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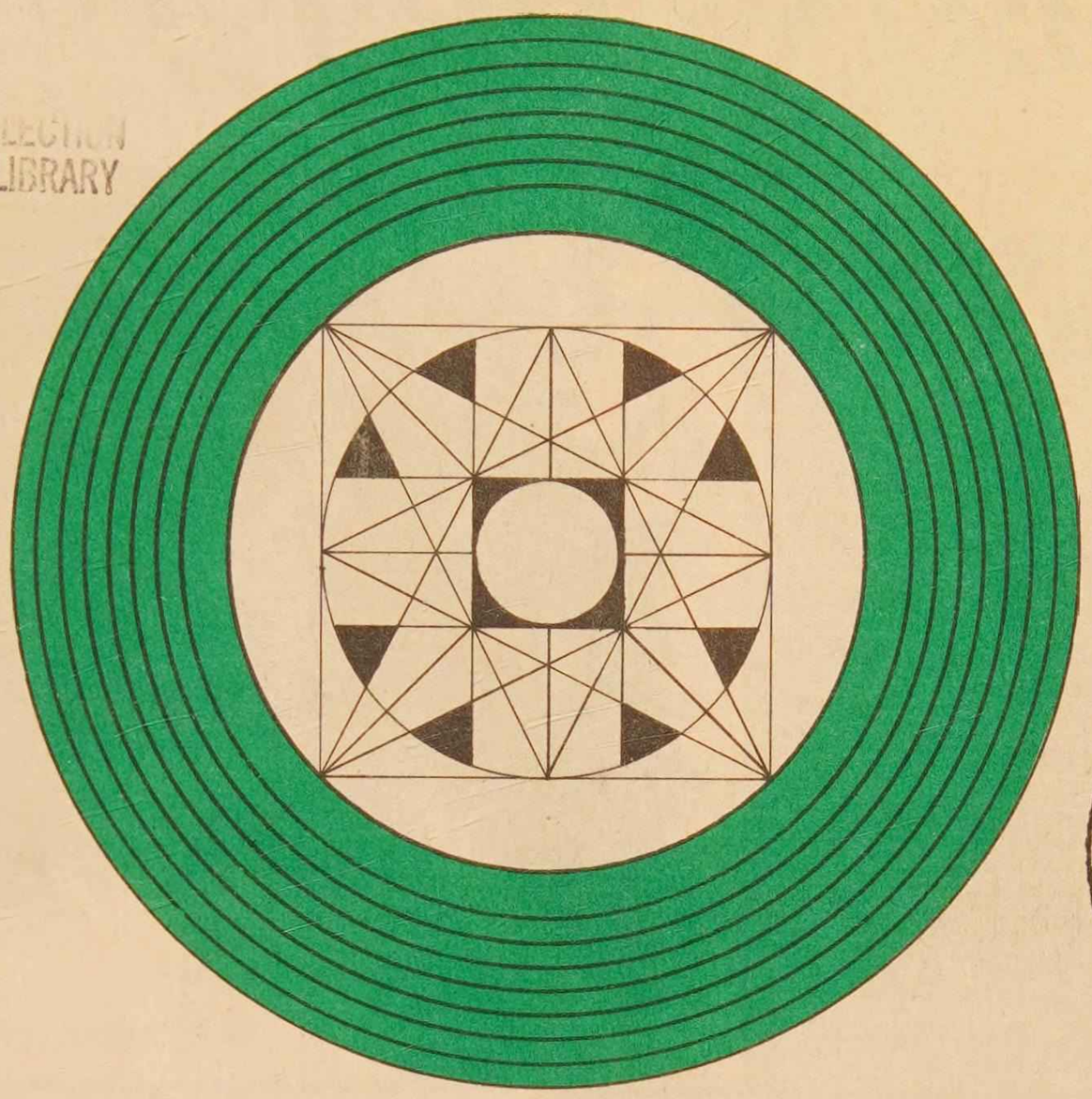
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(The Year 7-8)

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SPECTRUM

Quarterly worldwide magazine of the
Unity-and-Diversity World Organization

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Unity-and-Diversity Purpose: Fostering the emergence of a new universal person and civilization based on unity-and-diversity among all peoples.

All ads and copy for future issues should be received by the 15th of the month previous to the change of the season: Feb. 15th, May 15th, Aug. 15th, or Nov. 15th. Send a self-addressed, stamped envelope for items needing return. Office:

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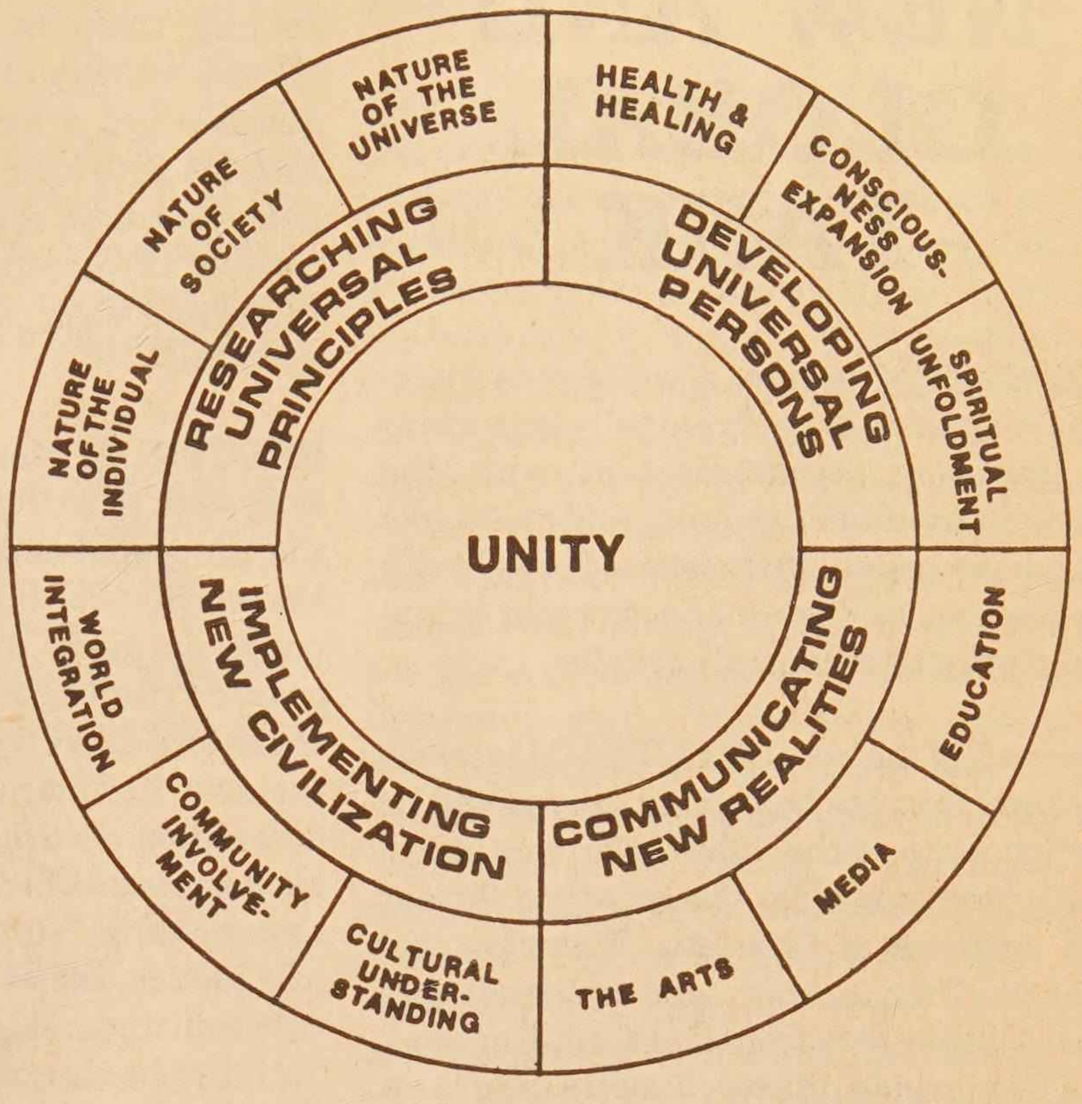
POLICY STATEMENT

SPECTRUM is now being launched as a worldwide quarterly magazine devoted to expanding awareness of the brother-sisterhood of humanity and the Oneness of All Life. The Magazine is to provide an opportunity for expressions of unity-and-diversity consciousness from people in different walks of life who are thinking deeply about the emergence of a new world order and civilization. Reflection is the keynote.

Contributions will be organized around the four quadrants of the Unity-and-Diversity Framework:
RESEARCH: studies of the nature of the individual, of society, of the environment, and of the universe.
DEVELOPMENT: in health and healing, consciousness expansion and spiritual unfoldment, relating to the growth of the whole person.
COMMUNICATION: through education, the media, the arts, new technology, the rapport of mind and hearts, and vision.
IMPLEMENTATION: expression in action of ideas, models, developments, and visions through spiritual, cultural, economic, social and political structures at every level from the village to the world.

The magazine welcomes contributions from individuals, groups, and networks that are in sympathy with the above objectives.

UNITY-AND-DIVERSITY FRAMEWORK



FOR UNIVERSAL COOPERATION

MEMBERSHIP

Membership in the Unity-and-Diversity World Organization is cordially welcomed. Receipt of **SPECTRUM** is free with membership. Contributions to Unity-and-Diversity are tax-exempt, since it is a non-profit California corporation.

Membership cost: $35/year for individuals ($20 for students, senior citizens, low income, and people out of greater Los Angeles); $70/year for professional members ($40 for same as above); and $100/year for organizations ($60 for organizations not wanting discounts on displays at the annual Festival). Ask for membership form to get

ADVERTISING

Display ads, logo and non-logo listings, event listings, and classified ads are all possible in **SPECTRUM**. A separate sheet is available giving rates and other details about advertising. Kindly contact the **SPECTRUM** office to obtain the Advertising Rate Sheet. Professional and organizational members receive a 60-word non-logo listing free in the first issue after joining. Additional ads or listings receive a 10% discount.

SPECTRUM TAKES ON A NEW AND GLOBAL TASK

SPECTRUM is now a worldwide quarterly magazine that is centrally important to providing communication with the many individuals, groups, and networks that have found themselves linked with the purpose and work of activating unity-and-diversity among all peoples.

The staff of the new **SPECTRUM** is international from its beginning, and it will be even more so as the publication continues. The prime mover for the enlarged format and outreach is Charlotte Waterlow, retired teacher, author, and spiritual pioneer. Charlotte is from Guilford, England, and Cambridge, Massachusetts. She is an activist in the World Association of World Federalists and the United Nations Association. She has been a spiritual pioneer for many years and therefore is an excellent blend of inner and outer involvement.

Reinforcing her commitment to **SPECTRUM** Magazine are Jim and Alison Van Dyk of Greenwich, Conneticut, who likewise see the need for such a publication. Jim is an artist, a contributor to the development of transpersonal psychology, and an active seminar leader. Alison is a counselor concerned with children.

Joining them at this early stage of the Magazine's expanded endeavor is Louis K. Acheson Jr., a systems analyst at Hughes Aircraft with a Ph.D. in theoretical physics. Lou was editor of our earlier magazine for a number of years prior to 1977. He returns with great vigor, enthusiasm, and clarity of purpose.

SPECTRUM Magazine has a most significant work to do. It is a vital image-builder for the unity-and-diversity principle and process worldwide. It provides a way by which people in many diverse fields and areas of concern can begin to discover the reality of those who differ from them, thereby opening the door to finding common ground. As the diversities of expression expand to include such areas as science and technology, health and healing, spiritual unfoldment, peace and justice, the arts, education, and multicultural understanding, so will the search for unity be the creative energy which holds this diversity together in a new global context.

SPECTRUM exists to serve individuals, groups, and networks throughout the planet in all fields where the search for common ground and mutual understanding emerges. Its challenge is to set all dimensions of this wholeness in the framework of a higher consciousness whereby all limits are transcended and life becomes one. In that consciousness, peace, joy, and love emerge, and life takes on its ultimate meaning.

Herein lies **SPECTRUM**'s point of convergence, the point where all truths meet truth, all rivers reach the ocean, and all beings become merged in Being. Eternal knowledge is seen as central, providing guidance for all dimensions of human experience and sustenance for the far-flung diversities of our pluralistic society.

The Magazine's central task now is the effort to help people at all levels to manifest goodwill and cooperation, to seek the well-being of all. **SPECTRUM** is designed to serve this function, as well as to bring forth the emphasis which will undergird the new person and civilization.

We invite your interest and support. Your writings, art work, and comments are cordially invited at any time. Your subscription or membership in Unity-and-Diversity World Organization will be of the greatest help and are truly appreciated.

Leland P. Stewart

ACTIVITIES AND PROJECTS
RELATED TO THE UNITY-AND-DIVERSITY WORLD ORGANIZATION

THE NEW YEAR'S RETREAT is this year being held at MURIETTA HOT SPRINGS AND HEALTH RESORT from Dec. 30th to Jan. 1st. It will include the World Healing Meditation on Dec. 31st. It will also serve as a seed bed for activities and projects for the New Year, as well as an opportunity for people involved in the various endeavors to meet each other and to share insights. Small and total group sessions will be held, and ample free time will be given to permit participation in Murietta Hot Springs activities. Since advance registration is required, call (213) 839-0758 at once for details. Facilitator—Leland Stewart.

A WORLD CONFERENCE/FESTIVAL is to be held in June in greater Los Angeles, cosponsored by Unity-and-Diversity World Organization, Chapel of St. John, and National Peace Institute Foundation. Its theme will be THE POLITICS, THE SCIENCE, AND THE SPIRIT OF PEACE. Exact dates, location, speakers and other details will be announced soon. Contact Unity-and-Diversity regarding speakers, performers, displays, or other items. Initiators—John-Alexis Viereck and Leland Stewart.

SPIRITUAL COME TOGETHERS are now being held monthly at 1010 S. Flower St., usually 3rd Sunday afternoons, 3 to 5 p.m. Seven to ten spiritual group leaders take part each time, along with musicians. Each is open to the public with a freewill offering. Attendance has been excellent, and the inspirational quality most encouraging. All are invited to participate if in greater Los Angeles, or to start such gatherings in other communities. Facilitator—Rev. Myrtle Gregory.

WORLD UNIVERSITY EDUCATION CENTER, LOS ANGELES. This extension of the World University of America has been established through Unity-and-Diversity. The Winter Quarter will begin the week of January 11th, and advance registration is highly desirable. Degrees include A.A., B.A., M.A., and Ph.D. and are State approved. Major fields of study are psychology, philosophy, and religion, but courses in any field related to the new person and civilization are also available. Contact U/D for a brochure or interview. Staff administrator—Cyrus Khatibi, Ph.D.

A PEACE WITH JUSTICE COALITION is being formed in greater Los Angeles. Its first project is taking group responsibility for the L.A. Peace Directory, now ready to

Contiuned on page 6

A COMPARISON OF THREE METAPHYSICS

Scientific Positivism, the New Dualism, and the Perennial Wisdom

Willis W. Harman

The remarkable advances of modern science have been achieved on a foundation set of metaphysical assumptions which included: (a) positivism—the assumption that what is real is physically measurable, and (b) reductionism—the assumption that scientific understanding is to be found in the reducing of phenomena to more elemental events (such as the motion of elementary particles, or the configuration of an electomagnetic field).

One of the great surprises of the past decade is that the adequacy of these assumptions is being vigorously challenged. Oversimplifying the situation somewhat for clarity, there appears today to be a contrast between three kinds of metaphysical assumptions, each of which views consciousness somewhat differently, and each of which is a candidate for the prevailing belief system of the future world. These three are, in brief:
M-1—This is the prevailing metaphysic in modern science, including quantum physics. The basic stuff of the universe is assumed to be matter-energy. We learn about reality from studying the measurable world; the positivist assumption is that that is the only way we can learn. Whatever consciousness is, it emerged out of matter (i.e. the brain) at the end of a long evolutionary process. Whatever can be learned about consciousness must ultimately be reconciled with the kind of knowledge we get from studying the physical processes of the brain.
M-2—An alternate metaphysic is dualistic. There are assumed to be two fundamentally different kinds of stuff in ghe universe—matter-energy stuff and mind-spirit stuff. The former is studied with the present tools of science; mind-spirit stuff must be explored in other ways more appropriate to it (e.g. inner, subjective exploration). Thus there develop, in essence, two complementary kinds of scientific knowledge. In areas where these clearly overlap (e.g. the role of the mind in healing; the field of psychic phenomena), complementary understanding ensue from the two approaches.
M-3—Yet a third kind of metaphysical assumption finds the ultimate stuff of the universe to be consciousness. Mind or consciousness is primary, and matter-energy arises in some sense out of mind. Individual minds are not separate (although individual brains may seem to be); they connect at some uncounscious level. The physical world is to the greater mind as a dream image is to the individual mind. Ultimately reality is contacted, not through the physical senses, but through the deep intuition. Consciousness is not the end-product of material evolution; rather, consciousness was here first!

In brief summary, the three alternate sets of assumptions, the three metaphysical perspectives are:

M-1—MATERIALISTIC MONISM
(Matter giving rise to mind)

M-2—DUALISM
(Matter plus mind)

M-3—TRANSCENDENTAL MONISM
(Mind giving rise to matter)

The fundamental change that appears to be taking place in Western society can be put in terms of these three sets of metaphysical assumptions. Essentially it amounts to a shift of dominant metaphysic from M-1 to M-3. At first thought this may seem as outrageous a proposition as the heliocentric universe did to many in early seventeenth-century Europe. M-3 seems quite foreign to the Western mind; at any rate it would have seemed so a generation ago. (It is not nearly so alien as it was a quarter of a century ago, if we may judge from such indicators as the kinds of books purchased, motion picture themes, meditative practices, participation in esoteric workshops and seminars, etc.).

Although Descartes postulated a dualistic universe, by the twentieth century science was rather firmly committed to an M-1 metaphysic. Within the past decade of so some scientists, recognizing that the extreme positivist position simply doesn't square with human experience, have been writing and speaking about the need to rebase science on an M-2 metaphysic. (Roger Sperry and Sir John Eccles are two examples). Quietly, a number of scientists have been finding that when they take their total experience into account, the M-3 metaphysic fits best. Besides, that position seems to be implicit in the esoteric "perennial wisdom" of the world's spiritual traditions—a body of experience hardly to be ignored. For the present, the M-3 assumptions seem a long way from the picture of the world that emerges out of our various sciences. However in the long run, the M-3 position may very well be where science ends up.

We often hear that modern quantum theory has presented us with an altogether new scientific conception of man and his role in nature. Classical physics had reduced the human individual to a machine whose every action and thought was preordained from the beginning of time. Such concepts as purposes, responsibilities, and values could find no place in this mechanical conception of human nature. Quantum theory has brought profound changes to the physicists' view of nature, in the process making the world seem less deterministic and more interconnected. Nonetheless, however much quantum physics might seem to release science from the bounds of strict determinism and causality, it could only attempt to deal with consciousness in a reductionistic way; it is inherently M-1. The dualistic, M-2 approach urged by Sperry and Eccles represents a much more radical departure from customary science than does modern physics; so also would any attempt to base a science in the M-3 assumptions.

We need to recognize that although science in its present form essentially evolved within an M-1 weltanschauung, its findings are perfectly compatible with either the M-2 or the M-3 metaphysical assumptions. They are compatible, but in those views positivistic science is inherently incomplete as a picture of the universe.

It is furthermore critically important to recognize that we are not dealing with the question of proving the validity of any particular metaphysic. Reality is far too rich to be adequately captured in any conceptualization of it—scientific or theological or philosophical. We are capable of understanding aspects of reality that can never be adequately expressed in exact verbal form. It is not an appropriate question, then, to ask: Which of these three metaphysics is true? It is appropriate to ask: Which one seems to make the best fit with the totality of human experience?

It is futile to seek through research to answer the question "What metaphysic is correct?" Research findings cannot test or "prove" a metaphysic. The basic reason is that the research methodology itself grows

out of a metaphysic, so the research tends to lead us full circle, back to that metaphysic.

Recognition of this limited bearing of research findings to resolve the metaphysical issue might seem to lead to a counsel of despair. Is it, after all, meaningful to assume a cultural evolution toward increasing knowledge? Or are we forever caught in this basic uncertainty of not knowing which metaphysic is "right?"

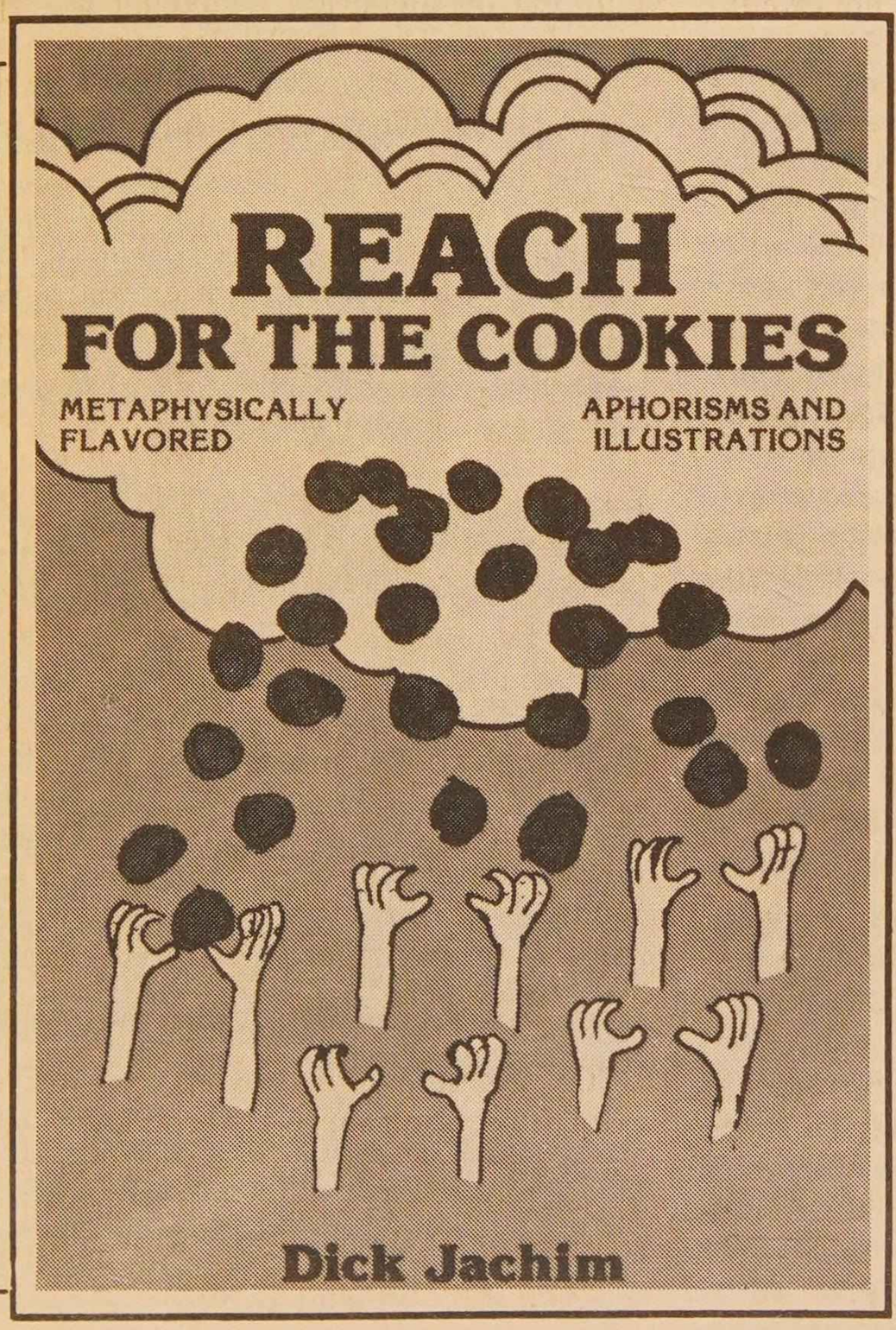
Perhaps the best position to take is that of freely interpreting research from the standpoints of all three metaphysics, honoring them all and exploring which is useful for what. That may solve the problem for science, which can afford to remain tentative indefinitely.

But it is a different matter for the individual. Ultimately, each of us bets our life on some picture of reality, recognizing (perhaps) that in a scientific sense at least, we can never know. What is the best way to make that bet?

The Roman Catholic scholar Pere A. G. Poulain gave three tests for transcendental experience, which will also suffice to test the choice of metaphysic: (1) Does it lead to sound ethical and moral values, to wholesome behavior and attitudes? (2) Is it in accord with the best of tradition—with the deepest wisdom of human experience down through the ages? (3) Does it feel deeply, intuitively "right"—and does it continue to feel so as time goes on?

We seem to be living at a time in history when vast numbers of individuals are making that choice—and betting their lives—in a way that, in the end, amounts to a new choice for society.

Dr. Willis W. Harman is President of the Institute of Noetic Sciences and a Senior Social Scientist at SRI International. He is also a Professor of Engineering-Economic Systems at Stanford University, as well as member of the Board of Regents of the State of California. His books include Higher Creativity, An Incomplete Guide to the Future, and Changing Images of Man. This article is an excerpt from a paper originally presented at the World Congress for the Synthesis of Science and Religion, Bombay, India, January 9-12, 1986.



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PROJECTS & ACTIVITIES

Continued from page 4

publish a supplement to its second edition. The Coalition's Steering Committee is proposing incorporation as a non-profit corporation and is meeting monthly to get the groups acquainted with each other and to explore issues. Participation in meetings has been good and does demonstrate the need for this ongoing body. Similar coalitions are encouraged throughout the world, and this coalition has agreed to assist in any way possible, as well as to encourage cooperation in areas of common concern. Contact U/D.

THE OPENING CIRCLE: A Unity-and-Diversity Fellowship has been formed in West Los Angeles as a "community of love" among those involved in the emerging universal consciousness. The Opening Circle began by meeting semi-monthly but has now started Sunday 11 a.m. worship celebrations, with a potluck luncheon following. Different unity-and-diversity ministers take part, and an appropriate guest speaker highlights each gathering, with emphasis on the experiential aspect. A real sense of mission is developing to establish the deeper nature of our democratic ideal of "e pluribus unum" or "unity-and-diversity" based upon an integrated understanding of life and the world. If interested in being part of such a fellowship, you are cordially invited any Sunday at 3851 Keystone #24 Culver City (corner of Washington Blvd.) Contact U/D for details. Facilitator—Rev. Robert Benson and Rev. Leland Stewart.

INTEGRATIVE HEALTH SEMINARS are being planned for the coming year beginning on Sat. Jan. 23rd (1010 S. Flower St.). A U/D Health Council has been formed that meets regularly and is carefully preparing its first seminar. Included will be movement, laying-on-of-hands healing, relaxation processes, meditation, visualization, nutrition, aroma therapy, acupuncture, etc. What is not possible in one seminar will likely be included in the next one. Ask to be on this list for some most valuable sessions. Facilitator—Fred Siciliano, C.A.

Continued on back cover

WORK IS LOVE MADE VISIBLE
Kahlil Gibran

COOPERATION INSTEAD OF SPACE WEAPONS

Connie Van Praet

No one goes through life without needing or wanting help from someone else. Nations like people cooperate for mutual benefit. Cooperation is not just a paper agreement, it is a vibrant and interactive process that is constantly changing. What is needed now is to view space cooperation as part of a strategic and mutually beneficial process. Protecting the environment, developing economically and politically and preserving the planet from accidental or deliberate destruction are urgent threats to security that transcend national boundaries and prevention of armed conflict.

The Strategic Defense Initiative (SDI) addresses only a limited security concern, yet is the fastest growing government military research and development program. Why are we in a hurry to escalate the arms race into space? For decades the militaries of the U.S. and U.S.S.R. have been using space for navigation, communications and surveillance. Present and emerging non-weapons military uses of space, such as radar for active surveillance can be expanded to facilitate the disarmament process. Space weapons represent a diversion from current and other potential military uses of space and could collapse conflict decision making to millisecond computer control. SDI could actually become our greatest threat to security. What are the alternatives?

Cooperation in Security

Internation cooperation in space would improve political relationships by building confidence and understanding while facilitating information management; joint satellite monitoring of the earth, international teams for on-site space launch inspections and national risk-reduction centers on each other's soil. An International Satellite Monitoring Agency (ISMA) was first proposed by France's President Gerard D'Estaing in 1978. The cost of ISMA was estimated at 1% of the current world military expenditures.

Today the idea of international satellite monitoring has expanded beyond the original idea of arms control verification. Howard Kurtz, an original supporter of ISMA, advocates the formation of a Global Information Complex. Kurtz, in collaboration with the Institute for Security and Cooperation in Outer Space (ISCOS) is identifying broad programs for international cooperation in space using Earth orbiting civilian and military satellites to create mapping, food, fibre, and forest inventory, search and rescue, disaster watch, peacekeeping, resource exploration and management and pollution control world agencies.

Admiral Stansfield Turner, former head of the Central Intelligence Agency, is a strong advocate of an "Open Skies Agency". This agency would be independent of intelligence agencies and receive satellite reconnaissance information from them to distribute openly.

An "Open Skies" type idea, first advocated by President Eisenhower in the 1950's, was detailed in a recent report circulated to all Members of Congress by Dr. Ray Cline, former deputy director of the CIA. Dr. Cline extends the idea of international satellite monitoring to include space remote sensing data for global economic development.

Track Two or Citizen Diplomacy is playing an expanding role in today's security discussions. The Center for Defense Information (CDI), a Washington, D.C. non-profit, think-tank organized by retired U.S. admirals and generals, in April sponsored a meeting between retired U.S. and Soviet military leaders. After three days of intensive discussion and debate a joint statement was released advocating seven ways to enhance security: end nuclear testing, ban space weapons, withdraw troops on foreign soil, end arms sales abroad, and advocate more cooperation between active military officers from both countries.

A Congress Bridge has occurred linking the U.S. Congress via satellite with the U.S.S.R. Politburo for discussion on security. Security can change, from reliance on obsolete weapons that no one can use, to sharing information.

International cooperation in space is cost effective because investments are shared and project budgets, scope and benefits span beyond the resources of any one nation.

An example of this is the International Space Station, NASA's next step in space involving the 14 members of the European Space Agency, the Japanese and the Canadians. The space station is expected to yield potential returns in materials processing, metallurgy, pharmaceuticals, crystal growth and earth resources and to increase our understanding of astronomy and of how humans react to living in space. The U.S.S.R. has operated a permanent space station in orbit for over a decade; cooperation with them in these fields would be invaluable.

The International Council of Scientific Unions (ICSU) is coordinating events for the International Space Year in 1992. Nineteen countries are committed to participate, including the U.S. whose ICSU representative is the National Academy of Sciences. Already in progress is planning the International Geosphere Biosphere Program which evolved from the Interagency Consultative Group, coordinators of the Halley's Comet Missions. These initiatives are examples of broad scale international efforts to study the Earth, in totality from space.

The United Nations Environmental Program (UNEP) is a key catalyst for uniting international efforts to preserve the life support systems of Earth and making new headway for cooperative problem solving. A recent agreement was reached by thirty-one nations to reduce production and consumption of chemicals damaging to the ozone layers. The UNEP also operates a Global Resources Information Database providing earth/space data to aid nations in economic resource development.

Instead of reinforcing the UNEP in such important initiatives, the U.S. is drastically reducing support for UNEP; in three years it has cut its contributions from $10 million in 1985 to $4.5 million for 1988. Programs such as the space station, NASA space sciences, and UNEP should be a priority for U.S. research and development funding; they currently take a back seat to space weapons.

The growing problem of orbital debris, severely aggravated by space weapons testing, is gaining the attention of organizations such as the International Astronomical Federation (IAF). The IAF advocated that the U.S. and U.S.S.R., the two biggest polluters of space, lead the international initiative to clean it up.

ISCOS promotes U.S.-Soviet cooperative space projects in near Earth orbit and outer space. This April, a U.S.-Soviet space cooperation agreement was signed to allow for collaboration in 16 areas, ranging from studying the Earth, to astrophysics, to

Mars missions. The agreement lays an important framework for expanding superpower collaboration.

Economic and Trade Cooperation

The U.S., with its heavy emphasis on military industry, is losing rather than gaining economic security. The growing list of government classified and sensitive technologies are strong factors in U.S. trade deficits. Last year the U.S. experienced a high technology trade deficit of $3 billion. In a report from the National Academy of Sciences, chaired by Dr. Lew Allen, Director of the Jet Propulsion Laboratory, it was stated that export controls on sensitive technology may be costing the U.S. 188,000 jobs and $9 billion in trade annually. The increasing militarization of government funding on campuses and classification of scientific research has spurred a nationwide resistance to SDI contracts on campuses. Over 90 universities have circulated petitions, gathering over 7,000 signatures from scientists, engineers and graduate students calling the SDI "ill conceived and dangerous".

International cooperation in space is paving the way for cooperation in new commercial markets, products and services. An example: The French have developed an innovative way of succeeding in new commercial space markets by first setting up a business group referred to as Groupement d'Interet Economique, who investigate the potential market for a given product. Once a market is defined, the French government-sponsored space program Centre National d'Etudes Spatials (CNES) engages the proper private businesses into a partnership. When the product starts to take off, the larger share of ownership is shifted to the private companies and spun off into related industries. The first example of this strategy is the success of Arianespace, the company that finances, manufactures, markets, and launches European rockets. The company is owned 34% by CNES, 62% by European industries and 4% by European banks.

U.S. experts suggest that NASA follow this example regarding the operations of shuttle launches. NASA's scientific programs have suffered budget constraints due to cost overruns in the shuttle program. This damages the U.S. lead in innovation and new technologies.

Space remote sensing was once led by NASA's LANDSAT program. Today many nations are picking up where America left off. France's SPOT image satellite is a prosperous business. The rest of the Europeans, Soviets, Japanese, Indians, Canadians, and Chinese are all developing their own remote sensing capability. Internationalization of space remote sensing is advocated by the American Institute for Aeronautics and Astronautics. Dr. John McElroy, formerly with the National Oceanic and Atmospheric Administration, has recently testified before Congress with a similar idea called "Envirosat-International", which would consolidate existing and emerging remote sensing systems, thereby cutting redundancy and expense.

Cooperation in Superpower Trade

Trade is a positive note for U.S./Soviet cooperation. The Soviets are our 21st largest trading partner by volume and yield the fourth largest surplus. The Soviets have recently established a new space agency GLAVKOSMOS to promote international cooperation and commerce. Over 200 American companies are doing business with the Soviet Union including Pepsico Inc. Pepsico's CEO, Donald Kendall, states, "Recognizing that we cannot eradicate the difference between East and West, our greatest challenge is to forge a new relationship that rechannels our competitiveness into peaceful and productive activities."

Conversion of Space Weapons

The adage "where there's a will, there's a way" is aptly applied to the initiative required for the U.S. government to conduct nationwide conversion studies for when the arms race is over. We can no longer think of using weapons arsenals and continue selling and supplying arms to other nations that could be turned against us.

Whereas the old game is based on fear, superiority, and equating weapons with security, the new game recognizes that the arms race is over and, through collaboration, seeks to identify solutions to global challenges of the future. Instead of proceeding with the weaponization of space as seen by the SDI and anti-satellite programs, we can embark on a cooperative program for space development such as the one put forth by the President's National Commission on Space (NCS) in 1986. The NCS boldly depicts America's future in space as a large scale international cooperative enterprise to advance human civilization into the universe. The same aerospace companies who are top Pentagon contractors, who are already working on commercial space endeavours could have their SDI contracts converted to contracts for cooperative and commercial uses of space.

The people of the United States have a very important choice to make. International cooperation is as strategic as it is dynamic. It is the spirit of the Space Age in which we live. Our astronauts brought us the vision of Earth as it truly is—one living, breathing biosphere; interdependent, fragile and finite. Apollo 8 astronaut Frank Borman said of his perspective in space, "How ironical it seems that our Earth should be plagued by...famine, overpopulation and international strife...the problems affecting one sector of the country—or, indeed, the world—are interrelated, for they virtually affect everyone on this planet. I also realized more forcefully than before, that the solutions to our common problems must be sought on a global basis..."

It is interesting to watch where the 1988 Presidential Candidates stand on these issues. Cooperation may very well be the buzz word that wins our chance for security and peace.

The Institute for Security and Cooperation in Outer Space (ISCOS) is a non-profit, non-partisan organization. ISCOS is located at 8 Logan Circle, Washington, D.C. 20005. Telephone (202) 462-8886. In Los Angeles call (213) 225-1999. For a 24 hour update on world space news call (202) 462-0777. Connie Van Praet is Director of Research and Operations, Dr. Carol Rosin is President, and Apollo 14 Astronaut Dr. Edgar Mitchell is Chairman of the Board of Advisors.

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THE HOLY GRAIL: A VISION OF HEALING FOR OUR TIMES?

Roger J. Woolger

An old king lies in agony on his bed at the heart of an ancient castle. He is sick unto death from a grievous wound in his thighs. His lands are desolate, nothing will grow, the people starve. It is a waste land. They call him the Fisher King because fishing distracts him from his pain. He cannot die until one arrives who can discern the true meaning of his suffering. From time to time in his agony he witnesses a glorious procession: a golden Grail is borne past him, shining with dazzling light. The procession disappears into the inner depths of the castle.

Such, in essence, is the puzzling, dream-like image at the core of the medieval story of the Holy Grail. Ancient as it is, I believe it speaks to the crisis of our times as no other prophecy or analysis does. It goes to the very root of the failure of Christian civilization in the West to sustain us materially and spiritually while at the same time suggesting the source of our healing.

The legend of the quest for the Holy Grail first finds literary expression in the writings of the poet Chretien de Troyes towards the end of the twelfth century where it appears under the title Perceval or the Story of the Grail. It was one of the last of a number of courtly romances that he wove around the ancient "matter of Britain," an extensive oral tradition relating the exploits of King Arthur and his knights of the Order of the Round Table in the mythic kingdom of Avalon.

The Tumultuous Twelfth Century: An Open Society

The time in which Chretien wrote was one of the most complex and dynamic periods in medieval history; it was an era that witnessed huge political, religious, and social turmoil. Carl Jung saw it as very much a spiritual watershed, coming at the midpoint of the Piscean and Christian era, seen through the astrological myth of history. Although the Arabs had long been contained in Moorish Spain, the First Crusade of 1096 had briefly re-opened Jerusalem to the West.

By the Second Crusade of 1146 Jerusalem was lost once more and the Roman Church was to remain perpetually in conflict with the various Islamic kingdoms and caliphates that opposed its newly awakened religious imperialism. Despite the lofty religious motives that inspired the early crusaders, the Crusades very soon degenerated into feuds of personal ambition and greed marked by atrocities and massacres of utmost barbarity. But like all wars of expansion against a common foe, the Crusades brought a new spirit of unity to benefit Christendom and re-opened a huge avenue to the East.

Through this avenue came a steady stream of Arab teachers, physicians, alchemists, entertainers, and musicians, who were to bring the lost Greek learning and Arab science back to the West and transform the face of a Christendom barely struggling out of the primitive feudalism of the Dark Ages. The teachers and physicians were to found the first universities in Spain and Italy (the black academic gown is a relic of the Arab teachers); a handful of Arab alchemists were to sow the seeds of Western science; Arab lyric love songs were to become the inspiration for an entirely new and sophisticated kind of wandering singer at the courts, namely the troubador, an entertainer and social satirist who was to speak for several generations of adventurous young free-thinkers intoxicated by the new learning and impatient with the hypocrisy of the Church.

The troubadors were by no means the only ones to become impatient with the cumbersome and often corrupt hierarchy of the Church of Rome. Numerous religious movements spontaneously arose at what today we would call grass roots level—the Waldenses, the Patarenes, the Poor Men of Lyons, the Brethren of the Free Spirit, the Cathars or Albigenses—often inspired by charismatic young leaders like Peter Waldo or Francis of Assisi.

Europe at this time was, as historian Friedrich Heer put it, "an open society" in which free experimentation and enquiry into the arts, the sciences, and philosophy were all nourished by the fresh influx of Arab and oriental culture. This cultural ferment also stimulated a revival of interest in the indigenous traditions such as the Celtic "matter of Britain" mentioned above. Out of all this, there arose in Southern France an extraordinarily rich and many-faceted civilization called Provencal. It had its own poets—the troubadors—its own epics, its own tongue—the langue d'oc;—and above all its highly colorful courts where a whole new style of aristocratic manners and codes of chivalric honor were evolved, which placed the lady, la donna, at the very heart of not just their social but their spiritual universe. From the florid and exaggerated conceits of the troubadors was born courtezia, the cult of courtly love from which our uniquely Western concept of romantic love arose.

The Cult of the Lady

By the time of the ascendance and stormy career of Eleanor of Aquitane, the troubador cult had evolved a common code of humility, courtesy, and devotion towards the lady, which made of it a highly refined religion of love. Every troubador—not all of them nobly born—aspired for the love of a lady who was more exalted than him in rank or spirit. Socially she was usually bound by convention to reject him in order to emphasize the "trials" of his quest, but in reality there were many secret adulterous unions as in the famous story of Tristan and Iseult.

It cannot be emphasized too strongly how remarkable this widespread efflorescence of the cult of the feminine was when one considers how agonizing and difficult it has been even in our so-called enlightened era for women to regain equal status and spiritual dignity. Moreover, Mary, as mother of God, had not yet become the object of a cult, rather the Christian community sublimated their feminine into the cultural image of the Mater Ecclesia or Mother Church, which was a theological abstraction and not an object of meditative devotion. If there is a historical origin for the resurgence of the feminine it is most likely connected with the old pagan cults of the Great Goddess—the mysteries of Isis, of Diana of Ephesus, and especially the Sophia of the gnostics—which were probably carried to Europe through the artistic contacts of troubadors like Peire Vidal who had been to the East and above all by the Cathars who revered a version of Sophia and ordained women as priestesses equally with men.

So there is a kind of revival of the pagan consciousness repressed by Christianity, particularly in the ecstatic use of art, music, and the body to obtain communion with the godhead within the body. The passion of the troubadors was earthy and sensual; there is no longer any excuse to see the ladies of the troubadors through rose-tinted Pre-Ra-

phaelite spectacles, as purely ethereal and disembodied; the troubadors celebrated the incarnation of the feminine every bit as much as its spiritualization.

Closely associated with courtly culture and its worship of the Lady was the little understood heresy of the Cathars or Cathari, as they were later called (katharoi in Greek means "the pure ones"). Catharism, or the Albigensian heresy as it was later called (because of its concentration around the town of Albi in France), was to become the most widespread of all medieval heresies, popular enough to threaten the Catholic church on its home ground.

The Cathari considered themselves Christians, having their own sacraments and levels of quasi-yogic spiritual training and initiation. But Jesus was for them a Prophet, not divine, and they abhorred the Crucifixion. Women were highly regarded; they were ordained as priestesses and were later politically influential. It seems likely, given their dissemination throughout southern France, particularly Languedoc and Provence, that the Cathari powerfully influenced the courtly doctrine of initiation through a forbidden but transcendent love affair, whose purpose was not procreation but contemplation.

It is clear, just from this brief description, how deeply antithetical to the spirit of Catholicism the Cathar church must have been. It is not altogether surprising, then, that in 1208, Pope Innocent III used the murder of one of his legates outside Toulouse as a pretext to mount a full-scale war, later called the Albigensian Crusade, to eradicate the heretical civilization of southern France. Whole populations of cities like Albi, Beziers, Carcassonne, and Foix were brutally massacred. By the end of a bitter 20-year "search and destroy" campaign, out of which the Church developed its efficient secret police, the Holy Inquisition, it is estimated that up to half a million Cathars were burned or otherwise killed for their beliefs. Almost no trace of this religion now survives, but the power of its faith may be gauged by the fact the Inquisition records only tell of four heretics who recanted under the threat of torture and the stake.

An Underground Church of Love

Before the onslaught of this tragic war, considered by many a major turning point in the religious history of the West, the area of Languedoc to the northeast of the Pyrenees had also become an important spiritual center for the esoteric teachings that cut across the orthodox differences between Christianity, Judaism, and Islam. Here there flourished not only teachers of gnostic inspiration like the Cathars, but Jewish cabbalists, Sufi masters, and possibly more. Certain authorities on the history of esoterism assert that these had in mind a common goal, which was to reinfuse Christianity with a mystical spirituality encompassing the feminine principle that had been lost to the West. Sensing that Catharism might not survive the greater power of Rome it seems that a conscious usage of the old Celtic stories of Arthur and his knights was employed to transmit their teachings. Certainly these myths harkened back to a matriarchal tradition that honored the Goddess in many forms and treated women as equals; the goddess Ceridwen, for instance, had a magical cauldron that might well have suggested the prototype for the Holy Grail.

Speaking to a deep and possibly universal layer of the old European psyche, these myths provided a perfect vehicle for a gnostic and esoteric doctrine of the divinity of the Mother and the higher meaning of the chivalric quest. All the later chivalric orders, especially the Knights Templars, reflect such secret and initiatory knowledge, as does the other important stream that was begun, the Freemasons, who built their secrets into the structure and sacred Pythagorean geometry of the great Gothic cathedrals.

For the most part, it was the troubadors, minnesingers, and Celtic minstrels who disseminated the romances of Arthur, Launcelot, Tristan, and Gawain, making them fashionably daring for the courts where courtezia flourished or more spiritual for orthodox Christian audiences. During the twelfth to fourteenth centuries, the written versions of these stories alone amounted to a corpus as large as the Bible and every bit as well known. Certain images, such as the garden of the Rose, the fountain, the loathly bride, the damsel in distress, and above all the Holy Grail recur in all kinds of variations. In such fragments we may see the remnants of a widespread Church of Love that tried, as the troubadors put it, to reverse ROMA in AMOR, but in their failure were obliged to go underground and disguise their teaching in allegories of courtly love.

Synopsis of the Grail Legend

Chretien de Troyes' romance Perceval (1185), the first of many written versions of the Grail story, has a simplicity and directness missing from the later, more elaborate tapestry of chivalry and the crusades we find in Wolfram von Eschenbach's German Parzifal (1212). Unlike Wolfram, there is no attempt at contemporary reference; the setting is in illo tempore, the "once upon a time" of myth and folktale convention where Arthur's court is as remote in space and time to the medieval reader as Troy was to the Athenian Greeks of the classical age. Although the world is a Christian one, no Christian explanation of the Grail is offered by Chretien; the legend that the Grail is the chalice of the last supper brought to Britain by Joseph of Arimatea is a later addition, so the Grail appears in the first reading with all the spontaneity and mystery of a powerful dream image.

The bare essentials of the story are as follows: A noble, but simple-minded Welsh youth is raised in isolation in the country. His mother, a sorrowing widow, has kept him far from the courts, because his father and two brothers were all slain in combat when he was still a baby. Perceval has never seen a knight, but when eventually he does he is determined to become one. His mother swoons when she learns of his intentions but she lets him go if he promises to respect all damsels, go daily to church and not to ask questions.

In a series of naive adventures he encounters first a damsel, then the splendid Red Knight whom he kills for his armor, encouraged by King Arthur, who accepts an omen that this simple fool will be the greatest of knights.

Following a training in the arts of combat and in chivalric philosophy from the lord Gornamant he sets off alone, again with the advice to be cautious of too much speech. He meets the Lady Blanchflor to whom he pledges his services in defending her land, which is under siege. Triumphant in this task and beloved of Blanchflor, he is free to claim her hand, but he decides, rather, to try to find his old mother. In his search for her he stumbles upon the mysterious castle of the Fisher King, who is grievously wounded. The king can only relieve his constant pain by fishing. In a solemn procession, Perceval sees a bleeding lance and a grail, which shines with a brilliant light; but mindful of his mother and his teacher he

fails to ask any questions of the king. The next morning the king, the castle and its inhabitants have all disappeared.

Perceval has many more adventures but gradually forgets all he has been taught, forgets his mother, his teacher, Blanchflor and the Grail. After many years a hermit reminds him of his faith and his original quest, hinting that the loss of the Grail was connected with leaving his mother, who has since died.

Perceval the Hero

Perceval, whose chief exploit in Chretien's story is to discover the Grail and to heal, that is to say redeem, the suffering Fisher King, is a classical fatherless child, a common archetypal characteristic of the hero, where the inference is often made that the true father is a man of high rank or even, as in many myths, a god.

Perceval goes through a number of chivalrous encounters and early proves his physical prowess, but he is distinguished not so much by his valor as by his simplicity and a certain forgetfulness particularly as regards women. He forgets his mother, he forgets to ask the question of the Grail, and his forgetfulness is an image of the tendency we all have for allowing the recognition of the feminine ground of our being to drop into the unconscious.

Our hero is close to nature, to the natural, instictive, spontaneous self. It is this part of his naivete that equips him for the task of seeking out the mysteries of the feminine; he has no fear of the dark powers of the mother goddess.

Actually, all Perceval's encounters with damsels in the story are spontaneous, warm and unself-consciously sensual. At his encounter with the "sorrowing damsel" we are told "he kissed her and drew her softly under the coverlet, and she did not resist his kisses and I do not think that they displeased him. Thus they lay that night beside each other, mouth to mouth, until dawn approached."

For Chretien, as for all troubadors, the beauty of a woman is the mirror of God's beauty; what in mystical Judaism is called the Shekinah, the beauty of creation, which is the Bride of God. This profound and far-reaching conception had been lost to Western Christianity for since the Desert Fathers it was taught that good Christians of both sexes ought to despise the body, to mortify the flesh and put it to extreme austerities. The middle way of the Sufis which the troubadors and later Dante clearly adopted was precisely the way of contemplation of beauty in its feminine incarnation.To look upon a beautiful face or body is to see reflected in it the divine attribute of transcendent beauty. One's eye becomes the eye of God looking upon his creation.

We cannot help but note how different Perceval's attitude to the damsel is to the later emphasis on chastity and purity which we find in Malory's Morte D'Arthur (1485). Here it is only Sir Galahad, the most pure knight, who is worthy of the Grail quest. Malory is writing at the end of a period which saw an intense Christianizing of the legend of the Grail and hence a spiritualizing of it. Chretien de Troyes wrote in the midst of the defiantly heretical Provencal and Cathar cultures associated with Eleanor of Aquitane. It was a culture that brought to life once again "the antique Greek delight in Eros and freedom of the spirit" (Heer) but equally a culture that was, for this very reason, abominated by St. Bernard of Clairvaux. As the paragon of spiritual orthodoxy, he called it "the demon of the South."

The Fisher King

At this point let us turn to what for Wagner, Jung, and T.S. Eliot is the most intriguing image of Chretien's Perceval, that of the wounded Fisher King and the wasteland.

In almost all of the versions of the legend the wound of the Fisher King is directly connected with the prolonged drought that had reduced the country to a wasteland. The hero's task, by asking the right question, is to both heal the king and "free the waters" thus to restore life to the kingdom.

In the various versions three different questions are posed, according to which text is followed. Chretien's, supposedly the earliest, has Perceval ask: "Whom does the Grail serve?" A near-contemporary prose Perceval has the hero ask: "What is the Grail?" Whilst in Wolfram's much later Parzifal, the wasteland has disappeared making all emphasis upon King Amfortas' wound and for the pure fool, the question is: "What aileth thee, mine uncle?" I will start with the last, concerning the wound of the Fisher King, for it takes us to the heart of our problem and further into the mystery of the Grail.

He is wounded through the thighs, the place of generativity. And if this symbolism were not clear, in Wolfram's Parzifal, it is made even more explicit, for the Grail King, Amfortas, has been wounded in the testicles.

This then is the image of Christian man that emerged in the unconscious fantasies of the troubadors of the twelfth century: a royal rich Fisher, but sexually appallingly wounded, and ruling over a land that is desolate, barren, unproductive. The land actually mirrors his impotence; the waters of life have dried up both within and without.

It is the job of the innocent fool to ask of that part of our Western consciousness: why are we sexually dead, why is our communion with the fecund earth no longer fruitful? What has gone so dreadfully wrong with Western, Christian man's sexuality?

Why can the Grail not heal the Fisher King?

Because the Fisher King, like the whole of western culture, has become spiritually alienated from the earth principle, the Great Mother. He also represents Mars, the Warrior, who in his lust for conquest, control and possession has destroyed himself and everything around him. In an uncanny way his image mirrors the rise of AIDS in the modern world and the growing pollution of our environment. We may be rulers in our own lands, but they are all dying, and our sexual health is at risk to an unprecedented degree world-wide.

In Jungian dream work when an image cannot be understood and assimilated into consciousness it will return again and again in slightly different forms at a later date when consciousness is more likely to admit its meaning. Wagner struggled with the wound of Amfortas in Parsifal and T.S. Eliot explored the wasteland as a contemproary dream landscape; but neither of them envisioned the problem as a sexual one. It was left to D.H. Lawrence, working much closer to the deeper problems of Christianity and paganism, to stumble upon a truly fresh version of the archetype in his final novel, Lady Chatterly's Lover. In Lawrence's willfully misunderstood work, the reason that Constance Chatterly seeks a lover is because her husband is paralyzed from the waist downwards from a wound sustained in the Great War. For the Fisher King it is a javelin, for Lord Chatterly, a piece of shrapnel, but for both the

sexual impotence is the same. Both too are rulers, members of a military elite, symbolizing archetypally a dominant of consciousness that is wounded unto death and can no longer sustain the culture it rules, leaving all that is feminine disaffected and barren.

What is the Grail?

In the solemn procession that Perceval witnesses as he sits in the company of the wounded Fisher King, first there comes a squire carrying a white lance that bleeds from the tip. After the lance, come two candelabras, borne by squires, possibly a symbol of prayer and reverence for what is to follow; possibly a Jewish reference: A damsel came in with these squires holding between her two hands a grail. She was beautiful, gracious, splendidly garbed, and as she entered with the grail in her hands, there was such a brilliant light that the candles lost their brightness, just as the stars do when the moon or the sun rises....The grail...was of refined gold; and it was set with precious stones of many kinds, the richest and costliest that exist in the sea or the earth.

Perceval never sees the Grail again after his vision, because he fails to address the question of the Fisher King's suffering. Could it be that the Grail remains lost to us today because we refuse to look at our deep lack of connection to the Earth Mother and our universally wounded eros nature? The public denial of the AIDS epidemic, the profligate rate at which we are exhausting resources on a world-wide scale, and the reckless pollution of the whole ecosphere are part of a pattern of denial every bit as fatal as Perceval's.

Carl Jung pointed out that our dreams and the collective visions we call myths often contain the symbols of our potential healing. And the more, he said, that a psychic content is denied, the more powerfully it keeps recurring in our unconscious fantasyzing. So, later in the Middle Ages "grail" became associated with "the earthly paradise" and sensual delights. A chronicler of the fifteenth century says that "...historians are of the opinion that the Knight of the Swan (Lohengrin) came from the mountain where Venus lives in the Grail."

This continuing elaboration of the Venusian associations, so clearly the major pagan and Oriental core of the conventions of courtly love, runs side by side with increasingly Christian variations on the Grail. It becomes the Chalice of the Last Supper and, in German minnelieder, the Virgin herself is the Grail—clearly as Holy Vessel that bore the Lord.

Just as the theme of the lost Grail and "the eternal feminine" never ceased to fascinate the medieval mind, so it was taken up again and again by the Romantics, by Goethe and Wagner and by Carl and Emma Jung in our time.

As richer and finer themes weave themselves into the great tapestry of the Quest, the Grail evolves as one of the most extraordinary integrating and transformative symbols of Western culture. Lying at the very heart of Arthurian romance it becomes that "treasure hard to attain" which calls forth the high sublimations of Mars in chivalric discipline. By focusing on this infinitely inspiring image of the eternal feminine it redeemed woman from the status of "filthy matter" that contemporary theology saw her as. And most remarkable of all, by effecting this unlikely reconciliation of Mary and Venus, it tried to restore to the popular imagination the mystery of sexuality and the holiness of the body of the Mother of us all, who is also the Earth.

This then is the light of the Grail; it is the divine energy that bursts forth from the Divine Womb, the vax genetrix of the Mater, matter, substance; that light which comes from below which Paracelsus later called the lumen naturae to contrast it with the lumen dei.

As our contemporary knowledge of other religions expands in this century, pioneers like Sir John Woodruffe, Richard Wilhelm, Jung, and Mircea Eliade have shown parallels to this vessel of inner light and transformation energy in esoteric teachings from China, Tibet, and India where it is known in different forms as "golden light," "serpent power," "chi energy," "tapas". Tantric yoga symbolizes these inner vessels by the lotus; in Chinese Taoist yoga the belly center is actually envisioned as a small cauldron.

Norman O. Brown has written that "the aim of psychoanalysis—still unfulfilled, and still only half-conscious—is to return our souls to our bodies, to return ourselves to ourselves, and thus to overcome the human state of self alienation."

It is this state of self-alienation that is the wasteland and if we are to find the Grail which is the source of living energy and which can restore it, we must not, like Perceval, be forgetful of our woundedness or of our "mother" (mater) who is "matter" (materia).

If we are to find the source of this energy we must first go within, into that unfamiliar land that we can reach in fantasy, dream, and meditation. And our first awareness will be of dead areas and of the ailing, suffering Grail King within. Of head and heart out of harmony with each other and of genitals abused, ignored. A sense of sorrow, of loss, of guilt, of need for penitance. Only if we can go beyond fear and strife down within and are ready to redeem all the lost gentleness and tenderness that are the distressed damsels and loathly brides to be married in us all, only then can we find the Grail.

We must sink deeper into the body, into softness, into yielding, trusting to the infinitely gentle holder of all, open ourselves to the melting delight of the body trembling with the flow of the inner eros, as beautiful images arouse the physical roots of our being. And this energy, when treated reverently and gently, will rise and circulate in the cauldron of the stomach and flow as liquid gold into the heart and into the place of inner vision which is in the head.

For the Grail temple, which later legends say is in the East guarded by Prester John, the Grail temple is none other than the body. To penetrate inwardly to find the Grail is to practice con-templ-ation, which is to be "with the temple". The secrets of this temple and the great treasure it holds are indeed in the East for it is only Tantra and Taoist contemplative yoga in India and China that have preserved them.

The Grail stories then, especially the earliest, are a species of mystical eroticism, relics of a cult that survives only in myths and images, but one whose light continues to shine and beguile us and which may even lead us in our quests to a more profound understanding of the mystery of incarnation than ever before and to what William Blake called lovingly: The human form divine.

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UNITY – AND – DIVERSITY

A Faith for Living in a Limitless Universe

The most important need of each person in our rapidly evolving world is a faith which is all-inclusive and self-transcending. It is a faith that knows no boundaries and which therefore can explore all new frontiers and make a place within itself for the findings which come from that exploration. The endpoint of that process is the discovery of "unity-and-diversity", the paradox that in an expanding universe there are many paths, one spirit.

Unity-and-Diversity is a product of the birth of democracy in the United States and around the world. In the USA it grew up parallel to the American Revolution, though it was then most commonly called "Universalism". Its central teaching was "universal salvation", which means that in the fullness of time all human beings will be redeemed without exception. That consciousness expanded with the early growth of the United States, and with it came preaching stations across the country for proclaiming the new and universal faith. The vision of democracy grew in that early period, and great hope was seen for the new birth of life that the USA represented.

But then something happened around the beginning of the 20th century. It seems that the impact of the world at large became overwhelming, and the new vision somehow lost its vitality. "Universalism" as a movement became less sure of itself, and it began to look for ways to become absorbed into existing movements. In particular, it found that in the area of social concern, it had much in common with Unitarianism. In fact, there was so much in common that the two movements came in the 1950's to see themselves as one. So at that time they chose to merge and thus to combine their strengths. It was said jokingly that Unitarians believe "We are too good to be damned", and that Universalists were convinced that "God is too good to damn us". Since these two seemed so much alike, the assumption was that they are basically the same, and that therefore the two movements should merge.

What has happened as a result is that rationalism has become central, and spirituality has been put into a secondary place to a social concern movement. Universalists, in such a situation, gradually disappear into other movements or begin to regroup to form something else. Many universally oriented groups have formed since that time, yet the clarity of universal consciousness has still to be manifest or its roots identified. Therefore, it is the purpose of this article to enter into that process and to help establish "unity-and-diversity" as a response to the need for a pluralistic world community to become unified in the midst of its diversity.

Unity-and-Diversity is a faith of its own, yet it is one which identifies with all faiths and all dimensions of life. The opening circle of all-inclusiveness takes in not only all of the existing religions, but science, the peace movement, health, social justice, education, and every other dimension. It is holistic; that is, it sees that the whole is greater than the sum of its parts.

The essential quality of this consciousness is that there is a unifying principle at the heart of the universe. Many people call that principle "God". Others have other names, such as Brahma, Krishna, Tao, Allah, the Supreme Identity, and the like. While the names vary, the principle is One. Sufis use the phrase "toward the One". In a universe of many fields, many choices, many ways to live, there is one Ultimate Reality, around which all temporal realities can be brought together and given meaning.

It is important to see that the principle of the One and the many is a natural emergence of Unity-and-Diversity, and that its endpoint is the uniting of many paths into a larger whole. That larger whole today is a world civilization, but in the context of a universe containing many worlds and capable of infinite expression. Our challenge as individuals is to keep focussed and to therefore be capable of helping to create and move with those next steps in the emerging universal consciousness.

The central symbol of this consciousness is the opening circle. It is a point of light at its center, and that light is seen as expanding to ever larger circles, until at last its radius and circumference are infinite. As the circle expands, it discovers the parts which make up its specific realities, yet having absorbed the meaning of each, it moves on to include ever more dimensions of the Total Reality which is Life As a Whole. One phrase used to describe the function of this movement in relations to others is "the dynamic integration of diversity".

It is the respect for all of the parts which make up the wholeness, yet a willingness to work with the integrative function rather than being absorbed into any one of the parts which make up that whole. In Hinduism that movement is called "internal yoga", "yoga" meaning "union with the Infinite".

The time has come for those of us who identify with this hub function to discover each other and begin clarifying our faith, as well as living its teachings. Such a body of unity-and-diversity ministers and interested individuals has established itself in the greater Los Angeles area. This fellowship is meeting on Sundays at 11 a.m., and a Spiritual Come Together is being held monthly on Sunday afternoons at 3 p.m. Interested individuals and group representatives are invited to participate, and others outside the greater Los Angeles area are encouraged to establish similar gatherings elsewhere. Please contact "The Opening Circle", c/o Unity-and-Diversity, 1010 S. Flower St. #500, Los Angeles, CA USA 90015 or call (213) 839-0758.

Leland P. Stewart

The essential quality of this consciousness is that there is a unifying principle at the heart of the universe.

Leland is Central Coordinator of the Unity-and-Diversity World Organization and is full time with the Organization's work in its various dimensions. His involvement with magazine level publication in this regard dates back to 1955, when the first name of the publication was "Universal Viewpoint". Both magazine and newsletter have carried this first effort forward since that early time in California. He is author of From Nuclear Power to Lasting Peace, as well as author/editor of World Scripture and Central Scriptures for Unity-and-Diversity Among All Peoples.

HARMONIC CONVERGENCE WITH LAZARIS

On the evening of 17 August 1987, Lazaris (channeled by Jach Pursel) led a group of about 1000 new age people through a Ritual of Emergence at the Hyatt Airport Hotel in Los Angeles. In opening remarks Lazaris complimented the group for rising above ridicule and sarcasm to come together for such an event.

The harmonic convergence is not something occurring on just these two days of 16 and 17 August, said Lazaris, but rather it represents a series of beginnings; e.g. the beginning of a 9 day period from the 16th to 24th of August, which is the start of a 5 year period, which is preparation for a 25 year cycle lasting to 2012, which is yet only a beginning.

The harmonic convergence begins for each of you, said Lazaris, when you are willing to be totally responsible for all of your reality constantly. For some this new age may have already begun; there are others who have many years to explore before they come into their own new age. But in this 25 year period the world will wake up more than it ever has. There is a realization that "I create my own destiny". For each of you this is a time to grow as you have never grown before, and a time to lead the way.

Some have gathered together these two days with some idea of what they are doing; some have gathered with no idea at all, said Lazaris. Some have said it is an idea based on the Mayan calendar, which comes to an end in 2012; some have said the Earth is going to shift itself and retune in this last 25 years; some have said that the Aztec calendar predicts a reappearance of an avatar on the 16th and 17th of August to show the way. Still others suggest that the astrological outlook is such that grand trines of energy are formed. Many have suggested that the coming together of all of these aspects must be significant. Others suggest that this is all poppycock, and that none of these things can be justified when looked at closely.

It is stretching things, said Lazaris, to tie the Mayan calendar, and the Aztec calendar, and astrological predictions to this two day period. But that is all right, for these two days are important. The harmonic convergence is there, even if you have to stretch the interpretations. There are legitimate reasons to support it. There are a number of emergences that are contributing to this time, and there are hundreds of thousands of persons who have stepped forward to say they support the convergence.

Consciousness once was seated in your higher self, said Lazaris, with you having no responsibility—the time of the Garden of Eden, when you had no say so in your state of utopia. Some religions try to return to this state. There came a time when the point of consciousness changed, and shifted responsibility to intuition. The seat of power was in the unconscious mind and then shifted to the subconscious mind for many years. The baton is being passed to the conscious mind. That is what this convergence is all about—a time when you wake up and assume the responsibility for creating your own reality.

It is a time to bring your powers of love and of healing into harmony and converge them in a future that is worth living. You have four powers, said Lazaris: the powers of choice, of responsibility, of love, and of healing. It is time to bring them into attunement. From this point forward, your programming is going to work more effectively than ever before. But this has a double edge. All programming will work more effectively: hate if you program hate, love if you program love. The time between the thoughts you think and their realization will be much shorter.

In the next 25 years, scientists will make discoveries about the origin of the universe. You will not just change the future, you will also change the past, restructure the past. More and more people will wake up; more doctors, and lawyers, and people you don't expect will start emerging. Metaphysics is going to grow up now. People will start listening. You will start leading. You will start being the light, healing the planet.

The carnival that has been going on these last years is going to close down, said Lazaris. There will be a shift as you wake up and discriminate against the shams and fakers. Your metaphysics is growing up. There will be help from other levels, but not through channeling. This will begin to disappear as greater help is available.

Lazaris then led the group in a Ritual of Emergence, through a series of meditations aimed at leading a person to their higher self in the valley of emergence. He closed by saying, "We have been waiting for you at the edge of your reality. We honor and welcome you. You and the hundreds of thousands of dreamers, the creators, the sparks. Your higher self loves you. Realize also that you love. You love well enough and you are loved, and so on this special night that happened only once, we close with love, with love, with love, and peace."

Reported by Louis K. Acheson Jr.

CHANGING OUR CONCEPT OF "THE ENEMY"

John-Alexis Viereck

Einstein has said that with our entry into the Nuclear Age, everything has changed save our mode of thinking, yet if we are to survive and solve the problem of war, we must have a change of consciousness. One of the basic concepts that we need to change is our concept of the enemy. As long as we polarize situations and treat those on the other side from us as other, evil, etc., and not as a variant of our selves, we are creating the polarizations and enemies that perpetuate war consciousness. Members of peace organizations are no more exempt from this problem than the "military-industrial complex". It touches everyone.

This process actually finds its origins within the individual self and how we relate to those parts of ourselves we find objectionable or unlikeable. Do we polarize, deny, attack, judge? Or do we say, this is a part of me whose behavior and attitudes is giving me problems. What is the real need behind the objectionable behavior or unlikeable attitudes? I accept the basic human need without condoning the behavior. I am willing to enter into dialogue with this part of myself and look for how I can more effectively and directly meet that need. I then communicate acceptance and understanding to the part of my self that has this unmet need, the part I had in my previous ignorance treated as enemy. And I look for how I can integrate this previously unowned or "shadow" part of me into the family of the self and how I can transmute and transform the energy going into the non-productive or destructive behavior and attitudes into creative serving activity.

Psychosynthesis, the integral psychology founded by Roberto Assagioli, holds that man is simply a microcosm of the larger

whole, and that therefore the issues for a community in conflict, or a nation, or a group of nations and a world are essentially the same writ large. The questions we address to the parts of our self or sub-personalities and the basis for their resolution, the dialogues we enter into, and the attitude we choose of good will and seeing the good, are the same ones we need to address on a larger scale as a nation and a world.

How this process of changing our concept of the inner enemy and creatively working with those energies might go for an individual, I have outlined above. Allow yourself to think out how this might apply to the changing of a national consciousness in relation to parts of itself or other nations, or the attitude of a world consciousness to the nations that make it up. How might this change in consciousness be taught, publicized, implemented? Our survival depends on it.

In future issues of SPECTRUM, we will examine other concepts that need to be changed. In June of 1988, Unity-and-Diversity World Organization, the Chapel of St. John, and the National Peace Institute Foundation will sponsor a conference/festival weekend on the theme: The Politics, the Science, and the Spirit of Peace.

John-Alexis Viereck is an Episcopal priest assisting at St. Augustine's by the Sea in Santa Monica, executive director of the Chapel of St. John, and on the Board of the National Peace Institute Foundation and chair of its So. Pacific Regional Council. He may be reached at (213) 822-3643.

BOOK REVIEWS

THE RAPIDS OF CHANGE

Social Entrepreneurship in Turbulent Times

By Robert Theobald, Knowledge Systems, Inc., Indianapolis, Indiana, 1987
$9.95 paperback, 254 pp
Review by Louis K. Acheson Jr.

The Rapids of Change was written by Robert Theobald in conjunction with hundreds of members of Action Linkage, one of the oldest general networking organizations in the U.S., which he started in 1969.

The book has four primary themes: (1) It explains the driving forces that make fundamental change inevitable, (2) It paints an overview of the new directions that are already emerging in our culture, (3) It examines the new styles of leadership needed to encourage people to take more practical responsibility for the direction of the culture, (4) It sets forth the need to develop a value-based culture that emphasizes a respect for humility, honesty, responsibility, and love.

Drawing on over thirty years of consulting experience in communities, corporations, non-profits, state agencies, legislative bodies, educational institutions, religious groups and Presidential commissions, Theobald argues that the immediate challenge is to unite the growing numbers of mainstream decision-makers who are looking for new directions with the largely unseen social entrepreneurs who already have in place models of a new culture based on the assumption that healthy human beings want to grow and help others to grow.

There are seven parts to the book, which can be read in different orders depending on what one already knows.

Section 1: The Images of Change provides a context for thinking about discontinuities.

Section 2: Beyond the Rapids explains the emerging vision of a healthy society.

Section 3: Leadership Patterns in the Rapids discusses the change in leadership styles from "power over" to "power with".

Section 4: The Scales of Change explores the scales of change starting at the individual leadership level and moving to the global.

Section 5: The Skills of Change uses a set of short provocative statements to talk about our behavior patterns.

Section 6: Managers of Crisis argues that current dangers, particularly economic breakdowns, can be turned into positive opportunities.

Section 7: Putting It All Together pulls the argument together, showing how we usually search for super-sophisticated answers to super-obsolete questions. It provides models and tools for continued activity after one finishes reading the book.

A series of appendices contains: (A) brief descriptions of over 70 organizations and publications that agree with the basic approach of The Rapids of Change and support its direction, (B) resource and reference material for each Section, and (C) a brief description of the Action Linkage networking organization that contributed to this book.

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NEW GENESIS

Shaping a Global Spirituality

By Robert Muller, Doubleday & Co., Garden City, NY, 1982, $6.95 paperback
Review by Leland P. Stewart

New Genesis is an inspired book that has grown out of Robert Muller's thirty-seven years at the United Nations. Dr. Muller is now retired from the U.N., but he continues to be "a prophet of hope" for the World Organization and its work.

Muller sees the United Nations not primarily as a political organization, but as the first and most universal organization on the planet. He calls for global education, right human relations, world cooperation, and new spiritual ideology. He looks toward human values which can support genuine global community. "To reach peace, teach peace."

The book appeals to world religions for peace. While Muller himself is a Roman Catholic, he nevertheless supports the role of all religions and challenges each to work for the good of all.

Dr. Muller talks about his own global transcendence, how he became a spiritual being, and the place of happiness in his life. He ends with a meditation and a final prayer linked to the new genesis.

"As for me, before leaving this planet, I would like to say this to my human brethren and sisters:

Decide to be a spiritual person
Render others spiritual
Irradiate your spirituality
Treat every moment of your life with divine respect
Love passionately your God-given, miraculous life
Be endlessly astonished at your breathtaking consciousness of the universe
Thank God every moment for the tremendous gift of life
Lift your heart to the heavens always
Be a cosmic, divine being, an integral, conscious part of the universe
Contemplate with wonder the miraculous creation all around you
Fill your body, mind, heart and soul with divine trepidation
Know that you are coming from somewhere and that you are going somewhere in the universal stream of time
Be always open to the entire universe
Know yourself and the heavens and the earth
Act spiritually
Think spiritually
Love spiritually
Treat every person and living being with humaneness and divine respect
Pray, meditate, practice the art of spiritual living
And be convinced of eternal life and resurrection"

Robert Muller ended his United Nations career by being Assistant Secretary General and being responsible for coordinating the activities celebrating the U.N.'s 40th anniversary. He still lives in New York but is working closely with the U.N. University for Peace in Costa Rica.

TOWARD A HIGHER SYSTEM OF WORLD LAW AND JUSTICE

Roger W. Sperry

The time has passed when nations should be allowed to do as they individually wish with regard to global matters, each striving solely in its own interests, with the more powerful now able to destroy all humanity and more.

For the common good, we need to frame and abide by a higher system of law and justice, designed with less national, more godlike, perspectives for the preservation and welfare of the biosphere as a whole. The intellectual, scientific and moral foundations are already in sight.

Control of nuclear armaments is a logical place to start their implementation. One sees little hope for a permanent, truly satisfactory control of nuclear armaments in the absence of some kind of international world security force, with both the power and know-how to keep nuclear developments under strict suveillance and control, and which presumably would proceed to systematically dismantle existing nuclear weaponry.

The problems of setting up and administering an effective, international force of this kind—involving a first step toward world government—can hardly be more grave, formidable or insoluble than those we are destined to encounter on any alternative course.

Instead of accepting prevailing impressions that such a solution is hopeless and impossible, we can start thinking positively about ways to best achieve it. One would expect to build from existing organizations, especially the United Nations; but new thinking and creative strategies are now needed to an extent that suggestions from high school and college students might be as helpful as those from venerable politicians. With the aid of the media, we can extend the search for an acceptable plan to the grass-roots level, making it a prominent part of the ambient, public concern.

A starting precondition—for the kind of cooperation needed to organize a world security force—is a formula for determining representation and voting strength that will assure participant nations they will not suffer an unfair loss in relative power, living standards, prestige. This will mean that factors other than population numbers should be taken into account, such as indicators of various economic, educational, military and cultural strengths, reflecting the quality as well as quantity of life, and which collectively might give a realistic measure of each nation's present status and relative rights.

The countries of the world are today sufficiently interrelated and interdependent that, working together through a properly constituted, world governing body, they could bring any recalcitrant nation—even the United States or the Soviet Union—into compliance through united economic and other non-military pressures. But again, instead of dwelling on the complexities and difficulties, we can get busy ironing out the issues and looking for creative solutions.

Another prime requisite will be a set of founding guidelines and principles that justify a higher world order, and which would transcend, but not conflict, with national interests. Principles for law and justice will be needed that all countries can respect, support and agree to be ruled by, regardless of differing ideologies, religious beliefs, cultural values, political biases, and so on.

Some consensus on what is right and wrong, and of what ought to be, is essential when it comes to ordering priorities, making decisions, formulating rules and regulations. Thus far, no such consensus exists at the international level. Even a limited world security system—of the sort envisioned for nuclear controls—will be much more successful if founded on principles and ideals that command common allegiance and a commitment above and beyond those at the national level, just as allegiance to a nation supersedes that to constituent states and provinces.

Just as in the United States, states' rights are respected and protected against federal intervention, one presumes a world security system would not usurp the rights of nations to govern their own internal affairs much as they always have, with the exception of a few things such as nuclear armaments, pollution of the oceans and atmosphere, and so on, that are more reasonably and effectively dealt with at a global level, rather than at national levels.

Peoples of differing faiths and cultures understandably tend to recoil at the thought of being governed by the values and beliefs of opposing ideologies. Capitalist countries don't want to submit to communist values, or vice versa; the same applies to Christians and Muslims, and all the rest. Historically, these ideological and religious differences have always been a main source of world conflict.

There seems little chance, in the forseeable future, that all the different countries are going to be persuaded to give up their beliefs, so as to unite under the ethical principles and values of any ideology currently existing. One can, however, see a reasonable possibility that enough countries might be willing—for purposes of nuclear control—to compromise on a new, relatively neutral, moral and legal code, founded in the truth and world view of science.

Science, here, is not to be taken in the usual, traditional sense of referring to things that can be handled by numbers and measurements alone, and according to which everything in principle—including the human psyche—reduces to quantum mechanics. The reference, rather, is to the latest views in science, which brings a new philosophy, and a new world view.

The feature that is new—and what offers new promise at this time—is the recent revisions that have emerged in science since the late '60's, as a result of the so-called consciousness or mentalist revolution in the behavioral and neuro-sciences. These bring changed views of nature, of the human psyche, of the relation of mind to matter, of the relation of science to values and related developments now transforming the scientific outlook, and its moral and value implications.

Nature and all reality are no longer conceived to be determined solely from below upward, but also from above downward. The higher mental, vital and social forces, including the full spectrum of human needs and values, are now given their due, along with physics and chemistry.

In the past, the choice has been between materialist explanations of natural science, on the one hand, or various mystical, supernatural schemes of religious faith, on the other. The new stance of science rejects both of these, in favor of a newly perceived third choice that integrates both the physical and metaphysical into a consistent view of ourselves and the world. The new outlook manages to incorporate the empirical and the ethical, both what is objectively valid and what is subjectively valued.

Roger W. Sperry, a Caltech professor of psychobiology, won the 1981 Nobel Prize in physiology for his split-brain research. His most recent book is Science and Moral Priority. This article is adapted from Voices of Survival (Capra Press), edited by Dennis Paulson.

SOLUTION TO THE SUPERPROBLEM:

Toward World Community

Charlotte Waterlow

According to the British biologist Julian Huxley, there have been three great evolutionary leaps forward: when life first appeared on the planet; when selfconscious humans emerged from unselfconscious animals; and the third, he said, is occurring NOW, as humans gain the ability to steer the evolutionary process themselves. The fact that the planet is experiencing this evolutionary mutation is the other side of the coin to the turmoil and torment, the chaos and conflict, which pervade the modern scene.

THE LOOMING SUPERPROBLEM

Let us look first at the negative side of the picture.

There is a fairly wide public awareness that the human race may at any time now blow itself up with the 60,000 nuclear weapons which it has made. And there is a growing public awareness that it also faces the breakdown of the ecosphere. In the past the planetary organism has had periods of disease, such as that which ended the dinosaur age, followed by recovery. Today's disease is unique in that it is caused by HUMANS, and it could prove terminal in the next century unless HUMANS ACT quickly to cure it. The planetary Superproblem is the combined threat of nuclear blow up and ecological breakdown. The two threats are interrelated. The Thorsson Report of 1981 to the United Nations on Disarmament and Development concluded that: "The world is at a crossroads. It can either pursue the arms race"—on which, in 1987, it is spending a trillion dollars—"or it can move towards a more sustainable international economic and political order. It cannot do both". The Brundtland Report of 1987 to the United Nations on Environment and Development analyses the urgency of "sustainable development" and discusses the measures necessary to achieve it.

Explosion of Needs

The world's population, which it is estimated was around 1.7 billion in 1900, reached 2.5 billion in 1950 and 5 billion in 1987. According to United Nations' projections, it will reach 6.5 billion by the year 2000, and stabilize at around 10 billion by about the middle of the next century.

At present a quarter of the world's population live in the developing countries, where in general "basic needs", as defined by the International Labor Organization (ILO) are not met, and 1.5 billion people are "marginalized", living in abject poverty, one billion with worms in their bodies. By the year 2050 nearly 90 per cent of the world's population, some 8.5 billion people, will be living in the developing countries.

The industrialized countries today consume 80 per cent of the world's resources, possess 80 per cent of its income, eat 50 per cent of its food, produce 90 per cent of its manfactures and do 95 per cent of its research. Two billion people in the developing countries have no access to electricity, and use wood for heating and cooking. A similar number lack clean water and have no adequate sanitation—the two biggest causes of disease apart from malnutrition.

Contraction of Resources

Food—According to certain British experts, if everyone is to have an adequate diet, the world's present food consumption must increase by 30 per cent now; by the year 2000 it must increase by 75 per cent, and by 2050 by 330 per cent. It is very uncertain if this can be achieved. The presently cultivated area of the earth can probably only be increased by about 15 per cent. Meanwhile desertification and soil erosion are reducing crop land by about 18 per cent a year. Everything therefore depends on increasing crop yields. During the last 20 years this has been dramatically done by the Green Revolution, which now affects a third of the world's cropland. But its results have been achieved by massive injections of chemical fertilizers and pesticides, which are poisoning the soil; by huge irrigation projects which are often ecologically unsound, and by dangerously reducing the gene bank. Deafforestation, reduction of the world's wetlands, and of fish resources by over-fishing and pollution, the destruction of wild species, so that 50,000 will be extinct by the year 2000—these activities may soon make the reduction of the world's food resources irreversible. The Brundtland Report says that the reversal of these developments will "require agriculture systems that focus as much attention on people as they do on technology, as much on resources as on production, as much on the long term as on the short term. Only such systems can meet the challenge of the future".

Energy—The world is poised on the threshold of a completely new energy era. The age of fossil-fuel energy, which has made modern industrialization possible, is coming to an end. At present rates of use, oil will be exhausted in 30 to 50 years, and natural gas in 200 years. Coal reserves could last much longer; but many scientists consider that the discharge of carbon dioxide into the atmosphere from burning coal (and oil) is threatening the world's climate. In June 1986 scientists told the U.S. Senate Subcommittee on Environmental Pollution that: "We are going to see early in the next century possibly the most significant climate and temperature changes since before human beings arrived on the planet". These changes would melt the polar icecaps, flood coastal lands, and make the great inland food crop areas arid. The Brundtland Commission considers that this scenario, while not yet fully proven, must be taken seriously. If coal proves to be ecologically unsustainable, alternative sources of energy for the future are nuclear power, which at present accounts for 15 per cent of all electricity used globally, and/or various technologies, still largely undeveloped, for harnessing the power of the sun, wind and waves and for recycling hydrogen. A growing number of people consider that the "plutonium connection" with nuclear weapon production, the dangers of leakage of lethal radio-active material through accident or design, and the problems of disposal of radio-active waste and of decommissioned reactors, make the "nuclear option" unsustainable.

Minerals are of central importance in modern technology; for instance, chromium and manganese as well as iron are essential for the production of steel, and copper and aluminium for electricity. The world's mineral deposits, which can now be accurately surveyed by earth satellites equipped with remote sensory devices, are concentrated in five countries: U.S.S.R. (the largest deposits); U.S.A.; Canada; Australia and South Africa. Major deposits of certain other materials are scattered around in some 25 developing countries. Global consumption of minerals has been increasing by about 90 per cent a decade, and the exhaustion of certain key minerals within the next 50 to 100 years is in sight. This applies in particular to industrial diamonds, gold, silver, tin, zinc, nickel, copper, lead, antimony, cadmium, and molybdenum. In 1969 the U.S. National Academy of Sciences called for international action to explore, conserve and manage the world's mineral resources in the common interest, and advocated planned international research. And the Law of the Sea Treaty has declared the minerals in the oceans to be "the common heritage of mankind", over which no state

should have sovereign rights, to be explored and exploited by an "international regime to be established...for the benefit of mankind as a whole, taking into particular consideration the interests and needs of the developing countries".

Pollution—Some major polluting activities have been noted in relation to food and energy. The pollution of one part of the ecosphere affects the whole global organism, and the nature and scale of contemporary pollution threaten to make it terminal. Limited national and regional measures have been taken to control pollution, and a "World Conservation Strategy" was drawn up in 1980 by UNEP and the World Wildlife Fund (WWF). But pollution is essentially a symptom of disease, and the cure depends, not on its control, but on developing non-polluting systems of agriculture, industry and energy.

Traditionalism

The Superproblem can only be solved through the spread of a change of consciousness. To understand what this involves, we must look back to the past, just as a psychologist must look back into his/her patient's past in order to understand his present condition and to discern his future potential.

When the Soviet leader Nikita Khrushchev visited the U.S.A. in 1959 as the guest of President Eisenhower, he exclaimed in astonishment: "Where are the peasants?" All through the long millenia every traditional society, with the partial exception of those of Greece and Rome, were grounded on the same fundamental pattern. The essential social unit was not the individual but the group, normally, the group of the biological kith and kin, the extended family, the tribe, to which might be added the caste, based on function, and/or the religious group of Church, monastery, synagogue or Islamic Umma or spiritual fraternity. The significance of the individual's life was related to his or her function and status within the group, laid down in sacred codes and customs. Except in Western Europe, where the enzyme of Classical thought and practice finally led to the eruption of "the modern age", there was little or no distinction between secular and spiritual authority, and law stemmed from religious revelation, expounded in scriptures or sacred oral traditions.

Traditional societies were therefore essentially static, ticking over unchanged in their essential features for millenia. Peasants, often serfs, the property of their lords, normally constituted about 90 per cent of the population. For nearly 4000 years, from 2000 B.C. until 1833 A.D., no one invented a mode of land travel faster than that of a horse's gallop. Then, in 1833, the first railway train, travelling a few miles in England at a speed of 29 miles an hour, launched the technological revolution which made it possible, 130 years later, for a man to visit the moon.

For the great majority of persons life in these traditional societies was therefore, in Hobbes' famous phrase, "nasty, brutish and short". But for peasant, noble and monarch alike there was one tremendous asset. The group or groups within which he/she lived were regarded as spiritual communities, pervaded by a sense of the numenous, governed by divine law. However humble and miserable their life, it was felt to have a spiritual purpose which extended beyond the grave. The prevailing public religion negated personal self-expression, but provided a profound psychological security.

THE MODERN AGE AND HUMAN RIGHTS

The modern age was born, if one wishes to give it a birth year, in 1789, the year of the beginning of the French Revolution and the coming into force of the American Constitution. It is distinguished by two mighty developments which are entirely new in history: the urge to implement "human rights" for every person in the world; and the application of scientific knowledge to the transformation of material conditions on the planet. The combination of these two developments—the freeing of the human psyche from the shackles of poverty, ignorance and authoritarian control, and the placing in his/her free hands the tools to control the fundamental forces of nature—is initiating the third evolutionary mutation to which Julian Huxley referred, the new age of the psychological maturity of humankind.

For the first time in history there is a universal moral code proclaimed by all nations for all men and women in the world, the United Nations' Universal Declaration of Human Rights of 1948. This defines three categories of Rights. (1) The Civil Rights relate to the individual's freedom of expression in his personal life; they include freedom of speech, press, meeting, worship and travel, and the right to a fair trial. (2) The individual's Political Right is the right "to take part in the government of his country, directly or through freely chosen representatives". And (3) the Social Rights guarantee to the individual a standard of living adequate to provide the material basis for "the full development of the human personality".

The first two kinds of Rights were formulated at the dawn of the modern age by the French and American Revolutionaries, and, in a more piecemeal way, by the British. The affirmation of the Social Rights, however, is essentially a 20th century development, linked to the Industrial Revolution: the technological explosion of the last 200 years has made it possible, for the first time in history, for all people in the world to enjoy a standard of living undreamed of by the tiny "upper classes" of olden days. But there is also an ethical reason for the later conception of Social Rights. The Civil and Political Rights are concerned with giving all individuals "freedom". They are not intrinsically concerned with how this freedom is used, with relating Rights to Duties. A person can abuse his Civil Rights to dominate, exploit and hurt his fellow man. Politicians can abuse the democratic system by corruption, manipulation and quarrelling.

The Social Rights, however, are concerned with the positive task of ensuring a person's physical and psychological well-being. Their implementation does not depend on framing laws and their attendant sanctions, but on such activities as building houses, schools, colleges and hospitals, and funding pensions. And this means that in a democracy the wealthy willingly agree to share their wealth with the poor, or that all agree to pool some of their wealth to provide common services financed by appropriate taxation. These activities can be summed up as "Fraternity"—the third side of the French Revolutionaries' triangle. If the ethos of the implementation of the Civil and Political Rights is expressed in the rule of law, the ethos of the implementation of the Social Rights is expressed in the rule of love—or, to use a less loaded word, community.

The general thrust to implement Human Rights constitutes an urge to transform traditional societies (in the plural) into a universal society (in the singular), grounded partly on the global rule of law, and partly on the emerging concept of "community". As this thrust develops, the rule of law may be gradually superceded by what Jean Monnet, the Founding Father of the European Community, called the "community process", a process in which the freedom-versus-authority dichotomy is transcended by the free meeting of minds concerned, in a fraternal spirit, to solve common problems. Confrontation is replaced by consensus,

competition by co-operation.

All the modern Declarations, Covenants and Bills of Human Rights embody a revolutionary idea. It is summed up in Article 26 (2) of the Universal Declaration: "Education shall be directed to the full development of the human personality". Every individual, of whatever sex, race or social background, has a right to the conditions necessary for the development of his/her creative potential as a person. This implies as huge an explosion in the release of psychic energy—for good or bad—as the splitting of the atom has been in the release of physical energy. By the same token, it shatters the psychological security of the womblike traditional group. The Universal Declaration is necessarily a secular document, but in my opinion the implication is clear: either Human Rights stem from mindless matter, the atoms, or they stem from God, as the Founding Fathers of the U.S.A. affirmed. Human Rights therefore point the way to a new religious consciousness, a universal spirituality. A growing number who are rising to the challenge of the Superproblem are bringing heaven to earth, because they are realizing that love is the true bond between persons. And in the revolutionary concept of marriage for love they are beginning to divinise the central relationship of human society.

Let us now glance briefly at the present situation regarding the implementation of Human Rights through legal and constitutional structures and through communitarian processes.

The Development of Legal and Constitutional Structures

At the national level all modern and modernizing states (with the exception of one or two, such as Saudi Arabia and Iran; which choose to remain feudal and theocratic) have replaced rule by divine right of kings, emperors, priests or tribal chiefs by secular constitutional systems based in principle on "the will of the people", drawn up on the basis of one or more of the three modern models: the constitutions of Britain, the USA and the USSR. (Communist constitutions claim to be "democratic within a one party rather than a pluralist party system). When a modern state relapses into dictatorship, the dictators assert that this is a temporary measure, necessary to establish order and end corruption, and that they will soon restore constitutional democracy. The only country whose system of government is not pre-modern but anti-modern is South Africa, whose "pigmentocracy" is based on the deliberate denial of almost all human rights to 87 per cent of the population. Within these constitutional structures all modern states have replaced the traditional legal systems, which stemmed from religious revelations, by secular systems designed to safeguard the modern civil rights of the individual. (In some Islamic countries the traditionalist reaction is prompting a revival of Koranic law, and in Israel there is a measure of Judaic law).

At the international level the 20th century has witnessed the birth of the idea of constitutional world government. The League of Nations of 1919-39, with its task of keeping world peace through promoting international law, arbitration and collective security, has been replaced by the United Nations, charged, in addition, with the great positive functions of a modern national government. The League's membership comprised, essentially, only the countries of Europe and Latin America. The United Nations' membership embraces the population of almost the whole world—only three small states (North and South Korea and Switzerland) are not members. In 1919 the League was supplemented by two other international bodies, the International Court of Justice and the International Labor Organization. The United Nations is supplemented by its "Family" of 29 related bodies and separate "Specialized Agencies" performing specific functions, by 5 United Nations' regional Economic Commissions, and by some 30 other international organizations, most of them regional. A mosaic of international bodies, in which governments work together in a more or less democratic mode, thus covers the world scene. Perhaps the most significant of all these bodies is the European Community. It is at present the only international body in which there is a real, though as yet limited, surrender of sovereignty by national governments to supranational institutions; they undertake, as a British diplomat has put it, "common action based on shared sovereignty". It is the only international body whose constitution provides that it should "develop" and "grow" (communitarian words!) by progressively expanding its functions, its powers and its membership—originally six states, when it was founded in 1951, now 12, with another four or five trying or planning to join.

These international constitutional bodies have enormously strengthened the development, which started in the 17th century, of secular international law. Innumerable matters, from seamen's conditions to the use of outer space, are now the subject of international laws, codes and treaties, so that a huge corpus of what amounts to international common and statute law exists. In particular, the Human Rights proclaimed as moral principles in the United Nations' Declaration of 1948 have been embodied in two Covenants or Treaties of 1967, whose signatory states commit themselves to implementing the Rights. This means, in effect, that the Rights of everyone are everyone's business, and that the provision in Article 2 of its Charter that the United Nations should not interfere in the internal affairs of member states is becoming an anachronism. Certain developments point the way towards enforceable international law: (1) The provisions for economic and military sanctions in the United Nations' Charter provide the constitutional basis for the collective enforcement of Human Rights. (2) The International Court of Justice interprets international law in disputes between states. (3) The Nuremberg Tribunal points the way towards an international criminal court to deal not only with crimes committed in war but with the new crime of waging aggressive war. (4) The European Court of Human Rights deals with appeals of individuals against their own governments for violation of their Human Rights, as defined in two European Covenants. (5) Finally, the European Community's member states are committed to enforcing in the national courts the rules and laws which the Community bodies are constantly making.

Thus in this century the foundations for world government and world law to implement the moral principles of the civil and political Human Rights have been laid.

The Development of Communitarian Structures

During this century, and particularly since 1945, national states have ceased to be merely "powers", maintaining law and order and making war, and have become also agents for promoting economic and social development, for implementing the social Rights. "Umbrella welfare states", in which the state provides comprehensive social services—health, education, housing, pensions, unemployment benefits, and so on, financed by taxation, now exist throughout West Europe, and in all Communist and Socialist countries; and elsewhere public social services are emerging in a patchy form. Communitarian policies are also emerging at the international level: (1) The United Nations and its "Family" of Specialized Agencies, and other international bodies mentioned have done much of the research and collection of the tools and statistics needed for world economic and social planning—a development undreamed of

before 1945. (2) "Aid to developing countries", however inadequate, represents the dawn of the concept of the world welfare state in which world resources should be shared equitably between all its inhabitants. The idea of financing the world welfare state by a world tax, levied in particular on the arms trade, was put forward in the Brandt Report of 1980 and in Pope Paul VI's Encyclical Populorum Progressio of 1968. (3) The traditional idea that basic resources are not simply real estate, to be bought or grabbed by the rich and the powerful, but a sacred trust for the whole group, dead, living and unborn, has been written into the Law of the Sea Treaty of 1982 in a modern form. (4) The underlying concept of the European Community is fundamentally communitarian. Underneath the wranglings of self-interest there is a basic drive to promote economic development and social rights on the basis of participatory democracy in economic as well as political structures—"worker participation in management", etc.—and this involves cooperation, integration and sharing. Barriers to the movement of persons and goods within the Community are being removed; common projects are being undertaked; the rich regions are helping the poor ones.

Communitarianism as a process of growth and development flourishes at every socia level, from the micro unit of the village, via the province, state and region to the macro level of the world. The philosophy of the European Community embodies the principle of "subsidiarity": every task should be performed at its appropriate level. "Small is beautiful" is a key concept today. It implies that persons should participate in creating the structures within which they live and work, that these structures should be small-scale, concerned with the quality of life rather than the quantity of goods, and therefore organically in harmony with nature—"sustainable" (ecologically) is another key word. This micro-communitarianism, which is spreading in the industrialized and in the developing countries, must not be confused with traditionalism. It does not involve leaping back into the group life of the past in which the individual person was veiled—as women are still veiled in some societies today. It involves the liberation of persons to participate together freely in constructive work. For example, in an Indian town, 20,000 poor, illiterate women, who gain a meagre livelihood as market vendors, head carriers, cart pullers, weavers, fuel wood and waste paper collectors, shellers of cotton pods and peanuts (with their teeth), stonebreakers and street sweepers, have organized their own bank, which in 10 years has built up a working capital of 800,000 dollars. Such spontaneous micro-projects are being increasingly helped by associations in the industrialized countries. In 1986 "almost 2000 NGOs in the West" were channelling "financial, human and technical resources through 6000 Third World NGOs".

The exploitative "giantism" of many governments and corporations of the industrialized countries encourages many of the protagonists of "small is beautiful" to think that "big is ugly". It seems more realistic, however, to affirm that, in accordance with the principle of subsidarity, essentially "big is marvellous". The emerging macro-community is the necessary complement to the emerging micro-communities. The Brundtland Report proclaims that the global Superproblem calls for global strategies implemented at every level.

THE WAY AHEAD

Unless urgent action is taken, the Superproblem, the coming crunch between exploding world needs and declining world resources in the context of massive environmental destruction, will turn into a supercatastrophe. Such action calls for the establishment of a new world order based on planning, sharing and conservation, organized on a participatory basis, deploying the tremendous forces of modern science and technology towards these ends. The emergence of such an order constitutes an evolutionary leap forward in human consciousness, and involves the transformation of every aspect of every traditional society.

This new order is already emerging, with rapidly increasing momentum since 1945. It has two complementary aspects: the development of the rule of secular law, providing as it were the skeleton bone structure of the new order; and the development of the communitarian process, filling the bone structure with flesh and blood. The way ahead therefore lies in expanding the system of world law and infusing it with love—if we dare use that word! Three "models", in particular, point in this direction: the emerging world welfare state; the "common heritage" principle in the Law of the Sea; and the "community process" in many different contexts, ranging from the womens' bank in India described above to the European Community of 12 nation states.

These models can be applied to the solution of the Superproblem. Two proposals recently put forward are of particular significance. One is the suggestion made by a former senior official of the European Community (the Hon. Christopher Layton) that the "common heritage" principle should be extended from the deep ocean minerals to the global commons on the land. He proposes the creation of a "World Environmental Trust" to administer and conserve forests, and perhaps the gene bank; and the soil, water, minerals, fossil fuels, animals and plants on which humanity's future depends could be included. The other is the Bertrand Plan, now before the United Nations' General Assembly, for restructuring the United Nations' system into a "Community of Communities". Regional Development Agencies would integrate at the regional and sub-regional levels the work now done by the United Nations itself and its Family of separate Specialised Agencies, and at the global level these would "converge" in an "Economic United Nations" of some 20 or 30 states, chosen on the basis of population size, GNP size and regional representation, structured on the model of the European Community. This body would be serviced by a large team of scientists—since it is essential to concentrate the energies of the world's scientists on solving the Superproblem.

At the heart of all the complexities of the Superproblem is the simple need to raise the level of consciousness, to substitute caring for greed, love for hate, trust for fear. The Community of communities is a marvelous model in which each person can play his or her part at any level, in any mode, to create the new order.

Charlotte Waterlow graduated from Cambridge University, U.K., in 1936 with First Class Honors in History. She has taught for many years in England and more recently in the United States. Charlotte designed a popular course called "Global Problems", which dealt with many world issues and their solutions. In addition to being active with the World Federalists and the United Nations Association, she is also a member of the British Campaign for Nuclear Disarmament (CND). She will now be devoting much effort to distributing SPECTRUM in England and the rest of Europe.

The Inner Spirit makes people feel that behind every apperance of diversity there is an interdependent unity of all things. ***George de Benneville***

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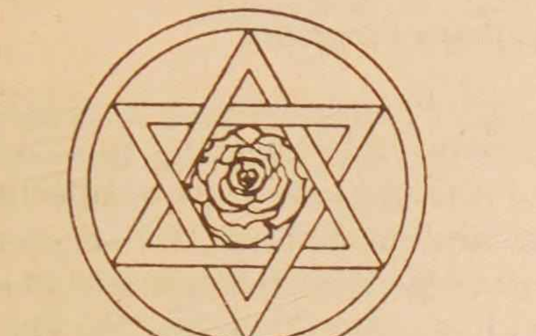
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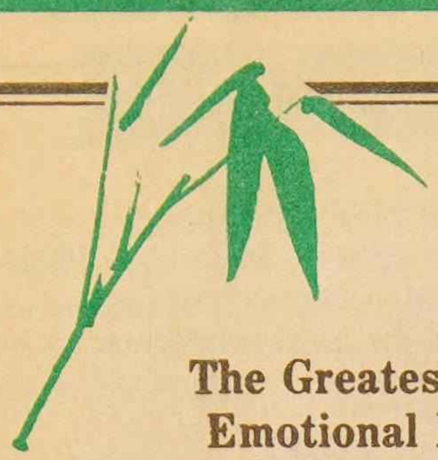
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PROJECTS & ACTIVITIES

Continued from page 6

SPECTRUM MAGAZINE AND THE MEDIA FIELD. Clearly SPECTRUM is one of the very important aspects of U/D work. It provides U/D's major outreach to the world. A very good beginning has been made in the advertising and membership direction through SPECTRUM. But what is now called for is a media focus in general, involving TV, radio, newspapers, magazines, etc. A facilitator for this effort is being sought at this time. Please respond if interested.

PILOT PROJECT. Pilot Project #1 continues monthly and is currently exploring its new Twelve Steps and other communication processes. Pilot Project #2, which began last June, has met several times and is seeking to continue its work. P.P. #1 is now assisting in that process and does encourage P.P. #2's continuation. P.P. #1 will also assist with the New Year's Retreat via Julie Parker and Renee Crawford. Julie is the initiator of the Pilot Project.

MULTICULTURAL GATHERING, a focus toward the various cultural communities in greater Los Angeles, has just begun. More interested people are being sought to form a council and continue this outreach. Los Angeles is an ideal place to begin this work, so let's get involved. Do let us know at (213) 839-0758. Facilitator—Elaine Waller.

OTHER FIELDS NEEDING ATTENTION are the Action Network, the Arts, Science and Technology, Business, Law, Ecology, the Homeless, etc. Please let us know if you are willing to consider being a facilitator for a particular intergroup project. We will do our best to assist in the activation of that project.

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