Formed in 1962, the Association for Humanistic Psychology is a world-wide network for the development of the human sciences in ways which recognize our distinctively human qualities, and which work toward fulfilling our innate capacities as individuals and as members of society.

AHP exists to link, for support and stimulation, people who have a humanistic vision of the person, to encourage others to share this view, and to show how this vision can be realized in the life and work of all.

Membership in AHP is open to anyone who shares these values and wishes to support our efforts.

General Membership ($20 per year) benefits include the monthly "AHP Newsletter," discounts on events and publications, voting privileges, membership card.

Comprehensive Membership ($40 per year) provides the benefits of General Membership plus the quarterly "Journal for Humanistic Psychology," listing in and a free copy of the annual AHP Resource Directory, free copies of selected AHP publications.

Sustaining or Organizational Membership ($100-$500 per year) provides multiple copies of AHP publications in addition to all benefits of Comprehensive Membership.

Sponsoring Membership ($500-$1000): Lifetime benefits of Comprehensive Membership.

The AHP Newsletter is a monthly publication available to AHP members only. (But if you'd like extras to circulate to classes, etc., let us know.) Deadline for submission of material is the first of the month. Unsolicited manuscripts should be accompanied by a stamped addressed envelope or a note from mother in case they need to be returned. Authors should include a photo of themselves, and the subject, if appropriate, a sentence or two of biographical note, and a stamped addressed postcard if they want receipt of the manuscript acknowledged. If you would like a copy of our style sheet drop us a line; basically, it's avoid sexist, ponderous, jargon-laden language, shorter is better, and don't call anybody "Doctor".

**NEWSLETTER STAFF**

**Editor**

Carol Gulon

**Assistant**

Peggy Thomason

**Education Editor**

Beverly Galyean

**Research Scout**

Jean Millay

**Volunteer Editor, etc.**

Deborah Breed

**Printer**

Alonzo

**Reporters**

AHPers everywhere

**FUNDING SPONSORS**

Joe K. Adams
Heinz L. Ansbacher
James F. T. Bugental
Charlotte Buhler
Hadley Cantril
Harriet Francisco
Kurt Goldstein
Robert S. Hartman
S. I. Hayakawa
Sidney M. Jourard
Norma R. Lyman
Abraham H. Maclow
Bollo May
Clark Moustakas
Lewis Mumford
Henry A. Murray
Ira Progoff
David Riesman
Carl R. Rogers
Ernest G. Schachtel
Anthony J. Sostak
Adrian van Kaam
Miles A. Vieh
Henry Winthrop

**PAST PRESIDENTS**

George Leonard
Jean Houston
Charles H. Hampden-Turner
Eleanor Criswell
Vin Rosenthal
Stanley Krippner
Norma R. Lyman
Lawrence N. Solomon
Fred Mardell
Denis O’Donovan
Floyd W. Maton
Gerard V. Haigh
Jack R. Gibb
S. Stansfield Sargent
Charlotte Buhler
E. J. Shoben, Jr.
Sidney M. Jourard
James F. T. Bugental

**1980-81 EXECUTIVE BOARD**

President
Bill Bridges
President-Elect
Jacqueline Doyle
Past-President
George Leonard
Members-at-Large
Richard Grossman
Al Chung-Liang Huang
Rick Ingrasci
Natalie Rogers
Nora Weckler
Financial Development
Gordon Sherman
Advisors to Executive Board
Executive Officer:
Elizabeth Campbell
Journal Editor:
Thomas Greene

**ADMINISTRATION**

Elizabeth Campbell
Josephine Van Grove
Peggy Thomason
Conscious Change

AHP's 19th Annual Meeting
August 28-September 1, 1981
University of California at Los Angeles
Institutes: August 28, September 1 and 2

An Invitation to Attend

Dear Friend,

On the next several pages, you'll find the preliminary information about this year's Annual Meeting. August feels as though it's light years away, but it is important for you to get the dates on your calendar now. The meeting, to be held on the UCLA campus in Los Angeles, promises to be exciting and important.

The topic of this 19th Annual Meeting is change—social, personal and organizational change—and how to deal positively with it. Ours is an age of turbulence and dislocation, an age of uncertainty. How shall we respond? What unique resources does humanistic psychology provide in this undertaking? How can we transform public policy from one of reaction and anxiety to one of initiative and hope? These are the questions we shall be addressing at the meeting, and we very much want you to be there.

As you'll see from what follows, the conference itself will allow you to make your own mix of theoretical and practical, structured and unstructured, interpersonal and private time. Some twenty "communities," each built around a special interest, will provide continuity through the several days. The workshops will provide variety and challenge, while the plenary sessions will enable us to explore our common ground. And there will be celebrations, too, social events and entertainments that always set these meetings apart from the ordinary.

Read over the announcement that follows and decide what you'd like to do at the meeting—simply attend, do a workshop, or help with the planning or on-site coordination. We look forward to seeing you there.

Best regards,

[Signature]

Bill Bridges

3
AHP's 19th Annual Meeting
Conscious Change

THE QUESTIONS OF CONSCIOUS CHANGE

Our image is of the kaleidoscope, which, like the circumstances of our lives, shifts quickly, unexpectedly, totally. In the 19th AHP Annual Meeting we will set out to explore the questions of conscious change: facing our fears, mustering our courage, living our passion, embracing the changes and trusting the process.

The separate pieces of cut glass are essential to the creation of the larger image. Changing a single piece of glass will alter the striking kaleidoscopic design. If the universe is like a kaleidoscope, then is each of us a piece whose every change affects the whole? We will examine the questions of transition from an ever-expanding viewpoint, beginning with the personal and extending through to the transpersonal:

On the personal/interpersonal level we will consider building and maintaining physical, emotional and spiritual wellness, relating to others with tolerance, love, honesty and respect. We will ask again, “Who am I? What is my purpose? What is my relationship to you?”

On the professional level we will examine recent theories, tools and techniques for working with others.

The organizational questions will be of two types. On the one hand, we will explore the ways in which the humanistic perspective is being applied in organizations, business, industry, education, nursing, social services and private practice. On the other hand, there will be the opportunity to consider what’s happened to AHP itself during the year of organizational planning. What is our mission and purpose?

The questions of a socio-political nature include how do we individually and collectively face economic, environmental, social and political issues facing our society?

Finally, there will be the opportunity to share ideas, experiences and questions from the transpersonal dimension: peak experiences, unitive consciousness, self-actualization, cosmic awareness, ecstasy and awe.

HOW WILL THESE QUESTIONS BE ADDRESSED?

To meet the variety of interests, background and experience of people who attend, we will offer a variety of ways in which to examine the questions of conscious change.

1. COMMUNITY THEME SESSIONS

Building on the success of last year’s communities, we will again offer the opportunity for individuals to meet together with others interested in exploring a specific topic. Approximately 20 communities, each with its own facilitator and resource people, will meet daily for an extended period of time.

Community Themes being considered include:
- What is Wellness?
- Children and Families
- Transpersonal Psychology
- Masculine/Feminine Interface
- Humanistic Psychology: Theory & Research
- Conscious Sports
- Ecology Network
- AHP: Organization and Change
- Humanistic Perspective in the Inner City
- What is Intimacy?
- Media as an Agent of Change
- Cross-cultural Consciousness
- Play Power
- Global Perspective
- TORI
- Humanistic Education
- Arts Community
- Health and Clinical Practitioners
- Intentional Communities

2. WORKSHOPS ON TOOLS FOR CHANGE

AHP Annual Meetings have always been a marketplace for exchanging new ideas, information and skill. This year will be no exception. There will be five two-hour blocks of time for workshops. Tools for Change will be presented in each of these program tracks: personal/interpersonal professional, organizational, socio-political, and transpersonal.

3. PLENARY SESSIONS

Keynote speakers will present their insights on conscious change.

AND OF COURSE, THERE WILL BE TIME FOR CELEBRATION!
December 1980

Contents

3 Conscious Change: AHP's Next Annual Meeting
   Description and Program Proposal Form
7 Elizabeth Campbell introduces our feature on The Future
8 Patricia Mische: Humanistic Psychology and World Order
14 The New World Alliance: Marilyn Saunders interviews Bob Olson
16 To Sid from Fred Richards: A Poem
17 Conscious Evolution: A New Age Trinity, by Barry McWaters
18 Planetary Citizenship: The Next Big Step, by Donald Keys
20 The United Nations: Moving Beyond National Sovereignty, by Donald Keys
22 Report from the 1980 Futures Conference by Marilyn Saunders and Sig Cohen
23 More Future Organizations, listed by Susan Brayton
24 Minutes of the AHP Executive Board Meeting
25 Social Action Task Force Report by Jacqueline Doyle
26 Ecology Notebook by Walt Voigt
27 Re: action from Jiri Kulka and Pro: action
28 Book reviews by Natalie Rogers and Deborah Breed
29 News
30 Update of the Resource Directory

AHP Conferences

April 3-5
Marc Plaza Hotel
Milwaukee
Midwest Regional Conference, Coordinator
Rob Kimes, 7011 North Greenview, Chicago
60626; 312-465-7367

May 15-17
Philadelphia
Eastern Regional Conference

August 28-
September 1
University of
California, LA
AHP's 19th Annual Meeting
by Liz Campbell

This issue of the AHP Newsletter focuses on questions of global connections. Included are articles which promote a global perspective and a sampling of organizations working to increase international cooperation. The recognition that we are all part of a global village is fostering increasing efforts by increasing numbers of people, locally and internationally, to help us live in an interdependent world. Will we be able to find new forms and structures to help us through the transition to a global perspective?

Our present economic, social and political systems are unable to steer us through these difficult times; our pollution of the environment threatens our very existence; population growth continues to stress our already depleted resources; and dangers of nuclear war hang over us, a constant reminder that we best be looking for solutions other than the time-old political and military power struggles.

The lead article is by Patricia Mische, and gives a concise challenge to those of us involved in humanistic psychology to contribute to the movement for a world order. Following Patricia Mische is a report by Donald Keys, The United Nations: Moving Beyond National Sovereignty. Donald is president of Planetary Citizens, the UN Representative of the World Federalists and has been working inside the United Nations for some twenty-five years.

We have included samples of groups and organizations working in various ways to facilitate the coming of a New Age, one that supports a human world order—not a supersate, but decentralized models, laced with networks of supporting organisms. All recognize the common heritage of our species and the imperative to work together: unity in diversity.

We hope to increase contact with groups who share common visions of our future and to find ways to share our resources, skills and information. For instance, if there is sufficient interest among our membership, we might make materials of various organizations available to our members through our publication list and, likewise, make our publications available to other groups. Also in the exploratory stage is a project suggesting a joint effort of a number of organizations during the next two or three years to engage as large a number of people as possible in a number of countries in a discussion of their "preferred futures" for the world.

Please let me know your ideas and reactions.

Elizabeth Campbell is AHP's Executive Officer.
AHP and World Order

by Patricia M. Mische

I believe that the birth and ascent of humanistic psychology after World War II was not an accident. It was life calling forth new existence to bridge the way for a new stage in evolution: a bridge between the decline of post-industrial, nationalistic and neo-colonial dreams of power, on the one hand and a vision of planetary oneness, justice, peace, and shared destiny on the other; a bridge capable of transcending the pitfalls of existing ideologies and divisions through a deepened realization of what it is to be human.

In the context of mounting world economic and military tensions, the human potential movement may be put to its greatest test to date, challenged whether it can be true to its purpose and principles. But if it steers a true course, it may realize a period of more vital growth and actualization than was possible when self-actualization was the overriding preoccupation.

When sought as an end in itself, self-actualization becomes elusive and degenerates into hedonism. It is in seeking an adequate response to a larger purpose in history that the human potential movement will realize its own fullest potential and meaning. Both Abraham Maslow and Viktor Frankl spoke to humanistic psychology’s larger purpose.

Maslow was not motivated to embark in a new direction in psychology out of preoccupation with his own growth and actualization. Moved by the insanity of a senseless war, he decided to devote the rest of his life to discovering a psychology for the peace table.

I gave up everything I was fascinated with in a selfish way around 1941. I felt I must try to prevent those horrible wars and this awful hatred and prejudice. 1

In seeking an adequate response to the critical questions put to him by historical circumstances, Maslow made a tremendous contribution not only to psychology, but to human advancement. In the process, as a by-product of his commitment, his own life took on heightened significance and deepened meaning.

Similarly, Frankl, during his brutal years in Nazi concentration camps, detected purpose in his existence, and the basis for logotherapy. It was in taking on reality, and not in escape from it, that his life became more meaningful. Years later he would write:

By declaring that man is a responsible creature and must actualize the potential meaning of his life, I wish to stress that true meaning of life is to be found in the world rather than within man or his own psyche, as though it were a closed system. Only to the extent to which man commits himself to the fulfillment of his life’s meaning, to this extent he also actualizes himself. In other words, self-actualization cannot be attained if it is an end in itself, but only as a side effect of self-transcendence. 2

Because he was willing to ask himself not, “what do I expect from life?” but, “what does life expect from me?” that he found the vision and courage to transcend his situation while so many of his fellow prisoners surrendered their will to live and their sense of meaning.

It did not really matter what we expected from life, but rather what life expected from us. We needed to stop asking about the meaning of life, and instead to think of ourselves as those who were being questioned by life—daily and hourly. Our answer must consist, not in talk and meditation, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual. 3

What Frankl wrote of a desperate collection of individuals living in the shadows of the gas chamber, we in the A.H.P.—living in the shadow of nuclear holocaust—might ask of ourselves, “What is life expecting from us—now, as we approach the 21st century?”

Today the shadows of the gas chambers have been supplanted by the shadow of mass genocide from the unchecked arms race and the proliferation of nuclear weapons. While human needs are ill attended in poor and rich nations alike, the world’s nations have stockpiled over 15 tons of TNT for every man, woman and child. By the year 2000, 35-40 nations will have nuclear weapons. This proliferation will be accompanied by increasing internation tensions over diminishing resources and monetary competition, and an increasing likelihood that these weapons will be used. There are presently no effective world structures or law to expedite disarmament or
Positive images of the future are a powerful and magnetic force. They draw on us and energize us; give us the courage and will to take important initiatives.

provide the international security needed to reverse these trends.

Today mass extermination and genetic mutation threaten future generations through the dumping of toxic chemicals, radioactive waste and other pollutants into the earth's biosphere and the life chain. And while some of us worry about self-realization, two-thirds of humanity has not been able to realize even the most basic of physical needs—sufficient food, shelter and clean water.

Auschwitz is echoed in the lives of thousands of men and women who are being tortured and thrown to die in political prisons—with no effective recourse in the human community beyond the power of the dictatorial government that is their judge, jury and jailer.

Dachau lingers in the racism, ethnocentrism, prejudices and power struggles that deny many people participation in economic and political decision-making.

This overhanging presence, and the lack of a vision of meaningful and viable alternatives, breeds an alienation and spiritual and psychological hunger that cuts across all classes of people. Many have succumbed to denial or despair, either denying that there is any problem, or, in acute awareness of the crises, believing that there are no solutions. Coping mechanisms include repression, delusions of reprieve and the desperate pursuit of personal actualization, pleasure or salvation as the best one can do in a mad world.

Despite the employment of these coping mechanisms as a way to deal with the stress and powerlessness that are occurring in the wake of growing world tensions, increasing numbers of people find themselves in deep existential distress. While these coping methods ease the pain, they don't really help people come to grips with the anxiety and channel it into meaningful and creative responses.

In the face of grim world realities and the need for creative alternatives, we are challenged to ask ourselves—as individuals and as an association—"What is life asking of us?" Ultimately, each of us must find our own answer—our own right response—which is unique in each case. But as an organization, the Association for Humanistic Psychology could facilitate that exploration. The challenge we assume in responding to that question is neither to laden ourselves with guilt nor to assume some Promethean complex that we—as individuals or organization—are the saviors of humanity. The challenge is to look as openly and truthfully as possible at the multiple realities and potentialities before the human community; it is to discern from different standpoints—i.e., spiritual, psychological, socio-political—where we are going and where we would like to be going (our preferred future); and to find the personal and collective resources to help us grow in that direction.

Political Implications in Humanistic Psychology

World socio-political realities affect the human psyche and therefore need to be considered in therapeutic work. The reverse is also true. In some cases of withdrawal and despair or in general feelings of powerlessness, people may need to see a concrete basis for hope in the human community—a basis for wanting to be well and alive. They need to see that they have a future—not only in a personal sense, but in the collective sense of the species and planet as a whole.

In Toward a Human World Order, Gerald Mische and I analyzed major crises of our times as crises of growth. We are living in an era of major transformation. There has been a tremendous growth in global interdependencies but our vision and social structures have not kept pace with the new realities and demands of history. The resulting crises are interpreted by many as signs of an approaching apocalypse. The Chinese use 2 characters to depict the concept of crisis. Wei means end/breakdown. Chi means opportunity/breakthrough. We live in times of breakdown, yes, but also times of possible breakthrough. All too often, people see only the signs of breakdown and fail to identify the signs of new life. In a failure of imagination they surrender their energies to coping with the breakdown instead of creatively fostering the breakthrough. We need people of the breakthrough: people of imagination and hope who will take bold initiatives toward the creation of a positive future history.

Finding A Basis For Hope

The search for creative alternatives at the world level, including socio-political change and growth, is critical if we are to resolve some of our most pressing problems. But it is also critical if we are to locate a concrete basis for hope and overcome widespread alienation. Without hope, without positive images of viable alternatives, we lack the will or energy to move out of despair. Frankl described it this way:

Any attempt to restore a man's inner strength in the camp had first to succeed in showing him some future goal.

Robert Bundy looks at the same phenomenon from the viewpoint of society as a whole and human evolution:

The actual future of a civilization—vigor and growth, or decline and breakdown—is pre-figured in the shared images of the future possessed by its people in the present. In this sense the future is prologue to all history.

Positive images of the future are a powerful and magnetic force. There is an interplay between ourselves and those images. They draw us on and energize us; give us the courage and will to take important initiatives.
Negative images of the future also have a magnetism. They pull the spirit downward in the path of despair, impotence and self-fulfilling prophecy.

Futurologist Fred Polak calls for a conscious search for positive alternative images of the future. If we see our future only as an extension or enlargement of the present problems, profits and pleasures—then creative faith in the future may be "superseded by impotent fear of the future, leaving man an easy prey for a coming onslaught of apocalyptic catastrophe." 7

Human Development and World Order

Humanistic psychology has a latent unrealized capacity to provide a third force not only in psychology, but also in the search for a more human world order.

Technologically, scientifically and politically we are at a new frontier. Space age technology and communications and the rapid growth of global interdependencies have opened vast unexplored vistas and with it new possibilities and new problems for humankind. We will need new institutions at the global level as well as a shared values frame to maximize humanizing approaches to these new opportunities and difficulties.

Like the Copernican Revolution, the far-ranging scope of this new frontier is not limited to external realities. It introduces not only a new threshold of outward exploration of the physical universe, but also pushes inward, shaking identity systems and seeking new moral and spiritual ground.

In exploring this new inner frontier we find a heightened sense of unity and integration. In surrendering aspirations for domination and power over others and the earth we discover the power of our shared humanity. The world is seen not as an extension of self, or as a mere tool for human ends. It has its own purpose and order. We stand in relation to the cosmos and its working principles. We are coming to know that we are a part of the earth, a part of the cell. We live and die as this earth-cell lives and dies.

A Political Frontier

But there is another frontier which also needs exploration—the socio-political frontier. Many of our new dreams cannot be realized in the constraints of existent social and political organization and processes. Human institutions must keep pace with the magnitude of our challenges and aspirations for the future. They must be capable of providing a means for the human community to handle our worst crises. And they must maximize the possibility of realizing full human development—on an individual and a species-wide basis.

In the wake of the rapid growth of global interdependencies over the last several decades, there has been a structural lag. The nation-state system, which was born from the need to transcend the limits and constraints of the feudal system, is itself no longer adequate as a political unit for many of the urgent problems before the human community. Nor is the United Nations in its present form adequate to new needs and crises.

The United Nations Charter and the Declaration of Human Rights are manifestoes of psychological and spiritual, as well as historical, significance. As statements of social values and goals they are landmarks in socio-political evolution, building on a long history of human effort to overcome slavery and oppression as well as on a vision of a warless world. However, the big powers who controlled the shaping of the UN in the 1940s seriously impaired the realization of its most important dreams of peace and social justice. They were not prepared to surrender some sovereignty to the world body nor to give it the necessary authority or legal judiciary and compliance machinery to implement its stated goals.

The United Nations and its specialized agencies provide an important infrastructure. But it represents now only an early stage of what is still to be developed at the world level if we would realize disarmament, human rights, human needs, ecological balance and, very importantly, a practical basis for hope in the future.

Internationally, we are now in a period similar to that experienced by the separate colonies and states before their union as the United States 200 years ago. Confronted by tyranny from abroad and political, religious, economic and racial divisions within, the separate States discovered that to ensure their joint security and rights, and to ensure the peaceful settlement of disputes between states, they needed an adequate constitutional and legal framework.

At a world level we now have a form of global anarchy. The human community lacks effective legal, juridical and accountability systems essential to prevent war or guarantee rights presently—or potentially—violated by governments who now claim "sovereignty" or "national security" as forms of immunity against accountability.

Fearing loss of national identity and sovereignty, we have failed as a world community to develop institutions commensurate to the new realities, needs and opportunities of an increasingly interdependent world. Fearing a global dictatorship, we have failed as a world community to develop the political processes and checks and balances for preventing the very dictatorships we fear—whether in multiple form as we have now around the world; in a global form such as Hitler attempted; or one that could arise out of the future chaos and debris of a nuclear war, terrorist activity, economic collapse or other global catastrophe.

I know of no civic community in the world that would tolerate two armed factions in its midst and allow them to decide for themselves whether or not they should disarm, employ their weapons or escalate their warfare, as if it was of no account to the larger community. Yet at a world level there are over 150 states, most of them arming at an alarming rate. We expect the impossible when we look to bi-lateral agreements between these states to provide world security.

How should true national and world security be measured? By increasing even further scandalous expenditures on arms that dare not be used? Or by the measure to which basic human needs are being met?

continued...
True national and world security demands that we not only transcend such mistaken notions as "hunger is inevitable" or "there are no solutions to the arms race"; but that we also take pragmatic steps to create the structures and mechanisms that make solutions possible. Protest is not enough. Nations will not disarm in a security vacuum. An adequate world security system will be needed to ensure nations the security they seek: security against military invasion, an equitable access to resources and economic stability.

Small is beautiful, and every effort must be made to follow a principle of subsidiarity—keeping decision-making at the smallest base of people necessary to effect an adequate resolution of a problem. But when the base of people affected is worldwide, then adequate means needs to be developed for world representative decision-making.

World unity has long been an aspect of the vision of major world religions. A peaceful and just order in the human community is a natural part of that vision. But it is only in our times—when the technological, communications, professional, political, economic and other networks have evolved to the extent that they have and when people are connected across national lines in a web of global interdependencies—that a more just world order has become not only a mystic's vision but also a necessity and a practical possibility.

The process toward one world community continues to meet downturns and obstacles but it is being rapidly furthered in this period of transformation by a growing awareness of our common dependency on one earth; by new knowledge from physics, astro-physics, archeology, anthropology and history; by the series of U.N. sponsored world conferences held over the last decade examining the environment, population, food, water, the oceans, and many other critical issues on the global agenda that affect all the earth's people; and by the growing number of groups seeking alternative directions who cooperate across national lines in shared professional, artistic, moral and spiritual inquiry.

Contribution of Humanistic Psychology

Psychology in general, and humanistic psychology in particular, has a potentially significant contribution to make toward the development of a more humanizing world order.

Abraham Maslow saw the long range goal of his work as the "prevention of war via One World, One Law". I would add to his focus on war prevention the equally important goals of ecological balance, economic well-being, participation in decision-making and social justice (including human rights and the realization of basic needs, such as food, shelter, clean water, etc.)

In notes he kept for his unfinished "Politics 3" (published posthumously), he suggested some of these contributions, including a universalist ethos, a moral framework, a positive and realistic conception of human nature (i.e., beyond merely good or evil theories), and processes for involving people in decision-making and facilitating upward and downward communication.

In addition, I believe Maslow's human development framework provides a badly needed value basis for transcending conflicting ideologies and for conceptualizing the goals and framework of a more human world order.

Maslow's Human Development Framework:

1) Speaks to the deepest needs, values and potentials in the human community:

2) Communicates universally, providing a shared values system that transcends ideological, cultural, nationalistic, economic and religious differences. All peoples share these needs and potentials:

3) Provides concrete goals for a more human world order. The Basic and Being values/needs are the real agenda around which world systems need to be developed and evaluated. For example, how can we as a growing world population meet our:

a) physical needs for adequate food, water, air, shelter and health care?

b) safety or security needs? (What would an effective world security or peacekeeping system look like? What juridical, arbitration, verification and other processes would be needed to facilitate disarmament and the peaceful settlement of international disputes?)

c) belonging and esteem needs? (What kind of participatory and representative processes would be needed to meet these needs in global decision-making? How could we have more equitable access to knowledge and other resources in the global community?)

4) Underlines a psychological basis for human interdependence. We need each other and the context of the "good society" to realize our potential most fully;

5) Outlines a psychological basis for human rights (based on human needs) and the social structures necessary to realize them;

6) Underlines an approach to morality related to mutual recognition, respect and accountability for our shared needs and realization;

7) Provides in its working principles and methodologies a constructive approach to conflict management, participation and community;

8) Most importantly, provides a basis for hope. It perceives human nature and human history not as closed, but open. Although vulnerable, the human person has vast potentials that remain largely unrealized. So does human history.

Maslow's legacy is a rich one. The work of Carl Rogers, Rollo May and many other AHP members also provides vital insights and direction in the shaping of a more human world order. Many of these insights can be applied not only in therapeutic work, for victims of the breakdown, but also can find application in enabling people to be co-creators of the breakthrough: empowering people to make meaningful contributions to the evolution of a more human world order.

AHP members could be part of the creative minority needed to help transcend ideologies, insecurities and other barriers that presently divide, fragment and polarize societies. They could be a necessary leaven in the human community for creating the climate, processes and new socio-economic/political directions for real breakthrough to a more fully human era.
AHP members could be channels of the breakthrough, not only in facilitating the inner search for a deepened, strengthened psyche and inner balance necessary to a healthy transformation, but also in asking questions and probing values, needs and psychological dimensions of global systems change. I would like to see regional meetings of AHP members develop some of the critical questions that need to be explored in this period of transformation. For a start we could

1) **Identify psychological problems and approaches in resolving world issues such as the arms race, hunger, population, biosphere, etc.** Just a few examples include:
   a) **Security:** How does the psychological need for security present both a problem and a basis for building world community? Can we find new ways of defining and achieving security in this nuclear era of history?
   b) **Power:** What are the new limits and horizons on the uses of power? How can people be empowered to make meaningful contributions toward the realization of their preferred futures?
   c) **Meaning:** How can people find meaning in an age when humans have new powers to destroy life on earth?
   d) **Identity:** What special problems of identity are posed in an era of increasing interdependence and in the search for world community?
   e) **Patriotism, sovereignty, etc.**—reconceptualizing loyalty systems in light of the new realities of global interdependence and mutual survival needs;
2) **Identify values extensions necessary for the emergence of a more human world order.** What new paradigms, value systems, redefinitions of need must we face? What systems could be developed to realize these values/needs in a humanizing way?
3) **Help provide a basis for person/species identification (i.e., the insights modalities, gestalt through which people can make person/planet connections.)** How can we advance the two in integrity? How do world systems interface and constrict or enhance human development?
4) **Train and provide people to carry value oriented approaches into world order efforts.** How can we help people to image and develop alternative world futures?

There is much model building going on in academic, military, economic and political spheres. Few models include psycho-spiritual dimensions or a focus on full human development.

These are just a few very urgent areas needing exploration. I hope that dialogue among AHP members will surface many more over the next several years.

Whether the human potential movement will make the contribution it is capable of and fulfill its own meaning in history: whether it can provide the basis for a "new ideology", laying the groundwork and shaping the mythos of a truly new era in the human community, is not yet clear. It will take of us a tremendous amount of personal discipline and ego transcendence. It means a positive search for alternatives capable of inspiring the human spirit and at the same time surviving tests of practical viability. And it means not being afraid to take on the political aspects of an adequate response to the question, "What does life ask of me?"

Maslow underscored the importance of the political aspects of shaping the future when he wrote in "Politics 3" I am proposing here that we conceive of politics as superordinate to other realms of thought such as authentic interpersonal relations, the authentic community, the brotherhood of man, because politics means essentially the actualization of the whole of life. 10

If the human potential movement succeeds in making the contribution it is capable of, it is not only the human community at large that will benefit but the individual human being as well. Maslow consistently wrote of the importance of one world to individual human development, and of the relationship between the good person and the good society:

The equally Big Problem as urgent as the one I have already mentioned is to make the Good Society. There is a kind of feedback between the Good Society and the Good Person. They need each other, they are sine qua non to each other. I wave aside the problem of which comes first. It is quite clear that they develop simultaneously and in tandem. It would in any case be impossible to achieve either one without the other. By Good Society I mean ultimately one species, one world. (Emphasis added.) 11

To understand this relationship, now, at this point of history, is to know that we stand at the threshold of the first true coming of age of the human being and the human community.

**NOTES**

3. Ibid., p. 129.
5. Viktor Frankl, op. cit., p. 121.
8. See Mische, Introduction to Earthcare, and Thomas Berry, "The Ecological Age" in Earthcare, a special issue of The Whole Earth Papers, (Vol. 1, No. 12, 1979), Global Education Associates and
10. Ibid., p. 20.

Patricia Mische is an educator, world-wide lecturer and writer. She has taught in East African schools and colleges; founded Institute on Education for Peace, Justice and Human Values at Seton Hall University. She is co-author, with Gerald Mische, of Toward A Human World Order; Beyond the National Security Straitjacket, and editor of The Whole Earth Papers.
The New World Alliance: Toward a Transformational

Marilyn Saunders interviews Bob Olson

Bob Olson is the chairperson of the Coordinating Committee of the New World Alliance. He was a co-author of the AHP statement on Nuclear Power and Social Transformation. Marilyn Saunders is the Director of the Center for Conscious Evolution.

Marilyn: Why don't we start with the jackpot question, Bob—what is the New World Alliance?

Bob: That's a lot like asking what is AHP! There are answers within answers. The simple answer is that the Alliance is a new national political organization with a point of view that's often called "transformational" or "New Age", or what Marilyn Ferguson calls the "Aquarian Conspiracy".

A more complex answer is that all of us involved in the Alliance expect the 1980s will be a decade of enormous change. We Americans will probably find ourselves having to move toward very different ways of life. The problems and changes we'll face could lead to really disruptive social tensions—and a growing sense of failure. But if we can work out, together, enough of a consensus on what's happening and what needs to be done, we could make a smoother transition toward new ways of life that are really more consonant with our highest cultural values of human affection and service, creativity and spiritual growth.

A new consensus will have to be based on the richness of a diversity of traditions. It will have to draw on our conservative heritage, our liberal tradition, and the learning that's been going on in the recent social movements that focus on areas like the human potential, holistic health, women's and men's roles, ecology, resource conservation, appropriate technology and computing and telecommunications, voluntary simplicity, decentralization and planetary cooperation and sharing. It will have to integrate the most important values and the best insights from all of these perspectives, and discard values that tend to inhibit the realization of human potential. The Alliance is being created to help build the linkages and foster the national political dialogue that could build that kind of integrative consensus.

Marilyn: Is the Alliance going to be a new political party?

Bob: No. One of our first decisions was that we wouldn't seek control or try to "win" by making others "lose". We're going to work to foster a paradigm shift in the whole conception of what politics is. We don't view politics as control and manipulation of power, or as just voting and running for office and passing legislation. It needs to be conceived more broadly as the whole way we live our lives, the kind of public example we set in all our decisions about how we treat ourselves, one another and the environment. When you think of politics in this expanded way, then the first obligation of good citizenship is to try to be the change you want to see happen, which can involve almost every aspect of your life from what you eat and how you maintain your health to where you shop and how you use energy to how you participate in your family and community life and what you do in your job. The next obligation is to find ways to help others become more conscious of their highest values and visions, and to find ways to empower people and provide them with opportunities to give. This can involve conventional political activity, but that's just part of the pattern of changes that we need.

Marilyn: How would you describe the New World Alliance in terms of being liberal or conservative, left-wing or right-wing? You proposed to work out a new consensus that brings out the best from different traditions. Is that a goal for the future, or is it happening already to some extent?

Bob: When Mark Satin was doing the networking that originally brought the Alliance into existence, he sent out a 21-page questionnaire on what a transformation-oriented political organization should be like that was answered by about 350 people involved in personal growth and social change organizations. One of the first questions asked "people was where they placed themselves on the left-right spectrum. Almost everyone—well over 90% as I recall—described themselves as either "beyond left and right" or "both left and right". The first Governing Council of the Alliance, elected by the people who filled out the questionnaire, includes a former high official in the Kennedy administration, a speechwriter in Ronald Reagan's Presidential campaign, a co-author of the Pentagon Papers, several people from the erstwhile counterculture, and even a number of spiritually-oriented people who had never thought of themselves as especially "political" before. So I don't think the Alliance even fits on the old political spectrum of left vs right.

Marilyn: That sounds exciting to me because it means something's happening here that does transcend the old forms. What do you think it is that draws this diverse cast of characters together?

Bob: There's a lot of agreement about basic values, for one thing. For example, almost everyone on the Governing
Politics

Council has been involved in the human potential movement in one way or another and is attracted to something like the Greek conception of Pâideia, the idea that the entire society and all of its institutions should function to develop and refine people's abilities. The first line in the Alliance's Living Platform says that the goal of human life is "the fullest realization of the potential of human beings".

Another basic value we share is an ecological ethic. And along with that goes a sense of ecological limits and an acceptance of "enoughness", or "plentitude", rather than the unbounded pursuit of acquisition and consumption.

One of the most interesting areas of agreement is over values that are usually called "conservative" in the old paradigm of politics, such as personal responsibility, self-reliance, wholesome living, thrift, neighborhood and community.

Marilyn: But it seems to me that there must also be some pretty large areas of disagreement among such a diverse group of people.

Bob: In some areas our disagreements are greater than any that exist in the Republican or Democratic parties. At our last Governing Council meeting, for example, we were discussing the urban policy part of our Living Platform. Kirk Sale, whose recent book, Human Scale, is being called the "Bible of Decentralism" these days, thought the main challenge of urban policy is to phase large cities out of existence in an orderly manner. He was trying to work out platform planks with Robert Buxbaum, who worked until recently in the NYC Office of the City Council President and who loves New York. It was a fascinating discussion.

We certainly don't agree about everything. But we do agree that most of the old dichotomies and polarities that have divided people are obsolete, and we all believe in the possibility of reconciling apparently divergent values at a higher level. That's one of the most important things that draws us together. Confront us with a polarity—most any polarity— and we'll immediately start searching for a higher synthesis.

For example, we don't see greater decentralization and the emergence of a cooperative planetary civilization as mutually exclusive. Another example is that we think the growth/no growth debate can be transcended by focusing on the "higher" needs of human growth and understanding that higher needs can't be met by "acquiring objects". We've approached the polarity between high technology and technological optimism vs low technology and anti-
technology attitudes with the idea that there's a higher level position where the goal is to move toward a technology that is more sustainable, more sophisticated in its economy of means, and more advanced when judged by a full range of humanistic and ecological values.

My hope is that the Alliance can work over the decade ahead to transcend polarities like these, helping to heal all kinds of "us-against-them" divisions that could keep us from working out cooperative solutions to the problems we're going to face.

Marilyn: How do you plan to play that kind of healing role? What kind of activities or projects are you starting out with? How do "new paradigm" political activities differ from "old paradigm" activities?

Bob: We're starting with a few main projects. The first is a new form of political platform that we call a Living Platform. The platform offers concrete political proposals, but doesn't purport to offer final answers. It includes commentary and dissenting opinion, and it asks readers to criticize it and help improve it, so that over the years ahead it can serve as a focus for thousands of people to cooperate in thinking through the changes we need to make. If I can tote our horn a minute, I'll say I think it's already, in its first draft, the most innovative political platform that's been done in the United States. In upcoming drafts we want to expand to other policy areas, and expand beyond government policy to include proposals about what community groups and other organizations can do, and what individuals can do in changing their own lifestyles.

A second project is to produce a newsletter that will report on current events from a transformational perspective, and report on the emerging transformational movement itself. Mark Satin, the author of New Age Politics, will be the editor, and he's decided to call it Renewal. Anyone who's read Mark's book, with its remarkable cataloging and synthesizing of transformational ideas, will appreciate that he's the right person for that project.

A third project is involving a half-dozen people in the creation of a Political Awareness Seminar, an intensive one-day or weekend experience that will help people to discover and blend their visions of a better society and to explore ways to implement their visions. The idea is to allow people to experience their own potential for political effectiveness and explore their own highest values, without

continued...
propaganda. Much of the work will involve connecting people's inner psychological and spiritual life with their outer political expression.

We're also setting up a Resource Center and a Speaker's Bureau to serve our members. As the membership grows, we'll encourage the organizing of local chapters around the country. And next year we'll be involved in some other major projects like a first national conference of transformation-oriented elected officials, and starting up a Political Action Committee to contribute money and volunteers to the campaigns of some state and local candidates.

Marilyn: It really sounds like you're off and rolling.

Bob: We're beginning, but I think we need to proceed very carefully. Our platform project almost went in the old paradigm direction of offering the world our "Answers", until we caught ourselves and altered the whole framework. We're having to think very carefully about how to do a Political Awareness Seminar in a way that is completely free of any intention to propagandize people. Our interim structure that's been good enough during our nine month gestation period is going to have to be improved as we get projects going publicly. We don't have any precedents to show us what a national transformational political organization should be like, and we need all the help and good ideas we can get.

Marilyn: I think that position of high goals and cautious process is extremely refreshing. It may be that working through those organizational issues and struggling to invent new paradigm forms for the Alliance and its projects will be more important than the content of the platform and any statements that you make. It seems to me that it's really important to watch the process all the way along and realize that you're bound to try some things that don't work or that fall back into old ways of doing things. But that's OK because you're doing things that no one has done before. What's important is to keep attuned to your deepest feelings about what needs correction and what you feel called to do.

The Alliance is moving out on a new frontier, just like AHP is, and we just have to keep moving ahead with all the clarity and centeredness we can.

Bob: I really appreciate what you're saying, Marilyn. It's onward into the new paradigm — cautiously — holding hands with people who feel that somehow they were meant to come together and allow something wonderful to happen.

---

**To Sid**

from Fred Richards

There was little I didn't say when you were with us. That I loved you was clear. I could not hide it. You called me forth. You invited my nakedness, my desire to dance. You evoked my more rather than my less. In your presence I grew unashamed of my possible magnificence.

I'll keep the vow we made in jest that he who lives shall plas upon the grave. I'll drink the wine and dance beyond the mourning. I'll celebrate your having been rather than protest the loss. I'll honor you as best I can by being who I am. Shalom.

(Sidney Jourard died December 2, 1974. He died young. He had an infectious enthusiasm for life. He once compared me to Zorba the Greek when recommending me for a job. I didn't get the job, I'm glad.)
Conscious Evolution:
A New Age Trinity

by Barry McWaters

As an individual progresses along the path of conscious evolution toward personal well-being and transpersonal realization, there begins to spontaneously emerge a unitive inclination—a wish to work for and to serve the greater whole: evolutionary service.

At the Institute for the Study of Conscious Evolution (ISCE), the Evolutionary Psychology Project is researching this third aspect of conscious evolution. To date, we have identified four developmental sub-stages:

1) Choosing an Evolutionary Perspective—This involves the conscious choice of a set of beliefs that both reflect and nurture a positive reality—"peace on Earth, good will toward all life".

2) Discovery of Personal Purpose—Each of us has within ourself a deep calling to a particular line of work or type of service. To recognize this purpose in life is to discover personal meaning.

3) Alignment with Higher Purpose—In order to "fine tune" one's service, the individual must consciously realize the specific function of that work in relation to a larger whole, such as planetary transformation.

4) Evolutionary Participation—Once the course is clearly set, it remains "only" to carry out the task. This is the translation of higher vision to manifest reality—perhaps the most difficult, yet most essential, phase of the work.

At the Institute for the Study of Conscious Evolution, we have chosen to take on the difficult yet important study of attempting to meaningfully place the human being in a cosmic/planetary context. As the search continues, we—humanity—begin to appear as integral components of a highly complex evolving organism—Gaia, the planet Earth. Hence, we begin to recognize our potential to be both instruments of, and participants in, an evolutionary process that goes far beyond the scope of human need-fulfillment.

ISCE is an evolutionary experiment in which a group of some 36 associates work in collaboration with a core staff of 12 toward bringing into being an organizational entity that is dedicated to study, model and serve in the work of conscious evolution.

Four major functions of ISCE's work are:

1) Inner search
   • to seek guidance for our work from inner transpersonal sources of wisdom
   • to provide a context for personal search toward a deepened, more inclusive sense of identity
   • to develop, through group meditation practice, a spiritually attuned, resonant energy field within which our work has optimum support

2) Outer Research
   • to develop research questions and hypotheses leading toward specific findings
   • to systematically observe and measure the data and to draw relevant conclusions
   • to discover and practice new modes of inquiry which view the phenomena being studied in holistic relationship to their context

3) Educational Program
   • to disseminate, to the membership and the public, information aimed at assisting individuals and groups to refine and focus their efforts to live in harmony with the principles of conscious evolution
   • to offer this information through a variety of forms including publications, films, tapes, lectures, seminars, on-going courses of study, radio and television programs, etc.

4) Practical Service
   • to identify areas of need and to administer programs which directly respond to these needs, with particular emphasis on enhancing capacities for self-healing and renewal. For example, ISCE recently sponsored a fund-raising event to support a unique approach to Cambodian refugee work.

Those interested in learning more about our work or in joining with us in some way may write to the Institute for the Study of Conscious Evolution, 2418 Clement Street, San Francisco 94121. We will be pleased to send you a copy of our quarterly publication GAIA.

Barry McWaters is Co-director of the Institute for the Study of Conscious Evolution.
Planetary Citizenship: The Next Big Step

by Donald Keys

No man I know of has gone to the moon that has not been affected in some way that is similar. It is what I refer to as instant global consciousness. Each man comes back with a feeling that he is no longer only an American citizen; he is a planetary citizen. He doesn’t like things the way they are, and he wants to improve them.

—Edgar Mitchell

A moon-view of the earth may be necessary for human survival. Not only has humanity yet to come to terms with the world’s sensitive ecosystem, it has also to come to terms with its own interdependence. Unless these realizations become general and adjustments are made, humanity will perish, as UN Secretary-General U Thant stated ten years ago, “if not with the ‘bang’ of a nuclear holocaust, then with the ‘whimper’ of a species and a civilization which ran out of air, water, resources and food.”

Planetary Citizens grew out of the Conference on Human Survival, with U Thant and Norman Cousins as its Honorary Chairmen, held at the United Nations in 1970. This worldwide group sees its task essentially as an educational undertaking to help people make the shift to an astronaut’s perspective. In pursuit of these aims, Planetary Citizens conducts a registry, entailing a commitment to the world community and its improvement, and supplies interested persons with self-education materials on world issues and problems, such as peace and disarmament, poverty, pollution, population, human rights. About 200,000 persons from 60 countries are registered Planetary Citizens—30,000 in the US and Canada. There is a strong emphasis on individual responsibility—on acting effectively where you are, in your community as part of the world community.

Because of its strong UN roots, Planetary Citizens has been endorsed and supported by a stellar roster of leading citizens throughout the world, including heads of state, foreign ministers, former presidents of the UN General Assembly, artists, persons of letters and the like. It is however, a broad spectrum organization, working not only at leadership levels, but also with the academic community—educators and schools and, perhaps particularly, with youth.

The organization also offers internships at its headquarters across from the UN for young people interested in world affairs and in membership organization management. Past programs included a high level academic colloquium on Transition to a Global Society, workshops for youth on how to apply themselves to sound personal and psychological growth and constructive social change; and a conference on the Societal Context for Disarmament, considering the problems that stand in the way of any substantial arms limitation or disarmament agreements: psychological perspectives and attitudes, cultural sets, ideological differences, problems of economic conversion and employment and the lack of world institutions in the peacekeeping and peacemaking areas.

During 1980 the publications program produced two issues of ONE FAMILY, the newsletter of Planetary Citizens, two issues of the magazine PLANET EARTH, a book entitled Disarmament: The Human Factors and several resource guides which point the way to self-education and action.


Donald Keys is President of Planetary Citizens and an unofficial consultant to the Committee on the UN Charter, and on Strengthening the Role of the World Organization.
The United Nations: Moving Beyond National Sovereignty

by Donald Keys

The United Nations may propose, but the nations dispose, and not often in the common interest. For they still worship at the feet of the present tribal god—national sovereignty.

The UN is now perhaps more representative of humanity’s aspirations and ideals than it is of the functional global coordinator which is required to make those aspirations manifest in operational form. At the same time, the UN has, in its thirty-four years, moved far beyond the narrow constraints with which it began its life, and in some areas in particular, such as those relating to economic and social matters, bears only a small resemblance to its meager beginnings.

The UN: Neither “League” nor World Government

The United Nations is clearly in a highly transitional stage: it is neither merely a league of purely sovereign states as it was at the outset, nor is it a governmental organization exercising effective authority over actions of states. Members are highly ambivalent toward the world organization, for on the one hand they would like to see sticky problems and difficulties resolved, but on the other hand are unwilling to grant the UN—charged with responsibility—the means to accomplish those ends.

Nations, like people, are widely divergent in their attitudes toward community. The four states which fought the hardest to prevent the formation and then the functioning of the Special Committee on the Charter and on Strengthening the Role of the Organization were the United States, USSR, United Kingdom and France. Clearly power and position carried more weight than any desire to further instrument and develop the UN. It is only fair to say that under the present administration, the US has undergone a rehabilitation at the UN, and is now gingerly supporting the work of that committee. Other nations, such as the Nordic Group, Netherlands, Australia and New Zealand, Mexico and Yugoslavia, Ghana and Nigeria, are far more community-minded than the Permanent Members of the Security Council.

Each year I give a percentage score to the members of the UN, based on their commitment to world order values as shown in General Assembly voting. It is very instructive. In the most recent General Assembly, the scores looked like this: 100%—Austria, Finland, Portugal, Sweden; 98%—Fiji, Uruguay; 95%—Nepal; 92%—Chile, Iceland, Mexico, New Zealand, Panama; 90%—Bahamas, Costa Rica, Honduras, Japan, Norway.

A look at the Permanent Members is instructive: 82%—United Kingdom; 78%—France; 58%—US; 40%—USSR; 32%—China.

These scores draw a typical picture and provide an index of the extent of commitment to international community processes, and therefore to the notion of effective and authoritative world order. Whatever can be accomplished in the instrumentation of world order is done in the light of (and is tightly limited by) prevalent egocentric attitudes of states unwilling to “pool sovereignty” even in the interests of their own survival.

Let us take a look at some of the primary functions of the United Nations, and how they have fared in the nation-state context: world security, disarmament, peacekeeping and peaceful settlement of disputes, human rights and a new economic order.

International Peace and Security

Coming on the heels of World War II, the UN was seen, at least by most of its founders, as preeminently a peacekeeping machine for “the maintenance of international peace and security”. As is well known, the particular format decided upon—that of a concert of great powers acting unanimously to stifle aggression—broke down almost immediately with the falling out of the war-time allies. Nothing has been seriously suggested since to take its place, the only alternative appearing to be maintenance of security by decision of a majority of members (either of the Security Council, General Assembly, or both). Such a development, requiring the Permanent Members of the Security Council to relinquish their veto, cannot presently succeed. The general failure of the most powerful members of the community to agree on how to police the neighborhood has left it open to disorder and calamity; yet no one feels it is propitious to suggest the time has come to elect a UN community sheriff.

Although the “collective measures” provided for in the Charter have not worked, are essentially discredited, and could, by definition, scarcely work successfully or often, the goal of “international security” is still deeply held by the members generally. The adoption on the UN’s Twenty-fifth Anniversary of the Declaration of Principles of International Law concerning Friendly Relations and Cooperation among States attests to this; the document is continued...
regarded as a major elaboration of the Charter in areas of use of force, international disputes and intervention.

Although the guidelines for a general disarmament scheme are fairly well understood by UN members, the concomitant requirements of an alternative security system instrumented through the UN, which alone could make disarmament a feasible and practicable process, are not so well understood. In any case, the magnitude and extreme nature of such a project is disabling to the representatives of nations, charged as they are with the day to day implementation of national foreign policy. The further requirement that neither the world security system nor disarmament can be envisaged outside of sharply increased commitment to building a world society based on a growing sense of community among nations and peoples is at present beyond the scope of UN deliberation entirely.

Peacemaking and peacekeeping have suffered unequal development within the United Nations. Within the framework of peacekeeping by UN forces, a vitally important new principle has emerged which represents a successful translation to the world level of a norm commonly accepted by organized national society. It is the principle of interposition, in which UN forces are charged with responsibility for separating warring parties and preventing or halting conflict while the dispute goes to the conference table. While now taken for granted, the interposition principle is in no way alluded to in the Charter, and represents a major advance beyond the notion of the UN as an instrument merely for organizing successful punitive war against countries identified as “aggressors.” It represents the advance of policemen over police.

At the same time, the mandates of UN peacekeeping forces, although improving slightly, have often been ludicrous in the limitations placed on UN soldiers. Thus, in Cyprus, they scarcely have the right of self-defense, and in Lebanon, they are not given authority or firepower to control outlaw groups of either “side”. Their present situation there is so weak and untenable that the Secretary-General may be forced to ask their removal. Major advances in UN peacekeeping are stymied by Russian, and increasingly Chinese, objections. But it is doubtful that the major powers or the UN community as such is prepared to see peacekeeping capabilities develop much faster than they are.

Peaceful settlement of disputes is an even sadder story. The notion of the use of any third party assistance, particularly UN assistance, has suffered from inattention. Nor has the UN Charter provided strong institutional roots for its development. The brightest spot in the picture is the evolving use of the “good offices” of the Secretary-General functioning confidentially and effectively behind the scenes. There are also some rays of hope in the current attention being given the matter of the forty-seven-nation Committee on the Charter, which is sorting through more than fifty recommendations for improving peacemaking.

The requirements of a world security system are shakily established as goals of the world community at the UN, but are not necessarily or commonly thought of in the context of analogues to the same elements in every other organized and functioning human society.

Human Rights

In the field of human rights, the UN has in most respects successfully translated nationally-held norms on treatment of human beings to the world level. Since its founding, the UN has been active in codifying planetary norms based on acceptance of the worth of the individual person, and his/her rights to conditions which offer the best chance of realizing the full potential of the person. More recently, a new emphasis on collective human rights and particularly on economic rights has emerged. Two UN instruments, the Covenant on Civil and Political Rights, and the Convention on Racial Discrimination (neither yet ratified by the US), provide for the possibility for petition by individuals to an international body over the heads of governments — in effect, a supra-national appeal. The Committee established under the first of these instruments has just condemned the human rights violations in Uruguay, an interesting and hopeful development.

On the codification side, the UN has far outstripped the meager mention of human rights in the Charter, successfully promulgating a planetary scale of values for the treatment of human persons. On the implementation side, the picture is not nearly so encouraging. For here, national sovereignty comes into formidable play. UN machinery for implementation of human rights is weak and deliberately kept so by the majority of members; it is overlapping and redundant. Non-performance has given rise to frustration. Human rights are treated selectively within the UN, “internal interference” being successfully claimed except on targets politically acceptable as such to a majority—such as colonial areas and, recently, Chile. However, this practice undoubtedly had, and still has, its parallel in the development of human rights within national societies.

One of the great successes of the UN has been in the implementing of its Charter references to “self-determination of peoples”, guiding subject peoples out of colonialism to independence. It is this success which has led to the near achievement of universal membership—from fifty-one members in 1945 to 153 in 1979.

While the UN has been engaged in various kinds of economic assistance, almost since its inception, it is only recently that the effort has been made to promulgate any major statement of global norms. The basic, recurrent element is a plea for a degree of equity among nations with regard to access to resources, trade and technology. Two major, but not universally hailed, instruments have been adopted by the UN. The first is the Declaration of the Establishment of a New International Economic Order, and the second, the Charter of Economic Rights and Duties of States. Most industrialized states feel that in the attempt to redress the balance, the developing countries have gone too far—particularly as regards “sovereignty over natural resources” (their own), and on terms for nationalization. Although not universally welcomed, there is no doubt that these documents are landmark statements of principles which, even if not formally agreed to by all states, have already become a tacit part of their thought and strategy.

Reprinted from: Fellowship of Reconciliation, October 1979 Vol 45 No. 10, Nyack, N.Y.
The UN and the Search for World Order

The United Nations exists. It stands at the planetary core. And because it stands at the planetary core as the primary world organization, the UN and its institutional development have to be taken into account in a study of the search for world order. The UN is far from a world government, but not so far from possible development into a planetary management system with some attributes of government.

The United Nations has made an essentially evolutionary and organic response to an increasingly organic world situation. It has spun off incipient departments of global management to cope with specific sectors of world concern: health, food, population, environment, multinational corporations, economic assistance, and so on, a regime which may have effective authority with regard to two-thirds of the world's surface—that under water. Each department exhibits its own characteristics, has its own procedures and its own governing and operating structure. Most departments are half-formed, rudimentary, and ill-nourished for lack of interest and support by member states. Most of these departments are semi-autonomous satellites of the General Assembly, to which they report.

What in fact exists in the United Nations is a rough parity between the "one nation, one vote" in the General Assembly and the unanimity principle (veto) in the Security Council. Neither is an optimally desirable mechanism, but both reflect a high degree of world reality at the present time, and tend to offset each other. While in the Assembly the sovereign equality of states is the rule, in the Security Council an approximate representation of the power, population and regional groupings of the world is found. Nominally, of course, the mandates and responsibilities of the Council and the Assembly differ. The decisions of the Council are regarded as legally binding, and the Charter provides for the use of force to back them up. Functionally, though, the decisions are often not implemented and most observers believe that the "enforcement" provisions of the Charter have never been activated. On the other hand, the decisions of the Assembly are described by the Charter as recommendations; yet they have taken on more force in practice than mere recommendations. In actuality, the two bodies are acting more and more like the two houses of a semi-legislature, dealing with the same issues (with regard, at least, to political matters) but requiring a high degree of agreement between them for any action to be carried out.

Beyond National Sovereignty?

The UN has already made a number of institutional improvements in the course of its existence, including two amendments to its Charter. The efforts now being made to completely reorganize the economic and social side of the system are significant, as is the self-education process taking place in the Special Committee on the Charter and on Strengthening the Role of the Organization mentioned earlier. Nothing is precluded from this review, and although actual steps taken will undoubtedly be halting and inadequate, what will emerge is a much clearer vision of what kind of UN is needed to meet the world order needs of rapidly advancing interdependence.

The UN as an institution has shown a reasonably high degree of capacity for innovation and the flexibility to match the changing demands placed upon it. The troubles with the UN are not nearly so much the lack of the institution, but the lack of commitment by member states to its development and strengthening. Nations are anxious as never before to secure the benefits of a system of planetary management as they see more clearly the futility of trying to fly spaceship earth from national outposts, but they are little more ready than they have been to accept the corollary: a degree of limitation on their total freedom to impose themselves on others.

The result is a curious and ambivalent "love-hate" relationship to the World Organization. Attitudes toward the UN and toward concepts of world community are by no means uniform among the member states. Some states seem prepared to take steps at a reasonably early time toward energizing the global council house, while others are far from it.

It is doubtful that this issue of sovereignty versus the common good of the world community will be met head on. What appears much more likely from the actual trend of events is the sporadic "pooling of sovereignty" with regard to specific tasks and agencies when their effective functioning is seen as critically essential to national and world interest. There will be no magic moment when the world organism springs to full life, but more probably a series of little-noticed events when one or another aspect of planetary management is quickened.

There is no commitment in the UN Charter to the development of supra-national institutions. The model there put forward is ultimately a 19th Century "concept of powers" model, based on the unlimited sovereignty of states with the power to impose limitations on others. The UN shows clear signs of coming out of that model. In many respects, it is no longer limited by it. But it is still a highly transitional institution, not the true focus for functional world community which seems to be required by the global pressures of today.

How fast will the member states allow the UN to move? How quickly can the transition be accomplished? Can the cockpit of space ship earth be given instruments and power in time to avert catastrophe? The necessary global value set, not yet present in sufficient force, is precisely the translation to the global level of the sense of community, the sense of inclusiveness, which above all else describes a viable society. There is nothing else to deduce from the fact that the UN can codify but rarely implement; that the Security Council can decide, but can not carry out its decisions; that the General Assembly can recommend, but too often sees its recommendations ignored.

Too many governments are acting as sour-faced guardians against participation in acts expressive of community, of commitment to the common (global) good, of acceptance of the norms in planetary relations that they take for granted in their smaller societies. There is hope; there is motion; and there is no substitute for the UN "miracle of reality" in the process. But the new Copernican revolution—in which the center of the global universe is found no longer to be the nation-states, but the community of states—is yet to occur!
REPORT FROM 1980 FUTURES CONFERENCE
THE STORY OF THE TRANSFORMATION TRACK
by Marilyn Saunders and Sig Cohen

Participants at the 1980 Global Conference on the Future in Toronto not only had an opportunity to become better informed on critical issues including energy, population, health and education, but for the first time could attend sessions in which they could relate changes underway throughout the world with changes in their own lives. Their attendance at sessions organized under the Transformation Track was evidence of a growing interest and personal involvement in what many feel are the most profound changes to take place since the end of the Middle Ages. Importantly, they see these changes as simultaneously personal and planetary, that is, they see personal growth as inseparable from social change.

The idea of transformation has received increasingly wider attention over the past few years. Central to the notion is a changed awareness of oneself and society. This shift in awareness results from a different perspective of what we are as human beings, how we live, conduct human relationships, govern and educate ourselves and our children. Although no consensus has yet emerged on a definition of “transformation” those who share the “transformational perspective” agree that:

- we are bound together by a spiritual principle which bids us to develop and listen to our inner guidance;
- as we develop trust in ourselves, we increasingly know what actions to take;
- there is an interconnectedness of all things and beings;
- we are part of an evolutionary process that has purpose and order;
- concern for the future plays a key role in our quest for a healthier, more caring society.

Many participants and speakers felt that the content of the Transformation Track, represents the cutting edge for future studies, which in less than two decades itself has made a significant impact on government, business and education. For them, future studies has been enlarged by a vision which puts the human mind at the center of the evolutionary process and regards the individual not only in material and social terms but more importantly in a spiritual context.

The Transformation Track came about largely through the efforts of Marilyn Saunders, who had experienced the 1975 Futures Conference as both a professional and personal turning point. As the time of her initial exposure to the futures field, she was embarking on an intense journey of personal growth. As a result of both forces she developed a compelling desire to help make the study of the future more personal and experiential and to add a sense of purpose to the human potential movement, which many considered narcissistic.

After volunteering to help plan the 1980 conference, she was delighted when asked to coordinate a “track” on transformation. She suggested it be called Transformation: Personal and Planetary. Her first action was to recruit Ruben Nelson, past president of the Canadian Association for Future Studies, to be her co-coordinator. They had worked together a year earlier in Princeton at the AHP Annual Meeting. Saunders knew that Nelson shared the same outlook on transformation.

Saunders agreed to organize sessions and recruit speakers, and asked Nelson to help by adding to and refining her concept of the track and by providing moral support. Nelson accepted and with that, a wonderful role-reversal occurred, with Saunders taking the public role and Nelson giving behind-the-scenes advice and encouragement.

Inspired by the program of the November 1979 Boston Transpersonal Psychology Conference, Saunders sketched out more than twenty hours of programming and possible presenters that included a rich cross-section of transformational activity. Her premises: We live in a time of profound change. It is possible to view this change positively and creatively. What we do as individuals, groups, organizations and nations makes a difference. We are responsible for our future. Her hope was that the track would be a forum where presenters and participants could explore the meaning of transformation.

The first session of the Transformation Track was chaired by author and futurist Willis Harmon who reminded us of the “perennial wisdom” which cultures share at their highest levels. Other sessions examined our evolutionary potential, the close connection between the healing of persons and of social systems, intuitive approaches to the learning process, and the man/woman relationship as a creative force.

Given their different backgrounds moderators and presenters added richness and variety to the sessions. Among them were Barbara Marx Hubbard, author of Hunger of Eve and founder of the Washington-based Committee of the Future; Q.W. Markley, who chairs a graduate futures program at the University of Houston; Russell Jaffe, an MD working in health promotion and environmental medicine; his panel colleague, Etel de Loach, a healer and instructor of alternative healing therapies at Johns Hopkins University; Raymond Hock, who conducted an evening session devoted to a Tellhardian Mass, a professor of education and philosophy at Drake University in Des Moines, Iowa; and Brain-Mind Bulletin editor Marilyn Ferguson who attracted large numbers to sessions dealing with her newly released work, The Aquarian Conspiracy.

Interestingly, panelists in the Transformation Track were not the only ones dealing with these issues. Included in a track titled Social and Institutional Change: Hope or Despair? were speakers examining questions of social changes and personal growth. And several sessions in the track on health and medicine looked at new approaches to wellness.

Many who took part in the Transformation Track expressed appreciation for an opportunity where they could honor their own life experiences, share quiet moments together, and engage in serious intellectual discussion. A number emphasized that the continuity and the spirit of the track were for them high lights of the conference and felt inspired and empowered to return to their communities to contribute more.

For more on this conference see Susan Brayton’s report in the October Newsletter, and Hazel Henderson’s conference speech A Rebirth of Creative Futurism in the November Newsletter.
Minutes of AHP

EXECUTIVE BOARD MEETING
August 25-30, 1980, Snowmass, Colorado

Preceding: George Leonard
Members Present: Bill Bridges, Jackie Doyle, Carmi Harari, Jean Houston, Al Huang, Rick Ingrao, Natalie Rogers, Peggy Taylor, Nora Wecker

Additional: Richard Grossman, Willis Harman, Gordon Sherman, John Vasconcellos

Advocates: Elizabeth Campbell, Tom Greene, Susannah Lippman, Fred Massarik. Other guests and members were in attendance.

Business Session:
MONDAY, AUGUST 25, 12:30-3:30 pm

The agenda was approved. A special appreciation was expressed to retiring Executive Board members for their contribution to AHP (Carmi Harari, Jean Houston, Peggy Taylor and John Vasconcellos) and new members were welcomed. Reports were heard from the following committees:

a) Task Force on Social Action. The report was presented by Chair, Jackie Doyle, and the recommendations were approved. Additional questions and future directions suggested by the Task Force were referred for discussion to the planning session scheduled on Wednesday. (Note: this item was not discussed in the planning sessions, nor was a committee appointed to develop a representative mechanism for receiving member responses and reactions to social action statements or resolutions passed by the Board. It has been referred to the Planning Process Committee established by the board.)

b) Theory/Research Report. Fred Massarik presented a recommendation submitted by him and Jim Bebbott that "AHP reaffirm commitment to the active development of research and theory in humanistic psychology and that this charge be transmitted to a reconvened Research/Theory Committee. This Committee would result from a merging of the previously separate Research and Theory committees, and thus separate functions would be performed by a single new entity." It was recommended that $1,000 be allocated to facilitate initial meetings, development of a bibliography and the committee were approved.

c) International Activities. Fred Massarik presented the report on International Activities and proposed the following plans:

"We may wish to implement, within the next two or three years, several smaller AHP International Invitational Conferences, variously in the Caribbean or possibly Mexico, for colleagues in these countries and those in Latin America (mainly from the northern part of South America, with some invitations issued to colleagues in Brazil and other distant countries); one event in Europe, possibly jointly with EAHP, but also including outreach to countries whose AHP members have been less directly involved, e.g., Poland, Hungary, Israel, Greece; and eventually an event in India or the Far East, providing some coherence for the numerous individual contacts that we have developed through the years in these parts of the world.

Planning for conferences of this kind would provide substantial lead times, and would be conservative in scope. Only one conference a year would be planned. All participants (with perhaps an occasional exception) would perform some conference leadership role, as chairpersons of sessions, panel leaders, presenters of brief substantive statements, discussants, etc. The format would be such that there would be few overlapping sessions, making it possible for the participants to share in each other's experiences. In every instance, some AHP seed money would be required; participants would be substantially responsible for their own expenses. These events would be projected minimally to break even and optimally to yield small income to AHP, though the latter is not their principal objective." The Board approved the report and gave tentative approval to the budget for International Activities.

d) Organizational Planning and Purpose. Bill Bridges reported that several meetings have been held to discuss how to initiate long-range planning. Membership dues is not known; the need and readiness for organizational planning have been included in the agenda for this Executive Board session, given the approval of the Executive Board to be held on Wednesday, August 27 and Thursday, August 28 with Michael Doyle facilitating.

FINANCIAL REPORT. The Executive Officer reported on the current forecast for the fiscal year ending September 30, and presented the preliminary budget for the fiscal year beginning October 1.

The forecast for the fiscal year ending September 30 was prepared on the basis of end of third quarter (June 30) financial report. A revision in that forecast going into the Annual Meeting shows a much higher deficit, due primarily to losses below anticipated attendance at the annual meeting, and lower than anticipated membership dues. (Forecast sent to Board projected yearend deficit of $22,000; current forecast as of August 15, $27,000). The final figures from the Annual Meeting indicate a significant portion of income is received during the last three months of the year, and this was the basis for the third-quarter projection.

It was proposed that next year's budget stay within this year's income. The preliminary budget for FY1980-81 assumes income will be slightly less than FY 1979-80. Expenditures will be cut and priority will be given to member services. Non-member services will be reduced, field activities will be significantly reduced, and a simplified Annual Meeting for 1981 will be planned for Los Angeles. There will be two regional conferences, Eastern and Western, with break-even budgets. It is imperative that the regional deficit not continue next year. A financial history of the regions was presented.

A final budget will be submitted to the Executive Board by November 1, 1980, one month prior to the close of the fiscal year. The Board did not recommend any revisions in the preliminary budget at this time, and deferred decision until after planning sessions.

The Board agreed to have the Wednesday/Thursday sessions focused on organizational planning with Michael Doyle facilitating. Other business was deferred to the planning sessions. The meeting was opened for feedback and comments by the guests. Various suggestions were made. Michael Doyle facilitated the meeting.

Michael Doyle served as facilitator for the following sessions:

WEDNESDAY, AUGUST 27, 3:30-6:00 pm
Session regarding organizational planning. The Executive Board identified organizational problems and reviewed the benefits of planning. After consideration of the pros and cons involved in organizational planning the Board decided to a) develop an ongoing organizational planning process during the next fiscal year, and b) design a collaborative planning process involving the AHP constituency.

The Board recognizes that such a process will be time-consuming and costly, and will need of necessity be done incrementally, and believes that the benefits of collaborative planning outweigh the costs.

WEDNESDAY, AUGUST 27, 8-10:30 pm
Joint Session with Field Activities workshop participants. The Board, F/A Participants and staff had dinner together and had special activities and awards for Jack Drach. AHP is leaving AHP's employ. We decided to let him venture out into the world with our support and good wishes, but only after a hearing before the assembled group. The joint session focused on identifying issues for the planning process, and on sharing hopes, fears, concerns for the future of AHP.

THURSDAY, AUGUST 28, 9:00-11:30 am
The Board discussed the planning process, how to make it a collaborative process, who might be included in the planning group and identified outcomes for August 1981.

The Board met for two hours with the Field Activities workshop participants. The Executive Officer presented the history of field activities during the past six or seven years and gave a current picture of the role of chapters, regions, and networks in the organization. Only two regional conferences are scheduled for next year (Midwest and Eastern) and a tightening of the Eastern Regional budget was explained. Susannah Lippman presented her objections to the Eastern Regional budget.

The Board convened for the remainder of the day to continue discussion on the planning process. There was some brainstorming around the visions of what we need to plan for. An 8-page summary of the planning sessions has been prepared by Susan Brayton, who served as recorder, and is available upon request. A planning process committee will be appointed by the president—7-10 persons residing in the San Francisco Bay Area (to allow for frequent meetings)—to design a planning process. An advisory committee will include Executive Board members, representatives of field activities, interested members and organizational development "experts." A planning process will be designed in the fall, 1980, and announced and implemented beginning in the winter, 1981. The Annual Meeting next year in Los Angeles will report back on the planning process and gather much information and to report out what has been gathered during the year.
Executive Board Meeting

Other business:

The preliminary budget for FY 1980-81 was approved as submitted by the Executive Officer, subject to review when the year-end financial report is complete.

There was no decision reached on whether to have a Winter Executive Board session. The president with the PABC will review the financial condition and the possibilities for a winter session or other alternatives, and a decision will be made by October 15. Suggestions for alternatives included planning mini-Board meetings when Board members are in the same area, look at other modes for getting Board input.

The session ended with a high sense of commitment on the part of the Board members and with the following task assignments:

- Bill Bridges, Chair, Organizational Planning
- Rick Ingrasci, work on meetings, planning and computer conferencing
- Natalie Rogers, work on Annual Meeting 1981
- George Leonard, Chair, Nominating Committee, continue to support membership development
- Al Huang, work with music, dance and minority outreach, especially for the Annual Meeting

SOCIAL ACTION TASK FORCE REPORT

to AHP Executive Board

submitted by Jacqueline Doyle

At the September 1979 Board meeting at Princeton, John Vasconcellos submitted guidelines and criteria for determining appropriate social issues and action for AHP. Jackie Doyle submitted procedure guidelines for placing a social action resolution before the Board. These two sets of guidelines were accepted by the Board, subject to review at the next Board meeting.

At the February 1980 Board meeting in San Francisco, this charge was referred to a committee as follows:

The Social Action Task Force, chaired by Jackie Doyle, was asked to review the guidelines for determining appropriate issues and action for AHP that was presented and approved at the last Executive Board meeting—and also to review the Nuclear Statement and to make recommendations to the Executive Board regarding both the process and the statement at its next meeting.

The Social-Action Task Force then addressed itself to these issues, as follows:


Initially, the process of review entailed conversations with Tom Greening and Willis Harman to further clarify their expressed concerns in regard to the statement. The following concerns were explored:

A. Potential editorial and scientific strengthening of the statement through suggested modifications, and

B. The philosophical issue of whether AHP should be making advocacy statements "in a field where our expertise does not lie".

C. ERICC's concerns for the process by which membership is included in decision-making on sociopolitical issues was reviewed as per letter.

After ascertaining the above issues, the chair of the Task Force conferred by phone and in person with Walt Voigt and Alan Nelson of AHP’s Nuclear-Free Coalition, John Vasconcellos, Walt Anderson, George Leonard, Liz Campbell and Fred Massarik.

Merit was seen in many of the suggested changes to the statement, but the overriding consensus was that the statement was a historic document not requiring change at this time. It has already been published and was an expression of the intensity of feelings that evoked the need for such a statement.

The further philosophical issues in regard to process and content of future statements deserves immediate consideration and discussion by the Board.

"The recommendation of the Task Force to the Board is that the Nuclear Statement be accepted as it stands.


A. Procedural Guidelines: The Task Force recommends to the Board that these guidelines be accepted as they stand.

B. Guidelines for Social Issues and Actions: The Task Force recommends that the Board accept these guidelines with the minor revisions suggested.


It is important to build a responsive mechanism for dialogue and information on socio-political issues. Dialogue must be improved between the Board and the membership, and from member to member in order to reduce polarities.

The Task Force recommends to the Board that:

A. The person or persons proposing a social action resolution before the Board accept the responsibility of engaging open, informative dialogue with the membership in regard to the issue at hand. Newsletter column space will be made available for articles, rebuttals and replies so that true education can take place on the issue.

B. That a Committee be delegated by the Executive Board to develop a responsive mechanism for receiving member responses and reactions to any social action statement or resolution passed by the Board, so that such responses can be considered and/or incorporated into the statement or resolution.
ECOLOGY NOTEBOOK
by Walt Voigt
Statewide safe nuclear initiatives moved forward in November's election. Oregon now requires voter approval via referendum of all new nuclear power plants and has banned all new plants pending an adequate radioactive waste disposal site, while Washington has imposed a ban on the storage and disposal of non-medical nuclear wastes from other states. Look for the gutting or dismantling of the Environmental Protection Agency as the new political broom sweeps clean in '81. The Global 2000 Report to the US President takes a futuristic look at worldwide resources, environment and population. Very interesting report, little publicized. Available from Superintendent of Documents, US Government Printing Office, Washington, DC 20402, cost $3.50. Who owns the sun? Well, nobody, but the ten largest photovoltaic companies are owned by multinational firms, six of which are major oil companies. And 99% of domestic copper production, essential for making active solar heating equipment, is owned or controlled by the oil industry. Sales of new windmills are up 500% since 1974, and more and more small towns are exploring possibilities of locally-generated wind power for their energy needs. The good news is that there is a low-budget small-scale wind program in the Dept. of Energy, and the bad news is that 75% of all government wind-power contracts went to major corporations; the DOE's program, by the way, is administered by Rockwell International. An exciting potential breakthrough in decontamination was announced by the University of California's Lawrence Berkeley Labs: a chemical that absorbs plutonium and sweeps the deadly substance from 'living tissues and potentially from reactor wastes, with no toxic side-effects. More info on LICAM-C available from Paul Bendix at LBL Public Information, 415-486-5771. Enjoying New York State's beautiful Adirondack mountains lately? Well, plan your fishing trips carefully because more than 300 lakes and ponds there have been rendered virtually lifeless by the acid rains produced by air pollutants from auto exhausts and factory and utility smokestacks which spew sulfur and nitrogen into the atmosphere, entering the clouds and turning little raindrops into sulfuric and nitric acid through chemical reactions. Acidic rainfall kills fish, stunt crops, and threaten drinking water. A very big issue for the '80s. The EPA announced plans to propose a "no-growth" policy on the manufacture of certain chemicals that threaten the Earth's ozone barrier against cancer-causing radiation, but the future of these plans is in doubt under the new administration. Small plumbing problem at the Indian Point 2 nuclear power plant in New York — 100,000 gallons of "slightly contaminated" water covered the containment floor and submerged one-fifth of the reactor vessel. The leak, which caused temporary closure of the plant, went undetected for two weeks and was discovered only by accident according to plant officials. Tower of Babel is a new report on the growth of the nuclear industry in the South published by Southern Exposure (Box 5431, Durham, North Carolina 27702), an energy activist group, cost $4.00. Ever see a cloud that glowed in the dark? How about the cloud of radioactive debris that floated across the US and Canada in late October from the Chinese nuclear test blast? Quote without comment: "We should be cutting more timber in the national forests, especially since we have permitted a lot of dead trees to accumulate which are pure waste and harmful to woodland ecology." — Ronald Reagan. Got some hot tips or items for this column? Send 'em along to me at the AHP Ecology Network, Box 793, Mill Valley, California 94941.

AHP Chapter News
WASHINGTON DC AHP CHAPTER's events scheduled for this month: Pat the Newsletter Together Meeting, December 9; enraged activists curiosity seekers and worker bees are encouraged to contact Kenneth Hill, 301-434-8599, for information. Monthly meeting, December 14, 7 pm, at the Washington Ethical Society (7750 16th Street N.W.). Topic is Theater Games-Stanislavsky acting exercises presented in a game format; this evening will be led by Andrew Gaines. Community Planning meeting, December 30, 7 pm. Chapter members and community friends are invited to come share ideas, needs, hopes and visions. For location and further details contact Diane Jayson, 202-984-9678.

DELAWARE VALLEY AHP CHAPTER has scheduled It's All in the Family, with BRAD SHEEKS and PAT MCBEE SHEEKS, December 5, 8 pm, at 4th and Arch Street Friends Meeting House. They will explore through discussion and structured activities a variety of issues important to peoples' daily relationships. The Sheeks are co-directors of the University City Family Center and the University City Montessori School in Philadelphia.

TORONTO AHP CHAPTER will celebrate the longest night of the year, Sunday, December 21, 5 pm-1 am, at the Yoga Centre (2428 Yonge Street). Included in the festivities will be a wine-tasting and international cheese social circle, 1,001 desserts, a massage room, and dancing. The chapter is excited about its January 8 presentation: Impotence of the Social Scientist, with DAVID BAKAN, 7:30 pm, at OISE, 252 Bloor Street West. David is on the Board of Editors for the Journal of Humanistic Psychology and past-president of the Division of Humanistic Psychology of APA. For information about Toronto's activities, contact the new chapter president, Connie Young, 145 Strathearn Road, 416-656-0991.

NEW YORK AHP CHAPTER'S holiday programs: December 14, ongoing groups will meet at 7:15 pm followed by a party at 8:30 pm. Bring friends and food to share. We'll supply the wine. December 28, 3-5 pm, Holiday Blues and Loneliness with JUDITH SIMON. Participants will explore holiday blues and feelings of loneliness. Judith Simon is a psychotherapist in private practice. All NY AHP meetings are held at Self-Help Clearing House, 240 East 64th Street.
Re: Action

Dear Friends:

I was captivated with the content of the Newsletter of July 1980 and August-September 1980, especially the paper by E. Campbell: Humanistic Psychology: An Approach to Strategies for the 1980s.

I would like to react on the words of Paul Von Ward: "...one can only become a fully functioning person by acting in a manner that supports others' efforts to do the same thing."

It is a deep insight and its consequences are far-reaching. First of all it should be understood in the context of total human practice.

I think that the main problem of humanism is how to achieve goals in such a way as not to do wrong to others. Humanism should be understood as an ontological model which should be realized with the aid of philosophy, psychology, sociology, economics, law and politics.

Let me express in brief my vision, which is inspired by Marxism-Leninism. It will probably seem naive for you but I see it in this way:

Humanistic psychology should be a part of interdisciplinary research group for theory and practice of humanism. The idea of humanism is the idea of truth and that is why it has the power which cannot be destroyed. It is the necessity, the history of which has its purpose in the future.

AHP should become a Division of the "Association for Humanistic Achievement" (AHA).

The Divisions of a fictitious AHP are as follows:

Division Main Task
philosophy to hierarchize the values foregrounding social responsibility and human dignity
psychology to stimulate a personal growth encouraging the development of human potential
sociology to ensure the same especially material conditions for all people
and economics to state the rules of solving interindividual and institutional conflicts in accordance with the hierarchy of values
law to ensure the social control and supervision on the basis of a pure democracy, frequent renovation and disinterestedness

Many problems of humanism are associated with economics. Material production is the basis of social development, and social life is a context of every single personality. That is why every social institution has its ideological and political ground. It is quite natural that AHP developed to a more socially and politically open organization despite of being any political organization. Its first official public stand on a social issue, the Nuclear Policy Statement, was historically necessary. I like it.

Yours sincerely

Jiri Kulka

Jiri Kulka is AHP's newest Comprehensive Member from Brno, Czechoslovakia.

Pro: Action

PRO: ACTION is for AHP members seeking work, workers, help with work, etc. If you would like to be listed in our Job File, to be notified of jobs or job-seekers between Newsletter, let us know.

IMMEDIATE OPENING for a PhD Clinical Psychologist with strong testing and evaluation background. Nebraska license or eligibility. Duties include psychological evaluations, individual psychotherapy, and some supervision of MA therapists. Liberal fringe benefits plus individual conference/workshop allotment. Salary commensurate with experience. Our center is located in a friendly community of 25,000 equi-distant from Lincoln and Denver on Interstate 80. Send resume and letters of reference to Carol Harless, Chairperson, Selection Committee, Great Plains Mental Health Center, Box 1209, North Platte, Nebraska 69101, 308-352-4050.

JOB OPENING: Part-time position available for a personal secretary to a psychologist and author. Qualifications: minimum of 50 wpm typing; own transportation, typewriter and cassette tape recorder, and desire to learn about public relations/media. If interested call Susan Campbell at 415-388-1545, or leave a message at the Institute for the Study of Conscious Evolution, 415-221-9222.

OFFICE SPACE available to rent to therapists with a humanistic orientation. Located at Union and Fillmore in San Francisco. Price is $4/hour or $12.50 for a four-hour block. Afternoon and evening hours are still available. Call Sarah Sawyer at 415-929-7228.

POSITION SOUGHT: Humanistic-affirmative counselor (emphasis on relaxation-imagery, gestalt, bodywork) wants position in location where personal growth can continue while being a growth resource to others. Personal perspective basically spiritual. Please contact Susan Arnold, 525 Axtell #1, Kalamazoo, Michigan 49008, 616-345-9523.

HUMANISTICALLY oriented therapist (MS) and administrator, with extensive and intensive experience in counselling, social services, alcohol abuse, youth and family counselling, etc. for seven years is looking for part-time or full-time work in the San Francisco Bay Area. Please call Bob Edelstein, 415-552-1294.

JOB SOUGHT in the San Francisco Bay Area: PhD with experience as researcher, director of office for students with disabilities, clinical psychologist, and college counselor. Please contact Kathleen C. Chalfont, Box 687, Moss Beach, California 94038; 415-728-3949 home phone; 408-277-2966 office phone.

LONDON-based AHP couple wish to swap residences this summer 1981 (late July to early September) with someone in the San Francisco Bay Area: Victorian house in East London plus VW Rabbit in return for a one-bedroom residence plus transportation. Please write to Ian Cunningham, 124 Capel Road, London E7 OJT by February 1981, or phone 01-478-2602.
Books

THE COUPLE'S JOURNEY,
by Susan M. Campbell;
Impact Publishers, $5.95.
Reviewed by Natalie Rogers

Natalie Rogers is author of Emerging Woman: A Decade of Midlife Transitions.

Susan Campbell's book, The Couple's Journey: Intimacy As a Path to Wholeness, is a thought provoking book. She discusses the intimate partnership as an ever changing process which has identifiable stages: The Romance Stage, The Power Struggle, A Period of Stability, The Commitment Stage, and Co-creation. Even though the stages may overlap, it is extremely helpful for a couple to know when, perhaps, the romance stage is waning and the power struggle is upon them. It will help couples gain perspective and give them a conceptual context out of which to discuss their relationship.

We are all familiar with the Romance stage, but not all couples are aware of their power struggles, or issues of control. Campbell views one pitfall during the power struggle as the belief that we can change the other person to fit our image or expectations.

The Co-creation stage is described as the most evolved form of couplehood, where "we learn to cooperate with the forces that be toward creating a saner and more humane world". Two people face the world together for a higher purpose.

Campbell is one of many in the humanistic psychology field who believes that we "create our own universe". While I find this view helpful to off-balance the former "I am a victim" stance of some social activists, I cannot accept either polarity. That we need to get ourselves out of stereotyped sex roles, rather than waste time blaming the system, makes sense to me. But I find Campbell glossing over the effect that the male-dominated society has had on women, and particularly women in marriage.

As a therapist working with Creative Relationship issues I find this book rich in guidelines and activities that I can share with clients.

If you are looking for a Christmas gift for a couple this would be a good choice.

STAR+GATE
Reviewed by Deborah Breed

Throw out your I Ching! Give away your Tarot cards! Fire your astrologer! And bring on STAR+GATE, a new and exciting way to explore personal issues and to transform your understanding of these issues. STAR+GATE is a symbolic system built around 96 beautifully designed cards; on one side is a simple, colorful rendering of a universal symbol and its name, such as child, sword, letter, star. On the other side the symbol is "defined" or described ("star" is described as "Seeking, Discovery") Above the definition is a colored form designating the card type. There are seven card types, such as "gate", "state" and "star-cross" which describe the level you are at in your approach to your topic. (For example, if you are a "state" card, you "give credit to outside conditions when things go well, blaming circumstances when there are difficulties"—at least in relation to the issue you are examining.)

After choosing a topic of concern in your life, you "deal" ten cards onto spaces on a plastic sheet called the "Sky spread sheet." The spaces are labeled The Issue, You Now, Old Focus, New Focus, Distracting, Helping, Behind You, and Ahead of You. In a series of six steps, you interpret the cards, then expand and transform the interpretation by creating "picture stories", a means of gaining additional insight and seeing where to go with your topic. If you remain open-minded and sensitive to your interpretations, you can reach considerable understanding.

It is fun and enlightening to involve another person when you use STAR+GATE. Each of you can offer interpretations, which can lead to increased perceptions, not to mention increased communication and understanding between you.

After having tried the system a number of times with myself and with friends, I recommend it with enthusiasm. The basic system costs $12.00 (cards, sky spread sheet, instruction booklet). For an additional $6.00 there is a "diary" designed for writing the names of the cards received each time and your interpretations, picture stories, and comments; and for another $6.00, a cardboard mat on which is drawn a complex Circle Pattern which provides three additional techniques for analyzing the symbolic cards and which includes a separate instruction booklet.

This intriguing system was conceived intuitively and has been refined for the past 12 years by Richard Geer, a graphic artist and owner of Cloud Enterprises (PO Box 1006, Orinda, California 94563), a proprietorship established for the development, production and marketing of the STAR+GATE Symbolic System.
Advertisement

Dear AHP Members,

I have self-published this book (as Personal Press) since U.S. editors turned it down with comments such as, "We don't wish to advocate your lifestyle."

I need your help distributing this book. You can help by suggesting it for courses on: women's issues, sex roles, transitions, divorce; re-entry women, spiritual awakening. I will send you free order forms to give to clients or have at conferences. Please ask your bookstore to order copies (reduced rate).

Many of you are doing this already. Thanks! The network is working! A second printing is due soon. Italian and German publishers have accepted it.

Warmly,

Natalie Rogers

Emerging Woman: A Decade of Midlife Transitions

By Natalie Rogers
Personal Press (Box 789, Point Reyes Station, CA 94956), $9.75 paper

Reviewed by Vivian M. Feyer
New Age Magazine, August 1980

An intimate self-published autobiography, Emerging Woman testifies to Natalie Rogers's conviction that the deeply personal is also political.

Transitions form the core of the book, in content as well as structure. Writing over a period of ten years, between the ages of forty and fifty, Rogers (see "Why Marry?" in New Age, July 1978) describes the loss of her identity in a demeaning marriage, the process of pulling out, and living "solo" again. As a feminist psychotherapist, she implored women to take charge of their own changes. "to nurture ourselves through the cycles of endings and beginnings."

and by her own example she demonstrates the possibility.

Candidly, Rogers divulges the often painful details of her changing relationships and, treating the couple unit as a microcosm, she reveals global issues and imbalances between men and women. She sees her own actions as part of a revolution: "I am not—many persons are not—satisfied with the old model of relationships," she says. "Nor are we satisfied with the institution of marriage which casts these unequal relationships into cement... Equal power and control in a personal relationship will eventually mean equal power in the world."

Paralleling her changing attitudes toward loving is Rogers's "inward journey," a transition in perspective. A frank discussion of psychedelic drugs, dreams, and fantasies of suicide illustrates her changing notions about reality, and her reflections on death illuminate the nature of all transformation: "Through dream images and altered states of consciousness I have seen that death can be an ugly, painful process of holding on or can be an exquisite fusion into a unity with the universe."

Throughout the book and her life, Rogers strives for balance—within herself, within relationships, and within the larger social context. She ascribes the source of her creativity to a vital dialogue between "masculine" (logical/ linear/authoritative) and "feminine" (intuitive/receptive/creative) parts of herself, and the book's very design represents the interplay between these poles. Strong lines and bright colors rise against the dark background of the cover—the author's bold self-portrait. A graceful female figure flows from the center, roots grasping the earth beneath her, limbs branching skyward. The book is in fact a collage of self-portraits, culled from a journal, letters, photographs, and sketches, and in it Rogers reveals herself as an artist, a dancer, and a poet.

Filled with beauty, passion, and insight, her book is an inspiration—as is her life. She simply and courageously tells her private story, and in doing so, she ever so gently provokes, disturbs, and challenges us to reexamine how we choose to live our own lives.

PERSONAL PRESS, Box 789, Point Reyes Station, CA 94956 USA

Please send me copies of Emerging Woman at $8.50 each

plus $1.25 per book to cover postage and handling

Total

Natalie: I would like to help you promote this book.

Name

Address

City State Zip