

CenterPiece

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

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*Changing what we do
by changing how we see*

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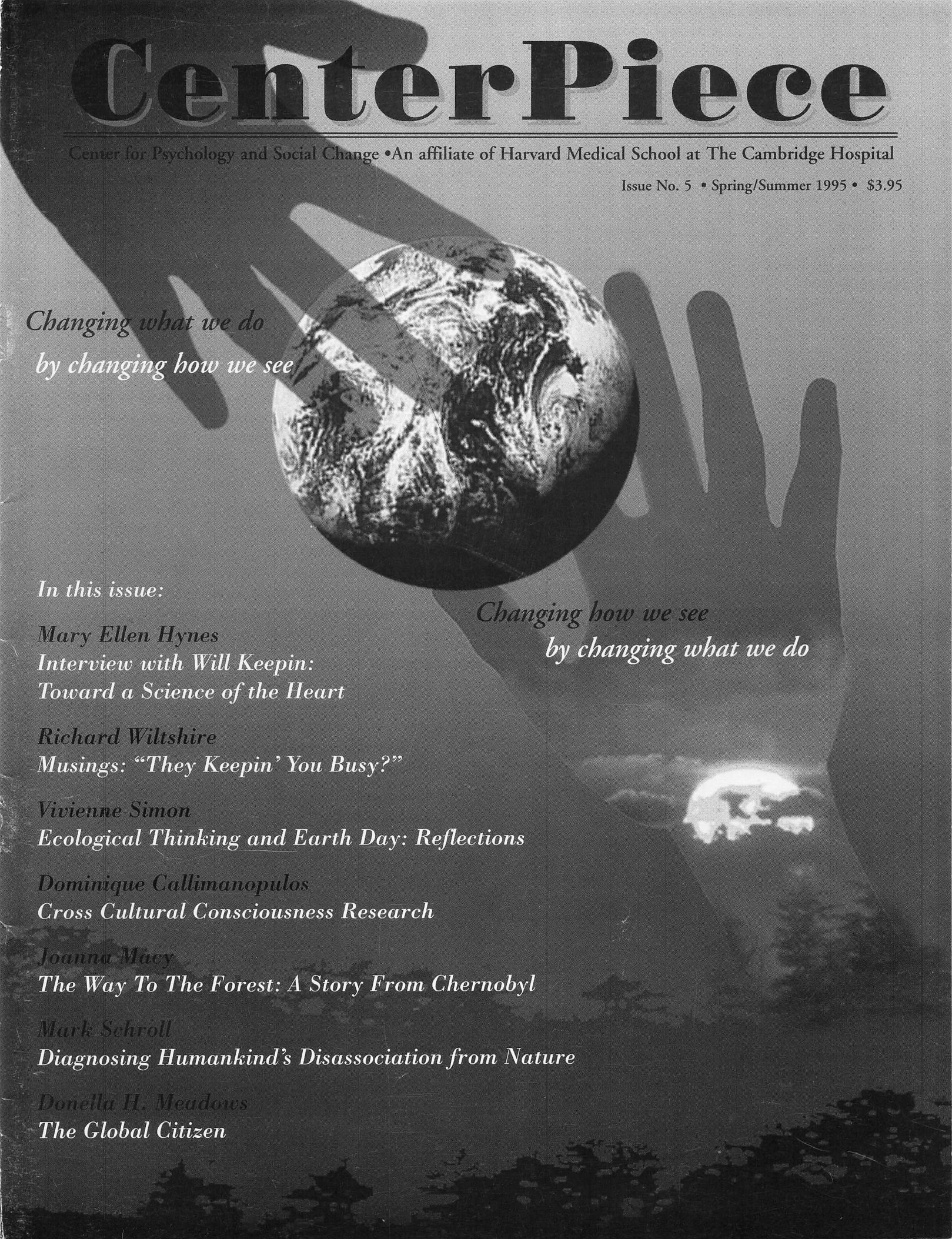
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*Changing how we see
by changing what we do*



CENTER FOR PSYCHOLOGY AND SOCIAL CHANGE

An affiliate of Harvard Medical School at The Cambridge Hospital

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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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Building the Center Pitch In and Be Counted

Dear Center Community,

Good financial management is key to any successful venture, and the Center for Psychology and Social Change is no exception. **Solidifying the financial base of the Center is, perhaps, the most important activity we do here, because it insures the continuation and growth of our projects.** Despite our prestigious affiliation with the Harvard Medical School, the Center must raise its operating budget the same way all small non-profit organizations do—from the generosity and commitment of those who believe in the mission. It is our members and donors who keep the Center going.

Our general operating budget is currently \$185,000 a year. This money supports our public education programs. It pays for this magazine. It provides seed money for project development and research. It maintains Roundtables and Academic Council meetings. It allows us to present our work at conferences, talk with the press, and publish papers. It pays for our salaries, our rent and our overhead. In short, it keeps us in business.

Over the years the Center has worked to introduce new ways of perceiving and addressing the major threats in our world—from nuclear war to environmental deterioration; from growing regional violence, to violence on television. We support the work of visionaries who are forging new paths—people like Will Keepin, Joanna Macy, and David Ison—whose work you can read about in this issue. (For list of current projects see pages 22 and 23.)

Unfortunately, few foundations recognize the central role of the *human psyche* in perpetuating unsustainable and violent behavior, or see its potential as the pathway to a more harmonious world. **Most foundations are investing, almost exclusively, in programs which ease the symptoms, rather than address the root causes of the escalating crises we face.**

We are one-third of the way into 1995 and we have commitments for 50% of our 1995 budget. We need to raise an additional \$90,000 in the coming months. **Gifts do not have to be enormous to be significant.** Fundraising is very democratic; everyone can make a difference. In fact, many of our most important donors are the ones we know we can count on to give \$500 or a \$1,000 year after year. Of course, large contributions are essential and we hope that those who can afford to give more will seriously consider doing so.

If you are considering a gift or know of someone who might, please contact the Center to arrange an appointment with me or a member of our Board to learn more about our work.

Many thanks to those of you who have already contributed and I look forward to hearing from more of you.

For a green, just, and peaceful world,

Vivienne Simon

Executive Director

Interview with Will Keepin: Toward a Science of the Heart

by Mary Ellen Hynes

In 1991 Will Keepin helped convene a conference for the Center for Psychology and Social Change entitled "Comprehensive Strategies for Sustainability," the proceedings of which were published in ReVision, a magazine Will co-edits. Currently a project director of the Center's upcoming Summer Institute for a Sustainable Future, Will also co-directs Integral Sustainability Associates (ISA) of Santa Fe, New Mexico, with his partner, Johanna Johnson. In association with the Center, ISA offers experiential training programs for mental health professionals on the clinical application of ecopsychology (see back cover). ISA also conducts workshops for men and women on gender reconciliation.

During the course of a two-hour phone interview, Will discussed his work, his own transformation, and his thoughts about the state of the world. He offered hope, direction, and vision. What follows are excerpts from that conversation.

"I went to college and became a scientist like a good boy from Los Alamos. I always had a deep yearning to apply the skills and knowledge of scientific inquiry to practical problems relating to the human condition on the Earth."

This yearning led Will Keepin to a Ph.D. in mathematical physics and a job at an international think tank where he ran head-on into bureaucratic biases and corruption. "I worked for an east/west energy forecasting group that was looking at the world's energy future and coming up with 'scientific proof' that we needed to build a new nuclear power plant every few days for the next fifty years in order for the world to make it." But when he began scrutinizing the evidence supporting this analysis, he found "a fabricated mathematical artifice based on biases and assumptions. It was a political agenda for nuclear power disguised as objective science." He became embroiled in a debate and published an exposé of the program.

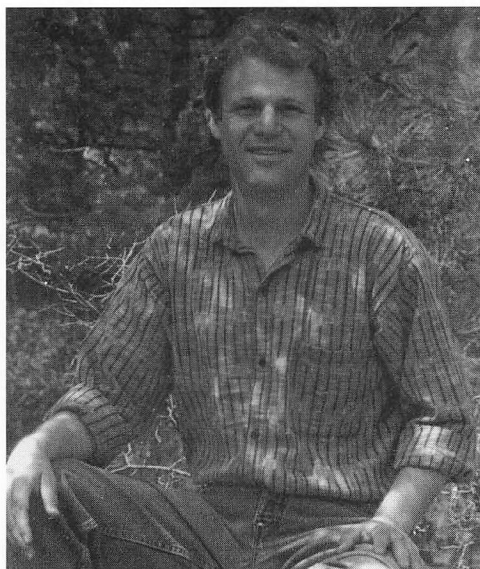
After a few years researching alternative sustainable energy sources, going to conferences, and debating the mainstream nuclear/fossil fuel community, Will became interested in the psychological roots of the ecological crisis. "I found the people I was debating were remarkably presumptuous and arrogant about their answers to the world energy situation, and they were unable to seriously consider any other alternatives. I realized there was a hidden psychological dimension at work that had not been unraveled in any significant way.

"As these debates wore on, it slowly dawned on me that I, too, was becoming more rigid and arrogant—feeling I had the right answers—and that I was exhibiting the same behavior I had been so shocked by. It was a horrifying realization. But it did inspire a long process of self-inquiry and exploration into the psychological and spiritual realms," and eventually, a master's

degree in east-west psychology and a three-year training program in transpersonal psychology with psychiatrist Stanislav Grof.

Creating a Context for Healing Relationships

For the past two years Will has been co-leading five-day workshops in natural settings for men and women on gender and ecology. "What men and women do to each other they do to the Earth; the battle between the sexes mirrors humanity's war with the natural environment. If we're going to live in harmony with the planet, then we need to begin forging a new harmony between the sexes. This cannot be postponed until we rescue the Earth from environmental catastrophe. Addressing the gender imbalance, and more broadly the issue of arbitrary dominance and control—whether by one race over another, or men over women—is central to restoring balance to humanity's relationship with the Earth.



Will Keepin

"We are in a profound period in human history—a transformation is underway of the entire culture, at its roots. In a sense, the present challenge for western culture is to embrace the feminine in its deepest form, a conclusion emphasized by Richard Tarnas in his book *Passion of the Western Mind*. This means not only promoting women's rights, and balanced relations between men and women, but also legitimizing and honoring feminine forms of knowing and ways of being that have to do with relational kinds of epistemology, and experiencing life as a journey and a mystery.

"In gender workshops people often come into a spontaneous experience of what Ted Roszak calls the 'ecological unconscious' in his book *Voice of the Earth*. While working on relationships between men and women, people spontaneously tap into their relationships with trees, plants, flowers, and animals. There

Keepin Interview (continued from page 3)

is a natural way in which ecological issues emerge, which is why we call these 'gender and ecology' workshops. When someone opens up deeply enough, interdependence becomes self-evident. People experience themselves as interdependent with the Earth, the sun, the wind, the water, the air, and with those of the opposite gender. What we need now is a mutual men and women's movement that includes both sexes and diverse lifestyle preferences, so that we can work together to support one another's healing.

"The Vietnamese Buddhist monk Thich Nhat Hanh said, in relationship to healing the Earth, 'What we most need to do is hear within ourselves the sounds of the Earth crying.' The parallel to this in gender work is, 'What we most need to do is hear within ourselves the sounds of the opposite gender crying.' We need to truly take into our being the pain of the *other*, whether it's the Earth or the other gender, and experience it as our own. When we can do this, something new is born, something beyond the trauma of the pain, and it is much more rewarding than we would have ever guessed.

"Gender becomes a powerful vehicle for exploration because one of our most fundamental dualities is our division into male and female bodies; yet, ultimately, we aren't our bodies, we are something more. By going into the poignant conditioning associated with which body type we happen to occupy, we open up an area that often holds very deep wounding in people. This offers an opportunity for deep healing and for moving beyond primary identification with the body, and into identification with the soul.

"Witnessing the courage, spontaneity, and beauty of people doing this kind of work, and seeing the opening and love that comes forth, is so inspiring. It restores faith in humanity and the possibility of a larger, cultural transformation. The prerequisites for these workshops are really quite simple: create the space and the time, create safety and trust, and have a sufficient degree of intention and integrity among the people involved. Then simply allow the process to unfold, and it naturally leads to an incredibly beautiful opening.

"When people have deep, heart-opening experiences, they perceive their values differently. Community and intimacy with other human beings and with nature become far more meaningful than shopping at the mall or watching television. These non-material activities have their own very rich rewards, and are

accessible to anyone. I feel it is crucial to create contexts in which more people can have these kinds of transformational experiences."

The Environmental Crisis and Ecopsychology

"One of the causes of our destruction of the natural environment is the internal state of our own consciousness. It's not just the outer environment that's in crisis; our inner environment is in crisis as well.

"Ecopsychology was born of the recognition that we need to account for the relationship between human beings and the Earth. This has been left out of the whole understanding and development of psychology and it's crucial now to bring it in. There are many elements to this. Clients' concern for the Earth and for society has generally been pathologized in psychotherapy as a kind of unintegrated or unfinished business from childhood. Now, however, there is a growing recognition that this may actually be the yearning of a healthy soul wanting to take responsibility and identify with the larger ecological self.

"What men and women do to each other they do to the Earth.... If we're going to live in harmony with the planet, then we need to begin forging a new harmony between the sexes. This cannot be postponed until we rescue the Earth from environmental catastrophe."

"Environmental and ecological activists have generally focused on the outer environment and the physical symptoms of pollution, while the mental health community has generally focused on the inner personal transformation of the individual. Each really needs the other. We need to extend some of the healing skills that have been developed in the psychology and mental health professions to the larger social and institutional arenas. How to do that

is not fully clear yet, but it is clear that we can no longer ignore the psychological and spiritual roots of the ecological crisis. Similarly, ecological awareness and practices need to be brought into individual psychotherapy."

Will outlined one way that the ecological crisis can be understood, seeing total pollution as the product of three factors: population, consumption per capita, and pollution per unit of consumption. "There's been some attention to the population issue, although it's so challenging it's often avoided, and is not seen as a serious problem in the consuming nations. The mainstream environmental movement has focused almost exclusively on the third factor—pollution per unit of consumption—stressing technological change to reduce that

ratio. The middle term—consumption per capita—represents our whole lifestyle, and the mainstream environmental movement has strategically avoided it for fear of losing political credibility. I see a real role for mental health communities to brainstorm a new kind of ecological activism that focuses on the transformation of values in the larger culture.

“Today’s ecological activism is sorely lacking in the important skills and insights which the mental health community has developed in individual psychotherapy—helping people discover and live by their own deeper values. Invariably this development entails moving from a materialist identification into an identification with the soul and a deeper purpose in one’s life. This potentially has powerful application to ecological activism: it holds out the promise that we could actually improve the quality of our lives while lowering our material standard of living, shifting from material wealth to experiential wealth in the form of personal transformation, sustainable community, celebration and ritual, and a wide range of other activities that nurture the human soul and spirit.

“The primary motivation for our [ISA’s] projects is to promote transformational work at as high a social and political level as we can, so that it has maximum leverage. The power of this work comes from people tapping into their own source of wisdom and love. That’s the key. When people come into a deeper experience of their own magnificence and their own unlimited, unconditional love, then their deep compassion for the Earth and for one another opens and expands. When people tap into that, there is transformation. To the extent that we can facilitate these experiences within mainstream institutions—particularly academia, environmental activism, and the business community—we will do so.

“People’s fear of change is huge and because of that, change happens slowly and one needs to be prepared for that. People need enough experience with transformational process to recognize firsthand that facing pain, grief, rage, despair has great rewards which far exceed the turmoil and the pain.

“As Kahlil Gibran noted, ‘Your pain is the medicine by which the physician within heals thyself.’ As long as we keep avoiding the pain, no amount of fancy intellectualization or sophisticated theories or philosophies are going to get us where we need to go. We need a way to allow grief, rage, and anger to be expressed in their own currency. What is being invoked from the archetypal realm takes on its own agenda, and if we simply honor that process and allow it to unfold, then despite the difficult spaces we go through, a very powerful

sense of healing and harmony emerges. That has been my experience. What one gives up, one reaps ever more fully in another realm.”

Integrating the Experience of Being Fully Human

“I think the next great challenge for science is to recognize the fundamental limitations of its principal epistemological instrument—the human mind. We need to broaden our form of inquiry to include inquiries of the heart and the body.

“An open heart is one that can be broken at any moment. And in a certain way, it is always breaking. To learn the wisdom of the heart entails an ever-deepening process of opening the heart, which is what happens when we live in deep connection. To protect ourselves from the pain of heartbreak is a great loss. We lose the exquisite ecstasy and expansiveness that results from the heart breaking open.

“This is where shamanism, spiritual practice, and transformational types of disciplines become increasingly important. The primacy of intellectual knowing will have to give way, and become complemented by these other primary forms of knowing. There is deep-seated hunger and yearning in our culture for community and meaning. In our work we try to nurture that yearning in a way that also honors the strength of our existing culture.

“I want to make it clear that I am not anti-intellectual; I am pro-transformational. I am working to change the imbalance and tyranny of the intellect over all other faculties of human knowing. The effect of this imbalance has been tragic because the arts, spiritual practice, and intuition are vital modes of inquiry and experience, and when cultivated and

developed, harmonize beautifully with the intellect and completely transform one’s perception of existence.

“Ultimately, the goal of our work is to help people open up to that source of deeper love that abides in each of us. We have in our culture a money theory of love whereby some have more than others; some are miserly even though they have a lot; and others have very little yet give tremendously. And any love given away creates a deficit until someone gives it back. The true nature of love, however, is a vast, unbounded, unlimited source and each of us has an inner doorway through which we can access it. What is vital today is to create experiences where people go through that doorway.”

“When people have deep, heart-opening experiences, they perceive their values differently. Community and intimacy with other human beings and with nature become far more meaningful than shopping at the mall or watching television.”

To order any of the publications mentioned in this article, please see page 27.

Musings *from Richard Wiltshire*

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.

They Keepin' You Busy?

In the belief that a culture's everyday expressions are telling of its values, I've long pondered that distinctly American greeting from one male to another: "Well, they keepin' you busy?"

Hmm. Who exactly are "they?" A committee of employers? A conglomerate of problems? Or an even more menacing, vague Orwellian consortium?

The standard response I hear begins with one or more pressures from a litany of daily demands which proves that one is, in fact, gainfully or at least intensively occupied. If a cellular phone starts ringing during the conversation, what could be more conclusive. And both parties breathe easy because a good American is a busy American!

My reply to the query, however, is, "No, they're not keeping me busy. I set my own pace."

This response brings a confused, maybe threatened, frown. For all the alleged worship of individuality in our culture, there is something in my reply that unsettles the casual conversationalist. He wants assurances that he is not alone in the endless grind of activity, and that I, too, am in the cage sweating next to him. Servitude is bearable only if it's shared.

As a mountaineer, I'm no stranger to sweat, but not in confinement. In the wilderness I often make demands on my body and my psyche that I would find unacceptable as directives from any "they." It is my personal sovereignty, not theirs, that gets me to comply.

I wonder though. What about the gray areas? Where do we—where do I—draw the line? The challenge is more complex than having to accept certain dictates to earn a living. Certainly in life we must sacrifice some of our autonomy if we are to know friendship and love. Colleagues, children, and spouses can also be a "they," a different kind of "they."

But it's not just the "they" which offends me when asked "are they keepin' you busy?" It's the "busy" as well. "Busy"

segues into "busy-ness" and its commercial avatar, business. Busy-ness for its own sake doesn't satisfy how I regard the things I do. Effort, certainly. It's not even necessary to reach a chosen summit. The process is what I crave, the simple act of Sisyphean striving. Not activity for activity's sake, but for learning's sake, for the joy of doing what one loves.

But what happens when those we love make demands on us? We may not want to drop everything to answer a child's complaint, or postpone a cherished project to meet a lover's emotional needs. Yet if we fail them, we lose something as precious as the freedom we seek to embrace.

Could we say that there are times when the needs of the self are met by meeting the needs of others? Perhaps "they"—when that word becomes a face—can be a voice deserving of our full attention and response? Is there a process that we must honor?

I suspect it is a lot easier just to stay busy and deny oneself the time and energy to question "why" we are and "how" we are. But, personally, I don't find the beehive a compelling image for the exhilarating structures we could create in life.

Me, I'd rather sweat the contradictions than the empty pace of modern life.

Richard Wiltshire lives in Lone Pine, California.

*If you would like to share something
you're musing on, please write to:*

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Ecological Thinking and Earth Day: REFLECTIONS

Vivienne Simon, J.D.
Executive Director

"As human beings, our greatness lies not so much in being able to remake the world—that is the myth of the 'Atomic Age'—as in being able to remake ourselves."

- Gandhi

With spring in the air, I feel exhilarated in anticipation of yard and neighbors blossoming back to life. My joy is tempered, however, by a persistent nagging from my inner meteorologist who is still waiting for winter to come full force. I wish I could welcome the unseasonably warm weather of past months and chalk it up as an odd year. I can't. The floods and earthquakes, the growing ozone hole, shifting icebergs, and other indicators tell me that this winter's pleasant weather was more like a beautiful, neon sunset over a polluted oil field than an unexpected blessing.

Learning to appreciate the complexity of our world from an ecological or systems framework has helped me understand how the world is made up: not of discrete parts functioning in isolation from each other, as Newton and Descartes postulated, but of a fantastic, nearly mystical, dynamic, and complex web of interacting and interdependent relationships. Between the sun and plants (photosynthesis), between the Earth's magnetic field and matter (gravity), between animals and plants, and animals and each other (the food chain), between natural formations and animals (shelter), between planets and suns (elliptical rotations), ad infinitum. And all the interactions between the relationships.

Ecological thinking has taught me that the universe has its own guiding blueprint. It evolves and sustains without coaching. Natural systems have evolved and adapted over billions of years; left intact and undisrupted, the universe will continue the graceful unfolding of itself for eternity.

With the rise of the western "ethic"—predicated on domination and control—there has been ever-increasing numbers of invasive and disruptive activities which now threaten the future sustainability of our planet.

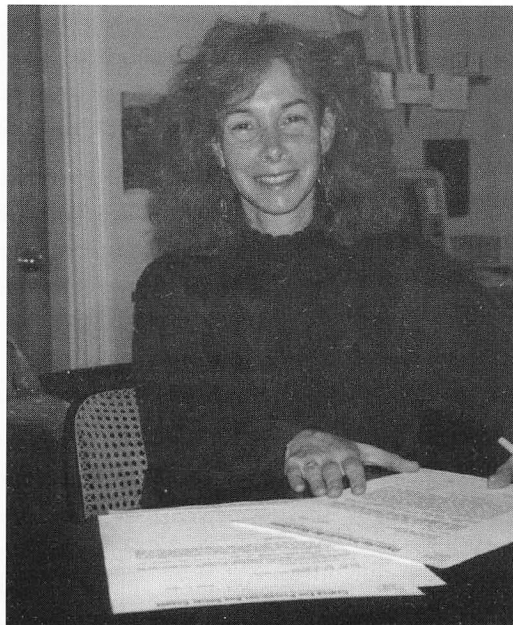
You and I know all this. We read it in the papers, sense it around us, feel it in our gut. Something is changing and it's unsettling. We are all hoping it isn't as bad as we know it could be, and in the light of day as we kiss our children goodbye and send them off to school, or otherwise begin our day, we brush aside the unimaginable. But when activity slows down, when silence surrounds us and we are really present in our world, fear creeps in, and we are left to pray and yearn for wisdom and guidance and hope. Sometimes we cry. I know I do.

At the Center for Psychology and Social Change we are building community to consciously face this awesome moment in human history together. We are at a crossroads: we can fade into despair and deny our dilemma, or face our situation with awareness and imagination, dignity and courage. We can acknowledge the lumps in our throats and the knots in our stomachs. We can change our beliefs and our behaviors. We can change ourselves and, thereby, change our world.

In these uncertain times it may prove to be the most important work to be done, yet it remains misunderstood and persistently marginalized and considered by many to be irrelevant, even by those who should know better. This work is difficult, purposeful, and often overwhelming. And as long as people believe they only need to clean up the rivers but not their own psyches, the problem will continue to grow. This is truly uncharted territory. Few elders are giving guidance. There is no one to do it for us. This is truly a time to grow up, to take responsibility and make changes. Learning all we can about the process of personal and social transformation and designing ways to engage others is the work of this Center.

The Center reaches into the roots of our current predicament to understand and work with the most fundamental relationship of all: the relationship between the functioning of our human psyche and the functioning of the integrated whole, the ecology in which we live, our home, Gaia. This relationship is unrecognized by western, materialist science. It is experiential. Just as our bodies are integrated

(continued on page 8)



Vivienne Simon

Ecological Thinking and Earth Day: Reflections (continued from page 7)

into the material, biological sphere of earthly events through inhaling and exhaling, digesting and excreting, so the human psyche is integrated into the non-material realms of culture, dreams, philosophy, consciousness, imagination, values, visions, emotions, and belief systems. This invisible world influences behavior at the deepest level.

The good news is, there is a way back to survival and harmonious living, to reopening our receptors to the symphony of life.

Like every other interacting element of the ecology, the human psyche feels, reacts to, and is informed by an infinity of inputs from the system and, in turn, impacts the system through responses, outputs, and feedback into the system. With this understanding it becomes

clear that if the ecology—of which we are part and within which we co-evolve—is unhealthy, unstable, and struggling for equilibrium and balance, the collective human psyche will, likewise, feel unhealthy and unstable and will struggle for equilibrium. Ungrounded and disturbed, human behavior will become increasingly unhealthy and unstable, though struggling for a deeper equilibrium. The micro reflects the macro, and vice versa. This is the nature of the degenerative cycles humanity faces in these industrialized times.

This is what a psychology of sustainability and interconnectedness is about; discovering, articulating, and applying this psychology is what the Center's work is all about. How do we understand, speak about, act from, and honor our interconnection, on a psychological level, with the rest of the Earth? How does this understanding inform our structuring of social, political, and economic institutions and relations? What does it teach us about living on a living planet? I often ponder the relationship between the extreme violence erupting in Central and Eastern Europe and the fact that the most poisoned, desecrated, and degraded environment on the planet is in that region, filled with radioactive waste, polluted air, acid rain, and ugly, spewing, industrial plants.

To find our way back to a sustainable relationship with the rest of the Earth, certainly we must attempt to repair the damage and painstakingly clean up the mess we have wrought. We must revitalize, rejuvenate, and restore the natural systems of the Earth, to the fullest extent possible, so that it may once again listen to and abide by its own intelligence. But we must also learn to listen to and abide by a deeper intelligence as well.

Though this may sound alien to most westerners, we have much to learn from the non-human world. It has existed and thrived much longer than we have and has done so with considerable grace and generosity. Trees, for example, take light, water, nutrients, and space and in return give food, shelter, and shade; they also prevent soil erosion, transform carbon dioxide into oxygen, and compost their dead leaves. They stand solemn and steadfast, beautiful and noble, in harmony with the evolving Earth. They have done so for a very, very, very long time.

As children we all learned basic ecological principles, though we didn't know it then: share, be fair, don't hurt anyone, play nice, have fun, take only what you need, and clean up after yourself. There was a time when humanity lived this way—close to the land and integrated with the rhythms of the natural world. For most people today, these rhythms are no longer heard or felt, and in this place of silence we have lost our way. The good news is, there is a way back to survival and harmonious living, to reopening our receptors to the symphony of life.

This pathway lies in achieving balance between ourselves and all that ever was and ever will be; between creation and existence, transcending the mysteries and energies which enfold all matter and beings. This innate wisdom resides in every process and in every being. If recognized and supported it will lead to health, vitality, longevity, and sustainability of the planet and of ourselves; as the planet goes, so do we.

To get there we must first acknowledge that the crisis which we must address is not the Earth's, but our own. Most of today's problems originate in a crisis in our psyche and it is there that the healing must begin. From this healing comes the power and resources to fully address the social, political, economic, and environmental problems that seem so pervasive and intractable. By reuniting our heart and mind, our body and soul, we avail ourselves of all the riches we hold—our beauty, our humor, our passion, our health, our wisdom, our creativity, our compassion, our competence, our love—our wholeness. From a place of wholeness within us we crave the same in the world around us. Enlightened self-interest is its own greatest motivator.

Healing begins with an awareness and acceptance of one's situation and grows into taking responsibility for changing it.

Healing begins with an awareness and acceptance of one's situation and grows into taking responsibility for changing it. The Center for Psychology and Social Change designs programs and projects to help us all do that. We seek wisdom from cultures which have lived ecologically, and integrate it into the modern world. Our work is linked to those in other disciplines who are also seeking to put their work at the service of a sustainable future. We are breaking new ground. We are evolving. We need your support and invite your participation. The job is enormous but not insurmountable, and we all need to do our part.

So, this Earth Day, do something to clean up the Earth—plant trees, clean up a river bank, start riding a bike, stop

"As children we all learned basic ecological principles, though we didn't know it then: share, be fair, don't hurt anyone, play nice, have fun, take only what you need, and clean up after yourself."

smoking, join a campaign to stop the nuclear industry, stop eating meat, stop investing in corporations that rape the planet, speak out for peace and a reduced military budget. And do something to "clean up" your psyche—meditate, spend more time in nature, enter therapy, be kinder, pray, write poetry, forgive someone, make eye contact and smile. As a part of this Earth your own healing is your most important contribution. Finally, share with others your deepest thoughts and feelings about what is going on in the world. Don't repeat what you've been told, but speak from your heart, find your authentic, inner voice and support and encourage others to find theirs.

Admit that these are very scary times, that there are no easy answers and there probably never will be. Question everything that doesn't ring true to you. If you find that justice and law collide, stand up for justice. Share. Be fair. Don't hurt anyone. Play nice. Have fun. Take only what you need. Clean up after yourself. Join the Center and build community. This is no time to be alone.



WHY GOD NEVER RECEIVED TENURE AT ANY UNIVERSITY

1. He had only one major publication.
2. It was in Hebrew.
3. It had no references.
4. It wasn't published in a refereed journal.
5. Some doubt He wrote it Himself.
6. He may have created the world, but what has He done since?
7. The scientific community can't replicate His results.
8. He never got permission from the ethics board to use human subjects.
9. When one experiment went awry, He tried to cover it up by drowning all the subjects.
10. He rarely came to class and just told the students, "Read the Book."
11. Some say He had His son teach the class.
12. He expelled His first two students.
13. His office hours were irregular and were sometimes held on a mountain top.
14. Although there were only ten requirements, most students failed.

Exploring African and Other Alien Abductions

by Dominique Callimanopulos

"I got the feeling he was interested in all of us. ... He looked sad and without love. ... In space there is no love and down here there is."

John Mack and I were at the Ariel School, a small elementary school outside Harare, the capital of Zimbabwe, listening to Elsa (not her real name) describe her encounter last September 16 with an "alien" being. In all, sixty children, ages six through twelve, reported seeing one large and several smaller spaceships land—hover, really—over the scrubby bushland adjoining their playground.

The twelve children we interviewed over the course of two days all described the same event with a steady consistency of detail. In addition to the spaceships, the children had seen two "strange beings," one sitting on one of the spaceships and the other running back and forth in the grass, "bouncing as if he were on the moon, but not quite so much."

The beings were described as black with long heads, "eyes as big as rugby balls," with thin arms and legs. The event took place during the children's morning recess while teachers were in a staff meeting. Many of the younger children were very scared and cried. "At first I thought it was a gardener," one fourth-grader told us. "Then I realized it was an alien."

The event lasted about fifteen minutes, the children said, before the spaceships faded from view. But even in their state of fear, many of the children reported also being curious and fascinated by the strange beings they saw, whose eyes in particular commanded an intense attention. Elsa told us that she thought the beings wanted to tell us something about our future, about how "the world is going to end, maybe because we don't look after our planet or the air." She said she felt horrible inside when she got home that day. "Like all the trees will go down and there will be no air. People will be dying. Those thoughts came from the man—the man's eyes."

Isabelle, a composed and articulate ten-year-old, echoed Elsa's feelings. "He was just staring. He was scary. We were trying not to look at him 'cause he was scary. My eyes and feelings went with him." What came through her "conscience" as she looked at the being was, "We are doing harm to the Earth."

The Ariel School sighting is one of the most significant in recent UFO history. It is the first time such a large group of people have reported witnessing the simultaneous appearance of spaceships and alien beings. After receiving a call in September from a BBC reporter telling us that a flight of strange objects and ships had glided across Zimbabwean skies for two nights prior to September 16 culminating in the dramatic sighting at the Ariel School, we decided to investigate firsthand.

International Abduction Project

For the past two years the International Abduction Project, a component of the Center's Program for Extraordinary Experience Research (PEER), has been researching cross-cultural and international reports of UFO sightings and alien abduction experiences. One of the central research questions related to the abduction investigation is whether the phenomenon is occurring abroad in a similar fashion; if so, what aspects of the experience remain uniform and unchanged from culture to culture, and what part of the experience, or interpretation of it, is affected by cultural factors.

In addition to project members traveling to Brazil and Africa and speaking with Native Americans in the United States and Canada, the project has sponsored research in Japan, Scandinavia, and Chile, and is in communication with "experiencers" in Europe, Iran, China, Australia, Mexico, and Puerto Rico. We have compared the abduction experience with the experience of shamanic journeying and possession. We have explored myths related to sky beings, and to other worlds and dimensions. What has emerged has often surprised us.

People in countries around the world are experiencing alien abductions that seem, in many cases, very similar to the accounts reported in the United States; yet the abductions remain distinct in the way people's cultural background frame their experience. In Brazil, for instance, which is rife with traditions of spirit and ancestor communication and mediumship, "ET visitations" are more valued than ancestor spirit visits because of the ETs' association with high-tech space travel, reflecting the cultural preoccupation of Brazil's development-minded psyche. This often results in colorful variations. In one Brazilian home we visited, a mother who had traditionally ruled the roost through her communications with the family's ancestor spirits felt her power threatened when her son began to communicate with aliens.

Native Americans we have spoken with say the current activities of the "star-people" point out an imbalance between Earth, humanity, and the cosmos. One Hopi elder in Arizona prophesied, like so many abductees, the end of the world as we know it. "There will be a great purge," he said.



Abduction Experiences Challenge the Nature of Reality

Many aspects of abduction experiences are becoming familiar: dizzying white lights appearing through a windshield or a bedroom window, and small gray beings with massive, pupil-less eyes that terrify and compel; quelling paralysis as the experiencer's body is floated through air, walls, and doors of spaceships; operations which are sometimes healing, often experimental. Some abductees report participation in the creation of a new species of crossbred alien/humans, percolating in rows of artificial wombs lining the walls of the crafts like aquariums. Others describe new worlds of knowledge teeming with apocalyptic visions and cryptic symbology and silent telepathic warnings.

Abduction stories have raised a rash of issues as to how literally they should be interpreted, and how abductees should be helped therapeutically. The controversy roused by this phenomenon is reminiscent of other scientific struggles that have surrounded anomalous experiences historically. Evans Wentz, an anthropologist who studied fairies in the Celtic tradition, wrestled with defining his inquiries in a scientific context. "These mysteries have long fascinated scientists who, while wanting to remain true to their essentially Newtonian tradition, cannot, in the spirit of curiosity, ignore the mysteries."

William James, the Harvard social psychologist, also pondered these issues. In his essay, "What Psychical Research Has Accomplished," published in the 1890's, he wrote, "The ideal of every science is that of a closed and completed system of truth. ... Phenomena unclassifiable within a system are therefore paradoxical absurdities and must be held untrue."

Undertaking what is essentially cross-cultural consciousness research raises special difficulties, including the defining of subjectivity and objectivity, of "real" versus mythic at amplified levels. Our Western difficulty in integrating the fruits of our dreams and visions—our experiences while in altered states—into a shared, communal reality severely influences and limits the way we frame our questions of inquiry and our assumptions as we conduct this research.

To open ourselves to the significance of abduction experiences for individuals, we must become tolerant of the overwhelming variety of communications and visitations that human beings experience with entities and beings that are, as they have been described, "not of this world." It is only in opening to this richer context that we can begin to interpret the meaning of abduction experiences here and abroad.

The "White Bushman," Laurens Van der Post, said, "People always laughed at the Bushman stories and said they had no meaning. And I suddenly realized they only had no meaning because we had lost the key and the code. We had lost the meaning of the stories."

How do we decipher the strange and unfamiliar tales of experiencers? Abduction stories from around the world contain paradoxes: some abductees are raped and sometimes tortured with painful procedures; some are healed, educated, cared for; others experience all of the above. Abduction taunts us with possibilities—some terrifying, some tantalizing. How do we decipher the information and stories we hear? How does one live in closer proximity to that "world behind the veil"? A glimpse of the alien "other" invites one to betray earthly assumptions, a suspension of be-

lief that is part of the pleasure of anthropological fieldwork. It is by finding and occupying what anthropologists call "limbic" space that one can free oneself to perceive anew, investing in a reinvented vision of life and reality.



A drawing by one of the children from the Ariel School in Zimbabwe depicting the spaceship they saw land in their school yard last September.

Dr. John Mack and Dominique Callimanopoulos are co-authoring a book on African and other cross-cultural abduction experiences. Dominique studied anthropology at Wesleyan University and has worked as a researcher, writer, translator, and editor in the areas of human rights, cross-cultural studies, and psychology. She is the coordinator of the International Abduction Project.

The Way To The Forest

A Story from Chernobyl

by Joanna Macy

It is hard to renew the spirit if its ancient connection with Earth has been severed, and hard to work for the healing of the natural world when we are wrenched away from our place within it. Yet, as I learned with the people of Chernobyl, these once powerful connections can still be tapped from within us.

Every day people are uprooted from their ancestral lands. Driven out by political upheaval and wars, they crowd into refugee camps or wander the slums of alien cities. Some are exiled by economic forces, others by drought and soil erosion. Still others leave because industrial disaster has left their portion of Earth too contaminated to support life. Those unable to leave their contaminated homeland remain, removed from nature, and fearful of it. They live in internal exile.

After the 1986 explosion at the Chernobyl nuclear plant, thousands of families were evacuated, sometimes moving repeatedly as the radioactivity spread. Others stayed behind, waiting for jobs and housing to move to, or weighing the decision to move. They have seen those who evacuated trickle back, choosing a contaminated home over the bleak anonymity of exile. The new life is no life, they say, when your family is scattered and your children are called "mutants."

Meanwhile, with each passing year the radiation from Chernobyl spreads and its consequences proliferate. Radioactive isotopes carried by wind and water contaminate new areas, creating new toxins as they mingle with industrial pollution. When radioactivity is found in fresh food far away, it seems nothing is truly clean anymore, nowhere is really safe. So, in the more toxic areas near Chernobyl, many stay put and try to stay clear of the fields, forests, and streams. Their children stay inside.

It was to such an area, Novozybkov, that I went in 1992 with a team of mental health workers. Novozybkov had been a thriving town of 50,000. A hundred miles from Chernobyl, it is probably the most contaminated town of its size that is still inhabited.

"Over half our population still live in houses close to the Earth," the mayor explained. "Our aim is to get people away from the soil and the trees; to build more six and eight-story cement blocks of flats." Because wood holds radioactivity, it was decided to demolish the colorful, old wood bungalows.

For six years following the Chernobyl disaster, local authorities had been virtually immobilized. They neither evacuated the inhabitants nor created new facilities and programs. Their ambivalence contrasted with the response



Joanna Macy

of officials in nearby Ukraine and Belarus, and probably relates to how Novozybkov became so heavily contaminated.

The first winds carrying fallout from the burning reactor blew over Belarus and the Baltic states, setting off alarms in Sweden that alerted the world. As the winds shifted, the radioactivity moved westerly over the Ukraine, Czechoslovakia, and Germany. Another shift in wind blew smoke and clouds toward Moscow and its huge, heavily populated metropolitan area. But en route the clouds opened and a heavy rain bearing radioactive iodine, strontium, cesium, and particles of plutonium drenched the towns and fields and forests of the Bryansk region where Novozybkov is located.

Years later in Moscow I would be told unofficially that those clouds had been seeded. I rarely, however, heard mention of this deliberate sacrifice of one area to protect another.

In 1992, our team—a psychologist and a physician from Moscow, my husband, and myself—was calling on the mayor to discuss the workshop we would conduct. We had just arrived from working with Chernobyl victims in Belarus. We explained that we hoped to help people understand and respond creatively to the psychological and social effects of massive, collective trauma, so they could overcome apathy and divisiveness and develop mutual trust and self-help skills.



Our work drew on insights and methods known as “despair and empowerment work.” Offering psychological and spiritual resources for facing issues of collective survival, it had proved useful in building trust and courage for mutual support and creative action. We hoped these methods would be useful in the shadow of Chernobyl.

The mayor listened guardedly. “It is good of you to come,” he said. “There is, however, a team from Moscow coming in November to begin an extensive program of psychological rehabilitation.” He was clearly skeptical about what we could accomplish in three days.

“Psychological rehabilitation” was the preferred term for dealing with the trauma of Chernobyl, a phrase which reduces people’s suffering to a pathology, as if their anguish for their families and homeland was not a normal response to the cataclysm—and as if it could be fixed. The people of Chernobyl had already suffered from efforts to psychologize their suffering. In the first three years following the disaster, doctors were ordered by the Ministry of Health to make no diagnosis mentioning radiation. When people insisted that their sickness and exhaustion, their cancers, miscarriages, and deformed babies had something to do with Chernobyl, they were diagnosed as “radiophobic,” an irrational fear of radiation.

Taking a deep breath, I said quietly, “We can’t take away the very real suffering of your people. But we *can* look together at how the suffering of a people can bring forth either new strengths and greater solidarity, or isolation and conflict. There is a choice.”

The mayor’s demeanor changed. Sighing and leaning back, he said, “There is not a single day, not a single encounter in this office, that does not reveal the anger just under the surface that explodes or is barely contained, ready to explode. Let me know if there’s anything I can do to help you.”

That afternoon after visiting with the school superintendent, I took tea in the home of my hosts in a fourth-floor cement flat. My eyes came to rest on a beautiful woodland scene of sunlight flickering through birch trees in a grassy

glade. It is on a sheet of wallpaper covering one side of the room. In the parlor crowded with overstuffed furniture, the scene brings a refreshing sense of space. I commented on it to Vladimir Ilyich, the school superintendent, who was showing me the large Geiger counter he carries in his car. He takes seriously his responsibility for monitoring the environment for the children.

“That is where we can no longer go. The forests stay radioactive. They were always important to us. Always, we’d be there walking, picnicking.... They are our history. Our ancestors came from them. During the Nazi occupation, the partisans fought from the forests. We were people of the forests.”

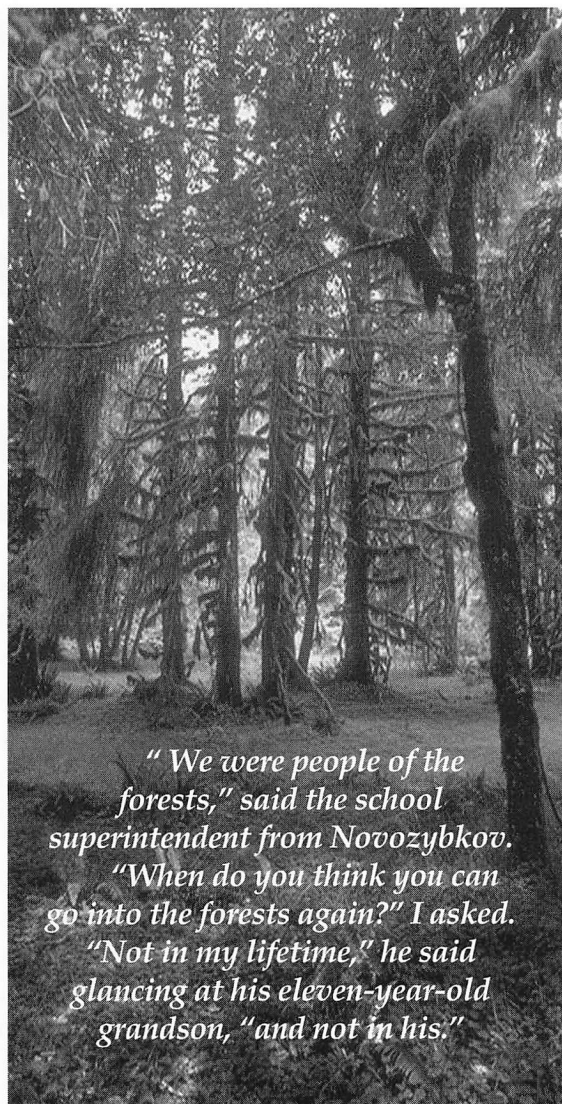
“When do you think you can go into the forests again?” I asked. “Not in my lifetime,” he said and, glancing at his eleven-year-old grandson, added, “and not in his. This wallpaper is our forest now.”

The workshop began the next morning; over a hundred people wanted to participate but we could only accommodate fifty. They were mostly teachers and parents, mostly women.

We were all seated in a large circle. They introduced themselves and spoke of their concerns with great earnestness and listened with bated breath.

One man said, “We can’t keep waiting for someone to rescue us. We only have ourselves and we’d better get used to that.” References to Chernobyl were indirect. “Since the event,” they would say. The first day and a half no one spoke about the radioactive contamination or the illnesses they and their children experienced. A couple never said a word about their little daughter in the hospital whose bedside they took turns visiting.

We were startled to learn that the workshop had been entitled “Dealing with Family Conflict and Restoring Family Harmony.” Chernobyl wasn’t even mentioned. Our teammate, the Russian psychologist, reassured us. “It says ‘American Psychologists Here on a Humanitarian Mission’ and humanitarian means ‘in response to Chernobyl.’ They want help with the tension and strife in their family relations.”



(continued on page 15)

Diagnosing Humankind's Disassociation from Nature

by Mark A. Schroll

One of the most recent contributions to the emerging field of ecopsychology is Ralph Metzner's book *The Well of Remembrance: Rediscovering the Earth Wisdom Myths of Northern Europe*, published last year. This psycho-mythological investigation invites people of Northern European descent to examine and rediscover their own shamanic or pagan ancestral legacy—a demonized and subsequently forgotten heritage of indigenous wisdom that predates the dominant patriarchal worldview of Eurocentric industrialism.

Metzner's invitation to recall the earth wisdom myths of Northern Europe offers two things: It recognizes that the origins of the current social and ecological crises are within us, that they are psychological; it also offers us a way back to ecological consciousness, a pathway for alleviating the harm caused by Judeo-Christian hostility toward, as Metzner says, "any direct gnostic encounter with spiritual realities," and counters "the modern worldview of mechanistic science [which] denies the reality of spiritual energies in the natural world."

Therefore, if we are to release ourselves from the stranglehold of atrocities associated with the increasing number of social and ecological crises, we must fundamentally transform the way in which we think about the origin of these crises. The popular view is that these crises are beyond our control. They are somehow being done to us. Something larger than our personal lives is endangering our existence. However, it is not society or nature that is in crisis, but our attitudes and our behavior (shaped by these attitudes) that has created these crises.

This observation—that the increasing number of social and ecological crises are, in fact, a crisis of perception—is eloquently expressed in Fritjof Capra's film *MindWalk*. This film invites your emotions to grieve the loss of our relationship with nature and to hear again, as Theodore Roszak reminds us in his book of the same title, the voice of the Earth. Indeed, almost every time I see *MindWalk* I cry, because it brings to my awareness the pain and suffering of a world being slowly tortured to death by a species we consider to be the wisest and most highly evolved: *Homo sapiens*, the so-called "crown of creation."

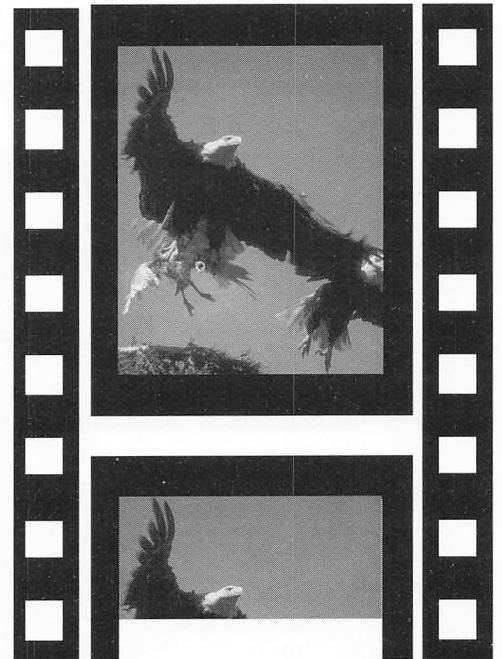
We like to think of ourselves as stewards of the Earth, as caretakers of a wild and dangerous planet that needs our guidance and domestication. Ironically, it has been this attitude of human superiority that has placed humankind in the role of planetary executioner. Perceiving ourselves as planetary stewards is one of the many ways humankind has

learned to rationalize what Metzner refers to as "the collective psychopathology of the relationship between human beings and nature." This stark realization of a world at risk has prompted philosophers such as Donald Rothberg to suggest that humankind's cultural evolution has reached a crisis of modernity, that the story of the universe needs retelling, though perhaps a more contemporary image of the story would be to suggest that the universe is an unfolding movie.

Keeping this analogy of the universe as movie in mind for a moment, we know that the coherence of a movie comes from the way it tells a story. Now suppose that we were to start cutting pieces out of this movie. At first the changes in content would be so subtle that we might not notice a difference. This process—editing—goes on all the time in films, and it is similar to the process of natural selection in nature. Rather than being destructive, the process of editing serves to sharpen the focus of the film's coherence or meaning. Natural selection achieves the same function by eliminating those species and cultures that do not produce the "best fit" to the bio-regional coherence of the Earth's natural systems.

However, if we continue editing we begin to notice the story becoming more and more fragmented; it begins to lose its meaning and coherence. Taken to an extreme, the fragmentation created by continued editing passes a certain threshold; the movie starts to become incoherent and eventually reaches a point where it no longer contains enough content to hold itself together as a meaningful story.

The same is true of the world in which we live because the story of the universe is also told through its story line of meaningful content and its coherence. The story of this Earth is told through the diversity of human cultures and the biodiversity of the nonhuman world upon which humankind sustains itself. It is a story that through the process of natural selection has continued to change and transform its characters throughout its evolutionary history. It is important, however, to make a distinction between natural selection and the genocide of cultures and species that has taken place at the hands of humankind.



Natural selection does not produce fragmentation or incoherence within the universe story because this process actually stimulates the creation of new cultures and species, thereby maintaining its coherence. This is the process that James Lovelock has referred to as the *Gaia hypothesis* and Humberto Maturana and Francisco Varela have called *autopoiesis*. On the other hand, the genocide of cultures and species that has taken place at the hands of humankind, which Metzner refers to as the "humanist superiority complex," should not be confused with natural selection because humankind's genocide of cultures and species does not contribute to a self-maintaining system of coherence or meaning.

Each time humankind commits an act of genocide resulting in the loss of a culture or ethnic group, we lose coherence, we lose meaning. Each time we lose a lifeform or a part of nature's biodiversity through the act of genocide, meaning or coherence is lost. In the same way that a movie passes a certain threshold during the editing process where it no longer contains enough content to hold itself together as a meaningful story, the systematic genocide of cultures, extinction of species, and the loss of natural resources has also meant a progressive loss of coherence or meaning and, consequently, an increase in incoherence or chaos.

Perceiving the world from this perspective, the animistic declarations of shamans—that it is possible to learn as much communicating with the nonhuman world as it is to engage in dialogue with humans—begins to find common ground with modern western science. Which brings us full circle back to the beginning of this essay: that it is not society or nature which is in crisis, but our own attitudes, and resulting behavior, that have created these crises. It is, to repeat Capra's and Rothberg's observations, modernity's crisis of perception.

Ecopsychology's challenge, therefore, seems to be twofold: From a theoretical standpoint, it needs to continue assisting modern western science in its recognition and remembrance of humankind's co-evolutionary, symbiotic relationship with nature; from a practical and psychotherapeutic standpoint, it needs to continue fostering opportunity for humankind to experience and express the emotional anguish stemming from modernity's crisis of perception. It is this conscious act of grieving the loss of our relationship with nature which will allow us to begin the process of breaking through the self-denial that is keeping us from examining the habits of our lifestyle which are responsible for the widespread destruction of all natural systems and the loss of our ability to commune with our earth-body. It is our way back home.

Mark Schroll is a doctoral candidate at the Union Institute. His dissertation draws on transpersonal psychology, the work of physicist David Bohm, and ecophilosophy, contributing to the growing field of ecopsychology.

Story from Chernobyl (continued from page 13)

I explained how this kind of workshop helps people develop strength and courage in difficult times. "There are many people throughout the world who suffer greatly from severe pollution and environmental catastrophes." I named Bhopal and Prince William Sound. "We can learn to let this suffering strengthen rather than weaken our families and communities, and bolster our will to act together for the healing of our world."

Just as radiation attacks the physical immune system, I pointed out, it can weaken our cultural immune system, eroding our self-respect and trust in each other. But there are deep wellsprings within us, and within our relatedness to each other, upon which we can draw.

People were eager to hear that their suffering was not isolated but integral to a larger trauma through which we all are passing now. I spoke of the challenge we *all* are confronting, what we *all* have to learn in this time: telling the truth, trusting each other, taking risks together.

During the rest of that day and half of the next, interactive exercises in pairs and small groups helped participants take risks in telling about their thoughts and feelings, and to discover their capacity to listen

supportively without judgment or interruption. Family communications were the focus of another set of exercises. Though such work was new to many, they became increasingly spontaneous as they spoke and attentive as they listened. A school psychologist expressed her enthusiasm. "This is a revolutionary experience," she rose to say. "For the first time in my life I have the undivided attention of a man!"

We also danced. I had recently learned a simple Lithuanian circle dance, called the Elm Dance. Its theme was the healing of trees. The people of Novozybkov, who had all but forgotten their own traditional Russian dances, asked for it at the start and close of each day. As the music began, all talk would stop and, taking each other's hands in concentric circles, eyes half-closed, we would move in unison.

It was late in the second day that the grief broke, unexpectedly, at the close of a guided journey in which, moving backward through time, participants remember their ancestors, identifying with them and harvesting their strengths. As the exercise closed, they were invited to

***The first winds
carrying fallout from the
burning reactor blew over
Belarus and the Baltic
states, setting off alarms
in Sweden that alerted
the world.***

(continued on page 16)

Story from Chernobyl *(continued from page 15)*

return to the present. They did not want to. It felt good to evoke the countless generations who had lived on these lands and in these forests, and to imagine one could join them. But when we moved forward to 1986 and the years that followed the disaster, the raw horror of Chernobyl could no longer be repressed.

Paper and colored pencils were handed out to capture

each person's images. As the pictures were shared talk exploded, unlocking memories of the searingly hot wind, the white ash that fell from a clear sky, children running and playing in it, the drenching rain that followed, the rumors, the fear. A number of the pictures featured trees and a road to the trees with a barrier blocking the way.

"Psychological rehabilitation" was the preferred term for dealing with the trauma of Chernobyl, a phrase which reduces people's suffering to a pathology, as if their anguish for their families and homeland was not a normal response to the cataclysm—and as if it could be fixed.

When we reassembled later, the feeling of mutual trust and enjoyment that had been building was shattered by anger. "Why did you do this to us?" a woman cried out vehemently. "What good does it do? I'd be willing to feel all the sorrow in the world if it could save my daughters from cancer. Each time I look at them I wonder if tumors will grow in their little bodies. What good are my tears if I can't protect them?"

Puzzled statements were made by others, angry that I had spoiled the good mood. What could I possibly say? To sermonize about the healing potential of their tears was out of the question. When I finally spoke, it surprised me that I spoke not about them or Chernobyl, but about people I had worked with in Germany.

"After the war which almost destroyed their country, the German people were determined that they would do anything to spare their children their suffering. They worked hard to provide them a safe, rich life. They gave them everything. Except they did not give them their broken hearts. Their children have never forgiven them."

The next morning I was relieved to see all fifty people still there. Behind us hung the drawings of the previous afternoon. "It was hard yesterday," I said. "How are you now?"

The first to rise was the woman who had expressed the greatest anger, the mother of the two daughters. "I hardly

slept. It feels like my heart is breaking open. Maybe it will keep breaking again and again every day; I don't know. But somehow—I can't explain—it feels right. This breaking connects me to everything and everyone, as if we were all branches of the same tree."

The speaker I recall most vividly was the father who regularly visited his little girl in the hospital. This was the first time he had addressed the full group. His face was expressionless. "Yes, it was hard yesterday," he said. "Hard to look at the pain, hard to feel it, hard to speak it. But the way it feels today is like being clean, for the first time in a long time." The word he used for clean (chisti) is also the term for uncontaminated.

I spoke of the World Uranium Hearing I would attend the following week in Austria where native peoples from around the world would testify about their experiences with nuclear contamination. "They are many speaking out about the disease and death that follow nuclear power and weapons production, from mining to testing. You are not alone in your suffering. You are part of a vast web of brothers and sisters determined to use their painful experience to help restore the health of our world. Feel your solidarity with them, as they will with you, for I will speak of Novozybkov and tell your story there and to my own people back home."

The following hours were devoted to planning because the group wanted to continue the work we had been doing and to bring it to others in the area.

At the end of the workshop we played the Elm Dance one last time. As we formed into concentric circles and moved into the slow, fluid, and familiar steps, the mute interlacing of hands and the swaying of bodies in rhythm seemed more eloquent than words.

After our team boarded the overnight train to Moscow, I stood at the open window watching for the stretches of forest, peering out into the trees as we passed. I wanted to see what I had already glimpsed of them in the people of Novozybkov—how firmly they were rooted and how their swaying branches interlaced.

"We can't keep waiting for someone to rescue us. We only have ourselves and we'd better get used to that."

This story was abridged for CenterPiece and reprinted with permission from the author. The full-length story was published in The Soul of Nature, editors M. Tobias and G. Cowan, New York: Continuum Publishing, 1994. Joanna will be offering a deep ecology workshop on June 5 sponsored by the Center (see page 21).

Welcome David Ison

Newest Member of the Board

David Ison, founder and president of TheraSound, Inc., has recently joined the Board of Directors of the Center for Psychology and Social Change. David is an accomplished musician, composer, and producer and has learned to combine therapeutic qualities of music with cutting edge technology to create healing environments and experiences for individuals and health care practitioners. His company, TheraSound, specializes in the production and distribution of vibro-tactile technology and psycho-acoustic therapy for use by individuals, institutions and health care practitioners.

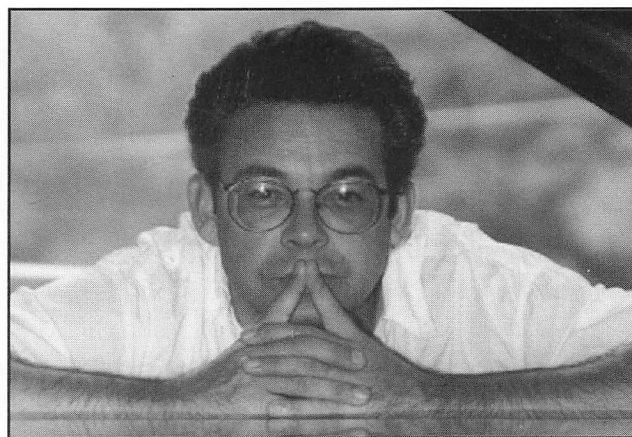
The development of his work began in earnest with his own healing journey when he landed in the emergency room of the New England Baptist Hospital in 1981 with severe injuries to his lower spine. He was already an accomplished musician, a pioneering soundtrack designer for the fledgling

... the experience of interconnection of mind and body ... is the entry point for any healing, whether focused on the body, psyche, or soul.

interactive videodisc industry, and an experienced meditator. He was unwittingly prepared to meet one of the biggest challenges of his life—to join his musical skill with his knowledge of breath-based meditation techniques to avoid spinal fusion surgery.

Faced with the possibility of never walking again, David challenged the traditional medical options before him and took control of his long recovery in order to once again experience full mobility of his legs and torso. The months following his accident David spent in the hospital with nurses carefully monitoring his self-regulated breathing, slowed pulse, and decreased swelling at the site of his injury. During the year he spent at home recovering, he would often lie on his back strumming his classic 1904, nylon-string Martin guitar across his abdomen and chest. Dedication to his own healing became the personal laboratory for the development of the TheraSound method, which uses music to help the listener create a deep healing experience of the interconnectedness of mind and body.

He learned that interconnection of mind and body is the primary entry point for any healing, whether focused on the body, psyche, or soul. This experience of wholeness is facilitated by four separate but interrelated things: deep relaxation, the release of tensions, receiving any new information that may accompany deep relaxation and release, and the integration of the new information into the self.



David Ison

David is extending this method and technology for use in postoperative recovery units in hospitals, AIDS hospices, and a variety of clinical settings. He lectures and conducts workshops on the TheraSound method, and continues to design therapeutic music products that employ and extend the principles of integration and healing of the body-mind.

David will be on the faculty of the Center's *Summer Institute for a Sustainable Future* and will offer the workshop *Good Vibrations* for health practitioners this May. (See page 24 and 20 respectively). He is also heading up a new Center project entitled Healing Applications of Sound (see page 22).

We are very pleased to welcome David Ison to the Center community and Board of Directors!

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The Global Citizen...

Ten Percent Doesn't Constitute A Mandate

by Donella Meadows

Editor's note: Last fall the Center for Psychology and Social Change presented the Ninth Annual Recognition Award to Dr. Donella Meadows for "intellectual courage and imagination—contributing a lifetime of leadership and vision toward creating a psychology of global sustainability." One of the qualities we appreciate about Donella Meadows is her incredible ability to clearly name and articulate solutions for some of the deeply distressing issues of our time through the models and understanding of systems thinking. She regularly addresses these issues through her self-syndicated column "The Global Citizen," which we are pleased to feature in CenterPiece. The Recognition Award was given one week after the November elections and in accepting the award, Dana read this column, which many of you have asked for in print.

It was a tidal wave, an earthquake, a rout, a cultural revolution, a mandate for sweeping change, say the media. The people have spoken, say Gingrich and Dole, preparing to cut loose on Capitol Hill.

But look around. How many people do you know who feel they have spoken, much less been heard in Washington? Did you call for the mandate the Republicans think they've just received? Are your friends rejoicing in the belief that the government is finally in good hands?

If so, you run with a rare crowd. We Americans total 260 million people. Of that number, 200 million are of voting age. Of those, 133 million have registered to vote. In the recent election, 50 million actually voted; around 27 million voted Republican. The "landslide" reflects the votes of just over one in ten of all Americans. For every person of voting age who cast a Republican ballot, seven stayed home. Most of the people I know who voted for either party did so holding their noses, bent not on electing someone they admire but on defeating someone they detest.

Hardly a candidate spoke to us honestly or even uttered a self-generated thought. We were polled and focus-grouped, not to find out what we think, but to find out how to ring our emotional chimes. The media covered the election like a sports match, telling us ten times more about who was ahead than about what anyone stood for. Most of us were informed only by the sound bites in which the candidates told us about themselves or, worse, about each other.

If there's a mandate out there, it's expressed by the three-quarters of the electorate who didn't show up. If the people have spoken, what they have said is: We quit. This

game is so disgusting there's no point in playing it.

After the election Gingrich listed the tax cuts he wants to push through, every one of them a cut for the rich. Why would the people want that?

A new Republican committee chairman announced he will stop the congressional investigation of the tobacco companies. "That industry has been regulated enough," he said. Does anyone but a recipient of contributions from the tobacco lobby believe that?

Poll after poll has made it clear that Americans in great and enduring majorities want to protect endangered species, want stronger environmental laws, want to regulate guns, don't want to give away public forests or minerals to private profiteers, and don't want government to tell children where, when or how to pray.

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have just said exactly the opposite.

It's hard to know what to call these new masters of Congress. The word "Republicans" has lost meaning. Some southern Democrats have long acted more Republican than some northern Republicans. If we count conservatives instead of Republicans, the Senate already had a majority before this election. But "conservative" is not the right label either. There are traditional conservatives, and then there's the Gingrich kind. Traditional conservatives paled at the Reagan-Bush deficits. They were outraged at the irresponsibility of the deregulated banks. They invented conservation; they never thought of environmental protection as a "liberal" issue.



The most accurate word for the new conservatives is a hard one to say, given its historical freight. It is "fascist." My dictionary defines the word: "forcible suppression of the opposition (unions, leftist parties, minority groups, etc.), the retention of private ownership of the means of production, belligerent nationalism and racism, glorification of war."

Fascism is a dangerous word, but the new conservatives use more dangerous words when they call fellow citizens who don't agree with them ungodly and un-American. That is fascist talk, hate-talk—the kind of talk that seduced the Germans and split apart the Yugoslavs.

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If "fascist" is too hard to say, I suggest that in honor of Newt Gingrich we call the new conservatives "grinches" and that we make the grinch agenda very clear, since they themselves do not. Grinches think large corporations can do no wrong and therefore need no regulation. They think government should do nothing except imprison people, wage war, and dictate personal

behavior. They say they stand for a balanced budget, but their budgets have made the United States the largest debtor nation in the world.

They are willing to spend public money for weapons but not foreign aid, for jails but not schools, for subsidizing businesses but not families. They think that poverty comes from moral failure, not economic oppression, and that people of other races than theirs are born morally and intellectually insufficient. They are so insecure about their own toughness that they proclaim it at every opportunity. They are gun-totin', tough on defense, tough on crime, eager to execute, tough, tough, tough.

Proclaiming absurd, self-serving opinions as if they were the voice of the people is a classic grinch trick. They are much too busy manipulating the people to have any idea of what the people think. Only a tenth of the people voted for them. Let us not forget, as the media have, the 23 million or so who voted against them and the 150 million who stayed home. The latter have not spoken. They have gone silent, as people do, understandably but mistakenly, in the presence of bullies.

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STUDY • SUSTAINABILITY • INSPIRATION

Imagination, Mythology, and Ecopsychology

Thursday, April 27, 7:30 - 9:30 pm

This evening's event is an invitation into the rich, multi-sensory world of imagination, dreams, and storytelling and our conscious relationship with the world around us. Storyteller and drummer Black Hawk will weave a tale to begin our journey into the *Anima Mundi* or the Soul of the World. This journey will be continued with active imagination exercises led by dream specialist, author, and Jungian analyst, Robbie Bosnak. As this active, lively world of the imagination emerges, Vernon Woodworth, Jungian analyst and architect, will bring understanding and further exploration on how imagination is not only essential for human well-being but for the health of the world itself. This relationship between the human psyche and the natural world is the terrain of ecopsychology. Through a series of examples, an evolving process moving from identification with to alienation from the environment will be illustrated. Just as Jung's work has given us a greater understanding of and appreciation for the myths, folktales, and rituals of other times and places, an archetypal understanding of our environmental impulses can enhance our search for meaningful connection with our surroundings.

At the Macht Auditorium, The Cambridge Hospital

\$5 for Center members, \$8 non-members.

GOOD VIBRATIONS:

Music, Medicine and the Search for the Mind-Body Connection

Saturday, May 13, 10 am - 3 pm

This day-long training will provide powerful psycho-acoustic tools that health care practitioners can use to help their clients experience the natural harmony and balance between the body and mind. David Ison, founder of TheraSound, has developed a musical system in combination with vibro-tactile stimulation to create a powerfully relaxing experience. Utilizing the natural power of music to influence and slow the breath, the brain waves move from the standard theta wave into alpha state. This relaxation response is the goal of all stress reduction techniques for balancing and restoring the interconnection of the body and mind. Participants of the workshop will experience TheraSound's Relaxation Room—a psycho-acoustic installation featuring vibro-tactile technology and TheraSound's therapeutic music.

David Ison will be joined by practitioners who will discuss how they utilize the TheraSound method in their practice, including: Dr. Mary Slavin, professor at Simmons College, occupational and physical therapist, and brain expert; Dr. Robert Goldblatt, professor of psychology at New York University of Osteopathic Medicine, practicing psychologist, and mind-body expert; and Reiki master Bea Neimi, Bio-energetic expert, body worker, and founder of the Well Being Center in Fitchburg, Massachusetts.

At Unicorn Books and Spiritual Resource Center, Arlington.

Special introductory price \$50, lunch provided.

Honoring the Rites of Initiation: Medicine Wheel Workshop with Mary Trainor

May 19 - 21: Friday, 7:30 pm - 9:30 pm; Saturday, 10 am - 5 pm; Sunday, 10 am - 2 pm

Join us for a weekend of exploration of self through the wisdom of the Medicine Wheel. From planets to petroglyphs, Tibetan mandalas to Jungian theory, the circle has proved to be an emblem of containment and wholeness. One of the most profoundly inexhaustible circles known is the Native American medicine wheel. In its most simple depiction, the wheel is shown as an equidistant cross inside of a circle, or a basic compass. It is the Native American belief that each of us is a medicine wheel—a centered vibration issuing out into a unique circle of directions, elements, colors, animal guides, weather, seasons, and more.

In archetypal studies, the North-South axis reveals the Elder-Child polarity of the wheel and shows your capacity to harmonize playfulness and authority. The East-West axis reveals the male-female polarity of the wheel: how your

relationship with your "inner partner" echoes in your outward capacity to balance yin and yang energies.

Facilitating the workshop will be Mary Trainor, an art therapist with a Master's degree in Culture and Spirituality. She has studied the medicine wheel from European, North American, Mesoamerican and Hawaiian perspectives, and considers it an essential map of initiation, or individuation. Her workshop will employ the process of the Star Maiden Circle. This helps you access your Original Vibration, and explore its frustration in the Dance of Darkness, its transformation through Trickster energy, and its potential resolution in the Walk of the Wolf. This workshop is an empowering and beautiful way of restoring your soul's sense of balance, mystery, and momentum.

*At the Center for Psychology and Social Change
Weekend workshop \$150.*

Opening the Global Heart: An Advanced Deep Ecology Workshop with Joanna Macy
Monday, June 5, 9:30 am - 10 pm

Global crisis and omens of widening disaster—military, social, and environmental—summon us to action for the healing of our world. Yet the problems seem so overwhelming, many take refuge in denial and avoidance. Others, keenly aware of the suffering of all beings, feel sapped by discouragement and despair. It is easy to shut down and lose contact with our own deep sources of wisdom and strength.

When we become alive in incisive, compassionate action without self-righteousness or blame, we overcome the numbing and powerlessness that come from suppressing our pain for the world. When we transform despair into courage and creativity, we harvest trust, resiliency, and joy in life. Joanna, who is one of the foremost leaders of interactive growth experiences, teaches skills for becoming strong agents of change in our own communities.

We are very excited to be able to offer this workshop in Boston. Come learn to foster the support needed to clarify the distinctive role each of us can play in healing our world. This workshop is an accelerated version of Joanna's 'Despair and Empowerment' work. The exercises, meditation, movement, and sharing will deeply challenge and enliven us all.

Joanna Macy is an adjunct professor at California Institute of Integral Studies, and has lectured and offered her powerful workshops all over the world. A scholar of Buddhist philosophy, general systems theory, and deep ecology, she has created a ground-breaking theoretical framework for a new paradigm of personal and social responsibility.

At the First Parish in Brookline.

\$90 registration by May 24; late registration \$100.

Curious but unsure? Come to an introductory talk by Joanna
Sunday, June 4, 7 - 9pm

Community Church of Boston, 565 Boylston, Copley Square.

Recovery of the Sacred: Lessons in Soul Awareness with Carlos Warter
Friday, May 5, 7:30 - 9:30 pm

Carlos Warter, M.D., Ph.D., is a holistic physician and transpersonal psychotherapist who describes a rather remarkable search for the true nature of healing in his newest book, *Recovery of the Sacred*. He will discuss the highlights of a spiritual journey that took him from the Machu Picchu and the central valleys of Chile to the dusty ruins of Mexico, then on to Morocco and the Holy Land with all its raw spiritual power.

This program is co-sponsored with Interface.

Presentation is \$15.

To register call Interface (617) 876-4600.

Ecopsychology Course: New Models of Mental Health and Psychotherapy

September 13 - December 20,
Wednesdays, 8:30 - 11 am

What is our role as service care providers when the larger context—political, economic, ecological—is gravely ill? What is mental and emotional health when our life support systems may be collapsing?

Psychology has often associated personal pain with individual or family pathology without attention to the larger context. Furthermore, environment has been defined almost exclusively in social and cultural terms. Ecopsychology is based on the idea that human sanity must include sustainable and mutually-enhancing relations with the natural world.

In this twelve-week course for therapists, activists, and other interested professionals, we will examine the tendency to individualize and pathologize personal pain, and work towards creating new models of mental health and psychotherapy which focus on the *connections* between "personal" struggles and the larger context.

How does psychotherapy change when "symptoms" are seen as "signals" that we are cut off from our roots in the natural world? To address this question, we will develop case materials and experiential techniques which examine and demonstrate the self-world connection. An extensive set of readings is also included.

The course is taught by Sarah Conn, Ph.D., and Lane Conn, Ph.D., clinical psychologists who have been working together for over twenty years.

At the Macht Auditorium, The Cambridge Hospital

\$500 course fee, includes reading materials.

The Political Psyche: What Can Psychotherapy and Psychology Contribute to a Transformation of Politics Today?

A presentation by Andrew Samuels
Thursday, September 21, 7:30 - 9:30 pm

Andrew Samuels is a training analyst of the Society of Analytical Psychology in London, where he is in private practice. He is also a scientific associate of the American Academy of Psychoanalysis and the author of several books including *The Political Psyche* and *Jung and the Post-Jungians*.

At the Macht Auditorium, The Cambridge Hospital

\$5 for Center members, \$8 non-members.

ONGOING CENTER PROJECTS

Healing Applications of Sound

Project director: David Ison
Founder of TheraSound

This project is testing the application of a sensory-based healing technique which uses tactile-stimulation and psycho-acoustic software in clinical settings by practitioners of both western and non-western medicine.

Activities: research this technique's capacity to decrease recovery time in postoperative states; to decrease drug dependence in postoperative settings; to increase the quality of life for HIV patients and their caregivers; to stimulate the immune system; to improve a patient's overall relationship to their death experience; and train practitioners in the use and application of this technique.

The Political Development of Children

Coordinator: Mary Ellen Hynes

This project consists of: (1) *Rambo Meets Care Bears: Responding to Children's Television in the Classroom*, an integrated curriculum in media literacy on enmity, conflict, and gender for children K-5; and (2) *The World Is A Dangerous Place*, a videotape and teacher's guide for understanding and addressing the harmful effects of war cartoons on children. A teacher training program utilizing these materials is in development.

Program for Extraordinary Experience Research

Project directors: John E. Mack, M.D.
Karen Wesolowski

This project explores the spiritual, cognitive, emotional, psychological, and other changes which accompany extraordinary transpersonal experiences in people who have had them, and the implications an expanded sense of consciousness holds for broader social change. The project focuses on people who believe they have experienced contact with non-human intelligent beings.

Activities: psychological research, experiential discussion groups, therapists discussion group, therapist referral network, cross-cultural research, public education programs.

Revisioning "Mental" Health

Project directors: Sarah Conn, Ph.D.
Bianca Cody Murphy, Ed.D.

This project engages the mental health profession in a dialogue to redefine human psychological health incorporating the psyche's essential interconnection to the larger world. The project is helping create ecopsychological theory and practices, and disseminate them to the larger mental health community.

Activities: a yearly course at the Harvard Medical School on the self/world connection; an invitational conference followed by a public dissemination conference; publication and presentation of papers; co-sponsored trainings for psychotherapists with Integral Sustainability Associates of New Mexico.

Summer Institute for a Sustainable Future

Project directors: Will Keepin, Ph.D.
Vivienne Simon, J.D.

This is a week-long training for graduate students committed to working for a sustainable society. Content includes new intellectual tools such as Gaia hypothesis, chaos theory, bionomics, ecofeminism; experiential skills which support creative, intuitive problem solving, such as meditation, wisdom circles, and Holotropic Breathwork; and new thinking in organizational learning and development.

Ecopsychology Roundtable

Coordinator: Sarah Conn, Ph.D.

This is an ongoing working group exploring the emerging field of ecopsychology.

Identity And Conflict Roundtable

Coordinator: Paula Gutlove, D.D.S.

This is an ongoing working group exploring the role identity plays in regional/ethnic/religious conflict, and how an expanded sense of identity can be used successfully in conflict resolution practices.

United Nations

Representative: Nancy Roof, Ph.D.

The Center has non-governmental organization (NGO) status at the U.N. Through its representative the Center participates in hearings, national and international conferences, and the U.N. NGO group.



PROJECTS IN DEVELOPMENT

Ecological Literacy for Young People

Project directors: Peter Thurrell, M.Ed.
Dunja Moeller, Ph.D.

This project develops ways for educators to understand and foster young people's affinity for nature through experiential learning.

Activities: create a theoretical framework of children's ecological development and how children's sense of place develops and changes; a training program and resource kit for K-8 teachers; design a credit-bearing year-long elective course for high school seniors that will include wilderness work and community service.

Home Is Where Here Is

Project director: unfilled

This project will deepen our understanding of "sense of place/psychology of place" and make the fruits of this investigation available for practical application by environmental decision-makers and activists. The primary focus will be with those using a bioregional perspective in their work.

Activities: a working group to develop the field; a handbook to help environmental decision makers and activists clarify and use their own values about place to guide decision making affecting their communities and bioregions.

SPONSORED PROJECTS

The Center offers sponsorship to people and projects seeking affiliation whose work is consistent with the Center's mission and standards.

Adolescent Development and Rapid Social Change

Project director: Judith Van Hoorn, Ph.D.

This project is a case study in Central and Eastern Europe, researching the effect an unstable socio/political environment has upon young people who are themselves undergoing rapid emotional, social, psychological, and intellectual changes.

Activities: a book is being written in collaboration with four Central and Eastern European university and research centers.

The Balkans Peace Project

Project director: Paula Gutlove, D.D.S.

This project offers trainings in psychologically sensitive conflict resolution practices to non-governmental leaders in war zones, and supports alternatives to war by helping strengthen civil institutions in countries at risk of war. The project provides leadership in developing the field of interactive conflict resolution.

Activities: training programs throughout the Balkans; working with conflict resolution practitioners in the United States.

Ethnic Hungarians in Romania

Project director: Joseph Montville

This project is helping to establish permanent interactive conflict resolution processes in Romania to facilitate healing between these two groups as an alternative to violence.

Activities: consultations and trainings for non-governmental leaders of both communities.

Secondary Trauma and War

Project director: Nancy Roof, Ph.D.

This project trained over 50 mental health organizations in Serbia and Croatia in secondary trauma treatment for caregivers in war zones. The project provides leadership in advancing the field of secondary trauma treatment.

Activities: *The Impact of War on Humanitarian Service Providers*, a handbook currently in English, Serbian, and Croatian; further translations are being done for use in other war zones.

PUBLIC EDUCATION

The Center for Psychology and Social Change publishes its magazine, *CenterPiece*, three times a year, and sponsors lectures, workshops, and trainings throughout the year, and hosts a monthly Academic Council for Center members.

NEW!

SUMMER INSTITUTE FOR A SUSTAINABLE FUTURE

*A Training Program for Graduate Students
Green Pastures Estate, Epping, NH
June 12 - 19, 1995*

The Summer Institute for a Sustainable Future is a collaboration between the Center for Psychology and Social Change and the Positive Futures Program of New Mexico. The program is designed to provide twenty-five top graduate students with the skills, knowledge, and experiences to enable them as future leaders in an array of disciplines, to understand the complexity of the problems facing the world today and to address these problems in new, creative, and effective ways.

The eight-day intensive training program will integrate the most current cutting edge thinking with experiential and spiritual exercises in a comprehensive program. The intellectual content of the program will include seminars on the global ecological crisis from a systems perspective, the limitations of current western thought, and presentations on key forms of new paradigm thinking such as bionomics, chaos theory and non-linear dynamics, Gaia hypothesis, deep ecology, and ecofeminism. There will be presentations on new models of organizational learning and development which include ways to address common impediments to organizational health.

The experiential component of the Institute will provide an intensive introduction to consciousness disciplines and wisdom practices including meditation, Holotropic Breathwork, and listening circles. As a way of harvesting the benefits of wisdom practices, the project will provide training in critical and creative thinking strategies designed to assist participants to optimize the cognitive clarity and mental "free-space" that often accompany wisdom practice.

The training in critical/creative thinking focuses on: interpreting, evaluating, and organizing insights and ideas; deconstructing and reconceptualizing complex problems; developing innovative solutions; designing action plans for addressing complex problems; validating assumptions guiding decision-making; and managing personal, organizational, and social resistance to change. The integration of experiential and intellectual makes this program different from most academic approaches based solely in cognitive learning, and supports the

student to access the power that comes from working from a place of deep integration of mind, body, and spirit.

The program is designed for students who are nearing completion of their professional training and are preparing to enter the work force. We encourage students from any number of fields to attend, so long as they are seeking to apply their professional lives toward building a sustainable society. This includes students from disciplines such as law, business, environmental science, economics, journalism, government, forestry, physics, psychology, foreign policy, religion, urban planning, peace studies, education, biology, marine science, communications, international relations, women's studies, medicine, literature, environmental studies, anthropology, history, and engineering, among others.

After completing the program, trainers will maintain contact with the participants, helping them create mutual support networks amongst themselves and assisting them in the application of what they have learned. Once developed, this program will be offered twice each summer for graduate students, once on each coast. Future Institutes to serve other constituencies are planned.

Successful candidates are: (1) graduate or professional school students in good standing, nearing the end of a degree program in an accredited university or college; and (2) planning a professional career oriented toward building a sustainable society.

The cost of the Summer Institute is \$1500. This covers all training, room and board, and transportation between Boston and Epping, New Hampshire. Students will provide their own transportation between home and Boston. Each student will pay a minimum of \$325. Students may apply for partial scholarships for some or all of the remaining costs. A limited number of full scholarships are available for those who cannot meet the \$325 minimum. To apply, request a financial aid form with the application.

The Summer Institute faculty will be led by Will Keepin and James Thornton of Positive Futures, and will be joined by Sarah Conn, David Ison, and Vivienne Simon.

**Application materials may be requested from the
Center for Psychology and Social Change
(617) 497-1553.**

The deadline for completed applications is May 5, 1995.

Two letters of reference, a college transcript, a short essay, and a non-refundable application fee of \$25 are required with application. Notices of acceptance will be mailed May 15, 1995.

CALENDAR OF EVENTS

APRIL

- ◆ **Imagination, Mythology and Ecopsychology**, April 27, *Vernon Woodworth, Black Hawk, and Robert Bosnak*, Macht Auditorium, The Cambridge Hospital, Center for Psychology and Social Change, (617) 497-1553.
- Ecopsychology Workshop**, April 29, *Valerie Harms, Sarah Conn*, Rye, NY, Wainwright House, (914) 967-6080.

MAY

- ◆ **Recovery of the Sacred**, May 5, *Carlos Warter*, Cambridge, MA, Interface, (617) 876-4600.
- Third Annual Conference on Conflict Resolution**, May 9 - 19, St. Petersburg, Russia, Common Bond Institute, (616) 665-7785.
- ◆ **Academic Council: Preparing for the Unexpected - The Case of New and Resurgent Disease**, May 11, *Dr. Richard Levins*, Macht Auditorium, The Cambridge Hospital, Center for Psychology and Social Change, (617) 497-1553.
- ◆ **Good Vibrations: Music, Medicine, and the Search for the Mind-Body Connection**, May 13, *David Ison, Dr. Mary Slaven, Dr. Robert Goldblatt, and Reiki Master Bea Neimi*, Arlington, MA, Center for Psychology and Social Change, (617) 497-1553.
- Grof Holotropic Breathwork**, May 19 - 20, *Honey Black Kay, Helen Gitkind*, Cambridge, MA, Interface, (617) 876-4600.
- Preparing for the Greater Community: Spiritual Implications of Human - E.T. Contact**, May 19 - 20, *Marshall Vian Summers*, Epping, NH, Green Pastures Estate, (603) 679-8149.
- ◆ **Honoring the Rites of Initiation: Medicine Wheel Workshop**, May 19 - 21, *Mary Trainor*, Center for Psychology and Social Change, (617) 497-1553.
- Ecopsychology: New Models of Mental Health and Psychotherapy**, May 20, *Drs. Sarah and Lane Conn*, Boston, MA, Massachusetts School of Professional Psychology, (617) 327-6777.

JUNE

- ◆ **Opening the Global Heart: An Advanced Deep Ecology Workshop with Joanna Macy**, June 5, Brookline, MA, Center for Psychology and Social Change, (617) 497-1553.
- 14th Annual International Transpersonal Association Conference: Spirit in Action - Awakening to the Sacred in Everyday Life**, June 6 - 11, *John Mack, Jack Kornfield, Rachel Naomi Remen, and others*, Santa Clara, CA, ITA (800) 533-3641.
- 12th International Conference - Association for the Study of Dreams**, June 20 - 24, *Montague Ullman, Patricia Garfield, Jeremy Taylor, and others*, New York, NY, (212) 219-9736.
- The 2nd Annual Keepers of the Lore Conference, "The Inward Journey, The Outward Work"**, June 23 - 25, *Matthew Fox, Jean Shinoda Bolen, Thomas Moore, and Robert Bosnak*, Wilton, NH, (603) 672-4412.
- Seven Experiments That Could Change the World**, July 29 - 30, *Rupert Sheldrake*, Epping, NH, Green Pastures, (603) 679-8149.

JULY

- Restoring the Vision: A Residential Training in Applied Deep Ecology**, July 7 - 16, *Joanna Macy and others*, Whidbey Island, Washington, Institute for Deep Ecology (707) 874-2347.
- The Fourth Annual Conference of the Institute of Noetic Sciences: Open Heart, Open Mind - The Transformative Spirit of Service**, July 12 - 17, San Diego, CA, IONS (317) 297-5733.

AUGUST

- The Healing Power of Unconditional Presence: Psychotherapy in a Spiritual Context**, August 18 - 25, *John Welwood*, Rhinebeck, NY, Omega Institute, (800) 944-1001.

SEPTEMBER

- Discovering Creative Work: Business as Nourishment for Life**, September 1 - 4, *Tom Hurley and David Isaacs*, Rhinebeck, NY, Institute of Noetic Sciences at Omega Institute, (800) 944-1001.
- ◆ **Ecopsychology: New Models of Mental Health in Psychotherapy**, September 13 - December 20, *Drs. Sarah and Lane Conn*, Macht Auditorium, Cambridge Hospital, Center for Psychology and Social Change, (617) 497-1553.
- Building Sacred Places & Sustainable Communities**, September 16 - 17, *Tom Bender*, Rhinebeck, NY, Omega Institute (800) 944-1001.
- ◆ **The Political Psyche: What Can Psychotherapy and Psychology Contribute to a Transformation of Politics Today?** September 21, *Andrew Samuels*, Macht Auditorium, Cambridge Hospital, Center for Psychology and Social Change, (617) 497-1553.

- ◆ Center-sponsored activity

Materials Available from the CENTER FOR PSYCHOLOGY AND SOCIAL CHANGE

Membership discounts on books, audio- and videotapes, 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, 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.

Mutual Causality in Buddhism and General Systems Theory by Joanna Macy. Hardcover, \$20 CPSC members, \$22 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, Fall 1991, \$5.

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

Voice of the Earth by Theodore 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.

World as Lover, World as Self by Joanna Macy. Paperback, \$14 CPSC members, \$15 non-members.

EXTRAORDINARY EXPERIENCE

Abduction: Human Encounters with Aliens by John E. Mack. Paperback, \$6 CPSC members, \$7 non-members; signed by author \$10 CPSC members, \$12 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.

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