

# CenterPiece

Center for Psychology and Social Change • An affiliate of Harvard Medical School at The Cambridge Hospital

## In this issue:

CHELLIS GLENDINNING  
ECOPSYCHOLOGY AND  
ORIGINAL TRAUMA

MARY ELLEN HYNES  
MUSING THE MEANING OF LIFE

PEER  
EXPLORING ANOMALOUS  
EXPERIENCES

JOSEPH V. MONTVILLE  
PEACEMAKING IN  
NORTHERN IRELAND

NANCY ROOF  
UNITED NATIONS  
PEOPLE'S SUMMIT

DONELLA H. MEADOWS  
THE GLOBAL CITIZEN

PETRA HESSE AND DEBRA POKLEMBIA  
RAMBO meets Care Bears:  
RESPONDING TO CHILDREN'S  
TELEVISION

*"Changing what we do by changing  
how we see.*

*Changing how we see by  
changing what we do."*



# “My Name Is Chellis & I’m in Recovery from Western Civilization”

**Chellis Glendinning, Ph.D.**, is a psychologist and author of *Waking up in the Nuclear Age*, the Pulitzer Prize-nominated *When Technology Wounds*, and her latest book, *My Name Is Chellis & I’m in Recovery from Western Civilization*. She currently lives in Chimayó, New Mexico, where she works with members of the Navajo Nation and Laguna Pueblo on the Southwest Indigenous Uranium Forum.

The Center for Psychology and Social Change recently sponsored a program with Chellis as part of our public education series. The following is an excerpt from her new book.



The witch-hunts began in the fifteenth century. Eventually hundreds of thousands of people — mostly women, mothers, and healers — would be hanged, drowned, or burned in town squares all across Europe for nothing more than seeing life from the old, elliptical, nature-based perspective. The perpetrators of this atrocity were people whose psyches had already become so detached from life’s sacred pulse that they were capable of enacting and rationalizing, mass public murder. At the same time, across the sea, the slaughter of the indigenous peoples of the North American continent was launched, peoples whose blatant participation in the natural world defied the emerging European insistence on alienation. The mental hospital was invented in the seventeenth century. It functioned to shield the public from exposure to people who were capable, in their minds, of achieving non-ordinary states of consciousness or, by their behavior, of demonstrating non-ordinary realities. Then there was slavery. Although slavery had developed in the west in neolithic times, the brutal importation of African tribespeople to the “new world,” also in the seventeenth century, signaled a new magnitude of disjuncture in the western psyche.

By the eighteenth century, when the linear-scientific mindset had become almost completely solidified as the accepted version of reality, William Wordsworth wrote,

*Science appears but what in truth she is,  
Not as our glory and our absolute boast,  
But as a succedaneum, and a prop  
To our infirmity.*

The “infirmity” he was describing was a psychospiritual one: *dissociation* — of mind from body, intellect from feeling, human from natural world.

*Because we are creatures  
who were born to live in  
vital participation with  
the natural world, the  
violation of this  
participation forms  
the basis of our  
original trauma.*

The emergence of this infirmity had been a long time coming, in slow and continual evolution ever since the initiation of a psychic and ecological development some ten thousand years before. This historic development, the launching of the neolithic, was an occurrence that began penetrating the human mind the moment we purposefully isolated domestic plants from natural ones, the moment we captured beasts from their homes in the wild and corralled them into human-built enclosures. Previous to this

event humans had indeed participated in the evolution of the natural world — carrying seeds, through the wilderness, dropping, scattering, or planting them, returning later to harvest them; hunting animals by building branch and rock obstructions; catching fish and insects; constructing temporary shelters out of rock, trees, and ice. But this development was something different, something unprecedented. This

was the purposeful separation of human existence from the rest of life: the domestication of the human species. To Paul Shepard’s mind, the original dualism — the tame/wild dichotomy — came into being, and with it, the elliptical wholeness of the world was clipped.

In the psychotherapeutic process, one assumption mental health professionals consistently make is that whatever behavior, feeling, or state of consciousness a person experiences, expresses, or presents exists for a reason. A good reason. If you and I were given the task of acting as psychotherapists for this domesticated world, we would immediately focus our attention on the “presenting symptom” of separation and divisiveness. We might wonder if the overwhelming success of linear perspective as the sole



definition of visual reality isn't a symptom of some deeper condition seeking expression. And we might ask: why did some humans create — and then rationalize with elaborate devices, ideologies, and defenses — an unprecedented way of seeing the world that is based on distancing and detachment?

For a clue, we might look to survivors of post-traumatic stress disorder: Vietnam veterans, rape victims and survivors of childhood abuse, sufferers of both natural and technology induced disasters. One of the most common symptoms to manifest itself after the experience of trauma is the neurophysiological response of disembodiment — “leaving one's body” to escape from pain that is literally too overwhelming to bear. Some people who have endured traumatic events, in describing the experience, tell of a sensation of “lifting out of their bodies,” of watching the event from a vantage point slightly above, a vantage point not unlike that of linear perspective. Others tell of escaping into a post-traumatic state of mental activity devoid of feeling or body awareness, a state not unlike that considered “normal” in today's dominant culture and taught in our schools and universities.

As psychotherapists, we might eventually wonder and ask: could it be that our very culture splits mind from body, intellect from feeling, because we as individuals are suffering from post-traumatic stress? Could it be that the linear perspective that infuses our vision is the result of some traumatic violation that happened in our human past?

In his work with survivors of post-traumatic stress, psychotherapist and author Terry Kellogg emphasizes the fact that abusive behaviors — whether we direct them toward ourselves, other people, or other species — are not natural to human beings. People enact such behavior because *something unnatural has happened to them* and they have become damaged. With this important insight in mind, we might consider that the “fall” described in myths around the world was not a pre-ordained event destined to occur in the unfoldment of human consciousness, as some linear-progressive New Age thinkers posit; nor was it the result of what the Bible terms “original sin,” which carries with it the onus of fault and blame. We might consider that this historic alteration in our nature, or at least in how we express our nature, came about as the result of *something unnatural that happened to us*.

What could this “something” be?

Because we are creatures who were born to live in vital participation with the natural world, the violation of this participation forms the basis of our *original trauma*. This is the systemic removal of our lives from our previously assumed elliptical participation in nature's world — from the tendrils of earthy textures, the seasons of sun and stars, carrying our babies across rivers, hunting the sacred game, the power of the life force. It is a severance that in the western world was initiated slowly and subtly at first with the domestication of plants and animals, grew in intensity with the emergence of large-scale civilizations, and has developed to pathological proportion with mass technological society — until today you and I can actually live for a week or a month without smelling a tree, witnessing the passage of the moon, or meeting an animal in the wild, much less knowing the spirits of these beings or fathoming the interconnections between their destinies and our own. Original trauma is the disorientation we experience, however consciously or unconsciously, because we do not live in the natural world. It is the psychic displacement, the exile, that is inherent in civilized life. It is our homelessness.

We tend to think of traumatic experience as a singular and dramatic event. An airplane crash. A murder. A street riot. Trauma can also be long lasting and chronic,

as it is for the terrorized soldier fighting in an extended war, a child whose developing years are marred by repeated emotional chaos — or the member of western civilization whose connection to the natural world is damaged by the social and psychic dislocations of domestication. As sociologist Kai Erikson describes it, “A chronic disaster is one that gathers force slowly and insidiously, creeping around one's defenses rather than smashing through them.”

The negative effects of trauma are often passed from person to person, generation to generation, people to people, culture to culture. When the traumatic experience is left unhealed and dissociated from consciousness, traumatized people can reenact their pain by unconsciously performing aberrant or abusive behaviors that then affect their children and so on down through the generations, or that affect other people and so on down through history. This ongoing pattern is the cycle of abuse so well known in the addiction/recovery community; it is the history-repeats-itself syndrome of our collective life.

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To order Chellis's book or the audio tape from her recent presentation please see the Materials Available page 18.

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For the past eleven years the Center has been seeking avenues for addressing the world's intractable problems by looking at the deeper psychological roots driving them. Our work explores the mutuality between our inner and outer worlds, and applies psychology to the process of healing and reshaping destructive relationships in the social, ecological, and spiritual realms. Our projects are designed to promote shifts in consciousness and behavior that invite sustainable, equitable and peaceful ways of living.

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# CenterPiece

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# If the world were a village of 1,000 people...

by Donella H. Meadows

**...it would include:**

- 584 Asians
- 124 Africans
- 95 East and West Europeans
- 84 Latin Americans
- 55 Soviets (including for the moment Lithuanians, Latvians, Estonians, and other national groups)
- 52 North Americans
- 6 Australians and New Zealanders

The people of the village have considerable difficulty in communicating:

- 165 people speak Mandarin
- 86 English
- 83 Hindu/Urdu
- 64 Spanish
- 58 Russian
- 37 Arabic

That list accounts for the mother tongues of only half the villagers. The other half speak (in descending order of frequency) Bengali, Portuguese, Indonesian, Japanese, German, French, and 200 other languages.

In this village of 1,000 there are:

- 329 Christians (among them 187 Catholics, 84 Protestants, 31 Orthodox)
- 178 Moslems
- 167 "non-religious"
- 132 Hindus
- 60 Buddhists
- 45 atheists
- 3 Jews
- 86 all other religions

One-third (330) of the 1,000 people in the world village are children and only 60 are over the age of 65. Half the children are immunized against preventable infectious diseases such as measles and polio.

Just under half of the married women in the village have access to and use modern contraceptives.

This year 28 babies will be born. Ten people will die, 3 of them for lack of food, 1 from cancer, 2 of the deaths are of babies born within the year. One person of the 1,000 is infected with the HIV virus; that person most likely has not yet developed a full-blown case of AIDS.

With the 28 births and 10 deaths, the population of the village next year will be 1,018.

In this 1,000-person community, 200 people receive 75 percent of the income; another 200 receive only 2 percent of the income.

Only 70 people of the 1,000 own an automobile (although some of the 70 own more than one automobile).

About one-third have access to clean, safe drinkingwater.

Of the 670 adults in the village, half are illiterate.

The village has six acres of land per person, 6,000 acres in all, of which  
 700 acres are cropland  
 1,400 acres pasture  
 1,900 acres woodland  
 2,000 acres desert, tundra, pavement and other wasteland

The woodland is declining rapidly; the wasteland is increasing. The other land categories are roughly stable.

The village allocates 83 percent of its fertilizer to 40 percent of its cropland—that owned by the richest and best-fed 270 people. Excess fertilizer running off this land causes pollution in lakes and wells. The remaining 60 percent of the land, with its 17 percent of the fertilizer, produces 28 percent of the food grains and feeds 73 percent of the people. The average grain yield on that land is one-third the harvest achieved by the richer villagers.

In the village of 1,000 people, there are:

- 5 soldiers
- 7 teachers
- 1 doctor
- 3 refugees driven from home by war or drought

The village has a total budget each year, public and private, of over \$3 million—\$3,000 per person if it is distributed evenly (which, we have already seen, it isn't).

Of the total \$3 million:  
 \$181,000 goes to weapons and warfare  
 \$159,000 for education  
 \$132,000 for health care

The village has buried beneath it enough explosive power in nuclear weapons to blow itself to smithereens many times over. These weapons are under the control of just 100 of the people. The other 900 people are watching them with deep anxiety, wondering whether they can learn to get along together; and if they do, whether they might set off the weapons anyway through inattention or technical bungling; and, if they ever decide to dismantle the weapons, where in the world village they would dispose of the radioactive materials of which the weapons are made.

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*Earth Posters with this message can be ordered through the Center.*



# Musings from Mary Ellen Hynes

*A column dedicated to the exploration of current thinking. The Muses, from Greek mythology, were the nine daughters of Zeus and Mnemosyne, each of whom presided over a different art or science. A muse is a guiding spirit and a source of inspiration.*

After one year as editor and four issues produced of CenterPiece, I decided that in this issue, newly expanded from ten pages to twenty, I would utilize this space for my personal musing. Recent events tell me that perspective in life is everything. Life always seems to teach through experiences, my own and others. They become our stories, frequently painful, sometimes whimsical, always the way we learn. This is a column about Life, Grace and Truth — including advice from an old woman in a dream.

Once upon a time, a few short weeks ago, my sister Katie fell sixty-five feet in a rock climbing accident and quite miraculously survived the fall — a broken hip, broken wrist, split lips, missing and broken front teeth — but she is alive. The truth is I cry and shake most times I think about it; I relate to it all too well. I know her healing will run deep, through her broken bones, scabs and bruises, through her pride, her psyche and through to the very core of her being. I don't know *how* it will change her, I only know it *will*.

Moments like that change you forever. Ten years ago it was my broken body that was teaching me about healing. It was a metal crushing moment of glass and steel that left me feeling like I had just received a cosmic bonk and was sent reeling into a different time and space. Life as I had perceived of it would never be the same. Neither will Katie's.

Her bones will mend and she will climb again, much to the dismay of those who do not understand, and when she once again makes it to the top of that sheer rock face she will look over the edge with a different set of eyes, misted by grace, by love, by pain. Her vision, my vision, blurry with tears of hard work, now incorporate the gifts from grace. They come at unsuspecting moments through our lives forcing us to look at what we call our truth, which leads me to my next story, a dream actually.

Once upon a time, a few mornings ago, I woke up with the following dream: I was on the beach, late afternoon, and a woman started speaking to me. She was older and carried the wisdom of life in her aura. She had soft white hair and very kind, twinkly eyes. "The Truth," she said, "is the most important thing. You must always try and live it and encourage others to do the same. There are those who won't come from a place of Truth, and there are forces. Be aware of them," she added cautiously.



I found her quite remarkable. Who was this woman? Then she added, reminiscing, "I used to spend \$400 a day to help those who were defending the Truth, so that they could survive." She said it like someone who ran a secret underground for refugees fleeing oppression, not unlike the holocaust, Bosnia, or anywhere else the Truth is threatened. As she spoke, her conviction and a youthful girlishness came through, and looking around she added, "Mother really made it all possible, such abundance, what an inheritance." I woke up musing on this classic crone/fairy godmother/wise woman archetype. Why \$400 a day? "Doesn't matter the amount," she would say, "the Truth is what matters." Mother? Mother Earth perhaps — such abundance, what an inheritance!

Once upon a time, every time, I learn an important lesson: *The Truth of Life is to learn as much as we can from every experience, and to love as much as possible, no matter how hard it sometimes seems to be.*



If you would like to share something you're musing on, please write to: Center for Psychology and Social Change, Musings Column, 1493 Cambridge St., Cambridge, MA 02139. Or fax it to (617) 497-0122.

# Learning from Extraordinary Experience

by Karen Wesolowski and Pam Kasey

*"Discovery commences with the awareness of anomaly."*

Thomas Kuhn

The Structure of Scientific Revolutions

The Program for Extraordinary Experience Research (PEER) is one of the Center's newer projects and the first to explore the role of human consciousness in personal and social change. Program director John E. Mack, M.D., who is also the Center's founding director, created PEER in 1993 to continue his explorations of human identity through the study of subjective and collective extraordinary experiences.

The fact that PEER addresses an unfulfilled need is evidenced by the nearly one thousand calls and letters received from across the country in its first year. The majority of these are from people reporting anomalous subjective experiences, experiences that are beyond what is commonly accepted in our culture as "real."

## A BRIEF HISTORY

Throughout his career as a psychiatrist, John has explored the question of identity — how we, as human beings, experience ourselves in relation to one another, to the earth and its multitudinous life forms, and to a universe increasingly perceived as containing intelligences other than our own. He addressed this question on the individual level in his early clinical explorations of dreams, nightmares, and adolescent suicide, and in his biographical researches. Later, he applied the insights of depth psychology to seek out the roots of collective experiences — the cold war, the global ecological crisis, ethnonationalism and regional conflict — that inform our understanding of human identity.

These explorations led John to the field of transpersonal psychology and the work of Stanislav Grof and others who are questioning and transforming our existing ontology (way of being) and epistemology (way of knowing). These intellectual and experiential studies of the transpersonal opened John to an expanded notion of reality, one which allows for the anomalous to be present.

In 1990, after meeting artist and UFO researcher Budd Hopkins, John began seeing a few clients who reported having interactions, against their will, with non-human

intelligences, a phenomenon commonly known as "alien abduction." He devoted increasing efforts to studying these reports. To date, he has engaged in clinical investigation with nearly one hundred individuals who report such experiences, for which no convincing clinical explanation exists.

The portrait that has emerged from the documentation of these experiences shows narrative consistency, a close association with UFO sightings, and characteristic small scars, even from children as young as two years. These reports are the subject of his most recent book, *Abduction: Human Encounters with Aliens*, in which John points out that the phenomenon — whatever its source — raises many ontological and epistemological questions; its possible implications for our identity as a species on this planet are vast. John founded PEER in order to formalize this work while exploring the larger context of extraordinary experiences in which to place this phenomenon.

## THE PROGRAM FOR EXTRAORDINARY EXPERIENCE RESEARCH

PEER's efforts to deepen the understanding of extraordinary experience have shown that our cultural context makes it difficult to credit and trust our own extraordinary experiences because they lie outside our existing collective language and reality. In *The Passion of the Western Mind*, a history of western intellectual thought, Richard Tarnas describes how the postmodern mind of the twentieth century has, at last, discovered that there is no single objective reality, but rather a vast interplay of subjective realities.

Yet we postmoderns do not always apply what we have learned. The question, "Is it real?" is an anachronism; a question which might better serve investigation is, "How is it real?" As a culture we are refining our definition of perception and our ability to discern. It is within this postmodern context that PEER is now examining accounts of anomalous experiences in order to question and expand existing notions of identity.

PEER's aim is to study and understand how subjective experiences of extraordinary events can inform and enlighten twentieth-century science's description of reality. PEER is collaborating with others to promote a new

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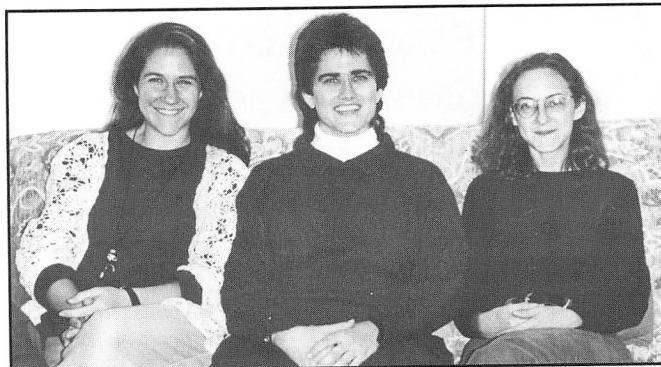
cultural epistemology in which subjective experience is a valued means of knowing. The program's work addresses the perspectives of three audiences who are attempting to incorporate these experiences into their existing frameworks: experiencers (individuals having these experiences) and their support network, members of professional and academic institutions, and the general public. To address each of these often overlapping audiences, the program has three components: support, research, and public education.

#### SUPPORT: ACKNOWLEDGMENT AND ALLIANCE

PEER's support component promotes healing for experiencers and their families and for therapists who are working with experiencers. Anomalous subjective experiences are sometimes confusing and/or frightening, both for experiencers and for those who help them, in part because cultural conditioning keeps people isolated from the larger society when taking these experiences seriously. PEER encourages alternative ways of perceiving and understanding these experiences, while facilitating an increasing sense of connectedness between and among the people affected by them.

PEER offers an educational workshop for experiencers, "Conscious Living: Building Awareness in Daily Life," which focuses on cognitive behavioral skills that help manage anxiety and other symptoms sometimes associated with anomalous experiences. Combining techniques from mindfulness meditation and stress management, the twelve-week course provides tools for managing mood, health, and well-being. These skills enable experiencers to live more effectively and cultivate a sense of inner peace. The course was designed by PEER's clinical consultant, Roberta Colasanti, LICSW, who has developed and facilitated similar workshops at Harvard Community Health Plan. Participation is open to individuals who have worked or are working with John and to those involved in ongoing research with PEER.

PEER acts as a resource and referral organization to experiencers and health professionals. In response to the large number of requests for therapeutic support, PEER has developed a Therapist Consultation and Referral Network. The network, directed by Pam Kasey, connects experiencers seeking counseling with therapists who are open to the integration of subjective anomalous



PEER staff: Karen Wesolowski, Caroline McLeod and Pam Kasey

experiences. A PEER publication, "An Experiencers' Guide to Therapy," offers guidelines for choosing and working with a therapist.

Locally, a newsletter and monthly support group provide an ongoing way for experiencers to find mutual support; a monthly peer consultation group provides a similar meeting place for therapists to share and learn about this work with colleagues. The program is helping to establish similar peer consultation groups regionally in other parts of the country. The large volume of calls and letters is handled by Julia White and Elizabeth Zaborowska,

who sensitively respond to requests and disseminate information to experiencers.

What has been learned from working with individuals is being applied to work with larger audiences. Just as an effective, compassionate healer must speak the client's language to facilitate change and growth when faced

with new information, so might we all be compassionate with our culture, and its stages of denial, ontological shock, and integration concerning reports of experiences that do not fit the accepted understanding of reality. It is important to respect existing perspective, language, and mood. This philosophy underlies our research and public education efforts.

#### RESEARCH

Through psychological research PEER seeks to establish the study of anomalous experiences as a valid and important area of scientific inquiry. Using accepted scientific language and tools, John and researchers Caroline McLeod and Barbara Corbisier expect to document the aspects of anomalous experiences that remain unexplained by existing

(continued on page 14)

# PEACEMAKING IN NORTHERN IRELAND: A WORK IN PROGRESS

by Joseph V. Montville

*The August 31 cease-fire declaration by the Irish Republican Army in Northern Ireland was a much welcomed step in the difficult process of peacemaking in that bereaved region. Like any success, the event had many guiding leaders. In my view, however, the major hero of the peace to date is John Hume, leader of the nonviolent, constitutional, and mostly Catholic Social Democratic Labor Party in Northern Ireland.*

*Only specialists in the conflict are likely to know that Hume and many of his colleagues in the SDLP have suffered continual threats to their lives and families and have been physically assaulted and have had their homes and cars bombed by both IRA and Protestant militants. They have paid an enormous price in physical and mental health for their dedication to rule of law and nonviolence. They are all heroes. But John Hume, who negotiated the basic agreement with Sinn Fein leader Gerry Adams, stands out in his tenacity and willingness to sacrifice for an ideal.*

The political irony of Catholic-on-Catholic violence in Northern Ireland is an indicator of the depth of loss generated in the pathological relationship between Britain and Ireland, dating perhaps as far back as the eleventh century A.D., certainly from the seventeenth century and Oliver Cromwell's violent repression of Irish Catholics. England's lack of response to the starvation of Catholic Gaels

in the potato famine of 1846 and 1848 could be considered a form of passive genocide. To the psycho-historically conscious, a little bit of genocide goes a long way.

In broad-brush terms, this is the context within which the Center for Psychology and Social Change's project on human rights and civil liberties in Northern Ireland has been conducted over the past

five years. With important moral and financial support from the German Marshall Fund and the Carnegie Corporation of New York, my team convened leaders of the Catholic and Protestant constitutional parties for two separate workshops to discuss, informally and unofficially, the feasibility of a bill of rights for Northern Ireland. The meetings took place in Des Moines, Iowa, and Strasbourg, France, in 1991 and 1993 respectively.

The talks were careful and discreet. The politicians, determined to keep faith with their colleagues back home, did not "negotiate" anything about the conflict. Following the Des Moines session, however, participants reconstituted themselves as a working group in the official British-sponsored inter-party talks in Belfast, and recommended that Northern Ireland, indeed, have its own bill of rights. Because of the Catholic/Protestant political consensus presented to them, the London government agreed to the proposal in principle.

Thus an important bridgehead in Catholic/Protestant political consensus building was established in Des Moines. In truth, several other initiatives in Protestant/Catholic "track-two" unofficial diplomacy contributed to a fragile but significant meeting of Catholic and Protestant minds, in particular the work of the Institute for Conflict Analysis and Resolution at George Mason University, led by Christopher Mitchell.

What impressed me in Strasbourg, where the Council of Europe was our sponsor, was the quiet extent to which certain messages could be communicated. Far beyond discussion of the technical questions of civil and community rights, party politicians spoke of their need to relate and to trust.

Without doing so explicitly, Catholics were able to communicate to the more astute Protestants that they might be ready to forgive if acknowledgment of Protestant and British moral responsibilities for the past were forthcoming. It was significant that important Protestant spokespersons conveyed a sense of acknowledgment of British/Protestant transgression against Catholics.

There was also discussion of the view that the unification of Northern Ireland and the Irish Republic was neither likely nor necessary. It was clear that Protestants could not emotionally tolerate submersion into an all-Ireland Catholic majority. Besides, the advent of the European Union, of which both British Northern Ireland and the Irish Republic are members, makes sovereign state boundaries less relevant.

It is difficult to measure the extent to which the Center's work over many years has contributed to peace-building in Northern Ireland. I do know, with certainty, that we have helped promote trust and the vision of a potential, genuine community, among senior political leaders on both sides, and my third-party teammates and I will continue to have close, active relationships with our Northern Ireland partners.

*To the psycho-historically conscious, a little bit of genocide goes a long way.*

*Far beyond discussion of the technical questions of civil and community rights, party politicians spoke of their need to relate and to trust.*



# UNITED NATIONS PEOPLE'S SUMMIT: THE WORLD OF VALUES

by Nancy Roof, Ph.D.

*"Social development is not a problem of money but a problem about values and priorities".*

Ambassador Juan Somavia, Chair  
World Summit on Social Development

The Center for Psychology and Social Change is one of several hundred non-governmental organizations (NGO's) accredited worldwide to participate in the United Nations World Summit for Social Development to take place March 1995 in Copenhagen, Denmark. Heads of state, delegates from 184 countries, and accredited NGO's will collaborate on a declaration of principles to guide social development and design a plan of action for the international community. The stated goals for the Summit are: creating an enabling environment for change, eliminating poverty and unemployment, and fostering social integration. The summit will be preceded by preparatory conferences at the UN in August and October 1994.

The World Summit on Social Development is one of a series of six UN global conferences, including the Earth Summit in Rio and the recent Population Conference in Cairo, designed to bring a new vision of sustainability to the discussion of development. The Rio conference brought awareness and commitment to issues of environmental degradation, and after considerable debate, agreed upon the need to consider "sustainable" development. The value of these conferences is in the awareness of the interdependence of global issues, the opportunity to mobilize governments and NGO's to work together, and the collaboration of diverse cultures working for common goals. The particular importance of the Copenhagen World Summit will be to bring the issue of *human* development and *quality of life* to international discussions for the first time.

## A PEOPLE'S CONFERENCE

The much-anticipated era of peace following the easing of cold war tensions has not happened; international conflict has been replaced by *intranational* wars. Of the eighty-two conflicts which have erupted since 1990, seventy-nine are within national borders, though the impact ripples throughout the globe. Ninety percent of war casualties are now civilians; the number of refugees and displaced persons has reached a staggering 46,000,000; political and economic migration is increasing. Tolerance and respect for diversity from all quarters are becoming the unavoidable cornerstones for survival.

Increasingly, civil society is called upon and coming forward to participate in efforts previously in the sole domain of governments and the military. The expanded role of civil society around the world carries with it not only the added concerns often felt by citizens yet not represented within governmental activities, but also a new prominence of values rarely of consequence in discussions of "national interests."

The upcoming summit, called The People's Summit, is of particular interest to the Center for Psychology and Social Change because it is the first coordinated attempt through UN channels to focus international attention on *social* development, emphasizing underlying values rather than economic growth or technological interventions. "There are ethical and political limits

to the suffering that people can endure," summit Chair Juan Somavia said, referring to increasing violence and crime, and he added to the list of unendurables, "violation done to our spirit." The conference will bring human development and human security into discussions previously focused solely on economic development and national security, defined as defense against war.

## AN INTERNATIONAL VALUES CAUCUS

The Center is working with other groups active in UN affairs to form an international values caucus to inform the work of the UN in general, and this conference in particular. The Center, through its representative Dr. Nancy Roof, will work with others to continue to raise awareness, begun at the Earth Summit, that the needs of humans and the needs of the Earth are the same, and will promote the centrality of this relationship to discussions of universal values.

The caucus is open to all persons of ethical, spiritual concerns whether or not affiliated with a religious institution. This is a change from previous discussions of values, which have been held primarily within the religious NGO caucus. This change opens the way for inclusion of the growing number of individuals and organizations committed to leading a life of reflective and principled ethics without religious affiliation.

*"Are we so myopic as to think we can define development without reference to developing these paramount human qualities of love and compassion and kindness?"*

(continued on page 15)

# Walking in a World of Wounds: The Work of Donella Meadows

by Mary Ellen Hynes

*The Center is proud to be honoring this thoughtful and influential scientist on November 17. The Annual Recognition Award presentation will be at the Radcliffe Cronkhite Center in Cambridge. The dessert reception, award presentation, and Dana's remarks begin at 7:30 pm. Tickets are \$35 each, \$60 a pair. Tickets to the Center Associates Dinner with Dana preceding the reception are \$500. To receive an invitation to this very special evening please call Heather Simpson (617) 497-1553.*

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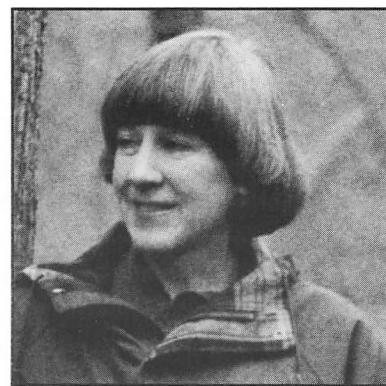
*"One of the penalties of an ecological education is that one lives alone in a world of wounds. Much of the damage inflicted on the land is quite invisible to laymen. An ecologist must either harden his shell and make believe that the consequences of science are none of his business or he must be the doctor who sees the marks of death in community that believes itself well and does not want to be told otherwise."*

Aldo Leopold,  
A Sand County Almanac

In a society in which the conventions of "hard" scientists and the ideals of "soft" ecologists frequently clash, it is a rare individual whose work makes a connection between the two while offering a solution to many of the problems facing the world today. Dr. Donella (Dana) Meadows, a systems analyst, journalist, author, college professor, and organic farmer, deftly crosses the scientific divide between "hard" and "soft" sciences reaching out to many with her message of the feasibility of a sustainable world.

Dana, admittedly shy about receiving awards, expressed bafflement at being chosen as one of the 1994 recipients of a MacArthur "genius" grant. She is not certain about her plans for the grant beyond continuing her work on sustainability. "I need to do some kind of vision-quest first, I think," she said. Meanwhile she continues to work on at least four books, including a textbook for college freshmen on environmental systems — the wonder, beauty, and dangers. She sees herself as a teacher and a bridge. "I was trained as a scientist, and there is nothing in science that can't be said in layman's terms. I've learned a lot about how systems work. It's important for people to have understandable information to make the right decisions."

Originally trained as a biophysicist at Harvard, Dana describes three life-changing, paradigm-shifting events that led her "kicking and screaming out of pure science" and its ordered way of looking at things, from the



objectification of events and elements — disconnected from their actual systems — to a world view that she now writes about in her weekly syndicated column "The Global Citizen."

She was "raised in Illinois, as a good, red-blooded American kid, eating Jello, white bread, canned peas, and midwestern steaks. Everyone I knew lived just like me. I didn't know there was such a thing as a 'lifestyle.' As a chemistry major I did a term paper on chemical additives in food, and for the first time I began to make consumer decisions that didn't come from habit. I read labels and tried to buy foods that were composed mainly of food."

The real changes — the "quantum leap" she calls it — began when she finished her Ph.D. She and her husband Dennis, who had just finished his Ph.D. in system dynamics at MIT, decided to take time off and travel through Asia. "During that time I learned there was a lot going on that was not based in science, but people-based and institution-based and not working very well. Science was not going to provide any solutions to the problems I was seeing."

For a year they traveled, seeing the region's poverty, soil erosion, deforestation, and hunger. They lived very simply, as the villagers did, doing so happily. The shock of returning to America — seeing the abundance, the waste, and dissatisfaction of people despite material wealth — made them resolve to live more consistently with what they had learned about the rest of the world.

A week after Dana and Dennis returned from Asia they began working with an MIT group known as the Club of Rome. Because they had just experienced some of the problems of the world directly, they were drawn to ask such questions as, how can we understand the connections among the problems of the world? How do population growth, poverty, and environmental degradation all influence each other? The system dynamics computer model they created, World<sup>3</sup>, presented an integrated analysis of world population growth, economic growth, poverty, resource depletion, and pollution. The next two years of that project resulted in their



publishing *The Limits to Growth* in 1972, with Dana as its principal author.

The publishing of *The Limits to Growth* led to a second major shift in Dana's world view. The book was an international best seller, translated into twenty-eight languages. And, it created a furor. "The book was interpreted as a prediction of doom. It contained a warning, to be sure, but also a message of promise. The book they attacked was really awful, but it was not the one I wrote — it wasn't even related. They hadn't read it, and they were attacking the title and not much more. The reaction stunned me; I was a very literally-minded scientist. I didn't understand at the time the principles of paradigms, especially that people's world views only allow them to see what they are willing to see. It took me years to understand what had happened."

What she had presented in *Limits to Growth* seemed so obvious: "You can't have an ever-growing number of people or factories on earth. You can't go on cutting the forests, eroding the soils, catching the fish, and burning the oil at an exponential pace." But people didn't want to hear it, and the experience left Dana feeling cautious about speaking out.

She began teaching at Dartmouth, and restored a beat-up farm in New Hampshire in order to live more self-sufficiently and communally. "We grow organically, of course — nearly all our own vegetables, all our eggs, and some fruit. We dry, can, freeze, and pickle enough to get through winter and we raise sheep for wool, some of which we sell, some of which we spin, dye, and knit ourselves.

"After returning from India, I lived out of a sense of scarcity. Now I try to base my life on the idea of sufficiency — there is just enough for everyone and not one bit more. Or as Gandhi said, 'There is enough for everyone's need, but not for everyone's greed.'"

The third major personal-paradigm shift for Dana came when she discovered the New Age empowerment movement. "It was like going to Mars for me. It was a new language, new world views and new possibilities. It opened for me the idea of personal and social transformation, and gave me examples right before my very eyes. It was what I needed and it helped

put the pieces together for me. Here I was with a scientific understanding that said the world was going to hell and a mind-set that wouldn't even allow me to say that and be heard.

"I was walking in a world of wounds, full of people who thought the world was healthy. That's a frustrating and intolerable place to be. I absolutely needed to have some sense of transformation in order to have any belief that things would work out. Until then I was a crier of doom. There are a lot of people who get stuck in that place; lots of environmentalists who, at heart, have given up. My heart goes out to these people because I've been there."

In 1983 Dana resigned her tenured professorship in environmental studies and policy studies programs and began focusing on her writing and international activities.

Soon after, she began writing a weekly newspaper column concerning "world events through a systems point of view." Her motivation for creating the column was the exponential decline in the world's resources. "Ronald Reagan had just been elected a second term. The environment had disappeared as a subject of public discourse and I couldn't stand it anymore."

"The Global Citizen" now appears in more than twenty newspapers, has received numerous awards, including a nomination for a Pulitzer Prize in 1991, and has been published into a book of selected columns under the same title. Dana believes

that bringing in even the simplest systems concepts raises the quality of public discussion. "The most fundamental tenets of system dynamics can clear up significant muddles in public thinking," she writes.

The criticism she received after publishing *The Limits to Growth* took Dana to a new level of understanding about the power of paradigms. "Changing the physical system is as easy — or as hard — as changing the paradigm. It can happen within one second, within one single person who suddenly sees things in a wholly different way. It's painless. It's even thrilling. Yet there's nothing we resist more as individuals and as a society. Our paradigms are deeply embedded in our psyches. It's as if when someone questions my paradigm, they're attacking me.

"If you want to really restructure a system — the kind of major restructuring that's necessary if we're ever to have a peaceful, just, sustainable world — it means changing the paradigms that are in our heads." Though Dana realizes that

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(continued on page 15)

# RAMBO MEETS *Care Bears*:

by Petra Hesse and  
Debra Poklemba

## Responding to Children's Television in the Classroom

**Editor's note:** The investigation of children's political development in the media age is one of the longest running programs at the Center for Psychology and Social Change. Several years ago Petra Hesse, associate professor at Wheelock College, produced the fifteen minute video *The World is a Dangerous Place: Images of the Enemy on Children's Television*, which is widely used by educators to facilitate conversation on the messages contained in the typical war cartoon show.

To help teachers and parents address the often harmful impact that television has on children — and in particular that of war cartoons — Petra Hesse and Debra Poklemba developed the curriculum *Rambo Meets Care Bears*. The curriculum, which has been tested and developed in the classroom, provides case studies involving a variety of children's programs and offers specific, creative responses. The exercises and discussion goals are easily applied to lesson plans for teachers and for use by parents.

The curriculum *Rambo Meets Care Bears: Responding to Children's Television in the Classroom* was published by the Center for Psychology and Social Change this summer. The following excerpt is from the introduction. The curriculum and the video can be ordered on page 19.

Media images are pervasive in today's classrooms. Children sport TV superheroes on their sweatshirts, pants, socks, and pajamas. They carry them to school on their lunch boxes, backpacks, and as toys in their pockets. They look for pictures of their TV heroes on the boxes of their morning cereal and pizza. Children are so obsessed with their favorite TV characters that they draw them in their notebooks and write about them in their journals. Not only that, they keep reenacting the behavior of these TV characters in their play — much to the dismay of many teachers who have to struggle with karate-chopping Ninja Turtles and flying Superman and Batman in their classrooms.

Many teachers find it hard to relate to children's preoccupation with the media because classrooms were different when they went to school. Why are schools and homes so inundated with television images? The abundance of images is related to a number of factors: Close to 100 percent of U.S. households have one or more television sets; more than half of those households also have a VCR and/or access to cable. All generations watch more television than ever before (Comstock and Paik, 1991). In 1984 children's television was deregulated. As a result, the distinction between programs and commercials broke down and it became possible to create program-length commercials that bombarded children with even more advertising than before (Greenfield, Yut, Chung, Land, Kreider, Pantoja, and Horsley, 1993).

*Children need  
to be given the  
opportunity  
to process and  
analyze critically the  
information  
they receive  
on television.*

Up until a few years ago, we were not particularly interested in children's television. Although we were both deeply invested in children's minds — one of us as a researcher, the other as a teacher — it did not occur to us to explore how children's thoughts, feelings, and social relationships are affected by their exposure to television and other media. That changed when we were involved in a cross-cultural research project on children's and adolescents' views of the enemy. As part of this study, we asked boys and girls to draw an enemy. We were struck by girls' reluctance to draw themes of conflict and aggression; many four to six year-old girls wanted to draw rainbows and good girls, instead. Boys, on the other hand, did not seem to be troubled by the task: they drew gunmen, robbers, and an endless series of fights between good guys and bad guys.

Asked where they got their ideas about enemies, many children mentioned not only their parents and friends but also programs they had been watching on children's television. It became clear that boys were watching He-Man, Rambo, G.I. Joe, and, more recently, Teenage Mutant Ninja Turtles, whereas girls preferred My Little Pony, Smurfs, and Care Bears. When asked whether they watch Rambo and G.I. Joe, girls tended to say that they do not like these programs but that their brothers watch them.

Curious as to what messages about enemies children were receiving on television, we began to watch many of the cartoon shows that children had mentioned in the course of our discussions about enemies or bad guys. Based on a

Careful analysis of 240 episodes of children's cartoons, we discovered that children's television reinforces traditional gender roles and political stereotypes, especially given that many young children spend almost a third of their waking hours in front of the television set. Preschoolers watch 25 to 30 hours of television per week; elementary school children frequently watch even more. By the age of 18, a typical teenager has spent more time watching television (15,000 to 20,000 hours) than going to school (11,000 hours), and often more time watching TV than with his or her working parents (Liebert and Sprafkin, 1988).

In the course of watching cartoons, boys learn to be warriors and have a sense of agency in the world. Girls learn they are powerless and have no impact on the real world; their only hope is to be rescued or that a magical change will occur for the better. By being told to love those who attack them, girls are systematically taught to love too much and not to own and act on their own aggressive impulses. Instead, television reinforces girls' and women's self-effacing coping styles.

We have written this curriculum guide with several goals in mind. We would like to familiarize the reader with the results of our analysis regarding the messages that boys and girls receive from commercial children's television. We will therefore begin each chapter with a review of our research findings. The first chapter, entitled "The World Is a Dangerous Place," focuses on the messages boys are receiving in the

*In the course of watching cartoons, boys learn to be warriors and have a sense of agency in the world. Girls learn they are powerless and have no impact on the real world; their only hope is to be rescued or that a magical change will occur for the better.*

course of watching war cartoons. In the second chapter, "Turtle Power in the Classroom," we deal with the pros and cons of the Teenage Mutant Ninja Turtle movies and cartoons. We also compare and contrast the Teenage Mutant Ninja Turtles with the more traditional war cartoons such as He-Man, G.I. Joe, and Rambo. In the third chapter, we

describe the results of our research on commercial television programming for girls, and compare the messages on cartoons for girls with those for boys.

In the first three chapters, we will not just present a critical analysis of children's television, but we also will describe curriculum we have developed in response to children's cartoons. We believe that banning television-related play and discussions from the classroom is not fair to children in view of the long hours they spend in front of the television set. Children need to be given the opportunity to process and analyze critically the information they receive on television. Many of our curriculum ideas may also be useful for parents.

We conclude the curriculum guide with a discussion of some general strategies parents and teachers may use in discussing television with children. The heroes and superheroes on children's television keep changing, from Superman and Batman to He-Man and the Power Rangers, from Care Bears and Smurfs to the Little Mermaid. The specific curriculum ideas change as the superheroes come and go. However, there are some general strategies underlying all of our responses to children's fascination with television that outlast the business cycles of the toy and cartoon industries.

## INTERNSHIP POSITIONS AVAILABLE

*Below are internships available now; similar positions may be offered in the spring or summer.*

Political Development of Children: Intern will assist in the design and marketing of training programs for teachers and parents on the political development of children. Will also assist in marketing a curriculum for teachers, and will provide clerical assistance to project advisors.

Video Producer: Intern will assist in the development of a video course on ecopsychology.

Development Assistant for Foundations: Intern will assist in researching foundations and compiling a list of suitable funders. Intern will also contact foundations and assist in developing funding proposals.

Assistant to the Editor: Intern will assist in the production of our regular newsletter. Possible areas for intern involvement are: researching, writing, general support to Editor.

Internship candidates should be undergraduate or graduate students interested in assisting Center researchers and staff for six to ten hours a week. Academic credit, work-study arrangements, or stipend are negotiable. Interested applicants should contact Heather Simpson at (617) 497-1553.



concepts of reality and the more traditional methods of scientific inquiry. They expect the research will help distinguish the "abduction" experience from psychopathology and fantasy proneness, and will help define the scope and describe the characteristics of the phenomenon more fully.

PEER is also actively collaborating with UFO researchers and members of the psychology/psychiatry community. Its data will help promote discussion within the traditional scientific community and foster dialogue about how best to further investigate extraordinary phenomena. By distinguishing "abduction" and other anomalous experiences from psychopathology, PEER's research efforts will help experiencers receive the therapeutic support they sometimes need. At the same time mental health professionals, reluctant to support individuals who have had experiences about which so little is known, will be educated.

"Abduction" experiences have been reported in more than twenty countries, and PEER is very interested to include other cultures in their study. Extraordinary experiences of encounters with entities have been reported throughout history. Comparison studies show that there are ways in which these accounts are both quite similar and markedly different. By applying the question, "How is it real?" to both contemporary and historical reports, we will learn more about our identity as a species in relation to the rich universe we inhabit.

**P**EEER's work has shown that anomalous experiences often occur in an altered state of consciousness; studying the phenomenon in cultures which readily accept numerous states of consciousness has immense potential. John Mack and Dominique Callimanopulos, PEER's cross-cultural research consultant, traveled to Brazil and interviewed experiencers and investigators. While there, a Brazilian farmer, an experiencer, recounted his experience in a narrative consistent with American "abduction" reports. Upcoming field trips include a trip to Chile to visit the Mapuche, and one to Harare, Zimbabwe, to investigate a recent occurrence.

Additionally, PEER archivist and office manager Leslie Hansen has been sharing information with Native Americans in the United States, and Glynda Nickerson conducted research while on a recent trip to Japan.

#### Public education

PEER's public education efforts, directed by Karen Wesolowski, serve the experiencer community, the professional community, and the larger public by creating a culturally acceptable way to approach, study, and talk about these experiences. In this way PEER hopes to foster a multi-disciplinary dialogue on the ontology and epistemology of extraordinary experience, as well as the social, cultural,

and political implications of the "alien abduction" phenomenon. PEER also wants to enhance the connections between those working in this field in order to build open-minded and supportive scientific communities. PEER's offices have become a space for community gatherings, academic roundtable discussions, and a growing research library and video collection.

The PEER Forum series was created to encourage academics, researchers, and therapists to bring their perspectives to a thoughtful, open-minded, cross-disciplinary dialogue about extraordinary realms and experiences. Brazilian psychologist and author Gilda Moura described her techniques for working with experiencers and the similarities and differences between "abduction" experiencers and trance mediums. Barbara Vacarr, a psychologist in private practice and assistant professor at Lesley College, presented a videotape of a client session using Video Self-Encounter, a technique she has developed as an alternative to hypnosis. The forum offered a rare opportunity for many licensed New England clinicians working with experiencers to share their therapeutic approaches. Tulane University philosophy professor Michael Zimmerman's historical review of social psychology provided a context for understanding the difficulties our society faces in integrating reports of anomalous experiences.

#### SUPPORT: RESOURCE AND REFERRAL

PEER offers a free Therapist Consultation and Referral Network. If you would like a referral to a therapist, or if you are a therapist and would like to receive an application to join the network, please call Pam Kasey at (617) 497-2667 x16.

#### RESEARCH: PILOT STUDY

The Program for Extraordinary Experience Research is conducting a brief survey to determine the scope of anomalous experiences and the characteristics of those who report them. If you have had experiences and are interested in taking part in our study, please call us at (617) 497-2667 x14 and we will mail you a confidential survey and a self-addressed return envelope.

#### PUBLIC EDUCATION:

##### PEER FORUM AND OTHER EVENTS

To be added to PEER's mailing list, please call (617) 497-2667. For a listing of upcoming events at PEER or other related organizations, ask for events line, if calling after business hours, press 3 following PEER greeting.

*PEER's next Forum will be Monday, November 14. Harvard astrophysicist Rudolph Schild will discuss how twentieth-century science separates itself from such poorly understood fields as UFOs, psychic phenomena, near-death experiences, and astrology. He will ask that we consider whether such experiences can ever be addressed without leaving our four-dimensional space-time continuum.*

## United Nations People's Summit

(continued from page 9)

Some of the goals of the caucus are:

- to work with delegates on the language used in the documents relative to values, in order to distinguish between those which are universal and those which are culturally bound. As UN Secretary General Boutros Boutros Ghali stated in Cairo, "It cannot be accepted that any given philosophical, moral, or spiritual belief should be imposed on the entire international community or should block the progress of humanity;"
- to define and encourage behavior consistent with values for the common good. "It is a commitment to common values at the individual level that will give us the courage to try and change familiar patterns of violence, corruption, insensitivity and inequality," said Adele Simmons, from the Commission on Global Governance;
- to consider what values and principles should guide nations and individuals in an interdependent world, and to gather documents which address this issue, such as the Global Ethic by Kung and the Commission on Global Governance;
- to reserve a room for meditation, prayer, and reflection, and to ask for a moment of silence at the open and close of each day's summit meeting;

- to develop a shared vision of the world as a community from which values and ethics for the 21st century can be derived, emphasizing responsibilities as well as rights.

The mandate and intention of the values caucus can be summed up in the words of one delegate who silenced the room with his heartfelt plea: "Can we be so arrogant as to think that the social science methodologies which have only evolved in the past few hundred years are so effective that we can discard the ancient spiritual traditions of the planet in our deliberations to move the world toward true social development? Are we so myopic as to think we can define development without reference to developing these paramount human qualities of love and compassion and kindness? Do we think we will be able to mobilize the hearts and minds of humanity to make the kinds of sacrifices necessary to address the enormity of suffering going on in the world without tapping these deep roots of experience?"



*The Center gratefully acknowledges Nancy Roof's work at the UN and is seeking \$2,000 to cover her travel and expenses to the People's Summit in Copenhagen. If you would like to support this effort and want more information, contact Vivienne Simon (617) 497-1553.*

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## Donella Meadows: Walking in a World of Wounds

(continued from page 11)

"paradigms are the sources of the systems," she also acknowledges that creating new paradigms means changing socially-shared assumptions, a route that proved threatening to the critics of *The Limits to Growth*.

That book and its twenty-year sequel, *Beyond the Limits*, both of which were co-authored by Dennis Meadows and Jorgen Randers, provide an extensive list of general guidelines to help redirect the world as a whole toward sustainability. Underlying all the guidelines they stress one essential task — to slow, and eventually stop, exponential growth of population and physical capital. This transformation involves "institutional and philosophical change and social innovation. It requires defining levels of population and industrial output that are desirable and sustainable. It calls for goals defined around the idea of development rather than growth. It asks, simply but profoundly, for a vision of the purpose of human existence that does not require physical expansion."

*"The transition to sustainability isn't something you do in one day; it's a process by which you make change after change."*

The authors further this statement by pointing to three problems that illustrate the negative results of society's present-day paradigm: poverty, unemployment, and unmet nonmaterial needs. Though Dana realizes that change of this magnitude will require a committed mass movement, she also feels that sustainability begins with each individual.

"The transition to sustainability isn't something you do

in one day; it's a process by which you make change after change."

She realizes that transformational changes occur through individuals, and Dana's own lifestyle reflects that understanding. In that pursuit she has defied conventional wisdom, moved beyond the limits, and created a portrait of a

feasible, ideal world in which human beings see the natural world as a part of themselves, not as a collection of "resources" separate from themselves. She offers a world where everyone has enough and no one too much.

# *Lines in the* **Mind**

## *Not in the* **World**

**T**he Earth was formed whole and continuous in the universe, without lines.

The human mind arose in the universe needing lines, boundaries, distinctions. Here and not there. This and not that. Mine and not yours.

That is sea and this is land, and here is the line between them. See? It's very clear on the map.

But, as the linguists say, the map is not territory. The line on the map is not to be found at the edge of the sea.

Humans build houses on the land beside the sea, and the sea comes and takes them away.

This is not land, says the sea. It is also not sea. Look at the territory, which God created, not the map, which you created. There is no place where land ends and sea begins.

The places that are not-land, not-sea, are beautiful, functional, fecund. Humans do not treasure them. In fact, they barely see them because those spaces do not fit the lines in the mind. Humans keep busy dredging, filling, building, diking, draining the places between land and sea, trying to make them either one or the other.

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Here is the line, the mind says, between Poland and Russia, between France and Germany, between Jordan and Israel. Here is the Iron Curtain between East and West. Here is the line around the United States, separating us from not-us. It's very clear here, on the map.

The cosmonauts and astronauts in space (cosmonauts are theirs, astronauts are ours) look down and see no lines. They are created only by minds. They shift in history as minds never change.

On the earth's time-scale, human-invented lines shift very quickly. The maps of fifty years ago, of 100 years ago, of 1,000 years ago are very different from the maps of today. The planet is 4 billion years old. Human lines are ephemeral, though people kill one another over them.

Even during the fleeting moments of planetary time when the lines between nations are held still, immigrants cross them legally and illegally. Money and goods cross them legally and illegally. Migrating birds cross them, acid rain crosses them, radioactive debris from Chernobyl crosses them. Ideas cross them with the speed of sound and light. Even where Idea Police stand guard, ideas are not stopped by lines. How could they be? The lines are themselves only ideas.

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Between me and not-me there is surely a line, a clear distinction, or so it seems. But now that I look, where is that line?

This fresh apple, still cold and crisp from the morning dew, is not-me only until I eat it. When I eat, I eat the soil that nourished the apple. When I drink, the waters of the earth become me. With every breath I take in I draw in not-me and make it me. With every breath out, I exhale me into not-me.

If the air and the waters and the soils are poisoned, I am poisoned. Only if I believe the fiction of the lines more than the truth of the lineless planet will I poison the earth, which is myself.

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Between you and me, now there is certainly a line. No other line feels more certain than that one. Sometimes it seems not a line but a canyon, a yawning empty space across which I cannot reach.

Yet you keep appearing in my awareness. Even when you are far away, something of you surfaces constantly in my wandering thoughts. When you are nearby, I feel your presence, I sense your mood. Even when I try not to. Especially when I try not to.

If you are on the other side of the planet, if I don't know your name, if you speak a language I don't understand, even then, when I see a picture of your face, full of joy, I feel your joy. When your face shows suffering I feel that too. Even when I try not to. Especially then.

I have to work hard not to pay attention to you. When I succeed, when I close my mind to you with the walls of indifference, then the presence of those walls, which constrain my own aliveness, are reminders of the you to whom I would rather not pay attention.

When I do pay attention, very close attention, when I open myself fully to your humanity, your complexity, your reality, then I find, always, under every other feeling and judgment and emotion, that I love you.

Even between you and me, even there, the lines are only of our own making.

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## *Want to contribute to the Center and meet other members?*

We have many opportunities for people to become volunteers. Our small staff would love your help! Sign up to become a volunteer today, meet other Center members, contribute to the many tasks the Center handles daily, and most importantly, have fun! Phone Heather Simpson (617) 497-1553 to become involved, or check the volunteer box on the membership form when you renew your membership or join as a first time member.

## *Many thanks to our interns and volunteers!*

The Center is grateful to have had five outstanding interns this summer. Lori Thayer and Bill Albert worked on psychology of place; Enid Chung and Robert Franks were interns on the Ecopsychology/Mental Health project, and Laura Cohen was the Political Development of Children intern. Our wonderful volunteers this summer were Susan Esther Braune and Barbara Bearman.

## **WANTED: CITIZEN PEACEMAKERS** *for Bosnia "People Connection" project*

Starting December 1994, the first of several Bosnia Peace Centers will be established in Sarajevo directed by local citizen groups and supported by teams of 30-50 international people per center.

**Proposed activities:** conflict resolution and empowerment training, facilitating contacts within communities and between sides, study circles, human rights monitoring, community rebuilding, medical and social services, sports, family support, children's and cultural programs.

**Requirements:** good listener, patient, culturally sensitivity, self-directed, basic language training and orientation prior to start; minimum 1 month commitment.

All inquiries are welcome, especially those who feel deeply about wanting to do something about Bosnia.

Please contact: Gary Shapiro, Conflict Resolution Catalysts, PO Box 836, Montpelier, Vermont 05601  
**Phone/Fax: (802) 229-1165, E-mail: gshapiro@igc.apc.org**  
Affiliated with Parent & Teachers for Social Responsibility.

## Calendar of Events

### NOVEMBER

A Nation Behind Bars: Creating a Safer & Kinder Society. November 5, *Bo Lozoff*, 214 Market St., Brighton, MA, Human Kindness Foundation, (617) 787-3511.

5th Annual Volunteer Fair. November 6, Boston, MA, Interface, (617) 876-4600.

Body Wisdom. November 11 - 13, *Joan Borysenko, Ilana Rubinfeld, Starhawk and others*, Washington D.C., Common Boundary, (800) 937-8728.

"Conscious Living, Conscious Dying": Seminar with Stephen Levine. November 12 - 13, Boston, MA, Levine Workshop, (415) 753-5755.

◆ Academic Council. November 16, *Yaakov Garb, Catherine Roach, Taylor Watts*, The Cambridge Hospital Board Room, (617) 497-1553.

◆ The Center's Ninth Annual Recognition Award Honoring Dr. Donella Meadows. November 17, Cambridge, MA, Center (617) 497-1553.

The Adventure of Self-Discovery, A Holotropic Breathwork Experience. November 17 - 20, *Stanislav Grof*, New Orleans, LA, Holotropics, (415) 721-9891.

Creating the Life You Choose: A Life Spiral Course. November 18 - 20, *Jim Mitchell, Ron Kertzner, Susan Jordan-Kertzner, and Bruce Thomas, Ph.D.*, Epping, NH, Green Pastures Estate, (800) 888-6549.

Ritual and Transformation: Honoring Our Life Passages. November 18 - 20, *Kate Marks*, Epping, NH, Green Pastures Estate, (800) 888-6549.

Spirit in Nature: Intercultural and Interspecies Learning. November 20 - 25, *Big Sur, CA, Esalen Institute*, (408) 667-2724.

### DECEMBER

Dialogue on Health, Humor and Joy. *Patch Adams, M.D.*, Epping, NH, Green Pastures Estate, (800) 888-6549.

Healing From the Body Level Up. December 2 - 4, *Judith Swack, Ph.D.*, Needham, MA, (617) 444-6940.

The Psychology of Health, Immunity and Disease. December 5 - 11, *Hilton Head Island, SC, The National Institute for the Clinical Application of Behavioral Medicine.*

◆ Academic Council: "Communicable Diseases and the Ecological Crisis - A Systemic Perspective." December 15, *Richard Levins*, Harvard School of Public Health, Macht Auditorium, The Cambridge Hospital, (617) 497-1553.

### JANUARY

Environmental Conflicts and Social Movements. January 18 - 20, *Amherst, MA, Hampshire College*, (413) 582-5367.

◆ Center-sponsored activity or Center affiliates

# Materials Available from the

## CENTER FOR PSYCHOLOGY AND SOCIAL CHANGE

### Membership discounts on books, audio and video tapes, and publications

#### ECOPSYCHOLOGY

*An Evening with Chellis Glendinning* a presentation by author Chellis Glendinning, October 1994. Audio cassette, 2 tapes, \$14 CPSC members, \$15 non-members.

*An Overview of the Emerging Fields of Ecophilosophy and Ecopsychology* a presentation by Warwick Fox from the University of Tasmania, Australia, May 1994. Audio cassette, 2 tapes, \$14 CPSC members, \$15 non-members.

*Awakening Earth: Exploring the Evolution of Human Culture and Consciousness* by Duane Elgin. Hardcover, \$21 CPSC members, \$23 non-members.

*Beyond The Limits: Confronting Global Collapse, Envisioning A Sustainable Future* by Donella H. Meadows, Dennis L. Meadows, and Jorgen Randers. Hardcover, \$18 CPSC members, \$19 non-members.

*Ecological Worldviews: An Exploratory Study of the Narratives of Environmental Studies Students* by Malachy Shaw-Jones, 1991. Dissertation, \$9 CPSC members, \$10 non-members.

*My Name is Chellis and I'm in Recovery from Western Civilization* by Chellis Glendinning. Paperback, \$12 CPSC members, \$13 non-members.

*Protest and Thrive: The Relationship Between Social Responsibility and Personal Empowerment* by Sarah Conn. Paper, \$9 CPSC members, \$10 non-members.

*Psychological and Moral Responses to Environmental Knowledge: Reflections on the Impact of an Introductory Course in Environmental Issues* by Yaakov J. Garb, Spring 1989. Paper, \$5 CPSC members, \$6 non-members.

*Thinking Like A Mountain: Toward a Council of All Beings* by John Seed, Joanna Macy, Pat Fleming, and Arne Naess. Paperback, \$7 CPSC members, \$8 non-members.

*To Wake up One Day Different* John Seed talks with Ram Dass. Videotape, \$31 CPSC members, \$33 non-members.

*Toward A Sustainable World*, Essays from a conference held by CPSC on sustainability, *Revision* magazine \$5.

*Value Earth Poster: If the world were a village of 1,000 people*, by Donnella Meadows, \$5 CPSC members, \$6 non-members

*Vital Lies, Simple Truths: The Psychology of Self Deception* by Daniel Goleman. Paperback, \$11 CPSC members, \$12 non-members.

*Voice of the Earth*, by Ted Roszak. Paperback, \$12 CPSC members, \$13 non-members.

*When the Earth Hurts, Who Responds?: Self, Responsibility, and Psychotherapy* by Sarah Conn. Paper, \$9 CPSC members, \$10 non-members. (This paper will appear in an anthology entitled *Ecopsychology*, edited by Theodore Roszak, Mary E. Gomes, and Allen Kanner, to be published by Sierra Club books in spring 1995.)

*The World in a Grain of Sand: A Transpersonal Ecopsychology for Our Time* by Walter Christie. Paper, \$14 CPSC members, \$15 non-members.

#### EXTRAORDINARY EXPERIENCE

*Abduction: Human Encounters with Aliens* by John E. Mack. Hardcover, \$20 CPSC members, \$22 non-members; signed by author \$35 CPSC members, \$40 non-members.

*Abduction: John E. Mack Responds to the Media*, a candid presentation at the Boston Public Library, following a fourteen-city United States book tour, May 1994. Audio cassette, 1 tape, \$10 CPSC members, \$11 non-members.

*John E. Mack and Brian Weiss: Past Life Experiences*, a dialogue at Interface, November 1993. Audio cassette, 2 tapes, \$14 CPSC members, \$15 non-members.

*John E. Mack and Joe Noonan: The UFO Abduction Phenomenon*, a presentation at The New York Open Center, December 1993. Audio cassette, 2 tapes, \$14 CPSC members, \$15 non-members.

#### PEACEMAKING AND CONFLICT RESOLUTION

*Balkans Peace Project* a presentation with Paula Gutlove and Eileen Babbitt. May 1994. Audio cassette, 1 tape, \$10 CPSC members, \$11 non-members.

*Conflict and Peacemaking in Multiethnic Societies* edited by Joseph V. Montville. Paperback, \$19 CPSC members, \$21 non-members.

*Crimes of Obedience: Toward a Social Psychology of Authority and Responsibility* by Herbert Kelman and V. Lee Hamilton. Paperback, \$16 CPSC members, \$17 non-members.

*Out of Weakness: Healing the Wounds that Drive Us to War* by Andrew Bard Schmockler. Paperback, \$10 CPSC members, \$11 non-members.

*The Psychodynamics of International Relationships* edited by Vamik D. Volkan, Demetrios A. Julius, and Joseph V. Montville. Hardcover, \$36 CPSC members, \$39 non-members.

*The Roots of Evil: The Origins of Genocide and Other Group Violence* by Ervin Staub. Paperback, \$15 CPSC members, \$17 non-members.

*Towards a Sustainable Peace in the Balkans* by Paula Gutlove with Eileen Babbitt, Lynne Jones, and Joseph Montville. A report on a pilot effort to introduce conflict resolution theories and techniques. October 1992. Paper \$9 CPSC members, \$10 non-members.

*Working for Peace: A Handbook of Practical Psychology and Other Tools* edited by Neil Wollman. Paperback, \$9 CPSC members, \$10 non-members.

#### POLITICAL DEVELOPMENT OF CHILDREN

*Rambo Meets Care Bears: Responding to Children's Television in the Classroom* by Petra Hesse and Debra Poklemba. A comprehensive curriculum for teachers, educators, and parents, \$23 CPSC members, \$25 non-members.

*The War Play Dilemma: Balancing Needs and Values in the Early Childhood Classroom* by Nancy Carlsson-Paige and Diane E. Levin. Paperback, \$11 CPSC members, \$12 non-members.

*Who's Calling the Shots? How to Respond Effectively to Children's Fascination with War Play and War Toys* by Nancy Carlsson-Paige and Diane E. Levin. Paperback, \$12 CPSC members, \$13 non-members.

*The World is a Dangerous Place: Images of the Enemy on Children's Television* by Petra Hesse. Videotape and leader's guide, \$37 CPSC members, \$40 non-members.

#### PSYCHOLOGY AND SOCIAL CHANGE

*A Blue Fire* by James Hillman. Paperback, \$11 CPSC members, \$12 non-members.

*A Little Course in Dreams: A Basic Handbook of Jungian Dreamwork* by Robert Bosnak. Paperback, \$8 CPSC members, \$9 non-members.

*Emotional Healing: A Program for Emotional Sobriety* by Karen Paine-Greene and Terry Hunt. Paperback, \$9 CPSC members, \$10 non-members.

*Gender War, Gender Peace* a presentation on gender psychology and the renewing of community between the sexes with Aaron Kipnis, Janet Surrey, and Steve Bergman, April 1994. Audio cassette, 1 tape, \$10 CPSC members, \$11 non-members.

*Gender War, Gender Peace: The Quest for Love and Justice Between Women and Men* by Aaron Kipnis and Elizabeth Herron. Hardcover, \$21 CPSC members, \$23 non-members.

*James Hillman: 1993 Center Recognition Award Keynote Address* a presentation addressing issues of identity, November 1993. Audio cassette, 1 tape, \$10 CPSC members, \$11 non-members.

*Leadership and the New Science: Learning about Organization from an Orderly Universe* by Margaret Wheatley. Hardcover, \$21 CPSC members, \$23 non-members.

*No Reason to Talk About it: Families Confront the Nuclear Taboo* by David Greenwald and Steven Zeitlin. Hardcover, \$21 CPSC members, \$23 non-members.

*The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View* by Richard Tarnas. Paperback \$13 CPSC members, \$14 non-members.

*Psychology and Social Responsibility: Facing Global Challenges* edited by Sylvia Staub and Paula Green. Paperback, \$20 CPSC members, \$22 non-members

*Re-inventing the Corporate Self: The Inner Agenda for Business Transformation* by Melissa Everett, John E. Mack, and Robert Oresick. Paper, \$9 CPSC members, \$10 non-members.

*Re-Visioning Psychology* by James Hillman. Paperback, \$11 CPSC members, \$12 non-members.

*We've Had a Hundred Years of Psychotherapy and the World is Getting Worse* by James Hillman and Michael Ventura. Paperback, \$10 CPSC members, \$11 non-members.

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## *Common Boundary Hosts Conference on Body Wisdom - Toward Spiritual And Emotional Healing*

**T**he role of the body in spiritual and therapeutic practices will be explored in Common Boundary's three-day conference on November 11 - 13, 1994 in Washington, D.C. Entitled "Body Wisdom," the event will unite for the first time pioneers in body therapy with leading psychologists, spiritual teachers, medical doctors, anthropologists, artists, and social thinkers in order to integrate the complex and seemingly divergent worlds of body, mind, and spirit.

"We have inherited a long-standing tradition in Western thought that honors all that is rational and mental and devalues the sensual and the physical," says Charles Simpkinson, Ph.D., conference director and publisher of the award-winning *Common Boundary* magazine.

"However, because we are embodied creatures, our body is an integral part of who we are, not just a receptacle for the true self, the soul or the spirit. There is no real separation of inner and outer experiences."

Joan Borysenko, Jon Kabat-Zinn, Andrew Harvey, Bonnie Bainbridge-Cohen, and Margot Adler are among the sixty speakers who will generate a new understanding of the meaning and purpose of the body's messages and cultivate a renewed respect for the body in our individual and cultural world views.

For more information about "Body Wisdom," Common Boundary's 14th annual conference, contact Mary Jane A. Casavant or Grace G. Ogden, Common Boundary, 5272 River Road, Suite 650, Bethesda, MD 20816, phone (301) 652-9495, fax (301) 652-0579.

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