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SPECTRUM

TOWARD UNITY-AND-DIVERSITY AMONG ALL PEOPLES

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SPECTRUM

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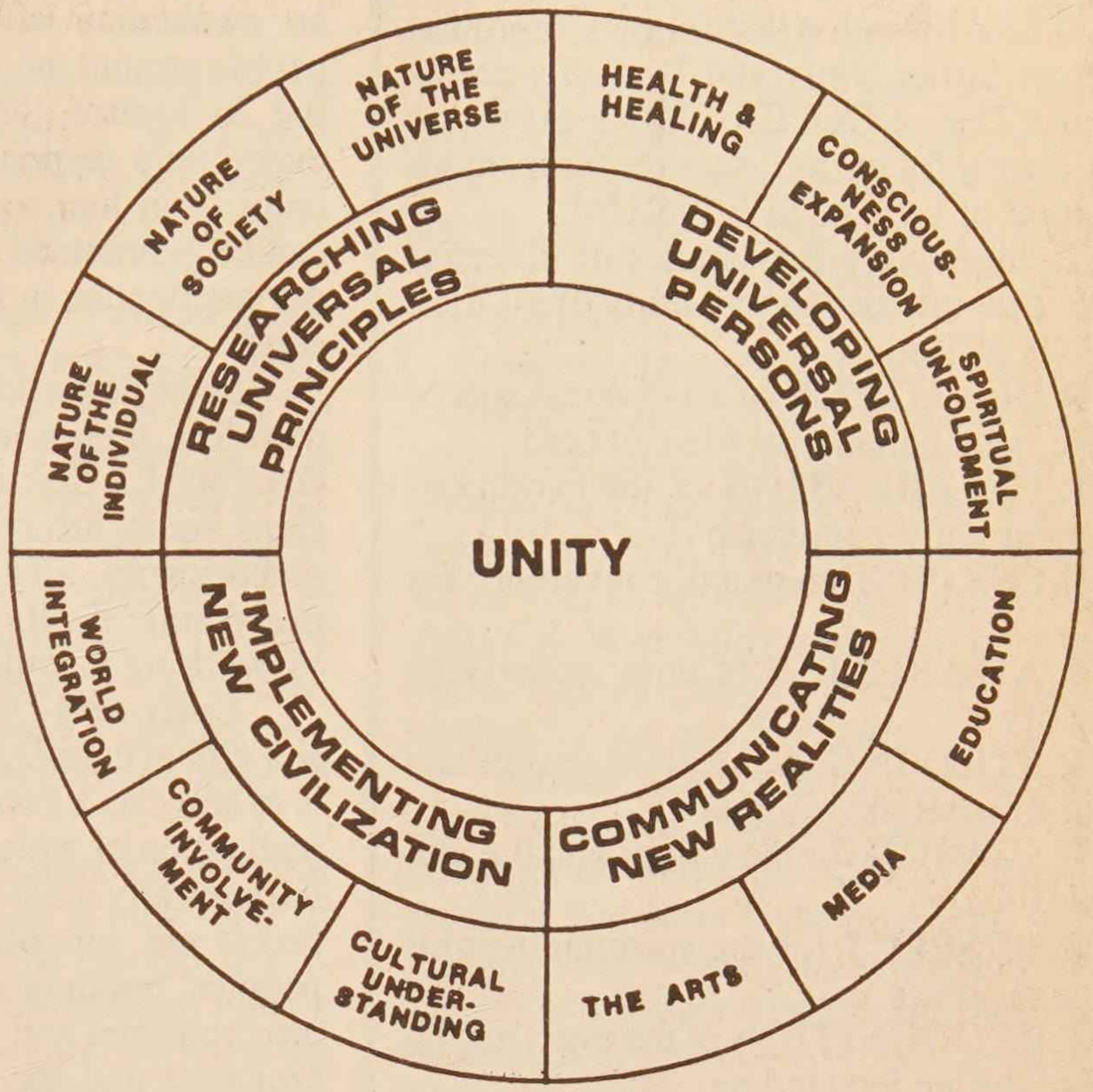
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UNITY-AND-DIVERSITY FRAMEWORK



FOR UNIVERSAL COOPERATION

POLICY STATEMENT

SPECTRUM is now being developed 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.

MEMBERSHIP

Membership in the Unity-and-Diversity World Council 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 further details.

ADVERTISING

Display ads, logo and non-logo listings, event listings, and classified ads are all possible in **SPECTRUM.** A seperate 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.

EXPANDING ON THE GOALS OF SPECTRUM

The affirmation that follows, reprinted from an earlier Unity-and-Diversity publication, THE COOPERATOR, expresses very clearly for me as Editor the philosophical point of view of SPECTRUM:

Behind every appearance of diversity there is an interdependent unity of all life.

We affirm -

OUR DISCOVERY of a universal source of life, which many people call God
OUR CELEBRATION of the evolutionary nature of the universe
OUR PURPOSE to practice reverence for life
OUR AWARENESS of unity underlying diversity
OUR STRIVING to integrate reason and faith, science and religion
OUR SEARCH for the unities and the universals
OUR RESPECT for the spiritual insights of the prophets
OUR RECOGNITION of the evolving nature of our understanding
OUR SENSE of worth and respect for persons
OUR FAITH in the power of LOVE to make humanity ONE

It is an editorial goal that each issue of **SPECTRUM** have a highly synergistic character, i.e. that the issue as a whole have an impact much greater than the sum of the individual articles. This is facilitated by use of the four quadrants of the Unity-and-Diversity Framework as an organizational principle, but there is an interdependence of the articles in this issue, and with the articles of the previous issue that was not so much the result of deliberate design as it was a more or less spontaneous occurrence determined by the flow of incoming material.

It is a goal of **SPECTRUM** to stimulate each reader to a new thinking, a rethinking of the problems of the planet, and of society, and of individuals in a broader framework than he or she may have had before. It is a time for the restructuring of our worldviews and of our institutions. Most important of all, it is a time when an individual, by taking responsible action, can help change the world, can help to build a better world for generations to come. Begin to accept responsibility for your own reality and for that of the world you live in now, utilizing your own unique talents in whatever way they can be most effective.

Louis K. Acheson Jr.

Peace is Everyone's Job

The threat of nuclear holocaust has had an awakening effect on more and more people around the world. We now are coming to realize that maintaining peace is everyone's responsibility. Nobody is exempt from that responsibility, and nobody can be guaranteed safety from the results of our negligence in the event of such a holocaust.

Since peace is for everyone to help make manifest, then a holistic approach must be developed. Scientists, religionists, politicians, social justice advocates, artists, health practitioners...all must learn how to manifest peace individually, in his/her own field, and by working together for the common good.

Unity-and-Diversity World Council is a global cooperation council whose work is to serve as a People's United Nations, the realization of which in a pluralistic world is the centrally most important need. Governments are supposed to exist to serve the peoples, but only when the world's peoples are organized and can speak clearly to governments and the United Nations can this role be fulfilled.

It is therefore our challenge to become organized in a constructive fashion which demonstrates peace and therefore can insist that governments permit peace to exist worldwide.

(1) PEACE SUNDAY.

This June the United Nations General Assembly will hold its Third Special Session on Disarmament. President Reagan and General Secretary Gorbachev will have met to further reduce the number of nuclear weapons in the world. It is an ideal time for all nations to follow suit and thus help to create a livable world for all generations to come.

Unity-and-Diversity has helped to give birth to a Peace Sunday Executive Committee, which now is becoming a thoroughly intergroup committee. Peace Sunday is scheduled for June 5th, 2-5 p.m., in the Los Angeles Sports Arena. In 1978 the event (then called Survival Sunday) was held in the Hollywood Bowl with 13,000 participants. In 1982 Peace Sunday as a name was given birth at the Rose Bowl with 85,000 participants.

Peace Sunday is a showcase for the evolution of our understanding of peace and how it is to be made manifest. All the major faiths are coming together, and increasingly, other groups are joining in to make this year a truly all-inclusive witness to our Oneness on planet earth and our capacity to solve the problems that face us.

(2) ONGOING PEACE CONCERNS.

Since creating peace is everyone's job, Unity-and-Diversity is constantly seeking to help people find a place in this ongoing cooperative endeavor. Weekly and monthly events (services, classes, workshops, training sessions, Come Togethers, etc.) take place throughout the year, each of which is important in itself, and all of which lead toward the major annual event to be held in June. "**Spectrum Magazine**" is being published as a worldwide quarterly.

You are cordially invited to participate in any of these efforts.

Leland P. Stewart

FOR FURTHER INFORMATION:

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DESIGN FOR A POSITIVE FUTURE:
A SYNTHESIZING METHODOLOGY FOR SOLVING THE WORLD'S PROBLEMS

by John Holmdahl

INTRODUCTION

We live in a world of unprecedented change. Monumental breakthroughs and large-scale breakdowns are occurring all around us. More change happens each day now than used to take place over hundreds of years.

Interdisciplinary futurist Barbara Marx Hubbard summarizes the human condition at this extraordinary crossroads in human history and evolution: "Since the earliest religions there has been the intuition in the human race that something new, something more, something higher is coming. Every culture has at its roots a transcendent vision of potentiality. Now, if you place that deep human experience of "something more" in a larger evolutionary context of 15 billion years of natural transformation (the formation of universe, earth, life, multi-cellular life, human life) what you see is that those early religions were the first harbingers of the next stage of evolution. What is traditional is transformation through higher synergy: that is the great evolutionary tradition! We as humans intuited this from earliest days, but it is my conviction that it is not until the very present day, perhaps the last 20 years, that our generation recognized that we must become conscious with that design, if we are to survive. Why do we have to be pro-active and conscious now? Because we have inherited the power, which is the power of nature itself: atomic energy, genetic engineering, brain/mind research, astronautics, cybernetics — we're homing in on God's invisible technologies of creation. We've got a mind designed to know the design."

Similarly, Alvin Toffler opens his 1980 best seller, *The Third Wave*, with the lines: "A new civilization is emerging in our lives, and blind men everywhere are trying to suppress it... Pieces of this new civilization exist today. Millions are already attuning their lives to the rhythms of tomorrow. Others , terrified of the future, are engaged in a desperate, futile flight into the past and are trying to restore the dying world that gave them birth. The dawn of this new civilization is the single most explosive fact of our lifetimes. Humanity faces a quantum leap forward. It faces the deepest social upheaval and creative restructuring of all time. Without clearly recognizing it, we are engaged in building a remarkable new civilization from the ground up. This is the meaning of the Third Wave... With some intelligent help from us [this could] turn out to be the first truly humane civilization in recorded history."

Glimmers of this new civilization are described in an increasing number of books and articles that are beginning to fill in the outlines of a fantastic world ahead of us. The human race will inherit this wonderful possibility if, the "big if", we can learn to cooperate with that evolutionary design and with each other in order to utilize fully the new breakthroughs for everyone's advantage. This paper outlines how we might achieve that necessary and unprecedented level of cooperation.

The approach here outlines a protocol for designing and building a new kind of civilization where everyone can be significantly more successful that anyone now is able to be. A major distinction between the win/lose context that marked feudal and industrial-age societies and the new win/win civilization is that the two contexts generate fundamentally different psychological realities that pervade all aspects of human interaction.

The seemingly miraculous potential for a 100% successful human community is based on the profound new technological and psychological realities of this late 20th Century. These new conditions have rendered obsolete the traditional socialist/capitalist ideological assumptions that once created a world where some people had to lose for others to be able to win.

For example, F. M. Esfandiary asks in his 1973 book *Upwingers*: "How do you identify space scientists who this very day are working with new sets of premises to establish communities in other worlds? Are they Right-Wing or Left? Are they conservative or liberal? How do you categorize radio astronomers now scanning the galaxies in search of Intelligent Life? Or scientists working on the implantation of devices in the human body enabling the individual to control its own pain and pleasures, emotions and dreams? Or those working on telefarming systems which can provide endless quantities of food? Or computerers developing cybernated systems to free people of the primitive ordeals of perpetual work and of leadership government? Or bio-engineers striving to conquer death? These and other breakthroughs are outside the range of all the traditional philosophical, social, economic, political frameworks. These new dimensions are nowhere on the Right or on the Left. These new dimensions are Up. Up is an entirely new framework whose very premise and goals transcend the conventional Right and Left."

As we cross the threshold into a radically new 21st Century, we need positive images to guide our actions. We need processes where people can learn how to work together in more effective and harmonious ways. Otherwise the possibility of consciously creating a significantly better world might rightly be dismissed as a pie-in-the-sky utopian fantasy.

A body of knowledge now exists that can stimulate this widespread spontaneous cooperation and significantly resolve the world's industrial-age problems. It is comprised of the sum and synergy of the full spectrum of human knowledge (the result of thousands of years of invention and discovery) restructured into a new win/win 21st Century framework with comprehensive and specific action steps capable of catalyzing the emergence of this new civilization and the next stage of human evolution.

Now is the time to ask entirely new questions, to operate from entirely new premises and to aim for entirely new goals. Welcome to the future! It has begun.

HOW TO GET TO THE IDEAL OR PREFERRED STATE

Creating unifying goals is the starting point. It is crucial to make the distinction here between the goals that we want for ourselves and the world (the direction we want to go) and the goals that we think are possible, which may take us in a direction we don't want to go.

What we truly "want" may sound very impractical at the outset, but it will prove to become the most practical focus, after an interdisciplinary synergistic synthesis occurs. Current traditional planning begins with what is believed "practical" or "possible." This method ignores processes for identifying and incorporating large numbers of unutilized breakthroughs or unexpected potentials, and has resulted in our current state of affairs, with the bitter paralysis caused by opposing special interests that we see all around us.

Since each of us is limited in our ability to know exactly what is possible for a rapidly evolving humanity, and because of the

"We hold these truths to be self evident: the world is designed to provide the opportunity for all people to fulfill their potential."

unpredictable nature of synergy (the results of successful collaboration are always greater than the sum of its parts), the goals we choose should be what we really want, what inspires us the most, what transcends and frees us from the pettiness of much of ordinary life. As we begin to describe in a group what we want for ourselves and for the world, the quality of the interaction within that group is transformed!

As this synergy occurs, people discover unexpected areas of common ground and meaningful cooperation, and previously impractical goals can suddenly become logical possibilities. This process occurs on smaller scales all the time when partnerships are formed, or when people fall in love. This preferred-state planning process, as it is used here, is that same synergistic phenomenon, consciously designed and nurtured, on a much larger scale, utilizing many more people and many more types of resources.

The process of visioning what we want begins with the general, and then moves toward more specific goals. The following is an example of a preferred-state vision that was authored by an interdisciplinary Design Team which met in Southern California in 1984. The team was composed of activists, visionaries, and design scientists who conceptually synergized perspectives from a wide range of disciplines as they began to behold the enormous, unexpected, relevant resources that exist outside their field of expertise, which could be utilized by their own special interest, as well as by our world community:

DECLARATION FOR A POSITIVE FUTURE

We hold these truths to be self evident: the world is designed to provide the opportunity for all people to fulfill their potential. The human community has now developed that technology, resources, and capacities to free us from want; to restore our environment; to emancipate human creativity; to resolve conflict peacefully; and to explore the frontiers of outer space and human consciousness.

We choose a world equal to our highest potential. We are committed to taking the actions necessary to make such a world a reality.

We maintain that it is possible for every individual in the world to have:

1. Security and peace;
2. An economy of abundance;
3. Sufficient shelter, clothing, and health-creating food;
4. Health care that supports wellness, not illness;
5. Ample, affordable energy produced in an environmentally enhancing way;
6. A healthy environment;
7. Meaningful work;
8. Self-fulfilling education;
9. Effective and just methods to resolve conflicts;
10. Access to essential information;
11. Informed participation in decision-making processes;
12. Enjoyment, creativity and self-expression in the arts and recreation; and
13. Opportunities to explore the farthest reaches of the sciences, outer space, and the human spirit.

Such visions, nurtured and expanded, can become consensus goals and a conceptual magnet around which people can unite and work together in unprecedented ways to design the systems that would realize, support, and manage those visions.

When sufficient care is taken to create goals lofty enough to include the broadest possible spectrum of special interests, sectors of societies and cultures, these goals can have a tremendous unifying effect. The total success of 100% of humanity is one such goal.

When sufficient time is taken to show people how to share their differences effectively and how to create win/win outcomes, differences can be transformed into additional resources. This technology is a central and essential key to transforming the world, and this technology also exists! Our next big frontier as a society will be the exploration of the space that is between us.

THE PROBLEM BEING ADDRESSED: THE ENTIRE WEB OF INTRICATELY INTERCONNECTED WORLD PROBLEMS, OFTEN CALLED THE GLOBAL PROBLEMATIQUE

So far, solutions to our critical world problems have been elusive because of, though not limited to, the following:

1. There are a large number of incredibly complex problems.
2. Problems can't be solved separately, as if they existed in a vacuum.
3. Trying to solve one problem without taking all the others into account usually makes the other problems worse.
4. Some people's "solutions" create other people's problems.
5. Special interests and divided disciplines keep people from working together to solve problems as a whole.
6. Differences are usually seen as obstacles rather than as additional perspectives and resources.
7. Most people lack in-depth understanding and appreciation of others' disciplines, professions and perspectives.
8. The unwillingness of many people to deal with hard facts, taboos, and difficult questions.
9. Problems don't go away by throwing money at them.
10. Problems don't go away by ignoring them.
11. Problems can't be solved by conceptually simplifying them until they fit the description of a "manageable" problem that we have a solution for.
12. International cooperation currently depends upon political and ideological considerations which have proved themselves to be incapable of resolving the problems that confront us.
13. We have entered an age of exponentially increasing rates of change, so that plans based on current conditions are often obsolete before the plan has begun.
14. We have confused the real problem with the myriad symptoms of that underlying fundamental systemic problem, which has not yet been publicly recognized or addressed.

Over-population, hunger, poverty, national debts, crime, war, terrorism, etc., are tragic and unnecessary symptoms of a much more fundamental planning disease that is just beginning to be recognized and understood. It is this underlying, fundamental problem that we have overlooked in our sensitivity to and outrage at the devastating effects of those deadly symptoms on the lives of real human beings.

Most fundamentally it is quite simple: how do we get enough energy to everyone on Earth to meet all their life-support needs? How do we harness enough energy so that 100% of humanity—those alive tomorrow as well as today—have all the energy they need to have optimally functioning life-support facilities? How do we get the energy that is needed to feed, clothe, shelter, educate, furnish health care and recreational opportunities, and insure social well-being? And, how do we do this in the cleanest, safest, and quickest way? And, last but not least, how do we do all this, not at the expense, disadvantage, or coercion of

"The sum and synergy of the enormous knowledge gained through specialization are sufficient to create a significantly better world."

anyone, but ideally, through spontaneous cooperation?

RESOURCES AND TECHNOLOGY NEEDED TO SOLVE THE PROBLEM

Many systems designers (from Edward Bellamy in the 1890's to Buckminster Fuller in the 1980's) have emphasized that the transformation of humanity towards a significantly better quality of life depends upon a comprehensive redesign of our society as a whole. Total design must deal with psychological, emotional, and physiological considerations. Any environmental design that does not include its human factor would be insufficient.

In recent years a sufficient number of systems scientists and practitioners have gained enough understanding of the human psyche and of the dynamics of systems to be able to contribute to the design of total environments that would, for example, remove the motives and the imperatives that individuals have for committing crimes and resorting to violence. Let's get these designers together with the resources they need to design a better quality society for us!

An historic first step would be to establish an ongoing interdisciplinary synthesizing arena and process (similar to the Manhattan Project that resulted in the end of World War II), where we could identify and integrate the thousands of isolated potentials and resources that now exist, and translate them into evolving approaches for creating a new civilization. Only then would we begin to discover and understand exactly what is possible and what is our potential.

Bela Banathy states that in an age when the speed, intensity, and complexity of changes increase constantly and exponentially, our ability to shape change rather than being its victims depends upon whether we are competent and willing to participate in a design that gives direction to change in the systems of which we are a part. Through our participation, we can give direction to the evolution of those systems.

Radically humane premises need to be in the bases for designing these new systems. Charles Fourier saw no inherent flaw, no evil in human nature, and realized that the goal of society should be the fulfillment of all man's powers. Fourier mapped out plans for social reorganization that would transform isolated human beings into truly social creatures who could realize all their faculties. Psychologically, the program consisted in transcending the social structures that impeded an individual relating to other people as an end rather than as a means. Thea Alexander notes that this approach would support the theory about mental illness occurring in direct proportion to the degree of separation one feels from his fellow human beings.

HOW THOSE RESOURCES AND TECHNOLOGY WOULD BE ORGANIZED TO SOLVE THE GLOBAL PROBLAMATIQUE

The following synthesizing process enables humanity to begin to work together as a single team to actually solve the world's problems. The "opposition" is no longer the people of different ideologies or special interest groups. The opposition now becomes the lack of adequate design of our social systems that created the necessity of opposition in the first place. Only when we reach this point will we be able to say that humanity is finally growing up, and beginning to learn how to live.

Assumptions of the Methodology

1. All of us, to varying degrees, are necessarily blinded by our focus on specific specialized areas of interest, which exclude us from understanding other areas and thereby prevent us from being able to see the full spectrum of what the possibilities actually are for our world.
2. The sum and synergy of the enormous knowledge gained through specialization are sufficient to create a significantly better world.

3. A specific methodology is required: to create a unifying set of goals; to facilitate the sharing and resolution of differences; to transcend the societal paralysis caused by opposing special interests; and to implement newly designed systems, that would actualize idealistic goals.

4. There is a pattern, a design, to human evolution and there exists an emerging methodology for humanity's transition into a mature species. This design and methodology are teachable; and people can even learn to live their lives and collaborate together in delightful ways that cooperate with that design.

Outline of the Methodology

This methodology is a synthesis of five existing methodologies: (1) Preferred-state planning applied to global issues, as exemplified by the work of Buckminster Fuller's World Game, (2) the Declaration/Dialogue Synthesis Technique, as exemplified in NASA's programs, most notably, the Apollo Moon Project, (3) the World Game/Socio-cyberneering/Technocracy approach which focused on redesigning the environment (as distinct from trying to change or convert people), (4) the protocol that "imaginal" cells utilize in their role in the transformation of larval organisms into adults, and (5) the advantage of creating "low pressure zones." The procedure is the following:

1. **DEFINE THE IDEAL OR PREFERRED STATE**, as detailed in the beginning of this paper.
2. **DECLARE THE VISION AS A GOAL AND THEN FACILITATE AN ONGOING INTERDISCIPLINARY DIALOGUE BETWEEN THOSE WHO HAVE SPECIFIC OBJECTIONS TO THE POSSIBILITY/ PRACTICALITY OF THE GOAL, AND THOSE WHO CAN PROVIDE SPECIFIC DATA THAT ANSWERS THOSE SPECIFIC OBJECTIONS.** This dialogue allows unexpected resources to be brought into the arena of discussion in order to move towards a consensus on the practicality of achieving the vision.

When Specialist A says that the vision of what we want is practical from his or her perspective because of reason "x," but not practical because of reason "y," this gives Specialist B, whose domain of understanding and resource access is different, the opportunity to answer Specialist A's objection with a resource unknown to Specialist A.

In turn, Specialist B will likely have a different objection to the practicality of our attaining the preferred-state, specific to his or her unique limits of knowledge. The dialogue then enables yet another specialist to share his or her unique and complementary domain of understanding to answer Specialist B's specific objection. It is a central thesis of this paper that all possible objections can be satisfactorily resolved through this declaration/dialogue process.

"Successfully creating a system that provides for all of humanity's needs is far from an ultimate attainment, but the long term, is only a preliminary to anything like real human progress."

Similar processes have been used many times to achieve monumental goals that were widely thought impossible at the time of their conception. For example, it was used by NASA during the planning stages fo the Apollo Moon Project when most people thought that our going to the moon and back was impossible. The declaration that John F. Kennedy made and the subsequent dialogue allowed those who had specific objections to hear from people outside their limited field of expertise who could supply the former group with new resources, data, and/or ideas. The continuation of that dialogue allowed a synergy of resources from many isolated sectors to be synthesized for achieving a common goal.

3. DESIGN A NEW CIVILIZATION.

Once concensus and a general sense of excitement and awe are achieved regarding the possibility of attaining what we truly want for ourselves and for the world, the next step is to design the social, economic, and decision-making systems that, if implemented, would create and manage that preferred-state.

Toffler points out that if we look back, we find that our ancestors invented all the political apparatus we still use today: bureaucracies, parties, parliaments, presidencies, prime ministerships. They created the entire system, but for a different, distant age. We are light years from our origins. Now the time has come again: a revolutionary moment in human history, when we will have to be as creative as our ancestors were. As a new civilization arises, we will have to use imagination to invent new forms for tomorrow: an expanded democracy, fit for the 21st Century.

4. BECOME THE "IMAGINAL" CELLS OF THE BUTTERFLY OF HUMANITY.

The ability of a general theory of systems to access otherwise unavailable knowledge is exemplified in our being able to formulate a social action protocol by studying the cellular dynamics that occur within larval organisms (e.g., tadpoles, caterpillars, etc.) during the transformation process of metamorphosis into the adult.

Biologists find in the larval stage of organisms that undergo metamorphosis (change into an entirely new form) that there are clusters of what are called imaginal cells (named after the word "imagine"). These cells do not participate in the functioning of the larval stage of, for example, the (industrial-age) caterpillar. Instead, they "network" and move toward alignment among themselves, in preparation for the rapid growth that is to come during metamorphosis. When the natural gestation period comes to an end (which determines the normal lifespan of being able to be a caterpillar) then it is those groups of imaginal cells that design and grow into the main organs of the butterfly: the wings, antennae, etc.

It is important to note that the imaginal cells do not attempt to "convince" the caterpillar to become a butterfly, but instead develop among themselves the design of what is to come, in preparation for the time of critical unworkability of the caterpillar.

If we understand and take advantage of this potentially equivalent sequence of growth and model our actions after nature's method for achieving transformation, this potential isomorph formulates and supports the strategy of our collaborating as an interdisciplinary team to design the "organs" of an new civilization: the systems that will give humanity its new "wings" and carry it to its next level of evolution. At the same time, this methodology by-passes the age-old power struggle over which opposing ideological strategy is to be used to get us from here to the preferred state, by enabling us to jump directly to the preferred state.

5. CREATE LOW PRESSURE ZONES.

Buckminster Fuller emphasized the importance of knowing how best to work together as we collaborate to create a better world. For many serious reasons, it is to our advantage to insist that we make this work FUN. This project can be approached either as an enormous burden or as an exciting adventure. Often potentially great undertakings fail because people burn out or become overwhelmed by what seems to be an insurmountable number of barriers. Therefore, this exciting adventure needs to be and can easily be designed to be an invigorating and joyous experience.

Like the imaginal cells, social imagineers need only work with those people who are most ripe and most ready to participate in visioning, designing, and becoming. Those who are the most prepared to risk dreaming "the impossible dream" still have a lot of learning and synergizing to do among themselves to be able to understand and behold what this new civilization will be like. In the joyous exploration of fusing together the components of that potentiality, we create a morphogenetic field of "limitless creativity" which becomes an irresistibly attractive "party" that others are spontaneously attracted to join. One obvious reason that people like to go to parties is that they are fun, that is, they don't have the usual pressures of life associated with them. Parties are "low pressure zones."

The evolving quality of our own personal interactions and the synergistic relationships that we learn to develop and enjoy with each other literally becomes the new social model and the new social reality of the civilization that we are designing.

As we become accustomed to the authenticity of our ability to consciously create significantly preferable environments, we can then create larger-scale low pressure zones. for example, we could build a model 21st Century community. It might be something like the "Experimental Prototype Community of Tomorrow" (EPCOT) that Walt Disney originally envisioned, which was never built according to his original specification. It might be something like the exciting telecommunities that Esfandiary so brilliantly describes. It might be like the fantastic Sociocybernetic 21st Century cities that Jacque Fresco has planned.

Learning from these examples, our futuristic community could be composed of an optimal arrangement of newly designed systems to meet the needs of education, housing, medicine, manufacturing, architecture, and recreation, revising the entire approach of the old order of industrial-age cities. All of this integrated technology would be designed primarily to promote the happiness, safety, wealth, psychological well-being, mobility, freedom, and health of the entire population.

CONCLUSION

We, as a society, are in great need of going forward to new basics. This is the recurrent pattern in the history of science, whenever the Copernicuses and the Einsteins respond to the increasing unmanageabilities and overcomplexities of any outdated theory by discovering a new and significantly more useful explanation and course of action.

With acknowledgment to Edward Bellamy, you and I may one day be "looking backward" on these final decades of the 20th Century, and on what we did then, and we may see, as Bellamy predicted, that suc-

INDIAN ROOTS OF THE U.S. CONSTITUTION

by Tim Johnson

Two hundred years ago a group of men representing the states of a fledgling nation ratified a document that would change and inspire the world. On September 17, 1787, in the Philadelphia State House, these brilliant statesmen structured a government unlike any existing in Europe at the time. Their document outlines amazing new principles such as representation, the means for balancing executive powers and the freedoms and rights of the individual. The Constitution of the United States of America was a document unique to most of the world. To large circles of Native Americans, however, it was more than familiar. Amid nationwide events celebrating the bicentennial of the U.S. Constitution are a host of activities recognizing Native American influence on its origin.

In the September 1987 National Geographic Magazine is an article exploring the Iroquois Confederacy, whose own constitution, called the Great Law of Peace, as a seminar inspired colonial theorists. At Cornell University, a conference was organized to discuss and encourage interpretive work on the Great Law of Peace document of a development paradigm based on indigenous thinking. Research is being conducted by historians for two books, one tentatively entitled "American Indians and the U.S. Constitution," and television commercials and art exhibitions are being planned extolling the same theme. In other parts of the country Native Americans are doing as much, if not more than Americans, to celebrate the bicentennial.

Although some skepticism exists, scholars are compiling evidence that suggests the impact of Native American society, philosophy and political institutions on early America have been more significant than once thought. Among these contributions are fundamental democratic principles, the union of independent states, structuring checks and balances into government, representation, freedom of speech and perhaps most importantly, the inherent liberty of the individual. "Some historians say the Albany plan of Union was a copy of the Iroquois Confederacy," said Donald Grinde, Jr., author of *The Iroquois And The Founding of The American NAation*, and distinguished professor of interdisciplinary studies at Gettysburg College. "The concept of union was one thing directly attributable. Also, the idea of states being unified, and the notions of federalism, decorum and democratic counsel," said Grinde, came from the Iroquois.

It was in America, said Grinde, that politicians first learned the protocol of respect for speakers. In European-style parliamentary proceedings the opposition often shouts down a speaker. Native American traditions revealed a more rational approach to statesmanship. "In American protocol there is no real hooting and hollering," said Grinde.

Grinde said recent research indicates "colonial figures met at Albany where sachems said to these figures that, "yes, they (the colonists) were beginning to know what it (The Great Law) was about."

Grinde was one of several scholars invited to appear at Cornell University's conference entitled, "The Iroquois Great Law of Peace and the United States," in early September. The Cornell "cultural encounters," scheduled to run through 1992, this year brought together scholars, lawyers and traditional Iroquois leaders for discussions on the effects of Iroquois and other Indian political and legal worldviews upon the framers of the U.S. Constitution.

Grinde brought a major new revelation to the Cornell conference, one that for the first time placed the Great Law of Peace within the constitutional convention. "One of the framers, John Rutledge, of South Carolina, who was chair of the drafting committee, read portions of the Iroquois law to the other members of the committee," said Grinde. "He asked them to consider a philosophy coming directly from this American soil."

Other scholars, as well as culture-bearing Iroquois spokespeople, attended the conference including Robert Venables, Bruce Burton, R.T.Coulter, Bruce Johansen, John Mohawk, Clanmother Audrey Shenandoah, and Mohawk Chief Tom Porter.

Susan Dixon, conference coordinator and managing editor of the Northeast Indian Quarterly, a Cornell journal, hopes that materials produced from the conference will assist in curriculum development. "This is information public school teachers not only need, but will want to know more about," she said.

"National Geographic," the largest-circulation scientific publication in the world, devoted some four years and poured over one-quarter of a million dollars into a story about the 'living' Iroquois Confederacy. Featured in its September issue and spread over 34 pages, the award-winning

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cessfully creating a system that provides for all of humanity's needs is far from an ultimate attainment, but in the long term, is only a preliminary to anything like real human progress. We will merely be relieving ourselves of a needless harassment which has hindered our human family from undertaking the real ends of existence. To wonder at the rapidity with which the Transformation will be completed after its possibility is first entertained, is to forget the intoxicating effect of hope upon minds long accustomed to despair.

We have the choice of how to relate to the barriers that lie between us and our chosen goals. We can be defeated by those barriers, or we can take them as the unique challenges and opportunities of evolution that life is presenting to us. We can release the curiosity and imagination within us that exemplifies the imaginal cells of our newly forming 21st Century butterfly, or we can go down with the caterpillar.

John Holmdahl is currently managing a model 21st Century community in Los Angeles, based on the principles outlined in this paper.

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INDIAN ROOTS
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magazine draws attention to the correlation between the U.S. and Iroquois Constitutions.

"It was European philosophers who looked at the Iroquois as the noble savage," said Harvey Arden, National Geographic senior writer. "It was the concept of the 'noble savage' that illuminated their writing concerning democratic principles—that certainly did not exist in Europe."

"Benjamin Franklin was the first publisher of Iroquois treaties," said Arden. "The scholastic community has avoided it, not denied it." National Geographic senior associate editor Joseph Judge calls the story "fresh and unexpected."

In New York City, a native group called Amerinda is producing several public service mini-dramas for television explaining the contributions of America's first people. "The trail of evidence which links the Iroquois Confederacy to the ideas in the U.S. Constitution is powerful and compelling," said Tanya Frichner, an organizer of the project. "We didn't want to see the Native people overlooked again in a national celebration," said Osage Indian actress Diane Fraher, co-director of the project.

On September 17, 1987, Senator Daniel Inouye (D-Hawaii), introduced a Senate resolution to formally recognize the contribution of the Iroquois Great Law to the U.S. Constitution. Inouye proposed that congressional hearings on the subject be held in early November.

"The trail of evidence which links the Iroquois confederacy to the ideas in the U.S. Constitution is powerful and compelling."

"The basic question facing those of us who want a serious commemoration of the Constitution is about the relevance and usefulness of the Constitution for the next 200 years," said James MacGregor Burns of Williams College, and a committee reporting director.

Equally interested in the document's viability in the future are traditional Iroquois Chiefs who say the founding fathers of the United States left some things out. "I think the Iroquous Great Law of Peace (their Constitution) far surpassed the bill of rights," said Ron LaFrance, a traditional Mohawk Chief. According to LaFrance, among those things absent are a spiritual connection to the elements—not to be confused with freedom of religion—and the intrinsic rights of women.

"Nature as nature has never been left out of anything of ours," said LaFrance. "We are the spokesmen for the elements. If you look at other leading democratic systems, nature is an economic hobby or at best a sort of welfare catch-all that underwrites economic growth. But, it is ingrained in our peoples' thinking." LaFrance suggests a comparison between the preamble of the U.S. Constitution to the Iroquois preamble or Thanksgiving Address. "No other constitution even mentions that (nature)," he said. "In the U.S. preamble, they speak about human needs, but in ours, it reminds us, the human beings, to put our minds together to thank all the elements of the natural world, from the unseen microbes to the cosmos."

"I think the important thing is that women of the United States did not have voice in government until recent times," said Jake Swamp, also a traditional chief from the Mohawk Nation at Akwesasne. "It's one of the things that threw things off balance for the United States. I think they should educate their children more about where the constitution came from, to bridge the gap," he said.

Since 1985, Chief Swamp has been called upon to take the Iroquois tradition to the international stage. He was asked by officials of the United Nations to plant a "Tree of Peace" at the UN's fortieth anniversary celebrations. Since then, Chief Swamp has planted more than one hundred such trees, to symbolize the quest for peace. An international organization, the Tree of Peace Society, which seeks to enhance prospects for world peace, has been founded by Chief Swamp. The Tree of Peace is the central cultural symbol of the Iroquois traditional people, representing the connection of all indigenous peoples to the Great Law of Peace. According to tradition, the Peacemaker of Iroquois antiquity chose the great white pine of the eastern woodlands to represent the peace covenant among the fifty Iroquois chiefs. All weapons of war were to be buried under the tree, which has four white roots extending toward all of humanity in the four directions. The Tree of Peace would thus offer the "shade" of the Great Law to all those who would seek its philosophy and strength.

For more than two hundred years the Iroquois have dealt with the Americans. It was way back in 1754, at a Conference in Albany that negotiations between the two culminated. Benjamin Franklin and other colonial delegates met with the Iroquois to construct the origins of self government for the thirteen colonies.

"It would be a strange thing," Franklin told the colonial delegates, "if six Nations of ignorant savages should be capable of forming such a union and be able to execute it in such a manner that it has subsisted ages and appears indissoluble, and yet that a like union should be impractical for ten or a dozen English colonies, to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interest."

"I think the important thing is that women of the United Stated did not have voice in government until recent times"

Franklin, it should be noted, argued for the significance of Indian culture more than once, and even conducted some of the first human rights campaigns in North American history when he faced down the Paxton Men, a vigilante group intent to massacre Indian towns in the 1780s. Nor should the use of the phrase "ignorant savages" be misinterpreted. During colonial times, "ignorant" meant merely unschooled or illiterate and "savage" was used in both negative and positive ways. The point is that the great sage of the American Revolution was a consistent defender of Indian society and people. If Ben Franklin could return on the bicentennial to see the results of the work done by his prestigious group he would undoubtedly be pleased and perhaps more than a little surprised to hear Iroquois statesmen still admonishing his countrymen to get it right. Although the Iroquois are neither ignorant nor savages, his statement of an 'indissoluble Six Nations' was as prophetic as his dream for an indissoluble United States.

Tim Johnson is Assistant Editor of "Daybreak," a quarterly publication by Five Rings Corporation in association with Eagle Eye Communications Group, a Native American collective dedicated to the preservation of mother earth and recognition for the cultural diversity of her inhabitants. This article originally appeared in its Autumn 1987 issue. For information on "Daybreak" call (301) 854-0499.

THE EVOLUTIONARY SIGNIFICANCE OF 'MARRIAGE FOR LOVE'

By Charlotte Waterlow

We must struggle forward towards maturity, transmuting personal destructive urges and developing personal creativity—in freedom

The theme of this article will center around two key concepts: 'person' and 'archetype'.

The United Nations' Universal Declaration of Human Rights may be regarded as the moral code of the modern age. Almost every society everywhere is struggling to implement these rights; and where there is opposition—and for reasons suggested below there is widespread and passionate opposition—the violators of human rights are condemned around the world. This development represents, I suggest, a leap forward into psychological maturity.

The specific rights proclaimed in the Universal Declaration are well known: the civil rights—freedom of speech, assembly, travel, worship, to form associations, to have a fair trial, and so on; the political right to take part in the government of one's country; and the social rights to a decent standard of living and to education. And included in the list is the right of men and women freely to choose their marriage partners, and to enjoy equal rights during marriage and at its dissolution. (Article 16). In the Western world we tend to take these rights for granted as a norm for social development. We do not realize that their philosophical basis is revolutionary: the simple concept that they belong to persons, as such, because the purpose of human life is 'the full development of the human personality' (Article 26(2)), the development of each *person's creative potential.*

All traditional societies, with the partial exception of those of ancient Greece and Rome, were organized on the basis of the idea that the purpose of an individual's life was not to develop his or her personal creativity, but to perform his or her duties as a cell in the social organism—as a peasant, a scholar, a warrior, a landowner, a priest, a housewife or a courtesan. In traditional Japan, a person who behaved in an 'other-than-to-be-expected-way' could be executed. In traditional East Africa an expression of personal originality led to ostracism from the tribe, a fate worse than death. In traditional India a similar fate befell anyone who broke the innumerable rules of the 3,000 subcastes; at the end of her life Gandhi's sister cursed her great brother for condemning her 'to a life-time of humiliation and ostracism by the people about whom she minded, the orthodox of her own sub-caste and neighborhood', because he broke all the caste rules and attacked the whole system. The concept of human rights is therefore as explosive, in terms of the release of psychic and spiritual energy, as the splitting of the atom has been in terms of the release of physical energy.

Perhaps, therefore, the key question for the modern world is: who is a person?

The freedom of self-expression which the implementation of human rights promotes means that a person is free to be creative or destructive. The abuse of freedom in the modern world has produced immense tensions, massive violence and profound psychological alienation. But as every teacher of adolescents knows, a reaction into authoritarianism is not the answer. We must struggle forward towards maturity, transmuting personal destructive urges and developing personal creativity—into freedom. And freedom into love.

How shall a person discover and realize what his or her potential is? This is a very significant word, for it implies that our ultimate (if I dare use this word in our relativistic society) development is inherent within us. As Pascal said: 'Thou wouldst not have sought Me if thou hadst not already found Me.' This brings us face to face with the key concept of archetypes. A discussion of the contemporary relevance of the teachings of Plato and Aristotle falls outside the scope of this article. Suffice it to say that Plato's concept of archetypes as 'perfect forms', ideas in the Mind of God, emanating from a transcendent Source beyond Time and Space, represents probably the loftiest vision of the human potential which has been expressed in metaphysical terms. Add to this Aristotle's 'teleology', the idea that each organism is evolving towards its inherent end (telos); add also the Christian teaching that the soul has available for its 'redemption' the divine power of Grace focussed through a supreme Person, Christ, and you have a logically coherent and comprehensive metaphysical basis for answering the key question.

In its present stage of development the modern world is inevitably secular. The Founding Fathers of the United States were clear that the Rights set out in the Constitution's Bill of Rights stem from God. The United Nations' Universal Declaration of Human Rights, the blueprint for most other modern statements of Human Rights, makes no such claim. Science, which complements Human Rights as the second foundation stone of modernity, is by its nature concerned with the physical, not the metaphysical, world, and the prevailing scientific climate of thought has therefore promoted secularity. The traditional religions are discredited, at least in their traditional form, because they supported social, economic and political structures in which the development of personhood had no scope. But this modern secularity can only be a passing phase. The fact that humans are now able, for the first time, to steer the evolutionary process itself (as Julian Huxley and others have pointed out), the fact that they have it in their power to destroy or transform the planet, make it vital that the key question should be answered. The challenge is to grow up or blow up. The world today is like a supersonic plane whose pilot, humankind, does not know where he is supposed to go. Only by growing up, that is, by growing into the archetypes which are inherent in our souls, can we discover the goals for the evolution of humankind. And 'marriage for love' is, I suggest, central to this great process of growing up.

TRADITIONAL ATTITUDES TOWARD WOMEN AND MARRIAGE

In traditional societies the general nature of the man-woman relationship and the social structure based on it were decided by men.. We may distinguish three basic attitudes: first, that woman is man's property, and marriage a contract concerning this piece of property; second, that woman represents man's lower nature, the 'get-thee-behind-me-Satan' projection; and third, that woman represents man's higher self, the 'pedestal' projection.

Women as property and marriage as a contract

Traditional marriages were normally arranged by the parents on the basis of such factors as ethnicity, caste, wealth, religion, fitness for work in home and fields, and ability to bear sons. Often the partners were still children—Gandhi and his wife were both thirteen when they were married in 1882—and met for the first time on their wedding day. In Africa the husband's family in effect bought the bride by offering a 'bride price' in the form of cattle. In India, China and medieval Europe the bride's father bought her a husband by offering a dowry, often ruining himself in the process. Although dowries have been illegal in India since the early fifties, young brides without adequate dowries are still being murdered

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by their rapacious in-laws.

Marriage arranged on the basis of such factors are not out of date in modernized countries. *The New York Times*, on December 31st 1977 quoted an advertisement from Japan: 'Oteocho, Japan: "Wanted: 8,000 brides for 8,000 grooms. Young women must be willing to work hard in house and fields. Daily cooking. Also husband's bath preparation. Desire for many children imperative. Must be respectful of and obedient to in-laws. Taste for long winters away from town preferable. One-way fare provided. Apply Hokkaido Farmland Bride Liaison Bureau"'.

If the wife did not fulfill her part of the contract, in particular, if she did not produce a son to carry on the family line in this world and the next, he could get rid of her. If she broke her contract by committing adultery he could, in many societies, kill her; while in most societies, with the exception of Christendom and European Jewish communities, polygamy or concubinage was institutionalized.

Men had control of their feminine property; and they often ensured that their women had no contact, throughout their lives, with any men other than those in their immediate family, or with any women other than those with whom they worked in the fields. 'Women led a strangely huddled life', wrote a British official of colonial India. 'You hardly ever saw them. If you went through a village they quickly veiled their faces and shrank indoors. If you entered a house there would be a great rush of scampering feet as they made for some inner room...Men sat and ate with men—not with women...Of women as an active part of life, as a valued source of love and sex, there was not a trace.'

In many societies, notably those of the Far East, India and Islam, the position of women deteriorated rather than improved as the centuries rolled on.

In treating women as their property, men have suppressed their own feminine nature.

The 'get-thee-behind-me-Satan' projection

Through the centuries men who were seeking God tended to project certain emotional attitudes on to women. The negative projection is that of the theologian who, overemphasizing the rational intellect as he pores over the scriptures, becomes unable to love and therefore obsessed with fear of lust. This fear, projected on to women, inspires him to treat them as temptresses luring him to Hell. 'I feel that nothing more turns the masculine mind from the heights than female blandishments and that contact of bodies without which a wife may not be had', wrote St. Augustine, who abandoned the woman who had been his devoted mistress for twenty years to follow Christ. St. Jerome, the famous translator of the Bible into Latin, wrote to a Spanish Christian who had vowed to live physically apart from his wife: 'You have with you one who was once your partner in the flesh but is now your partner in the spirit; once your wife but now your sister; once a woman but now a man; once an inferior but now an equal'.

A modern Indian scholar writes that: 'Buddhist thought gives honor to women to this extent, that it never doubts the possibility of her putting off woman's nature, and even in this life becoming, as it were, a man.' Those religions which developed an excessive dogmatism and legalism, viz. Orthodox Judaism, Orthodox Islam, and Protestant Christianity, tended to conceive God in exclusively masculine terms. The Jew and the Muslim invoke Him as 'King', 'Lord' or 'Judge' rather than as 'Father'—perhaps because 'Father' implies 'Mother'. In the Orient, Mahayana Buddhist sects have tended to deify the masculine figure of the Buddha, and in Christianity Christ the man is worshipped. This masculine denigration of the feminine aspect of the cosmos has tended to foster built-in attitudes of arrogance and domination in men and of submission, inferiority and childishness in women.

The 'Pedestal' Projection

The mystical tradition enshrined in the ancient Mysteries, which flows like a deep undercurrent through all the great religions, makes two affirmations regarding 'the feminine'. First, the cosmos is regarded as bipolar in nature. The creative tension and unity between masculine and feminine, Father and Mother, Sun and Moon, Heaven and Earth, Yin and Yang, god and goddess, pervades all things. To the ancients, therefore, the mind was illuminated and the heart purified when the light of Heaven brought masculine and feminine into perfect harmony in the soul. The Greeks embodied Wisdom in a goddess, Pallas Athenae, not a god; and the last line which Goethe wrote was: *Das ewig Weibliche sieht uns hinauf*—'the eternal feminine leads us upwards'.

Secondly, this balance can be described as the archetypal marriage. If archetypes in the Platonic sense exist, then each of us fulfills our inherent potential, and becomes the celestial being which we truly are, when united with our celestial 'counterpart'. This idea is to be found in many of the mystical traditions, leading to the concept of human marriage as a sacrament, 'made in heaven'—as in Hinduism and Christianity—rather than as purely a contract; and it is found in some of the greatest poetry. It is marvelously expressed, for example, in Shakespeare's strange poem *The Phoenix and the Turtle*:

So they loved, as love in twain
Had the essence but in one:
Two distincts, division none:
Number there in love was slain...
Reason, in itself confounded,
Saw division grow together:
To themselves yet either-neither,
Simple was so well compounded
That it cried: how true a twain
Seemeth this concordant one:
Love hath reason, reason none
If what parts can so remain.

Shakespeare's poem givse the impression that the Phoenix and the Turtle, archetypal figures, *are in the same place*. They stand on the same ground, whether it be on earth or in heaven, and they love as equals. The same may be said of the Prince and Princess in Mozart's opera *The Magic Flute*, another great artistic portrayal of the archetypal marriage. But often this lofty concept of the celestial marriage, formulated by *men*, suggested that the man was drawn upwards to heaven by his 'better half' who was already there, either objectively, a risen soul, or subjectively, through her purity of heart. He projected his spiritual aspirations on to the archetypal woman—hence I have called this the 'pedestal projection'. This projection was, of course, the major inspiration of European chivalry, and found one of its highest expressions in Dante's poetry. Dante hardly knew his paramour, Beatrice. She died at an early age, and he subsequently married and led a life of normal sexuality. But it was the image of Beatrice, not that of his wife, which inspired his great poetry, which 'makes the love of women a pathway from earth to heaven', and 'sets forth a creed of love, as ideal as human nature can well sustain'. A secret teaching of Judaic mysticism puts the situation bluntly. When a *man* is away from his wife on a journey, or studying the scriptures with other men, he is accompanied by a heavenly mate, an angelic female presence, in order that his spirit may remain stable in the 'male-female' consciousness. When he returns home it is his religious duty to have conjugal intercourse with his wife, and if she should conceive, 'the heavenly partner bestows upon the child a holy soul'. But there is no word in these teachings of the *wife's* heavenly mate, an angelic masculine presence. Thus when *men* have thought about the mystical concept of the twin soul they have tended to concentrate on their own feminine counterpart, and to ignore the concept of the masculine counterpart of the human woman who ministers to them. What would happen to the man's ego if he had to contemplate the existence of a glorious male presence brooding over, loving and inspiring his wife?

The 'pedestal' projection is marvelously developed in two of the most famous works of modern literature, Goethe's *Faust* and Ibsen's *Peer Gynt*.. What happens, at the hands of these great writers, to the loving and saintly woman while she waits to redeem and uplift her man? Peer Gynt spends a life-time of ego-centered experience and experiment before he returns in old age to Solveig, the sweet love of his youth, now old, blind and apparently celibate. Because she has spent her whole life waiting for him, he now discovers, through her love, the meaning of his life.

Peer Gynt: Tell me, then—where was my real self,
Complete and true, the Peer who bore
The stamp of God upon his brow?
Solveig: In my faith, in my hope and in my love...
Peer Gynt: Mother and wife! You stainless woman!
Oh, hide me, hide me in your love!

(Clings to her and buries his face in her lap. There is a long silence. The sun rises.)

The fate of Goethe's Gretchen is much worse. Seduced, ruined, and abandoned to her execution for murdering her baby by Faust at the age of fifteen, she is not in a position to save his soul until both have been in the next world for some time. At the level of ordinary life, therefore, the pedestal projection seems to the realistic advocate of women's liberation to be but another example of the way in which the male ego 'uses' women. Yet, as we shall see, there may be more to it than this.

THE MODERN ATTITUDE TOWARD WOMEN AND MARRIAGE

As I have indicated, the modern attitude is that men and women should relate to each other essentially as persons; and it is therefore necessarily a shared attitude. For the first time in history a woman's attitude to the man-woman relationship is being expressed, and this is it.

This modern attitude has two aspects. First, the central relationship of a man or a woman's life, his or her marriage, is now regarded as not essentially contractual — though a legal contract may be necessary for practical purposes, as clothes are to the body — but a union of minds and souls as well as bodies. The partners are expected to relate happily and equally in terms of character, intellect, interests, habits and styles, so that they can share every aspect of their lives. The force which unites persons, as such, is love; and love, unlike the factors on which the contractual relationship is based — duty, obedience, hard work, possessiveness, dependence, desire and so on — is spontaneous and can only flourish in freedom. And so, in the modern world, an entirely new situation has arisen at the heart of society: men and women are expected to 'marry for love', to choose their partners themselves and to give each other freedom of self-expression and self-development.

The institution of the contractual marriage is therefore breaking down. The Cuban Family Code of 1973 exemplifies the universal development. The old Code defined marriage as a 'contract', and implicitly recognized the husband as lord and master of the family. The new Code defines marriage as 'the voluntarily concerted union of man and wife legally joined, to live their lives in common'. When the core of the relationship was a contract there were dire penalties for breaking it. But now that the core of the relationship is expected to be 'love', people feel that they have a 'right' to break the contract, that is, to divorce, if love has died or proved to be a mirage. 'Is it a sacrament to tie people up to bite each other and hate each other?'asked Jawarhalal Nehru, India's first Prime Minister, when he introduced India's first secular divorce law in the early 1950s.

This raises the question: what is 'love' between a man and woman as persons? It is a statement of the obvious to point out that although men and women are equally persons, they remain men and women. A personal relationship between a man and a woman is quite different from that between two men or two women. First, there is the electrical attraction of sex. Second, no amount of 'Women's Lib' can alter the hard physiological fact that Nature has assigned to women alone the role of producing children. And third, there is a more profound factor. The whole idea of a woman should not be based solely, or even essentially, on physical attraction: psychology has helped to make modern man aware that lust, like gluttony, diminishes his personhood. The 'get-thee-behind-me-Satan' fear of sex has been rightly debunked; but those who , like the novelist D. H. Lawrence, have sought to substitute for this fear the idea that sex is spiritual love, have committed an erotic Hegelian heresy, that is, they have identified the actual phenomenon with the archetypal ideal.

Common sense and life's experience tell us that the union of souls (if the soul exists) is one thing, which we share with the angels (if they exist); and that the union of bodies is another thing, which we share with the animals. If, however, the two experiences can be blended, then the reproductive process might be spiritualized, and a higher race be born. The idea that a new and higher race is emerging as a result of the evolution of consciousness is in the air today. A hundred years ago English poet John Addington Symonds wrote:

These things shall be! A loftier race
Than e'er the world has known, shall rise
With flame of freedom in their souls
And light of science in their eyes...

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

(To take this idea and then give it a perverted twist—the 'new man' is 'Aryan man', or 'proletarian man', has been a secret source of the psychological power of modern totalitarian ideologies).

These concepts—that people should marry for love, and that out of their love a higher race may be born—have two major implications for the modern world. First , biological relationships are no longer the dominant relationships in the lives of many modern people. They have their obligations, naturally, to their parents and children and grandparents and sisters and brothers and uncles and aunts and nieces and nephews. But friends, people to whom they are bound by non-biological ties of affinity, whom they love as persons, increasingly constitute their most important relationships. And these friends may be found in different countries and races and social classes, and among the other sex. Modern communications are providing the material basis for a global network of personal relationships—this is well described in Marilyn Ferguson's book the *Aquarian Conspiracy*. As education, sophistication and higher standards of living spread, as human rights are implemented, the development of what Teilhard de Chardin has called the noosphere, the blending of consciousness on a planetary scale, would seem to be in the trend of things. The vision of a global family is emerging.

This means that, secondly, the biological situation is beginning to reflect that archetypal pattern. Matter is being spiritualized. The introduction of 'family planning', a concept hitherto unthought of, is an important adjunct to marrying for love. In the biologically-oriented society children are desired in order to provide labour, to satisfy machismo, to carry on the ancestral rites, to care for their parents in old age, and so on. In the spiritually-oriented society they are desired in order to enrich the world with new personalities. In the first case poverty and ignorance produce large families—leaving the girl who has been producing a child a year from the age of fifteen to twenty-five or thirty a haggard old woman at thirty-five. In the second case, parents plan to ensure that they will give the two or three children whom they decide to bring into the world conditions for the development of their personalities. Men and women, made in their Creator's image, are

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MARRIAGE FOR LOVE
CONTINUED

taking the creative process into their own hands; and this opens up the possibility of bringing the human family into line with the archetypal family.

NEW STATUS OF WOMEN IN SOCIETY

At present the situation is, inevitably, very confused. In the modernized countries, the scientific and agnostic climate of thought tempts many people to identify spiritual unity with sexual unity. And when the biologically-based family breaks down before its members are sufficiently mature to establish the spiritually-based family, the result is a dangerous state of psychological alienation. It is no wonder that 'marriage for love' is profoundly difficult to fulfill. The implications of an urge which links the depths of the biological with the heights of the spiritual are beyond the comprehension of the vast majority of people who are responding intuitively to it. But if this thesis be sound, more and more people will gradually find themselves feeling and expressing a deeper and more marvellous quality of love; the human race, as it matures, will learn to love.

There is a second way in which the treatment of women as persons is transforming society. For the first time in history, men are encountering and having to relate to women outside the home, the bedroom and the field. Everywhere a man goes in modern society he finds women around, and he is forced to cope with them as intellectual and social equals. He cannot behave like the don at Cambridge University, England, who, entering a lecture hall which contained only some women students, said: 'I see there is no-one here' and walked out. If the creative tension between male and female is part of the universe, as the ancients affirmed, then the establishment of a balance in all spheres of life could have as profound an effect on the psyche of the planet as marrying for love. The opening of professional careers to women and other aspects of 'equal rights' have not yet done much to achieve this, because so far the emancipation of women has meant that women have had to scramble into the men's world, and there to ape the men. In this context Jung's psychological archetypes are relevant. According to Jung, every person, male and female, is a complex of qualities which can be regarded as masculine (*animus*) and feminine (*anima*). Rationality, organization, initiative, courage, and 'toughness', for instance, are animus qualities; while intuition, imagination, and compassion are *anima* qualities.

Psychological maturity is achieved when *animus* and *anima* are harmoniously developed in a man or a woman. The traditional societies have tended to cultivate the masculine qualities in men and the feminine qualities in women, producing immature and unbalanced personalities. The emergence of women into the men's world is impelling them to develop their animus, their masculine qualities. Leaving aside aberrations—the woman with an over-developed animus—the fact that women are being equipped to look after themselves and to contribute the product of their minds and hearts to the general pool of human creativity is surely a supreme human benefit. Meanwhile the effect of their presence as partners is to stimulate, in men, the development of the anima qualities. The man who finds himself seated at a conference beside a charming and intelligent woman who is neither aggressive nor flirtatious cannot treat her either as a courtesan or as a man; he is reduced to treating her simply as a woman, a feminine person; and whatever he is consciously thinking, this situation will draw out his feminine qualities. Thus by promoting the development of the male *anima* and the female *animus*, the emancipation of women is a vital factor in the maturation of the human race. When women are rational and men are intuitive, wisdom will illuminate their joint councils.

There is, however, more to it than this. Jung himself, although no metaphysician, called his *animus* and *anima* concepts 'archetypes'; each man and each woman is seeking his or her ideal in someone of the opposite sex. Normally, of course, this search involves a large element of projection: the person who inspires the animus or anima ideal in the heart of the lover is normally a fallible and ordinary human being. But Jung's concept persuades us to look again at the phenomenon of 'pedestal projection'. Anyone who has experienced romantic love know the wonderful sensation of fundamental happiness and enhanced consciousness which love quickens. What is this elixir which touches the core of my being, which in a strange way hurts yet with the hurt brings an indescribable blessing? Perhaps my beloved has awakened in me my own archetypal qualities because he has seen his anima archetype in me. Perhaps Dante, Goethe and Ibsen had a valid vision, although they expressed it only in masculine terms. If so, the modern mixing of men and women as equal persons is providing the conditions for a far deeper love to flourish between them than ever before on a general scale. Men will discover their true selves through women, and women through men, as love illumines the mirror which each holds up to the other. Those who have looked in this mirror will have gained wisdom; they will know what it is right to do; love will give them the strength to do it; and the irrational and the loveless will fade away like mists before the rising sun.

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 & the United Nations Association, she is also a member of the British Campaign for Nuclear Disarmament (CND). & will now be distributing SPECTRUM in England and the rest of Europe.

This article first appeared in The Beacon, May-June and July-August, 1984.

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THE NEW AGE AND JUDEO-CHRISTIANITY

By John White

An article in The New York Times about the New Age movement ("Spiritual Concepts Drawing A Different Breed of Adherent," 29 September 1986, p. A1) by journalist Robert Lindsey examines the influence of various New Age concepts, groups and psychotechnologies on contemporary society, especially the corporate world. He also quotes critics of the multifaceted movement who indict it on various grounds.

One sweeping indictment—perhaps the most important—is this statement: "New Age thought, according to many proponents as well as detractors, directly or indirectly rejects the Judeo-Christian concept of a single, omnipotent God Who has revealed His will to man."

Spectrum readers will recognize that as a false statement. We can attribute it to ignorance. Contrary to what Lindsey says, the New Age movement does not reject the Judeo-Christian concept of a single, omnipotent God. If anything, that concept is central to the New Age perspective. After all, the term "New Age" is derived from the biblical Book of Revelation.

However, the movement rejects the notion of an anthropomorphic deity whom people must approach in childish dependence across an insuperable gulf forever dividing God from humanity. The archaic conception of God as a stern parental/authority figure God—Big Daddy in the Sky—is replaced by a more mature understanding of God as the immanent-transcendent-omnipresent divine dimension of all existence in whom, as St. Paul said, we live and move and have our being.

This is wholly in keeping with the teaching of Jesus. He spoke of God as "our Father" or, in Aramaic, Abba, indicating a loving providence who calls humanity from self-centered behavior into a God-centered life of caring for the world through selfless service to others and respect for nature.

Furthermore, insofar as Jesus is equated with the Christian concept of God, the New Age movement reveres him. However, it does not worship him, nor does it agree that Jesus sought such worship. The New Age movement sees that mainstream christendom has degenerated into a personality cult of Jesus—a most unfortunate debasement of Jesus's teaching. As Emerson pointed out a century ago when Transcendentalism arose as forerunner of the New Age movement, institutional Christianity has become a religion about Jesus, rather than the religion of Jesus. The religion of Jesus calls on every human being to grow in awareness to that same state of cosmic unity and wholeness which Jesus himself demonstrated and which he said was the estate of Man (John 14:12). The term "messiah," from the Aramaic m'shekha, means "the perfected form of humanity." That is the human potential; that capacity for growth to a godlike state is what can change the human condition and redeem the world from sinfulness. For sin is simply a failure to be centered in God.

Thus, the New Age movement sees Jesus not as a vehicle of salvation but as a model of perfection. Jesus showed the way to the kingdom of God and called humanity to follow—emulate—him. But he cannot magically transport people to the kingdom—not by "rapture," UFOs or any other means because it is not a place but a condition of mind. Everyone is required to take personal responsibility for following Jesus on that Way. The way to God is through an ascent in consciousness to that unconditional love for all creation which Jesus demonstrated. In that regard, I'm sure Jesus would be in perfect agreement with Gautama Buddha, who taught his followers to work out their own salvation by steadfastly seeking truth. For, as Jesus said, "the truth shall set you free."

Heaven and hell, then, are not locations in space but states of consciousness. Heaven is unity with God, hell is separation from God, and the difference is measured not in miles but in transcendence of ego and all self-centered thought and behavior. Self-transcendence requires honesty, commitment and spiritual practice to cultivate awareness. The result of such discipline is personal, validating experience of the fact that alteration of consciousness can lead to a radical transformation of consciousness, traditionally called enlightenment. Jesus described this as "metanoia." It means, in Greek, to move radically beyond the ordinary mind-state or egocentricity to the state of consciousness which Jesus himself demonstrated. "I am the way" to metanoia. That is the very heart of Jesus' teaching.

Nothing less than that will bring the New Age, and everything else is superfluous—an unsatisfying distraction or a bogus consolation. Holistic haircuts and transpersonal teabags are silly but innocuous distortions of the New Age perspective. Jonestowns and other mind-manipulations are tragic perversions of that perspective. Both are deplorable; neither is a true expression of the New Age. Only enlightenment or self-realized union with God will transform the world and produce a new humanity, of which Jesus—the Second Adam—is an exemplar. This is the core truth of all the world's sacred traditions, including the Judeo-Christian. The New Age movement recognizes that, even though the Times article doesn't.

JOHN WHITE is an author in the fields of consciousness research and higher human development. He has published 13 books, including What Is Enlightenment? A Practical Guide to Death and Dying and, for children, The Christmas Mice. His writing has appeared in The New York Times, Saturday Review, Reader's Digest, Esquire, Science of Mind, Omni and Science Digest. He lives in Cheshire, Connecticut.

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EDUCATION AND WORLD UNITY

An international system of education, developed in joint conference by broad-minded teachers and educational authorities in every country, is today a crying need and would provide a major asset in preserving world peace. The initial outlines of a world educational system are emerging today particularly as a result of the pioneering work of UNESCO.

World democracy will take form when people everywhere are regarded in reality as equal. World unity will be a fact when the children of the world are taught that religious differences are largely a matter of birth. Right human relations will be established when the children of every country are taught two major ideas. They are: the value of the individual and the fact of the one humanity. The value of the individual and the existence of that whole we call humanity are most closely related. These two principles will lead to the intensive culture of the individual and then to his recognition of his responsibility as an integral part of the whole body of humanity. Thus gradually our quarrels and differences will be offset and the idea of the one humanity will take their place.

It is bridging work that now has to be done. If, in the immediate future, we develop this technique of bridging the many cleavages found in the human family and in offsetting the racial hatreds and the separative attitudes of nations and people, we shall have succeeded in creating a world in which war will be impossible.

Is it not possible to build our teaching of history upon the great and good ideas which have conditioned the nations and made them what they are, and emphasize the creativity which has distinguished all of them? Can we not present more effectively the great cultural epochs which—suddenly appearing in some one nation—enriched the entire world and gave to humanity its literature, its art and its vision?

We should place emphasis on those great moments in human history wherein humankind's divinity flamed forth. These moments produced the Magna Charta; they gave emphasis through the French Revolution to the concepts of liberty, equality and fraternity; they formulated the American Bill of Rights and the Four Freedoms; and they have culminated in the United Nations Universal Declaration of Human Rights. These are the great concepts which must govern the new age with its nascent civilization and its future culture.

A growing idealism is fighting its way into the forefront of the human consciousness in spite of all separative enmities. It is largely responsible for the present chaos, and for the establishment and growth of the United Nations and its specialized agencies. It has produced the conflicting ideologies which are seeking world expression. These conflicting idealisms are a wholesome sign, whether we agree with them or not. Out of it should emerge a tolerant and inclusive attitude of mind and a tendency to synthesis. This the soul of humankind nurtures and expresses.

The sense of responsibility is one of the first indications that the soul of the individual is awakened. The soul of humanity is also at this time awakening en masse, and hence the following indications:—

1. The growth of societies, organizations and mass movements for the betterment of humanity everywhere.
2. The growing interest of the mass of the people in the common welfare.
3. Humanitarian and philanthropic effort is at its height, alongside the cruelties, hatreds, abnormalities and separativeness in the life of all nations.
4. Education is rapidly becoming a mass effort.
5. The growing recognition by those in authority that the person in the street is becoming a factor in world affairs.

It is difficult for modern people to conceive of a time when there will be no racial, national or separative religious consciousness present in human thinking. It will be obvious that very many decades must elapse before such a state of affairs will be actively present. But it could be decades and not centuries.

Much greater care will have to be given in selecting and training the teachers of the future. Mental attainment and knowledge of their particular subjects will be of importance, but more important still will be the need for them to be free of prejudice. The educators of the future will need to be more like trained psychologists than they are today. They will realize that their major task is to evoke out of their classes of students a real sense of responsibility. No matter what they have to teach, they will relate it all to the science of right human relations.

Cooperative goodwill is surely the first idea to be presented to the masses and taught in our schools.

Loving understanding, intelligently applied, should be the hallmark of the cultured and wiser groups.

World citizenship, as an expression of both goodwill and understanding, should be the goal of the enlightened everywhere and the hallmark of the spiritual person, and in these you have right relations established between education, religion and politics.

Enlightenment is the major goal of education. It is in this statement and region of thought that the distinction is to be found between the work of the Buddha and the Christ. The Buddha achieved "enlightenment", and was the first of our humanity to do so. Christ, because of the attainment of the Buddha and because of His own point in evolution, inaugurated the "age of love", and gave to the people an expression of a new divine aspect, that of love.

The Buddha culminated the "age of knowledge". The Christ began the "age of love". Both ages embody and express two major divine principles. Thus the new education has been made possible by the work of the Buddha. The new religion has been made possible by the work and life of the Christ.

In the future, illumination will be viewed primarily from the intellectual angle and the whole subject will be approached mentally, and not so definitely (as in the case today) from the angle of religion. Illumination, mysticism and religion have gone hand in hand. One of the major contributions of the present age to the unfoldment of the race has been the growing recognition that spirituality is not to be confined only to the acceptance and the following of the precepts contained in the world scriptures.

The keynote of the new education is essentially right interpretation of life, past and present and its relation to the future of humankind. The keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in humanity, whilst the keynote of the new science of politics and government will be right human relations. For both of these, education must prepare the child.

Those working in these three groups must eventually proceed in the closest cooperation, and it is of this planned understanding and this intelligent activity of humankind that the new education must prepare.

Excerpt from World Goodwill pamphlet "Education in the New Age," the text of which was adapted from a book of the same name by Alice A. Bailey, published by the Lucis Publishing Company, N.Y.

PLANETARY VISION

by Joye Doyle

In visualizing the highest degree of life we are capable of, in preparation for the August 16-17, 1987 planetary event of Harmonic Convergence, I envisioned joyousness...as we consciously participated in every wondrous revelation unfolding within our senses.

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JOY, as I dance in Divine Union;

WHOLENESS, as I get feedback from the Self-realized;

FREEDOM, in physical movement around our planet.

I AM

GLORIOUSLY HAPPY, walking in a field surrounded by rolling forested hills under a singing sky;

RADIANTLY ALIVE, sharing a smiling heart;

ABUNDANTLY SUPPLIED, with pure foods, thoughts and fine things;

TOTALLY FULFILLED, living as an artisan of gentleness;

SERVING HUMANKIND, with wisdom "caught" in vision and precisely expressed.

I SEE

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MY LOVED ONES, fulfilling their highest goals;

MY COMMUNITY, utilizing the talents of all;

MY COUNTRY, sharing the expertise of each locality and cooperatively raising the level of spiritual fulfillment everywhere;

OUR WORLD, sharing the unique gifts of other countries and their countrymen by facilitating, through goodwill dialog with the natural inhabitants, the development and utilization of their planetary resources, and vice versa;

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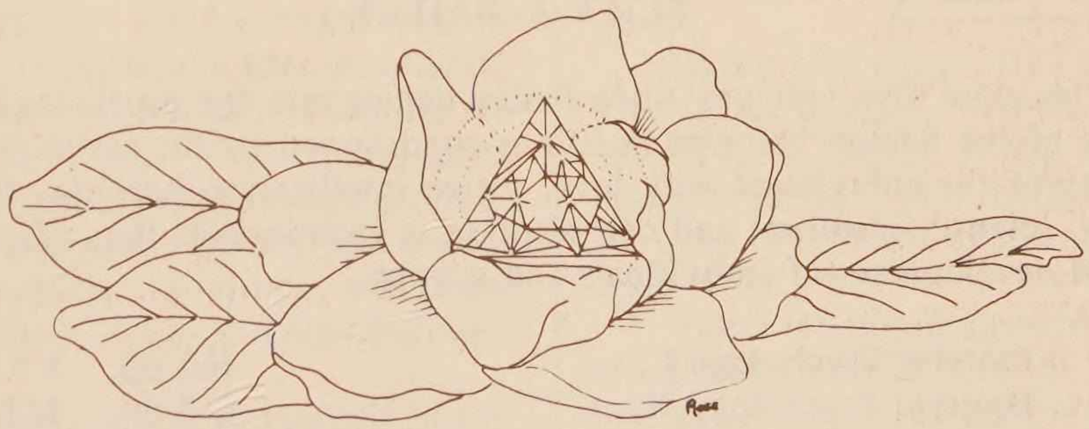
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HEALING THE EARTH, HEALING OURSELVES

by Alan Watson

One of the central themes of the Deva messages which Dorothy Maclean received in her meditations while at Findhorn is that all life is interconnected, is One.

This awareness is both ancient and new, and is being shared by an increasing number of people around the planet. However, it has yet to become the guiding principle by which most of us lead our lives, and as a consequence the condition of the biosphere, the body of Gaia, is continuing to deteriorate under the impact of human activities.

Chief Seattle, in his famous speech from the 1850's stated that whatever we do to the Earth, we do to ourselves. There are now numerous examples of the literal truth of this, such as the pesticides which are intended to poison insects, but end up causing cancer in humans instead. In fact, it is often through human actions which cut some of the strands in the web of life that this web of interconnectedness is becoming physically apparent. The interdependencies are so subtle and complex that they are normally invisible to the casual obsever, and the hidden or higher purpose behind the ecological destruction currently taking place may be to awaken the majority of humanity to the reality of the Oneness of all life.

Chief Seattle's words also apply equally well in a positive sense, in that when we treat the Earth with care and respect we are also caring for ourselves. At a time when many people are taking responsibility for their own health there is an urgent need for us to take responsibility for the health of the planet. The two are mutually interrelated. Just as there is an upsurge of interest in methods holistic healing for the individual, so there has to be a movement for a holistic healing of the planet, as a prerequisite for personal health.

Like our own bodies, the body of Gaia, the biospere, has a tremendous, ability to recuperate and heal itself, as evidenced by how quickly plants and animals recolonise as area devastated by volcanic eruptions, such as that of Mount St. Helens in the US in 1980. With conscious cooperation from humanity, this process can be assisted and accelerated to a considerable degree. One graphic demonstration of this is the work at Auroville, a community in India, in reforesting land which had become a desert. The potential fruits of working in harmony with nature are also expressed by the Devas, they state that 'when humanity is working for the whole and for perfection, anything can be achieved–the deserts can be made to bloom, the waters to hear life, the forests to do their work...'

The Earth is calling for help. The way ahead is already being demonstrated by many groups, communities and individuals who are working with an expanded awareness of themselves as parts of Gaia. The need now is for action from all of us in our lives; action which is directed towards the healing of the earth. In so doing, we shall also be healing ourselves, as parts of the earth.

All is energy. There are seven streams of energy underlying all manifestation. Through mind, imagination and will we use these energies to create the world in which we live.

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by

ALICE A. BAILEY

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Peace and Then What?
The Need for a New Political System for our Planet

by Robert Muller

History seems to advance in terms of upgrading layers. Illumination comes, and then people live on these ideas for many years. Evolution continues and reaches a point where new perceptions begin to show up, but they have great difficulty in coming to the fore because people are used to living in a given framework. Crises begin to appear.

From my observations of the world scene in the United Nations, we have entered such a moment. Things are beginning to go wrong, and there is a general dissatisfaction among the people.

For any head of state, the first thing on his desk in the morning is the problem of the day. People who should have calm and serenity to think about the fundamental problems of the planet cannot because they are always faced with crises.

We live on this planet as we would live in an apartment where nothing works, and everyone runs around trying to repair things. What's happening to humanity and the world is like what we do with our own life, taking care of the little things.

Regarding the state of the world, the likelihood of a world war is finished. We are over the hill. There is every indication that neither the United States nor the Soviet Union would ever attack the other. For 42 years we have survived without a world war, in spite of enormous differences, cultural and otherwise. We have come a long way. None of the local conflicts, like Afghanistan, Iran/Iraq, or Vietnam, have escalated into a world war. It is a pity that they remain, but the world body is immune to a world war.

There is still a chance of great conflagration, not from the will of the people, but from an accident. Accidents are always possible. You can have unpredictable things. Some leaders are "accidents" to the spirit of leadership. But we are moving toward a point where we can assume there will be peace on the planet.

It is strange that it has come out of Mr. Gorbachev. He says in speech after speech that we need new thinking. Reading *Perestrika*, one almost gets the feeling that Gorbachev is a member of a new age group. We are moving toward the year 2000, which is becoming a kind of magnet for new thinking about the future. The Afghanistan problem will probably be solved, and both sides will give up an overall aggressive posture toward the other. This is a preview of the new thinking for the millenium.

Now that we have peace, then what? There are two fundamental factors we have to deal with: (1) planet earth, (2) humanity. They are more important than any nation, any religion, any set of beliefs. First, what is the fate of the planet itself; what is the relation between the coming ten billion people and the earth? Humanity may devour the planet if we do not adopt a new planetary management system. The money we spend on sports is perhaps ten times that spent on planetary management. If we continue to behave the way we do, the damage may be irreversible.

Humanity in its evolution, however, has recently achieved two very important things which are powerful assets as we go into this new phase:

1) Through science and a will to know we have developed the power of our senses to a tremendous degree. We have expanded our range of vision by millions of times, outward into the universe and inward into the atom. We have expanded our hearing by radio;. we have expanded our hands through machines, and our legs through automobiles. We have expanded our brains through computers. For all practical purposes we have become a new species. We have five billion people now. We have an incredible knowledge of the universe, a knowledge that we were not capable of knowing before. But we have not yet expanded the capacity of our heart or soul.

2) The second great achievement is that in the last forty years, through the U.N., governments have been able to produce a tremendous inventory of our planet. We haven't gone far into the earth's interior, but outside it we have gone down to the level of atoms, to genetics, to outer space, to the bottom of the ocean. We have statistics on everything about humanity and the planet. This is vital. As we enter the millenium we have to know the facts. This equips us to enter the phase of correct thinking about what is happening on this planet. It we want a world management of water, we know exactly where the water is and how polluted it is.

The new thing we have learned in the last forty years is that we have to find the delicate harmony between humanity and the planet. Buckminster Fuller said that earth is a spaceship. I don't think it is a spaceship; we are not directing it. It is a body in the universe around which there is a thin membrane in which there is life, the biosphere. It is only now that we are beginning to understand how this membrane functions, how it gets its energy from the sun. It is an incredibly complex membrane. There is no science of the membrane of life.

Most people know about our problems with the biosphere, but this knowledge does not go deep enough. We forget that this biosphere is being changed, and that our actions may be wrong because we didn't think about it. When it comes to right thinking about the planet, there are so many things to consider. We have just had a study on the ozonosphere, but it is much too inadequate. There are too many loopholes.

We have calculated in the U.N. that all the energy needs of the planet could be satisfied by a global network of electric power, but we don't do it because nations do not like to be connected dependently to other nations when the lines can be cut. This is also a problem with oil. Nuclear power can make one independent, and France has decided to use nuclear energy to meet its needs, but this thinking may be wrong because we have to put canisters of radioactivity into the earth. The German Democratic Republic agreed to build a nuclear plant in China in return for permission to bury nuclear waste in the Gobi desert!

Already twenty years ago in the World Health Organization we became curious about the number of children being born with minor brain defects. Some thought it was due to radioactivity, others said no. I have just read that the U.S. is going to authorize radiation of all fruits and vegetables.

We live in fields of electricity. The whole environment in which we live in the Western world has become the main cause of sickness. We have the problem of AIDS. Scientists told us years ago there would be a time when people would die like flies because of the immune system breaking down.

Every year when I fly I see less forests. This is our oxygen. We are losing the top soil of this planet, when we don't even understand how this membrane operates. This is a breathing earth, and we are living cells of the earth.

There is a population explosion. There are hordes and hordes of problems. It breaks my heart that people didn't listen to what the United Nations was saying.

The second topic under "Then What?" is humanity. What about the right relations of humans themselves. We need to do right thinking. Biologists have theories as to how animals act, but humanity has never been studied sufficiently. No one touches it because it is too complicated. We need a scientific understanding of how humans interact, a whole new knowledge of the human species. Whenever I turn to the social sciences I find there is no global psychology. Forget about the aborigines in Australia. Look at humanity.

Peace and Then What?
CONTINUED

There is the question of economics. It is the economics of the planet that counts, earthonomics. The household has become the planet.

Another problem is that the planet has a totally antiquated political system. There is no real international law. Many more groups need to be working together to find a better way of running the planet. A new book, *Planethood* by Ken Keyes is scheduled to come out soon. It is the most convincing book I have ever read. I think it will really provoke debate on how we should manage our planet.

For the World Federalists this is a great new age. There is much dissatisfaction with present ideas. Federalists should compile a catalog of the tremendous advantages that could accrue to the people through the establishment of world government. We need to show people that it can work - like Switzerland, like America, like the European Common Market. The French and the Germans now have a joint council for military affairs, and under the INF treaty 600 Soviet citizens will live permanently in the U.S. and 600 Americans in the Soviet Union.

Show what could be done if you had a World Court of Human Rights, like our Supreme Court of Human Rights. There is a book by a Brazilian, *Democratic World Government and the U.N.*, showing how communism and capitalism can live together. When we in the U.N. wanted to create a Central American common market, the U.S. said, "No, we are more powerful when we deal with them separately." This was exactly the English attitude toward the United States. I would not have spoken like this ten years ago, but from now to the end of the century we should stress the idea of World Federalism.

One of the fundamental problems of the future is, "What is life all about?" Why has the universe been created the way it is? It requires fundamentally new thinking. We have some fascinating new cosmological theories. We have to ask, "What is the evolution of the cosmic reality of which we are a part?" The Americans and Russians are forming a new Institute of Cosmology.

Religions are important. All have tried to give the answer as to what the cosmic laws are. I would like to see all religions come together and agree on one commandment - "Thou shalt not kill even in the name of a religion or a nation". There will be a major gathering in Oxford in April of religious leaders and political leaders. It is also necessary for scientists and religionists to come together.

As we seek for questions about the future, I would call attention to an inventory of all the global problems we know, published by the Union of International Associations, which compiles a list of all organizations dealing with global problems. They publish a yearbook entitled "International Associations Repository of World Problems and Potentialities." There are 10,233 world problems that we know, but there are also 14,176 possible answers to these problems. I have made at least 60 or 70 proposals myself. We have to propose solutions to world leaders because they don't have time to think.

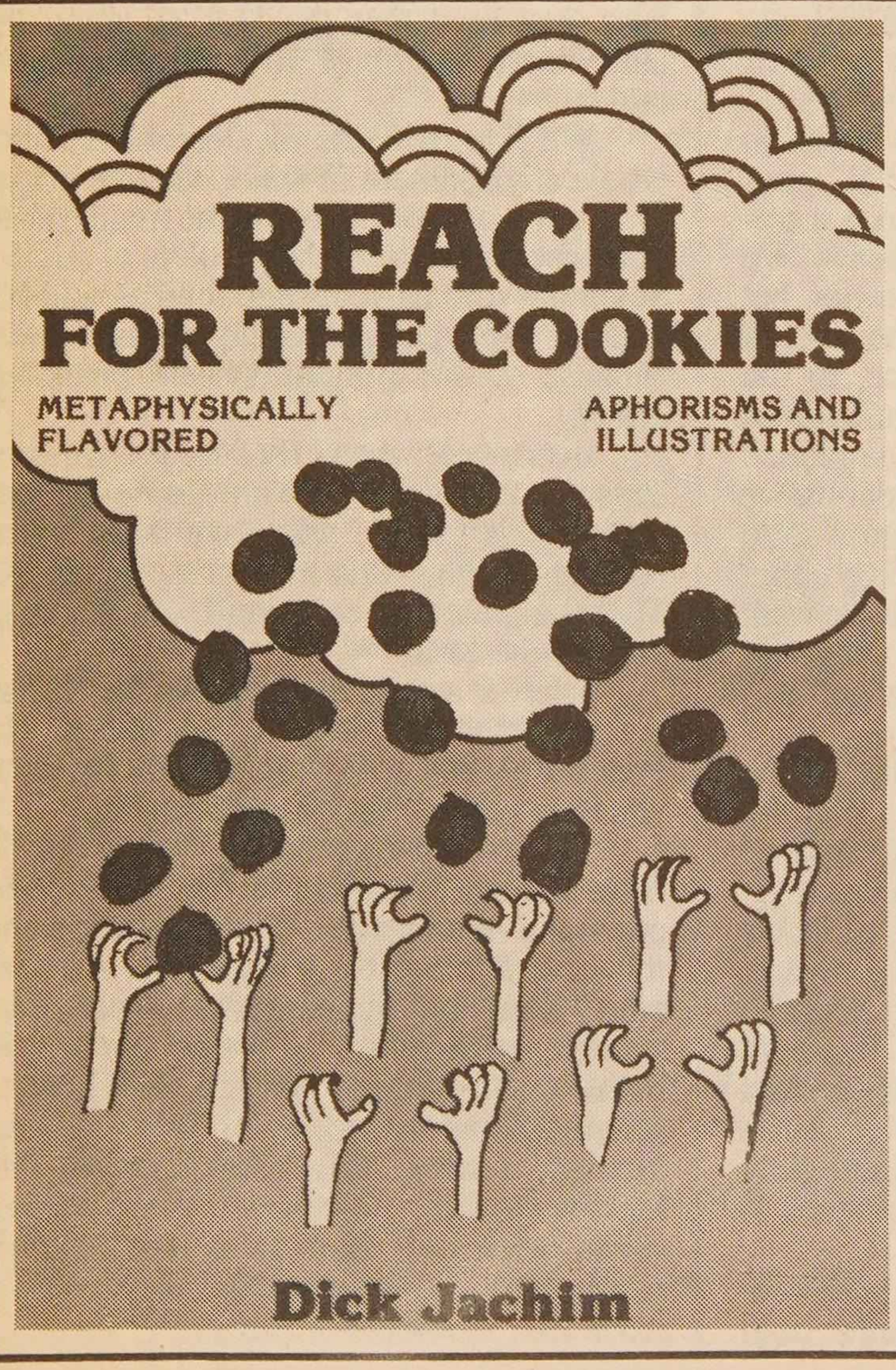
Finally there is the role of the individual. We have to rethink the meaning of each individual's life. Most individuals live in a very narrow capsule, but this can't go on. What I have spoken to you about must become the common knowledge of everyone on the planet. People can have a responsibility for the totality only if they know about the totality.

Every human being is programmed into a nation. A new education is required, to teach us to be a contributing member of the human family. Out of this new education we will find the kind of behavior needed for us as living cells of the planet. If we are to be successful as a species, we must understand the totality of the species.

We must become active participants in the fate of the world. People feel this. They have the understanding of what is right and wrong. Women want peace. They do not want their children to die. But then there are the institutions. These often become heartless. However, there are institutions like yours that are opening up and becoming part of the answer, e.g. encouraging joint projects with the Soviet Union.

Robert Muller ended his lengthy United Naions career by 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.

The above article is a composite of two talks delivered by Dr. Muller in Feb. 1988 in Los Angeles; the first on 11 Feb. to the Church of Religious Science on "Peace and Then What?", and the second on 13 Feb. to the World Federalists of Southern California on "The Need for a New Political System for Our Planet". It was compiled by Louis K. Acheson, Jr. from notes taken at the talks.



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GLOBAL MIND CHANGE:
The Promise of the Last Years of the Twentieth Century

By Willis Harman, Ph.D.
Knowledge Systems, Indianapolis, IN
$16.95.

"If the world that science tells us about is reality, how does it happen that we don't feel more at home in it?" That is the question asked by Willis Harman in his new book Global Mind Change. Harman, a Ph.D. electrical engineer turned social scientist and futurist, is uniquely qualified to write this book which bridges the gap between science and human consciousness. In this latest publication from Knowledge Systems, Inc., Harman not only predicts a "global mind change", but claims "...the factors and forces to bring about its realization are already set in motion."

Global Mind Change explores the hypothesis that a change is taking place at the most fundamental level of Western industrial society. A basic mind change is altering the way we interpret science, our respect for human intuition and creativity, our concepts of health care and education, and how we conduct business and finance. Moreover, Harman says we are in the process of "delegitimating war and causing a total rethinking of the means of achieving national and global security." Indeed, we may discover that "...the only limits to the human mind are those we believe in."

Dr. Harman is in his third career, having taught electrical engineering and systems analysis at Stanford University for almost twenty years, and having served as a senior social scientist at SRI International for sixteen years. Now as the president of the Institute of Noetic Sciences, Harman has little remaining doubt about the fundamental nature of the transformation we are living through and sees the role of the Institute, founded by astronaut Edgar Mitchell, to help society understand the nature and necessity of the forces of change we are experiencing. He was listed as an "exemplary futurist" by the World Future Society (1977), and has authored a number of books in this area including An Incomplete Guide to the Future (1979) and Higher Creativity (with Howard Rheingold, 1984).

David Speicher

STAYING ALIVE -
THE PSYCHOLOGY OF HUMAN SURVIVAL

by RogerWalsh M.D.
New science library, Shambhala publications, Boulder, Colorado, 1984
$5.95 paperback, 124pp.

In this stimulating book (which has Forwards by both His Holiness the Dalai Lama and Linus Pauling), Roger Walsh, a professor in the Department of Psychiatry at the University of California at Irvine, set himself the following goals:

1. To suggest the possibility of developing a global psychology of human survival as a practical working tool,
2. To provide a succinct overview of our current global difficulties so that people know precisely what we are up against,
3. To shift the perceived causes of our global dilemmas from exclusively "out there" in the world and other people to both "out there" and "in here" within us.
4. To mobilize and empower people, once they are aware of the facts,
5. To help us use our current crises in a judo-like way for accelerated learning and growth. Our current crises, like all challenges, can be seen as opportunities that force us to mature rapidly, both as individuals and as cultures.
6. To show that all of us can make useful contributuions to human survival,
7. To provide ideas that people will apply and test and then add to and improve on so as to provide a continuously growing and developing psychology of human survival.

With this aim in mind, the book is divided into four major sections that, respectively:

1. Outline the nature of the current global threats (population bomb, poverty, food, energy, environment, and the nuclear shadow)
2. Analyze their psychological causes
3. Deduce principles of effective response
4. Examine the psychological impact that the threats exert on us individually and collectively.

Dr. Walsh attempts to ground his global psychology within an open-minded, inclusive framework that acknowledges the possible value and complementarity of many approaches. He seeks to do at the psychological level what we are attempting at the international; namely, to set aside traditional boundaries and conflicts and to welcome for objective appraisal the potential contributions of all schools. Cognitive psychology suggests the importance of inappropriate reinforcers; psychoanalysis makes clear the powerful role of defense mechanisms; the humanistic, existential, and transpersonal traditions point to the costs of inauthentic living and failed actualization; and the Eastern traditions point to the devastating effects of addiction, aversion, and delusion. The crucial question is: which insights are most practically useful that will allow us to most effectively understand and deal with the situations?

To heal the planet requires global therapy. Dr. Walsh suggests starting with the example of a family in which the parents have fallen into chronic conflict, paranoia, are threatening to kill one another, and are squandering their limited resourcres on weapons, while all around them their children and relatives suffer, sicken, starve, and die. Such is the condition of our human family today. Since one must start somewhere, Dr. Walsh suggests extrapolating from this case and seeing if we can apply psychological insights from this example to bring forth skillful therapeutic responses to global crises.

The question is basically, what can we do to develop a greater sense of mutual trust and safety? This is a familiar problem for family therapists and their work suggests several useful principles. Perhaps the most important of these are:

1. To reduce threats and condemnation
2. To encourage honest, ethical behavior

Therapists who work with disturbed families, says Dr. Walsh, are well aware that one of their first tasks is to help their clients recognize areas of shared purposes and experience. As global psychologists for our disturbed planet we would want to do the same. Our task, then, is to work to shift our perception from a focus on diferences to a focus on similarities.

We have created a world situation that appears to demand unprecedented psychological and social maturation for our survival. This growing up that is demanded of us, this development of consciousness, is a form of evolution. Moreover, this evolution is of a new kind. It is conscious choosing of the future, driven by necessity but steered by choice. There is exciting and desperately needed work to be done, and we are privileged to have the opportunity of doing it. This is the essence of Dr. Walsh's psychology of human survival.

Louis K. Acheson Jr.

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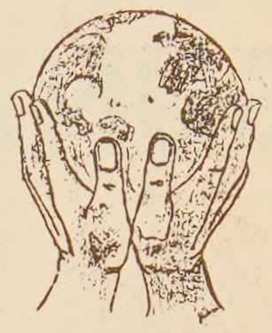
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