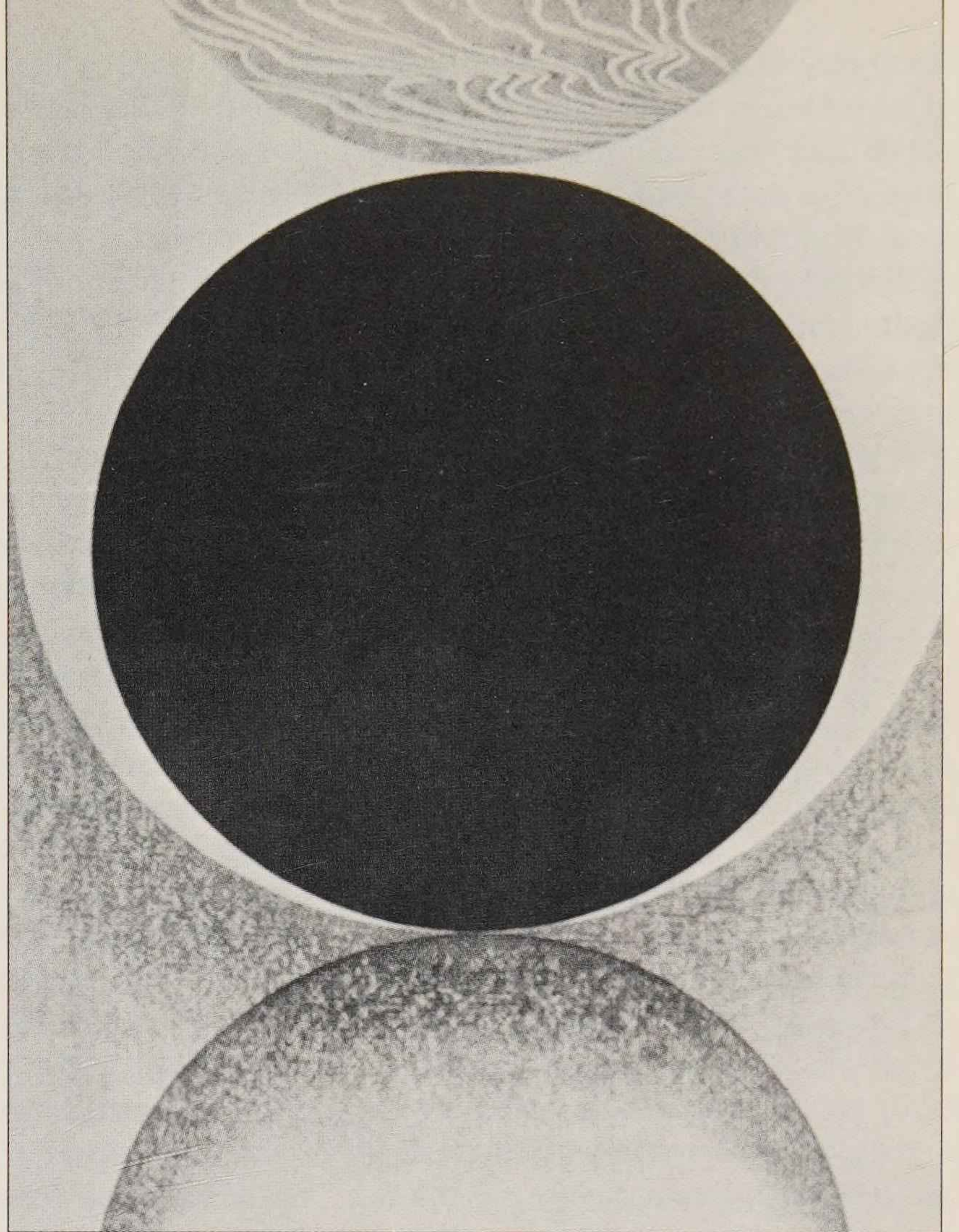
of other rights beyond the vote; an environmental movement growing out of the old conservation movements; a civil rights movement which was in a way an extension of the earlier abolitionist, populist, and labor movements; and so on. One heard a good deal about "radicalization"; certain demonstrations and other activities were carried on, not so much to win a tactical objective as to bring about a "radicalization" of minds, a lessening of the hold of the accepted belief system of the culture.

This radicalization or change of perception was primarily in two forms. One involved altering one's perceptions with regard to what were claimed to be oppressive, regimenting, depersonalizing, alienating, stupefying, stultifying characteristics of modern social institutions. Confrontations with authorities were deliberately set up, for instance, to invoke the "mind-changing" quality of such confrontation. The other form of radicalization was that associated with the sudden interest in yoga, meditation, Eastern philosophical/religious systems, transpersonal psychologies, psychedelic chemicals, and the like. This involved changing self-perception, specifically in recognizing one's essential spiritual nature.

By the mid-1980s this had all changed somewhat. The ecological movement, peace movement, and women's move-

ment are now more clearly recognized to be different drops in a single wave of transformative change. While there is some student involvement, the issues have come to have appeal for many more mature citizens as well. The word "radicalization" is seldom used, and "changing consciousness" has taken its place. This change in consciousness is partly toward perceiving how the whole pattern, the underlying paradigm, of Western industrial society leads inexorably to the kinds of problems and global dilemmas we now face, and toward realizing that the dilemmas have their satisfactory resolution only through change in the dominant paradigm.

It is partly toward recognizing that we unwittingly "buy into" belief systems (in which the Earth exists to be exploited, "premodern" cultures are to be superseded, people with non-white skins are inferior, women have a subordinate role, nuclear weapons bring "security", profligate consumption is "good for the economy", and so on); and that a major step is taken when realization comes that the things our society takes for granted are not necessarily true—that it is not necessary to "buy into" the beliefs. It is partly toward



Reika Iwami

the empowering realization that all institutions in society, no matter how powerful, obtain their legitimacy from the perceptions of people—and hence that people have the power to change institutions by challenging the legitimacy of prevailing institutional behaviors. In particular, the most recent component of this consciousness change is toward recognition that people have the power to challenge the legitimacy and glorification of war as an instrument of policy for any nation.

Thus, aided no doubt by awareness that the world is steadily working less well, a contagion of reperception has been spreading around the world for at least the past twenty years, infecting first the educated middle class but then moving on to exclude no age, race, or socioeconomic class. Evidences abound in the forms of survey data, social movements, Green political parties, book sales, workshops and seminars, and numerous other social indicators. The fraction of the total US adult population involved in a radical reperception is probably no more than around 5 to 10 percent, most of whom have made the shift within the last decade. Some of the surveys show as high as 50 percent espousing values that are significantly different than the values during the high economic growth of the 1950s and early 1960s. Similar changes are evident in northern Europe, Canada, Australia, and to a lesser extent elsewhere in the industrialized world, including the Eastern European countries. A complementary reperception can be found among a smaller “alternative development” group in the Third World.

To characterize this reperception we may identify five aspects: **search for wholeness, search for community and relationship, search for identity, search for meaning, and sense of empowerment.**

Search for wholeness. The world had become fragmented, as had the individual. A technological ethic of “man controlling nature” had contributed to the separation of humans from the matrix of life around them. With the rise of capitalism the economy had become separate from, and dominant over, the rest of society. The steady deterioration of the environment and violence to natural ecological systems was one consequence. A sense of alienation was another. One’s work had

become a job, and the job was separate from the rest of life. Religion too tended to be something separate, based on different premises than seemed to prevail in the most powerful of society’s institutions.

In a variety of ways—an ecological movement, a holistic health movement, emphasis on quality of work life, an appropriate technology movement—the perception is presently being expressed that life is whole and there is something wrong with a society that breaks it into fragments.

Having been educated to be specialists and to view the complex whole in “manageable” segments, we are now faced with a multifaceted global crisis which will not be resolved by some technological or managerial “fix”. Rather, it is claimed, the resolution will come out of some whole-system view. Just as at the individual level a holistic view of health involves the whole person—body, mind, and spirit—so at the planetary level the problem will prove to be solvable only through a holistic approach.

A key aspect of this wholeness is awareness of the finiteness and multiple-interconnectedness of the planetary ecosystem, and the inextricable interdependence of all human communities and dependence on the planetary life-support system. An outlook that has come to be termed “deep ecology” goes beyond the contemporary scientific framework to a subtle awareness of the oneness of all life, the interdependence of its multifold manifestations, and the irrepressibility of its tendencies toward evolution and transformation.

Search for community and relationship. Both urbanization and modern economic realities—most jobs away from home and neighborhood—had brought about a loss of community. Bigness and concentration of power had been among the chief contributors to the feelings of alienation and depersonalization in modern society. A response is taking the form of a rise in the informal economy; intentional communities; an assortment of human relations workshops, group therapies, and other endeavors to relate more deeply with fellow human beings; ruralization, decentralization, crafts, and appropriate technology movements. By the latter is meant technology that is human-scale and ecologically compatible, and in general “kind” to human beings and

the planet. It includes technologies that enhance rather than diminish the human being; “soft-path” renewable-resource energy technologies and practices; regenerative organic agriculture, with practices of replenishing the soil and natural pest control; holistic health care emphasizing prevention and wholesome relationship to one’s own body.

There is also a developing sense of a global community and an appreciation of the richness of the planet’s cultural diversity. The tendency of the world industrial economy to obliterate competing cultures is felt to require correction; a global ecology of cultures is the more desirable state, rather than a world covered by Western industrial monoculture.

Search for identity. In reaction to the depersonalizing aspects of modern society there has been in the industrialized societies a widespread seeking for personal identity, often through psychotherapies and weekend workshops, but often simply in an individual *Wanderjahr*. An aberration of this tendency manifested as the “Me Generation” phenomenon of the 1970s.

Beginning around the 1960s, various groups began to resist the homogenization to which modern society is prone, with its mass markets and mass media. Some of these are ethnic groups asserting their differences—the Quebecois, the Basques, the Chicanos. Others are different in other ways, but asserting their right to be themselves and not feel or be treated as inferior—the handicapped, the aged, homosexuals.

The two largest of such groups are women and the Third World. The women’s movement had its early emphasis on liberation and equal rights. In its more recent form, however, it emphasizes sensitivity to the destructive aspects of patriarchal society and masculine competitive, aggressive, exploitative values—seeking a balance of these with feminine nurturing, cherishing, cooperative, conserving values and appreciation of the feminine perspective.

The Third World groups are struggling to release themselves from their self-perception as inferior, a consequence of generations of Western domination and colonization. While recognizing the material and managerial accomplishments of Western societies, they are affirming or

*No need is so compelling
as the need we all feel
for our lives to make sense,
to have meaning.*

reaffirming the values of their own cultural heritage. Thus whereas for a generation after World War II "development" had been assumed to mean economic development in the mold of the Western industrial powers, since the 1970s there has been a quest for "alternative development" more compatible with the peoples' own cultural roots.

Search for meaning. This aspect of the re-perception saw Western industrial society in a crisis of meaning and values. No need is so compelling as the need we all feel for our lives to make sense, to have meaning. We will tolerate almost any degree of austerity or risk in this indomitable quest for meaning; we may even choose suicide if we fail. After the "great debunking" of religion by reductionistic, positivistic science, and with the discovery that economic production consumption and even technological achievement are unfulfilling, modern society felt a vacuum in the area of basic values and central meaning.

The incompleteness of positivistic science and its inability to deal with the whole of human experience was challenged by a rapidly developing interest in Eastern philosophical and religious outlooks, and a vast array of explorations of the world of inner experience—from yoga and meditative disciplines to confrontation therapies and psychedelic drug experiences. Within science a similar opening up of interests occurred, manifesting in humanistic and transpersonal psychology, exploration of altered states of consciousness, etc.

There are today multifold signs of a respiritualization of Western society, with emphasis on self-realization, transcendent meaning, and inner growth leading to wisdom and compassion. The picture is complicated because one of the most visible phenomena is the growth of Christian

evangelical-fundamentalists—a group who appear to have little in common with the followers of some of the Asian gurus passing through. It is only by talking in depth with many of these people that one discovers underneath a quiet but spreading commitment to an M-3 kind of metaphysical perception.

Sense of empowerment. One of the most striking changes in the past two decades has been the extent to which people are awakening and feeling empowered to take responsibility for their own lives and for changing society as necessary. This has happened in both industrialized and developing countries. There have been numerous technological issues (particularly since the "technology assessment" movement around 1969) where the people clearly asserted that because of potential consequences around the globe, and effects on generations to come, the issues were too important to be left to the experts. Examples were the SST and ABM, nuclear power, biotechnology. When the people in the US were sufficiently aroused, they effectively halted the Vietnam war. As noted, increasing numbers of people around the world are raising questions about the legitimacy of national policies that imply war as a feasible option.

We just observed that the two "majority groups", women and the Third World, are awakening to the sense of their real, potential power. No economic, political, or military power can compare with the power of a change of mind—in particular, a challenge or withdrawal of legitimacy.

**Symbol of a new relationship
with the Earth**

One of the critical arenas in which change is both imperative and ongoing is that of attitudes toward the planet Earth. Since it is obvious that modern man's

abuse of the Earth is related to the prevailing image of our relationship to the planet, it is interesting to examine a recently announced scientific concept of the Earth as being in important respects alive. This is the "Gaia hypothesis" which, it must be admitted, has thus far created more impact on the conference circuit than in the halls of science.

James E. Lovelock, a British biologist and atmospheric chemist, is largely responsible for the modern form of the idea that we human beings are not just living motes on a vast mineral ball, but that *the Earth itself is a living organism*. The core notion is that the Earth regulates itself very much like the human body or other living organisms. Somehow, temperature, oxygen levels and other aspects of the composition of the atmosphere and the oceans, soil acidity, and other key environmental conditions are kept within the narrow tolerances necessary to sustain life. Those regulatory processes involve, in turn, the biota—the sum of all living things including plants, animals, and microorganisms. The Earth thus exhibits the behavior (except for a reproductive ability) of a single organism—of a living creature. Lovelock's name for that organism is *Gaia*, the name the ancient Greeks gave to their Earth goddess.

Could a planet, almost all of it rock and that mostly incandescent or molten, really be alive? Lovelock suggests comparison with a giant redwood tree: It is alive, yet 99 percent of it is dead wood. Like the Earth it has only a skin of living tissue spread thinly at the surface.

If the Earth is a living organism, does it also exhibit *consciousness*? That is a question not to be answered quickly, but, as implied above, not to be dismissed either.

Lovelock was hired as a consultant in the early 1960s by the National Aeronau-

tics and Space Administration to help determine if there is life on Mars. While others were busy designing landing craft to go see, Lovelock took a different approach. He reasoned that in the absence of life, the gases in the atmosphere should react in such a way that the whole reaches a state of equilibrium. The presence of life on Earth disturbs this equilibrium, because the Earth's plants, animals, and bacteria are continually injecting gases and energy into the air. As is well known, for example, plants give off oxygen and use up carbon dioxide while animals do the reverse; thus the Earth's atmosphere contains far more oxygen and far less carbon dioxide than it would if the Earth were not covered with its particular life forms. (Mars, on the other hand, gives no such indication of life.)

The amount of oxygen in the atmosphere near the Earth's surface remains virtually constant at around 21 percent by volume, "just right" for the life forms that have evolved. The life forms themselves appear to regulate the amount of oxygen so that it stays "just right". If the proportion should drop even a few percent, many organisms would die; however, the excess of plant life that would result would tend to raise the oxygen content again. On the other hand, if somehow the oxygen content were to rise to 25 percent, fires would burn out of control. That would no doubt reduce the plant life and hence the rate of replenishment of oxygen, so the proportion would tend to go down.

The temperature, too, is apparently regulated by the biota to just what they need. The Earth's average surface temperature has remained between 10 degrees and 20 degrees Centigrade, even through the Ice Ages, and the biota seem to have had something to do with this. . . .

The *connectedness* of our decisions and our actions to the whole Earth is one key message of the Gaia hypothesis. But another, equally important one is the role of cooperation of all organisms in the evolutionary process. . . .

Now, do these and countless other ways in which various parts of the total Earth system are necessary to each other imply some sort of consciousness guiding the evolution of life on Earth? In a science dominated by the M-1 assumptions the answer is simply that the question is absurd.

That extension of the Gaia idea is, on the other hand, implicit in the traditions of American Indians. For example, Black Elk quotes the following prayer of the Oglala Sioux: "O Mother Earth, You are the earthly source of all existence. The fruits which You bear are the source of life for the Earth peoples. You are always watching over Your fruits as does a mother. May the steps which we take in life upon You be sacred and not weak."

Some of the modern exponents of the Gaia hypothesis tend to speak of collective humanity as the "nervous system" of the biosphere, the organ through which it becomes conscious. Presumably this is because of the special properties of the human brain.

Yet clearly the sense in which the ancients and the American Indians experienced the consciousness of Gaia is something else again. That consciousness was presumably present before there were either humans or any other of what we think of as living forms.

To be sure, there is no scientific basis for postulating such an Earth consciousness. On the other hand, it is inherent in the way in which science developed that if the Earth did, in fact, possess consciousness, it is quite likely that science would have overlooked it.

A restricted form of the Gaia hypothesis, including the organism-like self-regulatory behavior of the Earth, seems almost certainly to have made its way into respectable science. Even in that form, it strongly suggests that humans had better pay heed to the extent to which their activities impair or impinge on the regulatory processes.

As to the Earth's being an organism with consciousness, the jury is still out as far as mainstream science is concerned. Yet this concept, with its profound ethical and ecological implications, does not seem all that strange in the M-3 worldview.

The Greeks had a word for it.

Where do all these indicators point? Are there any examples of societies which have been based in the sort of metaphysical perspective we are discussing?

There's one, at least, of special interest—ancient Greece. Lewis Mumford had pointed to the Greek concept of *Paideia* as the nearest thing to a model of the society

to come. Robert Hutchins, in *The Learning Society*, had chosen the same ideal—a 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 its members to the fullest development of their highest powers. . . . Education was not a segregated activity, conducted for certain hours, in certain places, at a certain time of life. It 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, according to its foremost scholar Werner Jaeger, was the individual's "search for the Divine Center".

In the Greek "learning society" the primary function of society, and of all its institutions, was assumed to be to promote learning in the broadest possible definition. *Paideia* was education looked upon as a lifelong transformation of the human personality, in which every aspect of life plays a part. It did not limit itself to the conscious learning processes, or to inducting the young into the social heritage of the community. *Paideia* meant the task of making life itself an art form, with the person the work of art. In theory, at least, the achievement of the human whole and of the wholly human took precedence over every specialized activity or narrower purpose.

We do not live in the time of the ancient Greeks, and we will not simply repeat their pattern. Our post-modern society may have cybernetic machines instead of slaves, and it may very likely have a deliberate concern with shaping the future that would have been alien to the Greek culture. It may borrow elements from other cultures as well, such as the relationship to the Earth from the North American Indians. But in one central feature it is likely to emulate the Greeks: That is the idea that self-development and the promotion of lifelong learning is the "central project" of a society that does not have to expend a large fraction of its effort simply supplying the necessities of life.

Global Mind Change will be published in Spring 1988 by Knowledge Systems, Inc. It will be offered as a gift to renewing members.

THE HIDDEN MIND: CHARTING UNCONSCIOUS INTELLIGENCE

by Brendan O'Regan
Vice President for Research

*Today humanity, as never before, is split into two apparently irreconcilable halves.
The psychological rule says that when an inner situation is not made conscious,
it happens outside, as fate.*

*That is to say, when the individual remains undivided and does not become
conscious of his inner contradictions, the world must perforce act out the conflict
and be torn into opposite halves.*

Carl Gustav Jung, 1959

This 1959 statement by Carl Jung about the role of the mind and values in world conflict now seems prophetic. Jung understood more than we do today the enormous impact the unconscious has on our lives—how we live and how we determine our course at any given moment in history.

A hundred years ago, if anyone suggested our minds contain the equivalent of a "hidden continent" of activities, he or she would probably have encountered a raised eyebrow if not outright derision. Reportedly this realm of mind perceives vast ranges of stimuli from many sources, recognizes meaning in words, performs complex pattern-recognition tasks, causes whole cascades of involuntary physiological changes, and, finally, makes decisions that control just how much we know about what is going on around us. Curiously enough, we still carry out our lives as though none of this was true—although volumes of research data show us it is.

This makes one wonder why the unconscious has remained so invisible to us. Will the hundreds of research papers now available that detail the inner mechanisms of unconscious processes eventually be noticed, or guide our understanding

about this vast inner continent that plays such a large role in our lives?

For the past year and a half, the Institute has devoted considerable time surveying the growing literature on unconscious processes and our modern understanding of this realm of mind. The past few decades have witnessed a revolution in our understanding of the unconscious, though most of this knowledge has remained sequestered in research journals. Our effort has been to excavate, as it were, this large body of literature and to examine its implications and practical applications.

Tom Hurley, Willis Harman and I have all been involved in this project. Tom Hurley has spent a great deal of time on this effort, and what follows (pages 22-23) is an excerpt from some of his work. This subject will be treated in detail in the two upcoming issues of *Investigations* devoted to the unconscious. One of the major problems for any writer dealing with the literature on this research is that it has evolved its own jargon, much of it derived from the language of systems theory. This alone may account for why this research has not had more impact on educated laypeople.

In an attempt to remedy this situation, the two forthcoming issues of *Investigations* give an intelligible overview of the research into unconscious processes and their implications for our understanding of the mind and health. The two issues will survey our ideas about the unconscious since Freud and examine how they have fared in light of modern research. Other reports will detail some of the newer ideas about how the unconscious operates. The cognitive approach to the unconscious and the subtle realms of subliminal perception will also be described in some detail.

Today there is much controversy about the effectiveness of the widely marketed subliminal tapes. This survey will provide a direct look at what the research literature says about subliminal suggestion—not all of it positive. In addition, it will describe the role of unconscious processes and health, what slips of the tongue tell us about the unconscious, and the impact of unconscious attitudes on prejudice and our ideas about race. We hope the implications of contemporary research on unconscious processes will result in our thinking about ourselves and our world in a new and exciting way.

INSIDE THE BLACK BOX: NEW COGNITIVE VIEW OF THE UNCONSCIOUS MIND

Support for viewing the mind as an information processing system comes from attention research, hypnosis research, cognitive research on scripts and schemas, and research on disorders of perception, memory and conscious awareness.

by Thomas J. Hurley III

We typically assume that our lives, thoughts, actions and feelings are amenable to our conscious control, should we decide to exert it. Yet most psychologists now agree that the majority of information processing in the mind occurs *outside* of awareness, and that *unconscious* processes play key roles in virtually every phase of the mind's operations. They significantly shape how we feel, what we think, and how we interpret and respond to the world. This robust conclusion is based both on observations from the clinician's couch, and on experimental study of the mechanisms of attention, perception, memory and other complex psychological processes.

Dr. Daniel Goleman described this emerging view of the mind, and its implications, in *Vital Lies, Simple Truths*:

The pervasive illusion is that we dictate the scope and direction of awareness. The facts seem to be [that] the mind is arranged by unseen forces that operate to present us with a constructed reality, which we apprehend in its final, finished version. The stuff of experience from moment to moment is concocted for us just beyond the periphery of awareness, in realms of mind which scan, select, and filter the array of information available from the senses and memory. The contents of awareness come to us picked over, sorted through, and pre-packaged. The whole process takes a fraction of a second.

Unconscious processes were once considered the exclusive province of psychoanalysts, who viewed the hidden

depths of the mind as a seething cauldron of repressed thoughts and impulses. Now, however, unconscious processes are of increasing interest to experimentalists in other fields of psychology, and to researchers in psychobiology, neuroscience and artificial intelligence. They are developing a new class of cognitive models of the mind that retain some of Freud's basic insights while also differing significantly from the classical psychoanalytic view.

For instance, many cognitive psychologists dispute Freud's view that mental contents are actively held out of awareness to avoid the anxiety they would provoke if conscious. Yet most agree with Freud that mental information processing is biased, and that biasing occurs before information becomes conscious. Freud may even have underestimated the extent of bias in the mind's operations. Goleman notes:

Modern research shows that, if anything, Freud was too cautious in proposing points where bias could sidetrack the flow of information. What he did not realize is that the flow of information is not linear, but is intertwined among mutually interactive subsystems. The mind does not pass information along a single track, like a train going from town to town. Rather, information flows in and about circuits that loop like New York City subways or Los Angeles freeways. The possibilities for bias in such a system are even richer than Freud's model suggests.

Support for viewing the mind as an information processing system compris-

ing multiple levels and phases of processing has come from a variety of sources, including attention research, hypnosis research, cognitive research on *scripts* and *schemas*, and research on disorders of perception, memory or conscious awareness stemming from brain damage. The phenomena studied by researchers in these fields include:

- *Automatic behavior*: Any well-learned actions are performed with a minimum of conscious awareness. Unconscious processes called *scripts* guide one's behavior. One may intend to do an errand on the way home from work, for example, and yet arrive home without having done it, the script for "driving home from work" having unrolled automatically and without modification to include the errand.

- *Posthypnotic suggestion*: Suggestions that one receives during trance can later be activated by a certain signal. One is not aware of suggestion or signal, and may be mystified by the unconsciously triggered behavior.

- *Perception under anesthesia*: Persons under anesthesia do register what is said during surgery on them. Some, afterwards, can accurately report details of what doctors or nurses said. Preliminary studies have shown that negative comments can adversely affect post-surgical recovery, while positive comments may improve healing.

The emerging cognitive models of the mind compare the ways in which human beings process information with the way it is handled by a digital computer. A fashionable response to the "mind/brain ques-

*In the emerging cognitive models,
unconscious processes are far more pervasive
than unconscious and, in many respects,
are far more influential.*

tion", in fact, is to describe the mind as the "software" that directs the flow of data through the "hardware" of the brain. (That software includes conscious and unconscious processes involved in attention, perception, memory, problem solving and other complex psychological functions.) Recently, the computer analogy has been directly applied to the relationship of consciousness and unconscious processes in a model developed by Dr. Bernard Baars.

According to Baars, consciousness involves a mechanism that permits interaction among diverse unconscious information processing subsystems. "This mechanism," he suggests, "is remarkably like a global data base, a 'central information exchange' used by artificial intelligence workers to permit any set of specialized processors to cooperate or compete in order to solve some central problem." The specialized processors in Baars' model of the mind are unconscious information process subsystems responsible for handling specific sorts of data or tasks.

Most fundamentally, of course, the imprint of the computer on models of the mind is reflected in our very view of the human being as an "information processing system". This view has matured since the late 1950s and now represents the dominant paradigm in psychology. Its success is evidenced by the fact that other schools of thought represent themselves in its terms—for instance, a book by Matthew Erdelyi was called *Psychoanalysis: Freud's Cognitive Psychology*, and it involves a description of Freud's concepts in information processing terms.

Dr. Jerome Singer recently summarized the current view of people as active and selective seekers, creators and users of information:

The human being is increasingly regarded as an information-seeking, information-processing organism whose joys, sorrows, fears, rages or excitements are closely tied to the novelty, variety, and complexity of the data presented from an external social and physical environment, from an environment of private thoughts or wishes generated from long-term memory, and from less easily decipherable signals emitted by the working machinery of the body.

We do not process any of this information all at once. Perception and the psychological processes that follow it and influence it are thought to involve many levels and stages of processing, some of which occur sequentially, others of which involve parallel processing. The mind/brain system as a whole is seen as a complex system of interdependent structures and functions in which the transmission and transformation of information is ubiquitous, interactive and, at all stages, selective. And while the fate of information in the mind may vary—some achieving consciousness, for instance, while some does not—a temporal sequence of information processing does occur which is characterized by complex yet definable steps.

What is noteworthy about the new cognitive models is that they invariably feature consciousness as a later and *optional* stage of cognitive information processing. The initial stages always occur outside of awareness, and only in *some* cases are they followed by conscious processing. According to cognitive psychologist George Mandler, information only becomes conscious during the construction of new thought or action structures

(once the structure is learned it operates automatically and drops out of conscious awareness); when one has to exercise choice or judgment, as in situations of uncertainty or novelty; when troubleshooting; and during recall.

In these emerging cognitive models, then, unconscious processes are far more pervasive than conscious processes and, in many respects, are far more influential. While conscious attention and volition are important, consciousness is neither autonomous nor omnipotent. "The real power is the power behind the throne," Goleman said in an interview.

Cognitive models of the mind clearly vindicate Freud's essential aim of showing that information flows through the mind, that it is transformed in that process, and that information is unconscious before it is conscious. Furthermore, they reinforce his extraordinary insight that the fundamental processes that shape thinking and personality operate outside of conscious awareness.

The study of unconscious processes is thus essential to fully understand experience and behavior. Dr. Howard Shevrin summarized this position in *American Psychologist* a few years ago:

The clear message from much recent thinking in psychology appears to be that behavior cannot be understood without taking conscious experience into account, and that conscious experience cannot be fully understood without taking unconscious psychological processes into account. No psychological model that seeks to explain how human beings know, learn or behave can ignore the concept of unconscious psychological processes.



David L. Smith

THE INNER SELF HELPER: TRANSCENDENT LIFE WITHIN LIFE?

by Jacqueline A. Damgaard

Editor's note: The accompanying article was adapted from a talk delivered by psychologist Jacqueline A. Damgaard at the Symposium on Consciousness and Survival, co-sponsored by the Institute of Noetic Sciences. Damgaard was one of a panel of eleven scholars and scientists who were asked to apply insights from their research findings on mind/body relationships to the question: Does individual consciousness survive bodily death? Symposium Proceedings—Consciousness and Survival—are available from the Institute; see page 29.

The issue of the survival of consciousness after physical death is a question which has been crucial for every human society. For today's societies that is especially so. Willis Harman, President of the Institute of Noetic Sciences, suggests that there are three types of metaphysics upon which our culture and our own individual life styles might be viewed: Materialistic monism (M-1) views the universe as composed of matter-energy which gives rise to mind and requires the probing of reality and consciousness through study of the measurable, physical world. Dualism (M-2) allows for the existence of both matter-

energy and mind-spirit with their appropriate processes of study. Transcendental monism (M-3) asserts that the universe is mind-spirit, which gives rise to matter, the study of which must be undertaken through subjective exploration.

It is logically impossible to "prove" any scientific assertions about possible experiences after the death of our physical matterbound bodies, since any such investigation, regardless of approach (materialistic or subjective) can only be conducted while we are still based in our physical bodies, in a three-dimensional world. What is possible is a vigorous exploration of our predeath predicament in order to

*The job of the Inner Self Helper is to help
the person survive until the goal of wholeness can be accomplished.
It has an awareness of the needs of the person
and many creative, grounded ideas
about the most productive directions to take.*

expose untapped possibilities of our pre-death condition.¹ It is quite possible that the "inner self-helper" (ISH), a remarkable, higher level state of consciousness discovered by Ralph Allison² during the treatment of a patient diagnosed with multiple personality, is fertile ground for just such exploration of consciousness and ergo the phenomenology of consciousness itself.

Multiple Personality Disorder

The phenomenon of Multiple Personality Disorder (MPD) was first reported by P. Janet at the end of the nineteenth century.³ Shortly thereafter Morton Prince's famous case, Christine Beauchamp, appeared in the literature.⁴ However, it was not until the last three decades that MPD has received increased attention, first through the popular media with *The Three Faces of Eve*⁵ and *Sybil*⁶, and then through increased interest and legitimizing professionally by the current publication of numerous scholarly articles and even recently the devotion of entire issues of psychological journals to the topic.

The current *Diagnostic and Statistical Manual of Mental Disorders, Third Edition*, lists five dissociative disorders, among them Multiple Personality Disorder. The three diagnostic criteria for MPD are: 1) the existence within an individual of two (or more) distinct personalities, each of which is in control of the body at different times; 2) the personality that is dominant determines ongoing behavior, and 3) each personality is complex and has its own unique history, behavior patterns, and social relationships.

Phenomenology

The experience of people with MPD is bewildering and anguishing. They may "wake up" in some unknown place, amnesiac as to how they arrived there and in the company of people they may not know. They may be confused about the date or even the year. Projects that were begun earlier may have been neglected, stopped, or forgotten, making it difficult to accomplish goals or to experience any sense of continuity. They may be called by a name that is unfamiliar, find strange objects in their possession, or be accused of some inconsistent or even criminal behavior. They may be plagued with headaches, nightmares, mental foginess, amnesia, and many seemingly intractable, confusing, physical problems. The simplest tasks may seem impossible to accomplish and their consciousness may be assaulted with commanding voices controlling their life, or telling them to self-mutilate or even to commit suicide. By definition, such a life has few solid personal relationships and is very lonely. The multiple has often consulted numerous doctors who hypothesize a wide array of physical and psychological diagnoses, including pejorative ones, but who have been of no significant help. The multiple continues to look for help, a friend, an explanation. All in all, life usually feels overwhelming.

Personality structures

The personality system of an MPD victim is composed of various attitude and behavior complexes termed "ego states". Greaves has distinguished two types of functions around which these ego states

form: One, buffer-elements are those ego states which arise in the face of trauma, often during some sadistic, sexual, or an otherwise terrifying act on the part of a significant adult, where the child splits off an ego state to serve as a buffer between the trauma and the original self. In certain traumas a number of serial buffering splits may occur during the incident in order to diffuse psychic energy and prevent a psychotic break. Two, operative ego states arise out of a state of helplessness and are formed to execute specific, necessary tasks (like grocery shopping, caring for children). In some patients there may be elements of these two that have blended.

In an attempt to synthesize and utilize the key characteristics of the above analysis, I have developed the following categories for a working conceptualization. I have indicated where there may be more than one of a given type of ego state present in the person's system.

The original self is that core structure out of which the entire multiple system develops, sometimes called the "host personality" or "core personality" by others. Frequently the original self ego state is not the dominant ego state or even the ego state which comes for therapy. Originally it was thought that treatment required the abreaction (expressive release of emotions) of traumatic feelings from the other ego states and then a "loading" into this original personality for the integration. Currently, ideas are more flexible and each case is evaluated separately concerning the best ego state to receive the integrations.

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The presenting personality is the ego state which brings the person for treatment and is often unaware of the underlying multiplicity. This state is usually quite depressed, confused, and depleted from trying to live an effective and meaningful life without awareness of the individual's fragmented personality structure. It is also the one more likely to be in charge of the day-to-day responsibilities.

The persecutor ego state has encapsulated different parts and amounts of the individual's anger and rage. This state is quite menacing to the body of the patient and is initially dangerous to the patient and therapist, until this energy is rechanneled for constructive purposes. It is expedient to do this redirecting very early in treatment to prevent later crises.

The nurturing/caretaker/wise ego state is able to balance caring and wisdom. It is extremely helpful in nurturing the infant and child states, who need holding and protection in various forms throughout the process of therapy.

The protector ego state can be somewhat like S. B. Walters'⁷ warrior, in that its job is protection of the person and it will resort to physical harshness and drastic means if necessary to protect the other states and the integrity of the whole person.

The intellectual ego state is accomplished at clear, facile thinking, undistracted by feelings, and very effective with problem solving and other intellectual tasks. It often has a major cooperative role in insuring the person's survival.

The infant, child, adolescent ego state usually has a specific name, age, and physical appearance (seen internally), and has developed as needed throughout the traumatic childhood of the patient. They vary in number, with the older ones often engaged in a kind of parenting of the younger ones, until relieved by a therapist who understands how to help. Much of the abreactive work is done with these ego states, as they are so frequently created to buffer and absorb emotional pain.

The gatekeeper is an operative ego state formed by the ISH to provide a "gatekeeping" function for the system. The gatekeeper determines which ego state should be active in the body or have consciousness at any given time, thus facilitating a sense of internal balance or control in the whole psychic system. The

therapist can shortcut costly clinical time by asking the gatekeeper ego state to make internal contact with the ISH to receive information or guidance and to report that response to the therapist.

The inner self helper is an ego state which seems to have an executive function over the system. The job of the ISH is to help the person survive until the goal of wholeness can be accomplished. The ISH knows the complete chronological and

*What is
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emotional history of the patient's life and is aware of the multiplicity. It has an awareness of the needs of the person and many creative, grounded ideas regarding the most productive directions to take in therapy (the best co-therapist I've ever had!). Additional characteristics of the ISH will be elaborated upon later.

Ego state A is said to be co-conscious with ego state B if it has memory of the events occurring when B is active. It is possible for A to be co-conscious with B, while B is totally unaware of A's existence, ergo the one-way amnesic barrier so often found in clinical descriptions. A and B may also be mutually co-conscious. It is helpful to plot diagrammatically any multiple's system to keep track of just how the inner consciousness is structured. The

only type of ego state found to be consistently co-conscious with all others is the ISH.

Treatment

Currently a number of prominent clinicians have developed from clinical experience their own individual, overall systems of treatment. Although diverse, each appears to be experiencing success. The conceptual model worked out by Greaves and Burns most closely applies to the clinical approach that I employ in my treatment with multiples.⁸ Although exhaustive and intensive, I have found that this approach reduces therapy time considerably and that the resulting integration is complete and not a fragile facsimile.

This treatment model rests upon the assumption that "there is an identifiable personality structure in multiple personality that is unique to the disorder, and that psychic energy is distributed at various places in this structure in finite amounts. Furthermore, through psychotherapeutic intervention, the psychic energy can be moved around . . . the structure itself can be made to change".⁸ This restructuring is thought to occur through a series of phases.

Just as the process within one phase may be going on somewhat simultaneously with the process in another, so the movement forward is not as linear. Regardless, the phase definitions are a helpful tool for tracking and mapping the therapy process.

The Inner Self Helper (ISH)

In 1974 Ralph Allison² described the discovery of the inner self helping (ISH) ego state in his first multiple patient. A phone call had been made to Dr. Allison the previous weekend that this patient could not remember. She then "found" herself in her car, sitting beside two dirty hitchhikers that she did not remember letting into the car. At this point she had to accept emotionally the fact that she really did have several "personalities" (ego states) with amnesic barriers. She decided to take hold of her therapy and get to the bottom of this confusion. She cleared her house of people, set up a tape recorder, and began to call out and dialogue with Betsy (her raucous element). Betsy consistently and beratingly denied having

made the phone call. After 20 or 30 minutes of fighting, a new voice appeared, calm and reasonable, and said:

"I hear you. I'm trying to help you, but I'm warning you, listen clear . . . I've got so much information, if you'll just listen . . . I made the phone call . . . I know everything that's happened . . . I'm your only hope . . . I'm strong but I have to have your confidence and I have to have your belief in me . . . you and I can become one solid person . . . I'm not going to press myself . . . But I will be there to help you."

Thus spoke the first ISH to be identified, later called Beth by Dr. Allison. This was also the first instance of what is now a commonly used technique called Internal Dialogue Therapy, where communication is facilitated between ego states through tape recordings, hypnotic fantasy meeting, and group therapy, where different ego states have different chairs and move back and forth like a group discussion, drawing on one ego state while another is "in the body", and so on.

Since that time Allison⁹ has worked with many MPD patients and has discovered a number of characteristics of the ISH states which seem different from the other ego states. These seem consistent with my experiences with the ISH. There is no date of origin or information ("I have always been with her.") The ISH is not created to handle a patient's unexpressed anger or other feelings from a violent trauma. The ISH is present from birth as a separate ego state. There is no capacity for hate. The ISH feels only love or good will. The ISH expresses both awareness and belief in God and may also believe in the Devil. The ISH serves as a conduit for God's healing power and love. The ISH may be the part which creates the other ego states as needed. The ISH sometimes calls on a higher power for help. It never expresses a desire to lead a separate life—rather it wants to become one with the others. The ISH knows that the condition of multiplicity exists, and understands the patient's entire past history, which is available for easy recall. The ISH can usually predict future actions with great accuracy. The ISH has no conception of gender, referring to the self equally as male or female. Other than love and good will, the ISH lacks emotions, seeming to be pure intellect. The ISH answers questions and communicates in the manner of a computer repeat-

ing programmed information, and expects to be a working partner with the therapist and can see the therapist's errors and help correct them. Often the ISH believes in reincarnation and often speaks of being next to God and consequently difficult to summon directly. The ISH is usually not known by the presenting personality. It can often be suppressed by the other ego states, and comes through usually by request of the therapist, unless an emergency is occurring—then the ISH will influence another ego state to call the therapist. Finally the ISH is able to bring memories through to the different ego states, as those are ready to process them.

The ISH is known to have powerful abilities and to be a strong ally. However, there is often active resistance from the presenting personality to working with the ISH once its presence has been established, because the presenting personality may feel inferior, controlled, or overly parented. Allison has gone so far as to state: "Only when all personalities decide to subordinate themselves to the direction and authority of the Beth-personality (ISH), can order come out of chaos, and healing proceed."²

Allison calls out the ISH early in therapy to use as co-therapist to the process. This is a procedure similar to the one described during the Alliance Phase outlined above. In ten patients that I have worked with to date with a reliable MPD diagnosis, eight have one or more ISH states. Another was my first MPD patient when I was unaware of the ISH phenomenon and never requested it. The final patient has some indication of an ISH ego state, but says it is too soon in the process for the ISH to come forward.

Other therapists approach the ISH in a variety of ways. For example, Greaves elicits an ISH only if the therapy seems confused or in need of one.¹⁰ Kluft reports only about 50% of his some 150 MPD patients showing evidence of the ISH ego state, but it is unclear whether he purposely attempts to elicit this state or whether it is occurring spontaneously during the therapy process.¹¹

With regard to the spiritual quality of the ISH, Allison⁹ mentions three different types of self definitions that he has witnessed: I am God; I am not God—I can make mistakes, but I seldom do; and I am the creation of God, a teacher on the path

of the WAY, leading to real inner truth. This final definition is reminiscent of the Jungian Self archetype.

In his early theory Jung saw the Self as equivalent to the total personality or psyche; however, when he began to explore the racial history of homo sapiens and discovered the presence of archetypes, he found one that represented the human striving for unity. This archetype expresses itself through various symbols, the most familiar being the mandala or magic circle. Hall and Lindsey, prominent personality theorists state:

The Self is the mid-point of the personality, around which all of the other systems are constellated. It holds these systems together and provides the personality with unity, equilibrium, and stability. . . . The Self is the life's goal, a goal people constantly strive for but rarely reach. Like all archetypes, it motivates man's behavior and causes him to search for wholeness, especially through the avenues provided by religion.¹²

Jung writes about the locus of the self archetype as being poised midway between the conscious and unconscious:

If we picture the conscious mind with the ego at its centre, as being opposed to the unconscious, and if we now add to our mental picture the process of assimilating the unconscious, we can think of this assimilation as a kind of approximation of conscious and unconscious, where the centre of the total personality no longer coincides with the ego, but with a point midway between the conscious and the unconscious. This would be the point of a new equilibrium, a new centering of the total personality, a virtual centre which, on account of its focal position between conscious and unconscious ensures for the personality a new and more solid foundation.¹³

This description could aptly be substituted for what integration might be like for MPD patients, or anyone, for that matter. Jung describes access to a part of our being that has the highest goals of wholeness and balance in the foreground, some kind of contact with the God-energy,

*In the same physical body an adult ego state who smokes,
wears glasses, is right-handed, good at math,
allergic to sulfur, with a normal IQ
can exist alongside a child ego state who has never smoked,
has 20/20 vision, is left-handed, paints, has no medication allergies,
and scores in the 130s on the same IQ test.*

and information about our individual systems which might facilitate growth towards a more self-centered existence. This coincides well with our description of the ISH.

Implications for survival of consciousness and metaphysics

Here I will allow myself total speculative license! Willis Harman lists a number of phenomena which might have suggestive weight for the possibility that consciousness exists apart from the soma; these include near-death experiences, out-of-body experiences, mediumship, past-life memories, channeling, and so on. At a minimum the phenomenon of the ISH could be added to this list as a possible state of consciousness which appears closest to pure spirit or omniscience, and may most closely resemble that aspect of ourselves which could continue beyond physical death.

One of the hallmark research findings in MPD ego state experiments is the discovery that different states vary in regard to internal self perception (physical appearance, age, voice quality, etc.) as well as external physical characteristics, such as visual acuity, EEG patterns, allergies, drug sensitivities, skills, habits, vocabulary, taste discrimination, and performance on IQ and projective tests.¹⁴ In the same physical body an adult ego state who smokes, wears glasses, is right-handed, good at math, allergic to sulfur, with a normal IQ can exist alongside a child ego state who has never smoked, has 20/20 vision, is left-handed, paints, has no medication allergies, and scores in the 130s on the same IQ test. This is suggestive of the tenets of the M-3 (Transcendental Monism) metaphysic, inasmuch as we watch the mind of the ISH create many manifestations of matter (soma) quickly and at

will, as different ego states surface and change. Perhaps this is one glimpse of spirit creating and commanding matter again and again.

Rather than being a demonstration of some obtuse form of pathology with particularly entertaining pathognomonic symptoms, MPD is in my estimate one of the most visible demonstrations of the manifest creativity of consciousness. The study of MPD provides a kaleidoscope of glimpses of the human mind, as it goes into action to protect itself from becoming psychotic. The multiple stumbles across the powers of consciousness by accident of heritage. What if we were to explore the arenas of consciousness entered by the multiple by volition? It is pursuant upon the student of the mind, the hopeful for the species, and the believers in a Higher Order to seek the ISH within oneself and to push the edges of their consciousness in search of the potential of other selves within. Long-term behavioral and vocal characteristics are mere puppets to the strings of the complicated consciousness of the multiple. If an individual who is amnestically coping with severe psychic trauma, confusion in their affairs, loneliness, and fear of prosecution for crimes never committed (by memory) can speak several languages (having never remembered learning them), paint professionally in one ego state, and practice medicine while in another, what is the human mind and consciousness capable of under the best conditions? The Bible says that man was created in the image of God. Perhaps, for the sake of the survival of our species and the planet we will know more of what this means before it is too late.

For more information on multiple personality, see Volume I, Number 3/4 of the Institute's publication Investigations.

Footnotes

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4. M. Prince, *The Dissociation of a Personality* (New York, Longmans Green, 1906).
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9. R. B. Allison, *Minds in Many Pieces* (New York: Rawson, Wade, 1980).
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11. R. P. Kluft, "An Overview of Treatment", paper presented at the American Psychiatric Association, New Orleans, 1981.
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14. G. B. Greaves, "Multiple Personality: 165 Years After Mary Reynolds", *J. Nerv. Ment. Dis.* 168:577-596, 1980.

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The President's Circle has been established to support Willis Harman's work at the Institute. Widely recognized as one of the "practical visionaries" of our time, Willis is deeply committed to working with the global transformation that is so evidently a part of our immediate future. He exemplifies the integration of spiritual and intellectual knowing that is at the heart of the work of the Institute of Noetic Sciences, and that we believe to be so central to the emerging global society.

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The President's Circle will comprise a small group of individuals personally supporting Willis' work. He will expect to meet informally with the members of the group, at the Institute or in their homes with friends, to provide information on his recent activities, and to discuss members' personal interests.

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Edited by
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With an introduction by
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Consciousness and Survival: An Interdisciplinary Inquiry into the Possibility of Life Beyond Biological Death

(Cat. #BE-030) Bishop John S. Spong, editor. Institute of Noetic Sciences, 1987. 224 pages.

Proceedings of the "Consciousness and Survival" symposium convened by Bishop John S. Spong and IONS Board members Carole Angermeir Taylor and Senator Claiborne Pell. Included are the presentations of philosopher Antony Flew; physicist Paul Davies; biologist Rupert Sheldrake; Tibetan scholar Sogyal Rinpoche; psychology professor Kenneth Ring; psychologist Jacqueline Damgaard; parapsychologist Charles Tart; psychiatrist Stanislav Grof; biochemist Candace Pert; theologian John Hick; and social scientist Willis Harman, President of IONS.

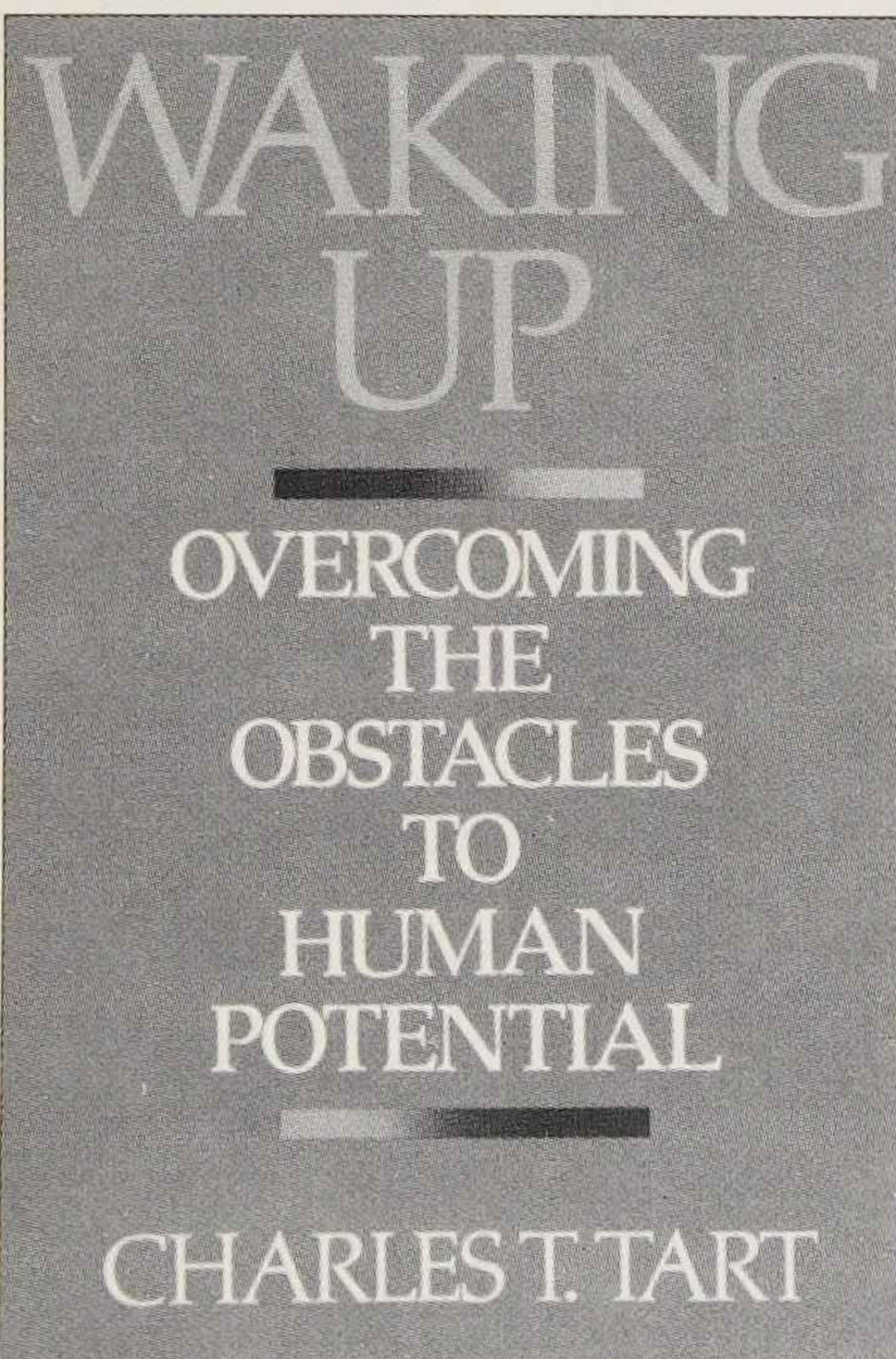
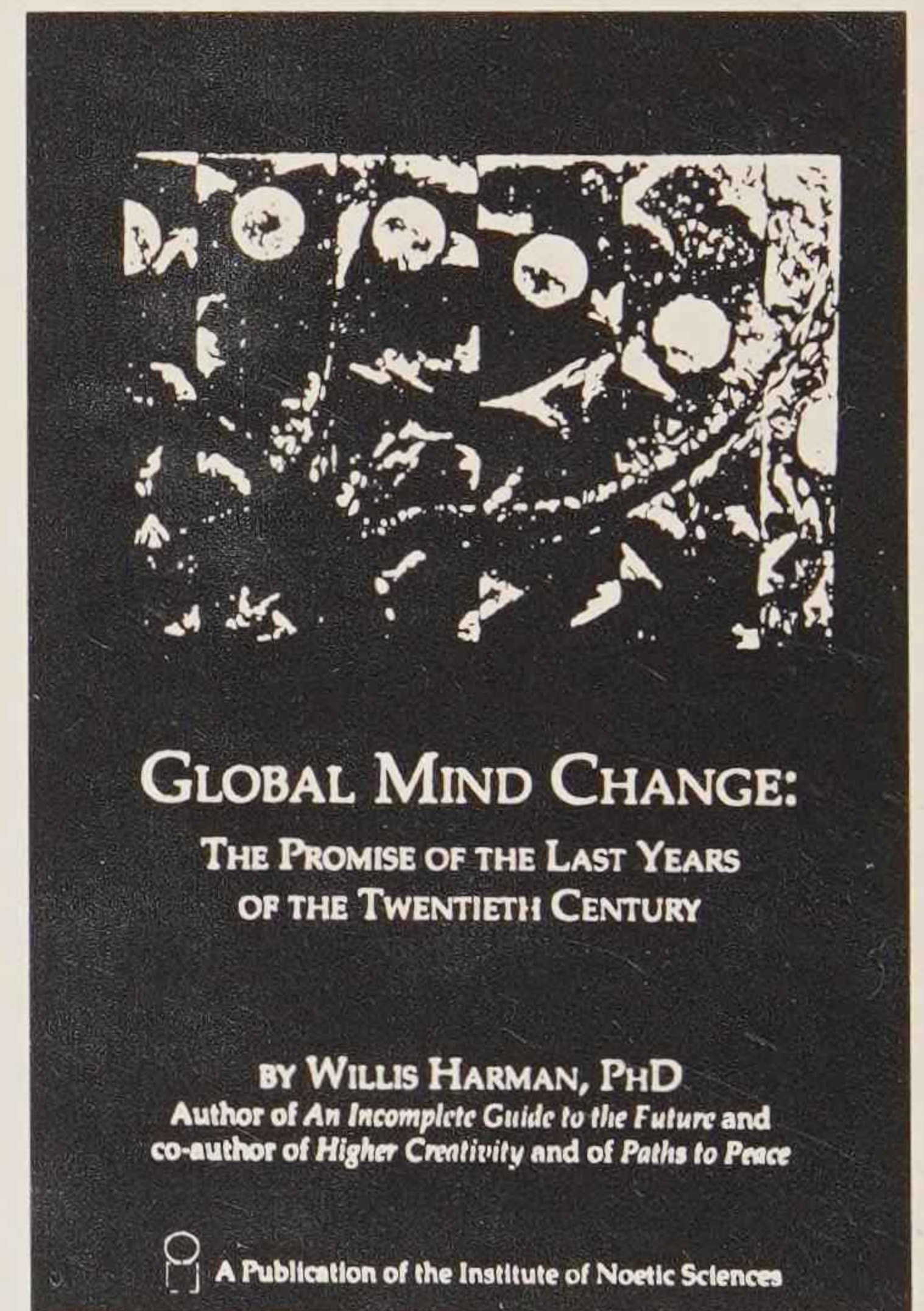
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