



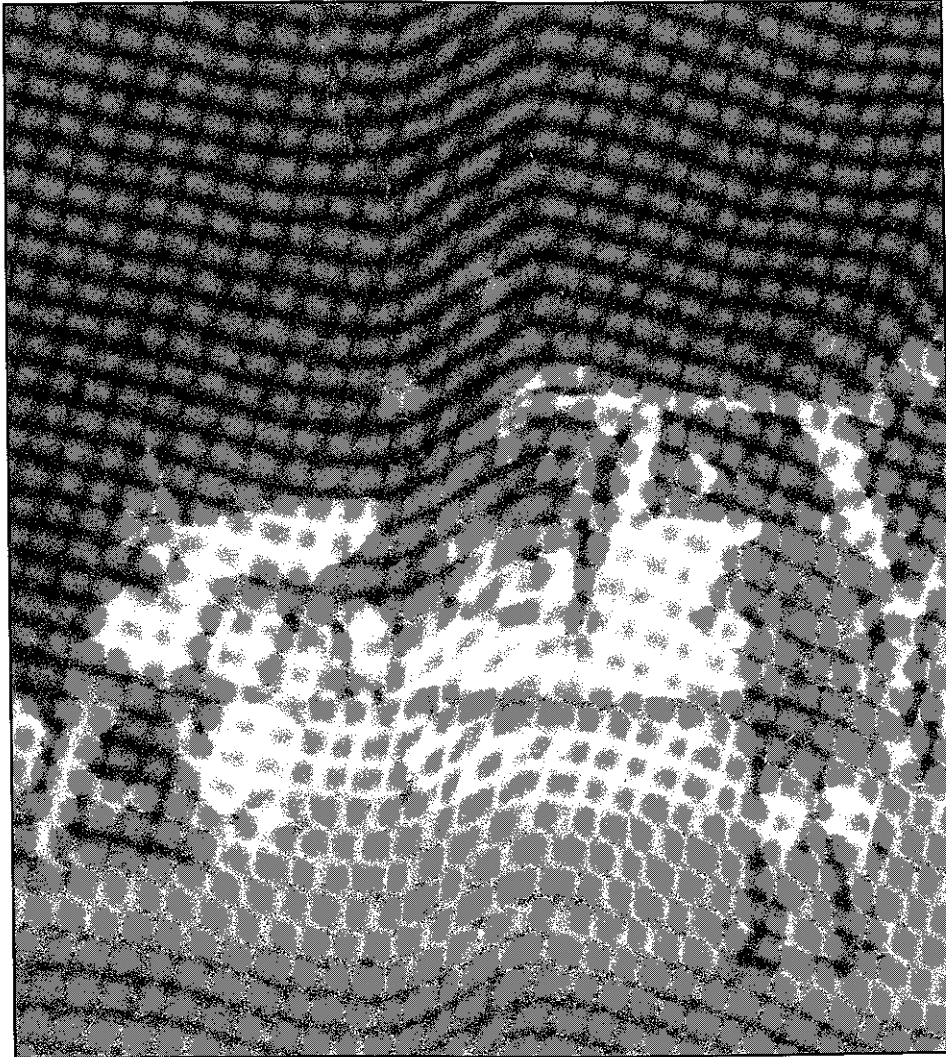
# CENTER REVIEW

Vol. 6, No. 2

A Publication of the Center for Psychology and Social Change

Fall 1992

## Understanding and Preventing Police Violence by Ervin Staub



*Rodney King is beaten by Los Angeles police officers*

Why do police officers use unnecessary force against citizens, as in the Rodney King case? What can be done to stop or reduce police violence? I have been addressing these questions in depth due to my involvement with the Commission on Peace Officers Standards and Training (POST), an agency of California's Depart-

ment of Justice that sets requirements, creates standards, and develops training procedures for all police officers in the state.

### A Brief Background

After the Rodney King beating the *Los Angeles Times* (March 28, 1991) pub-  
*(continued on page 6)*

## From the Director

*The ability to respond to Future lies in understanding Present. The survival and well being of the next seven generations depend upon every thought we think and every action we take in the now. For this reason, we are constantly reminded of our roles as Keepers of future generations. Will we have the courage to enter the Void where Future lives, or will we forget that we have as many alternatives as our creativity allows?*

Jamie Sims, Wolf Clan Teaching  
Lodge of the Seneca Nation

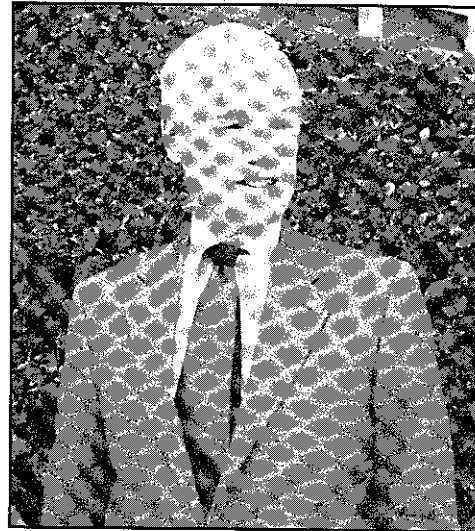
The Greek word psyche means "self" or "soul," and psychology, therefore, the study of the soul. Webster, however, has reflected a somewhat altered definition, citing psychology as "the study of mind and behavior." This difference in approach lies at the heart of many problems plaguing the modern Western world, which are spilling over into the non-Western world and all of the natural world. Separated from our souls and our hearts, a deep and universal place of connection with all life, we have become  
*(continued on page 12)*

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## The Center's Transition: Near and Far

by Dick Mayo-Smith



Dick Mayo-Smith

Bill Perry, former head of the Bureau of Study Counsel at Harvard University and an educator from whom I have learned much. At one point Bill and his colleagues developed a series of stages to trace cognitive growth. In one stage individuals see the world in terms of black and white, right and wrong, with one small corner of their world view occupied by messy, exceptional situations where relativity crept in, where judgments seemed to depend on their contexts. Then learners who grew experienced a field reversal; they realized that what they had thought was the general situation was the special exception, and what they had thought was the exception was the general.

In much the same way I see the Center involved in the great task of helping people understand that what we in our culture have assumed to be the general case—our Newtonian, Cartesian, separate-ego view of the world—is a special case, true enough in many situations. What we have seen as the mysterious exception—mind- and spirit-stretching phenomena of interconnectedness—is the general case. It is an exhilarating challenge to determine how to transform our vision of reality and how to change our ways of being and doing in that new light.

"We build the road as we travel" is a saying Melissa Everett brought to the Center's Long-Range Planning Task Force thinking. It stimulates me to look ahead to how the Center can involve its many insightful people in an ongoing planning and testing process. But, of course, the road stretches back, into Center history, as well; we use the teachings and accomplishments of earlier road builders. Although we will pay tribute to such builders at this fall's Recognition Award Reception, I wish to express now special appreciation to Bob Allen, my immediate predecessor as chair of the board, and to Penny Bragonier, our recent executive director. They held these leadership positions in a challenging transition period during which the Center moved from its founding impulse—using psychological insights to reduce the likelihood of nuclear destruction—to a more broadly construed role. Many organizations falter during such a transition, or, to use my earlier metaphor, their roads fall into disrepair and wander off the landscape. I am confident that I speak for all my Center colleagues when I say to Penny and to Bob: Thank you for work well done.

Looking forward, I think of the Center's work in terms of a construct of

## Announcing the Center's Fall Forum

### Healing the Body Politic

In the world of politics, psychology has too often been used to manipulate and oppress. But psychological wisdom can also be a force for liberation, reconciliation, and creative breakthrough. The Center's fall program addresses the creation of a politics of healing. Our Tuesday night public dialogues feature innovators from a variety of perspectives who help people and groups overcome conflict, assume responsibility, and rebuild what is broken in their lives and communities. Audience participation is an essential part of these programs. Please bring your ideas, questions, and adventurous spirit.

## CALENDAR

October 31:

### Center Community Council Meeting

All those interested in the Center are welcome (call the Center, (617) 497-1553, for more details).

November 17:

### Healing the Body Politic Lecture

Creating Demilitarized Zones in the Abortion War

Margaret Herzog and Richard Chasin

December 1:

### Healing the Body Politic Lecture

Environmental Breakthroughs: Out of Ideology, Into Compassion

Paula Green and Yaakov Garb

December 8:

### Healing the Body Politic Lecture

Raising Responsible Kids in a Turbulent Society

Nancy Carlsson-Paige and Diane Levin

## Center Staff

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## Ecopsychology: The Birth of a New Profession

by Theodore Rosak

In the post-Earth Summit era it is becoming clear that the environmental movement will have to find a new way forward if it is to achieve its ambitious agenda for change. The Earth Summit succeeded in clearly establishing one fact: We are all—literally all—in one planetary boat. The living standard of the rich has been maintained largely off natural resources, labor, and the unwilling compliance of the poor. Now the poor demand their share, and we see that there is no benefit the rich nations enjoy that poor nations cannot deny them or destroy by the reckless "development" of their resources.

***There is no one environmentalists can afford not to be on speaking terms with, from the bureaucrats in suits who make far-reaching decisions in the metropolitan centers to the earth's indigenous peoples.***

Unique in human affairs, environmentalism is a movement whose audience is a global Symposium of the Whole; it must address itself to all people, must persuade all listeners. There is no one environmentalists can afford *not* to be on speaking terms with, from the bureaucrats in suits who make far-reaching decisions in the metropolitan centers to the earth's indigenous peoples. Needless to add, the dialogue must even (especially?) include the nonhuman realm that now is making its ethical and empathic claim. Yet, despite the scope and urgency of the crisis, the movement's familiar rhetoric of shock-and-shame shows signs of being less and less productive. "Green guilt" has lost its ethical sting; in its place is a growing anti-environmental backlash in the developed countries that identifies ecologists as bullying prophets of doom.

It is time for the movement to draw up a psychological impact statement. It must find a way to connect with what is generous, joyous, freely given, and noble in people everywhere and at all levels. It must touch that ecological depth of the human personality that is reborn to us in the spontaneous experience of children, in the great art of all ages, in the lore of indigenous people.

But where is the movement to turn to find the new psychological paradigm it needs? The psychiatric mainstream of contemporary society has little to teach us about our place in the natural environment; it is as alienated from the living planet as the rest of our society. Its role for generations has been to soothe the anguish of the urban-industrial psyche.

*Psychology needs ecology; ecology needs psychology.* From this partnership a new profession can be born: an *ecopsychology* that combines the sensitivity of the therapist with the expertise of the ecologist. The value of such a new body of professionals reaches well beyond individual healing. Just as past therapies have achieved wide-ranging, cultural influence by redefining the roles that sexuality, aggression, family ties, and spiritual alienation have in human nature, *ecopsychology*, too, has a greater cultural task: to redefine the relationship of the natural environment to sanity in our time. The political implications of such a transvaluation of human nature should be clear.

A likely first step toward this goal might be to issue a call for the creation of a

new profession. The call itself would dramatize the idea and the need; and there is good reason to believe that it would be heeded. A rising generation of therapists is seeking new directions for its ethical ener-

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gies. Many Freudians, Jungians, Gestaltists, Transpersonalists, and Humanists are ready to reexamine the teachings and techniques of their schools in search of a task that binds them to something greater than ethnocentric social forms and the usual repertory of modern, Western values. There are indications that many now wish to speak for the planet, for its imperiled species, for primary people, for the long lost *Anima Mundi*. Psychiatry has grown by constantly expanding its context; it has reached beyond the intrapsychic mechanisms to the family, the society, the workplace, the culture. The planetary environment would seem to be the largest of all imaginable contexts for the healing of the soul, especially if one finds within that context intimations of the sacred. Similarly, there are environmentalists who want to present a different face to the world audience than that of scolding puritans and scowling ideologues.

Implicit in this project is the need for a scientific paradigm that gives life and mind a new central status in the universe. Building that paradigm as part of an *ecopsychology* would make the effort more than a merely academic exercise; it would become part of a practical healing mission.

Issuing a call for such a new profession is concrete, specific, timely, and deeply imaginative. Its object is to heal both psyche and planet as a single, continuous project.

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the Center  
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See p. 19 for important subscription and membership information.

## When Science Meets Love: The Mind of Dana Meadows

by Melissa Everett

We know, and we don't know, that our way of life is unsustainable. We know, and we don't know, that big changes are ahead. One reason why we remain stuck in this limbo may be the lack of a frame of reference for seeing what's out of balance, the absence of a common language for talking about what matters.

Donella H. (Dana) Meadows, one of the most engaging and lucid environmental prophets of our time, has helped to create such a language. In *The Limits to Growth* and its recent sequel, *Beyond the Limits*, she and coauthors Denis Meadows and Jorgen Randers have sounded a compelling wake-up call, not with apocalyptic imagery, but with the coolheaded tools of systems analysis. Concepts like "sources" and "sinks," "throughput" and "overshoot," allow an observer to step back from the emotions of particular environmental outrages

and see the overarching picture with a certain detachment—too much detachment, some might say, pointing to systems lingo like "population drops."

The two studies, twenty years apart, use a computer simulation called World3 to focus on hypothetical scenarios, the "what-ifs" that freeze less courageous hearts and minds. What if human population and consumption keep growing at their present rates? What if we keep using fossil fuels and depleting the ozone layer as we have been? What if genetic information continues to be lost at 30,000 species a year?

If these trends continue, Meadows told a Center audience in May, the earth's carrying capacity will be completely exhausted in twenty years. It has been reached in some areas already.

But such statements are not the essence of her message; they are an unpleasant necessity, and her way of getting our attention. Ever since the original *Limits to Growth* was published—upsetting its authors as much as their readers—Meadows has been devoting her life to finding ways out. "We think a transition to a sustainable world is techni-



Dana Meadows and John Mack speak about environmental sustainability at a Center colloquium this spring

cally and economically possible, maybe even easy, but we also know it is psychologically and politically daunting. We think the human race is up to the challenge," the trio write in the opening pages of *Beyond the Limits*.

Meadows's thoughts about the changes ahead are based heavily on her own experience. Trained in biophysics at Harvard, she and fellow graduate student Dennis Meadows escaped by camping, hiking, and kayaking in places as far away as Yugoslavia and Turkey. Finally, "to blow off the stress of two Ph.D.'s," they drove overland to India. Through mountain hamlets and across border after border they talked about the changing world outside the car windows. They explored a new way of seeing it all—systems science, which was at the core of

their intellectual life back in Cambridge. They fell deeper in love with the world and each other. They kindled the hope that, if human beings could only see the world more accurately, it would be possible to live together in it more responsibly. In India they faced the interconnectedness of life and the synergies of environmental degradation in dramatic form, witnessing the interconnected web of population growth, depleted land and water, disease and despair.

The travelers came home to a stunning opportunity. Dennis Meadows's mentor, systems theorist Jay Forrester, had just been asked by the Club of Rome to do the forecasting that would be known as *The Limits to Growth*. Dana joined the team and remembers "plotting curves—say, per capita income—and seeing them superimposed on human faces in India or China." She is convinced that neither the emotions of the

trip nor the objective message of the numbers would have affected her the way the combination did.

The major existential lesson of Meadows's life was not *The Limits to Growth* itself, but the firestorm of public criticism that followed. Finally, Forrester gave her a book that reframed the issue, Thomas Kuhn's *The Structure of Scientific Revolutions*. "I realized then that this wasn't a contest of facts, but a collision of paradigms," she relates. "Our world view has been rooted in the notion of infinite growth, and people get disoriented when that is challenged."

Since the original study Meadows has helped start the environmental studies department at Dartmouth. She has practiced

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## The Politics of Ontology by John Mack

There is a vast range of reported human experiences that cannot be understood by the laws and mechanisms of Western science including mental telepathy, clairvoyance and precognition, psychokinesis, near-death and out-of-body experiences, spirit possession, UFO abductions, levitation, materializations of physical objects, kundalini awakenings, firewalking, dowsing and rainmaking, religious miracles and seemingly miraculous healings, inedia (living for days and weeks without food or water), and the common perceptions by peoples all over the earth of gods, goddesses, fairies, goblins, demons, spirit guides, guardian angels, and animal and ancestor spirits. Polls of various kinds demonstrate that a high percentage of Americans who we have no reason to believe are deranged or especially subject to distortions of reality report having had one or another of these experiences.

When our established empirical or deductive methods can provide no conventional explanation, we are likely to attribute the report to overimagination, misperception, or collective delusion, even when, as far as can be ascertained, the experiencer is of sound brain and mind and the conditions of collective contagion are not present. Sometimes the claims of such experiences are rejected out of hand, attributed to superstition or, worst of all, to belief in the "supernatural." There is even an established, highly biased group of self-appointed watchdogs of science, aptly named CSICOP (Committee for the Scientific Investigation of Claims of the Paranormal), that has assigned itself the task of investigating reported experiences of the "paranormal" (whatever "normal" may mean) and discrediting those researchers or observers who report such phenomena. I have repeatedly found reports by mentally sound people of encounters with alien beings dismissed out of hand primarily because they do not fit our prevailing world view.

We are hardly concerned here simply with a question of evidence; a review of thoughtful, even critical, scholarship on these subjects indicates that the things observed are perceived not only intuitively, but some-

times empirically (though not understood), and are experienced not just in nonordinary states of consciousness but in ordinary ones as well. Taken altogether, the evidence that these so-called paranormal phenomena cannot in many instances be dismissed—that

***Taken altogether, the evidence that these so-called paranormal phenomena cannot in many instances be dismissed ... is overwhelming.***

they represent important domains of reality that seem to lie behind or exist along with the one that science accepts—is overwhelming. We cannot help wondering what motivates the need to reject this domain so eagerly. Parapsychological studies by Charles Tart, Stanley Krippner, Robert John, and others using Western statistical methods obtain replicable results. It could be argued, furthermore, that those of us who rely exclusively on intellect and rationalism to arbitrate reality are as prone to bias and distortion as those who have been accused of misrepresentation by virtue of lack of education, primitivism, naivete, and the like. Perhaps it is we who, having internalized the assumptions and ways of knowing scientific and philosophical materialism and dualism, have lost the mental faculties by which these domains might be known.

We are contending here more with political than scientific problems—that is with questions of how a culture deals with fundamental ontological matters, those which concern reality, or what is believed or allowed to exist. We rarely stop to think that what we have come to accept as real may be determined by individuals and groups whose point of view in a culture at a given time is seen as authoritative, or who have the power to impose upon the rest of the society their methods and criteria for perceiving and defining reality.

In the case of Western culture, whose technological and military preeminence has enabled it to spread its dominant scientific paradigm throughout the world, reality has come to be limited to what we can know through our senses, or the instruments by which we extend these to the physical world. A relatively small group—a scientific, economic, political and even religious (insofar as the churches fear departing from the dominant rationalistic culture) elite—has decided consciously and unconsciously what the rest of us are to endow with objective existence.

Domains of the spirit—the vast range of being and beings with and without form which all peoples through recorded time and throughout the world, including ourselves until the past 300 years, have experienced as real—have been relegated largely to religion or for study by those academic departments, such as anthropology, theology, and

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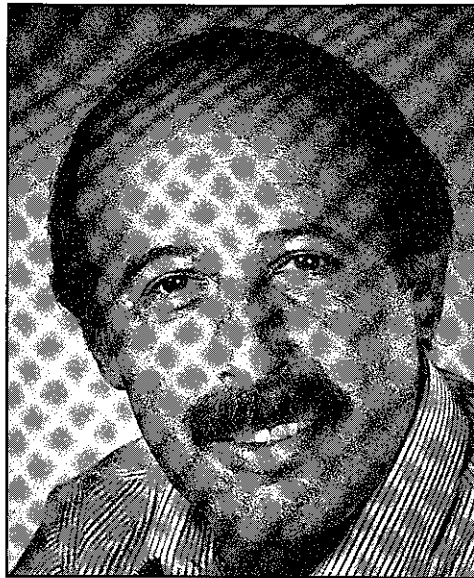
(in rare instances) psychology, that study belief and subjectivity. If vast numbers of people still experience a connection with realities beyond those officially sanctioned—see or hear angels, ghosts, UFOs or ancestor spirits—they tend to keep this knowledge to themselves or share it only with a sympathetic support group, fearing ridicule or psychopathological interpretation from their

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## Understanding and Preventing Police Violence

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lished a front-page article on reasons for group violence, aiming to explain police violence based primarily on an interview with me. After this POST contacted me, and I gave the opening talk at a POST seminar on the unnecessary use of force that September with about 200 participants—chiefs, police instructors, and representatives of police rank and file and of community organizations. In December 1991 I was contacted by a special consultant whom POST



Ervin Staub

hired to develop recommendations for reducing the use of unnecessary force. POST was especially interested in my focus on the role of "bystanders," in this instance fellow officers whose intervention can inhibit or stop the use of unnecessary force.

After many telephone conversations, and some real doubts about whether this would go forward, I developed a proposal for a course on "Bystandership," or active intervention. I presented this proposal in Sacramento in July 1992 in a two-day workshop of twenty participants, ranging from chiefs to field officers from around California. Several participants served on the special consultant's Use of Force committee, and several taught at or commanded police training academies. Their tasks were to advise me, evaluate the proposal, and then advise POST.

### The Sources of Police Violence

My analysis of police violence originated in my understanding of the many kinds of group violence described in my book, *The Roots of Evil: The Origins of Genocide and Other Group Violence*.

Groups and individuals change as a result of their own actions; they learn by doing. When they harm others, or use force against others, it becomes easier for them to use force again. People justify harming others partly by devaluing their victims, and they perceive themselves as increasingly willing to use force for what they regard as good reasons. This is a problem inherent in police work in that the work sometimes requires the use of force, which can be a starting point for the use of unnecessary force and the evolution of police violence.

Once the unnecessary use of force begins, it will expand, unless the response of "bystanders"—people who witness it or know about it—indicates that such actions are inappropriate and unacceptable. These people can be fellow officers, superiors, or community groups and agencies. Both experimental and real-life evidence show that by what they say and do people can influence perpetrators' actions. Like other uniformed groups engaged in dangerous work, police officers develop strong bonds and an identity deeply rooted in the group. These bonds make it difficult for them to oppose one another's actions and thereby endanger their relationship to fellow officers—even to oppose them in thought, since that can create internal conflict. But when *bystanders* remain silent they affirm the perpetrators, and they themselves change, for example, by joining perpetrators in devaluing victims. Over time there can be a shift in the whole system which will make violence acceptable.

Superior officers can speak out strongly against the use of unnecessary force and create accountability by investigating allegations and punishing perpetrators. When they remain passive bystanders they allow the development of a violent system; this, apparently, was the case in Los Angeles.

The strong bond within police units

can create a differentiation between "us" (the police) and "them" (which potentially includes all outsiders, who come to be seen as potential lawbreakers). And officers will tend to devalue most and become most violent against groups devalued by society.

Police violence generates anger and the desire to retaliate. Members of a community may withhold support from police officers or engage in hostile actions. A vicious cycle can result, with mutual anger and increasing police violence.

Space allows only a listing of other contributors to police violence: lack of verbal and physical skills to effectively deal with interactions with citizens; lack of cultural awareness that would enable officers to understand and effectively communicate with various groups of citizens; the characteristics of some individuals who join the police, such as valuing strength and power without feeling strong and powerful and an associated tendency to interpret the behavior of citizens (for instance, Rodney King

**Once the unnecessary use of force begins, it will expand, unless the response of "bystanders" ... indicates that such actions are inappropriate.**

not stopping his car) as a personal challenge; and, finally, the way some people, including police officers, deal with the impacts of difficult life conditions, such as the tremendous social changes and social disorganization in the United States.

### An Avenue for Reducing Police Violence

What are the central elements of training in bystandership? First an effort must be made to create a change in perspective—from seeing intervention as action against fellow officers to seeing it as effective teamwork, serving the shared goals of police

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**Playing the victim role can help officers understand the perspective ... of a citizen.**

work, protecting the rights of citizens, and keeping fellow officers out of trouble. Second, the issue of disloyalty can be avoided and the effectiveness of intervention increased by training officers to notice when interactions between fellow officers and citizens develop in ways that make the use of unnecessary force probable, and to intervene to shape situations so that unnecessary force is not used. Training is also required for ways to intervene when unnecessary force is used.

Watching and discussing film clips that depict such situations, along with role-playing and rehearsing interventions, are among the central aspects of the training. Officers can play the roles of *acting* officers, *bystanding* (or intervening) officers, as well as citizen-victims. Playing the victim role can help officers understand the perspective—the feelings, thoughts, and actions—of a citizen. Following an intervention officers should discuss what happened, partly to resolve any negative feelings.

Ideally, an aspect of positive bystandership would be for officers to speak out when their superior officers remain passive in the face of police violence. The hierarchical culture, however, makes this extremely difficult. It is essential, therefore, to expose top administrative officers to these ideas so that they understand their own role in allowing a violent culture to develop and their responsibility to act to support and reward active intervention by officers in the field.

The group assembled in Sacramento strongly supported the idea of police training in bystandership, or active intervention, at all levels—starting with chiefs—not only in relation to the use of force but also in other domains, such as interpersonal conflict or racism within the police. They also supported the central ideas for methods of training. They did not support all suggestions: for example, they thought that creating joint projects for police and community,

which I proposed as an avenue for cross-cutting relations or deep engagement, should not be part of this training; they did not support the idea that officers role-play victims; and they were uncertain about the best name for the program.

The special consultant's report to POST said the following:

*Based on feedback from the committee, personally listening to portions of Dr. Staub's presentation, reviewing his materials, and consulting with POST staff, the following recommendations are made:*

*"Bystandership" should be replaced with the term "intervention" or other similar terminology.*

*Training relative to intervention should be incorporated with other POST courses already developed.*

*The subject of intervention should be taught to all levels of police officers (Basic Course through Executive Development).*

*Some of the members from the Bystandership Committee should be reconvened to assist with the integration of intervention into other POST courses.*

*The police organization must be supportive of officers who employ intervention tactics.*

## Center Featured in Revision Magazine

*Revision* magazine, a journal of consciousness and transformation, has dedicated its summer 1992 issue to the Center's Sixth Annual Recognition Award Event (November 21, 1991), which honored Joan and Erik Erikson and featured speakers Robert Jay Lifton, John Mack, Margaret Brenman-Gibson, Joseph Montville, Dorothy Austin, Gerald Holton, and Betty Jean Lifton. This edition of *Revision* can be ordered by calling the Center at (617) 497-1553.

It is unclear at this time how POST will proceed, but on the basis of these recommendations, it is reasonable to believe that at least some of these ideas and practices will be introduced into police training in California.

## In-Kind Donations

Because we are in the process of expanding the Center's program, we need the additional office furniture and supplies outlined on the list below. All in-kind donations made to the Center are tax deductible to the full extent of the law under section 501(c)3. If you would like to donate an item on the list, or items not listed but which you feel we could use, please contact the Center at (617) 497-1553. Thank you.

### WISH LIST

- 1) desk
- 2) desk chair
- 3) book shelves
- 4) pictures or paintings
- 5) paper trimmer
- 6) diskette storage files
- 7) wall-hanging clocks
- 8) storage cabinets
- 9) floor lamps
- 10) fans
- 11) conference table
- 12) small couch (4 to 6 feet long)
- 13) coat rack
- 14) magazine rack
- 15) HP Laserjet III computer printer
- 16) 24 pin, dot-matrix printer

## An Interview with the New Center Director by Melissa Everett

The Center's new director, Vivienne Simon, is an attorney, an experienced nonprofit manager, and a lifelong activist. In this "getting to know you" interview, we discovered that she is also a consummate storyteller.

**Q.** What have your experiences as an activist taught you about psychology and social change?

**A.** When I was in high school, my brother went off to Vietnam. Soon thereafter I heard Martin Luther King's speech in front of the UN, and my brother came home from boot camp with a collection of Phil Ochs records which I played over and over. In my experience people become involved as activists because something personally hits them like that and opens their eyes.

I've always been drawn to activists because of their passion for their work, for life, and for other people. I went to school in Madison, Wisconsin, during the tear-gas years. The university was an amazing community of peers, an atmosphere that really supported creativity and innovation.

Then I went to Northeastern Law School, which has a well-known co-op program for practical experience. In my first co-op I found myself in Harlan County, Kentucky, at the peak of a historic confrontation: The United Mine Workers had decided to make Harlan County the site of a showdown with the mining company. I was sent down there to work with black-lung victims and to do legal work for black-lung claims. When I arrived a strike had been going on for some time. Its backbone was not the union; it was the wives of the strikers. They were tough. They said, "This isn't a game. This is real stakes. This is our kids, our community. If you guys can't do it, we ain't sitting at home." That was another lesson and a source of inspiration. If you want to see just how inspiring it was—and how tough—go see the movie *Harlan County, USA*. You'll see me in my younger years.

**Q.** What was life like there?

**A.** Things moved slowly. Anyone who had more food in the garden would share it. I was stunned at people's willingness to give

***I am always on the front lines. That's where you find the action, the contradictions, the opportunity to move. If you're not on the edge, you don't learn and you don't grow.***

up their jobs to go stand on a picket line where they knew they might get shot at. Seeing that sense of community, which grew out of having a shared experience, taught me a lot about what moves people, a lesson that was reinforced in my next adventure, which was in Portugal.

By this time it was 1975. I had a filmmaker friend who decided she just had to go witness the revolution that had just taken place in Portugal. I went along on a two-week ticket and returned ten months later. I lived there and watched, as well as taking on a number of projects. I worked with the wives of political prisoners, helping them to get their stories out. I did research on international law governing the rights of political refugees. I went out to work on a collective farm. It was my first chance to be in the country and work the earth. We slept on hay in a barn, got up at four in the morning, walked the mile to the well, splashed water on our faces, got on the flatbed truck, and picked tomatoes all day.

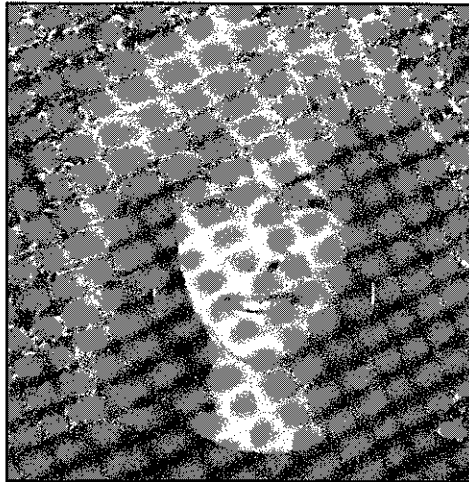
This was the ultimate place to indulge my fascination with social change. One of the last of the World War II dictators, Antonio de Oliveira Salazar, had just been overthrown without bloodshed by a group of young, dynamic, sexy, forward-thinking officers who had just come back from the colonial wars in Africa with a changed world view. There was total popular support. They called it "The War of the Roses."

Every single institution was up for grabs. There were about four different centers of state power vying for control. And there was this intriguing, nonaligned move-

ment called "popular power." Farm by farm and neighborhood by neighborhood people redistributed land and empty housing to those who needed it. They just created their own centers of power. Then you saw the influence of international politics come in and rip it apart.

**Q.** Seems like another theme here is learning about hardball.

**A.** Oh, yeah. I am always on the front



Vivienne Simon

lines. That's where you find the action, the contradictions, the opportunity to move. If you're not on the edge, you don't learn and you don't grow. I have an amazing guardian angel and an incredible sense of survival.

Portugal and Kentucky were not utopias. People struggled. But they didn't have existential angst. They had very honest struggles with the forces of nature and of history.

**Q.** This may be a leap, but it sounds like an idea that is occurring to a lot of psychotherapists: that if you recontextualize your personal pain in light of what's going on in the world around you, your perspective will be expanded—or restored—and you will be better at finding your way in your own life.

**A.** Yes, but it's not as easy as it may  
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sound. Lots of people don't have access to what these people had—a simple, land-based life; freedom from the levels of bureaucracy that restrict people's initiatives. I think the core of the struggle today is that there is no easy way back to that sense of connectedness. We are so disconnected from the land and from the cycles of nature. Look, we're animals. When you take any animal out of its natural environment, it becomes weird in some way. In important areas, humans have lost the edge that keeps us sharp, alive, and strong.

At least people are becoming aware of this, and on a large scale. The whole world is exploding with recognition. I like the willingness of people around the Center to admit how much we don't know, how much nobody knows. So much a part of the problem for so long was that you had to know because in Western culture knowledge has been considered power.

Everybody who isn't "numbed out" is grappling, either individually or with others, to find a way to ease their pain, to create a less painful world. Whether it's pain over lack of opportunities to pass to their children, or over the continuing and escalating replication of wars around the world, or over seeing mass starvation on TV, or watching someone you love die because they don't have health care. This awareness permits a different kind of dialogue. We even have a presidential campaign talking about healing the dysfunctional society.

**Q.** This leads to two more areas in which you have experience: politics and the environmental movement. What are those lessons?

**A.** Let me use my most recent job with Greenpeace International as an example. Greenpeace is an interesting organization. It carved out a role as public conscience. In its best manifestation it takes the inner desire or highest aspirations of people and moves on them. If one person is willing to speak the truth and not be moved, it arouses a sense of high moral ground in others. It leads many people to say, "Even if I can't do that, thank God other people are."

The most amazing image I've ever seen is a photo in *The Greenpeace Story*. There's a mammoth icebreaker in Alaska moving through the water. In front of the

icebreaker is a little baby seal staring into the camera. Between the seal and the ship are two Greenpeace activists kneeling and praying. If this ship didn't turn, they would die. Greenpeace is really about creating images that move people. It allows others closer to the mainstream to move into a position where they can argue and be heard.

***Feminism has also been a major influence on my thinking. Everything I hold dear about the world has been articulated by the feminist movement: interconnection, responsibility for each other, valuing people for who they are.***

**Q.** So you learn a lot about strategy in a place like that?

**A.** You'd better know a lot before you get there!

**Q.** Has mothering had its share of effects on your views?

**A.** Raising my son, Jarrett, is more important than anything else I do. When my son was seven he and his friends had a club. They made a pact that when they grew up they would get rid of nuclear weapons because the adults weren't doing it. Our kids are being left a world where they can't go out in the sunshine, they can't swim in the ocean. Their lives are going to be spent doing damage control. I feel such a strong responsibility to them.

Feminism has also been a major influence on my thinking. Everything I hold dear about the world has been articulated by the feminist movement: interconnection, responsibility for each other, valuing people for who they are. We won't really transform our world until we're willing to put the transformers in charge, and in my opinion a lot of the transformers are woman-identified women. I don't mean that there isn't a mutuality between genders, but the female

perspective has to be fully incorporated in everything that happens. It can't be an afterthought.

**Q.** Want to draw any grand conclusions from all that history?

**A.** I think that for effective, humane social change to take place, a number of things have to go together. There has to be a failure of the institutions to meet the needs they were set up for. You know it's occurring when you see grassroots movements led by the people who are affected by the system's falling apart. That means you've slammed against a cultural wall. Then you can explore the new possibilities, new paradigms, new ways of living.

That's hard, because the people running the systems that don't work are also the people who have been defining what's important, what's sacred. That's why you need the Gandhis, the Nelson Mandelas—the figures who are willing to propose new definitions and to stand there in their truth until everyone else catches up to them. Not to mention the child abuse survivors, the Yanomami Indians, the less well-known people who simply tell their stories when no one wants to believe them. It takes a lot of courage to stand up and do that. Silence serves the worst of the status quo. We need to give voice and validation to people who are speaking uncomfortable truths.

### A Call for Volunteers

The Center is always in need of volunteers for activities that occur throughout the year, and our need grows as the Center expands its work. Mailings, moving the office to a new location, and colloquia are only some of the happenings taking place in the next few months for which we will need assistance. If you have always thought you would like to get more involved with the Center but did not know how, signing up as a volunteer is the perfect opportunity. Please call the Center, (617) 497-1553, for more information.

## THE CENTER ENTERS A NEW ERA ...

### The Center for Psychology and Social Change

invites you to join us at our

#### SEVENTH ANNUAL RECOGNITION AWARD RECEPTION

November 11, 1992

at the Taubman Center, Harvard's Kennedy School

This year's award will go to **John Mack** for his efforts to reduce the threat of nuclear war by articulating the psychological underpinnings of the cold war, and for his willingness to speak out and act upon his convictions.

We also will recognize those who, along with him, pioneered the original nuclear studies and outreach efforts of the Center:

*Robert Jay Lifton*  
*Roberta Snow*  
*Steven Zeitlin*  
*Richard Chasin*

*Dorothy Austin*  
*Eric Chivian*  
*William Beardslee*  
*Paula Gutlove*

The keynote speaker will be **Sebia Hawkins**, co-director of Greenpeace International's Pacific Campaign and acting director of campaigns for Greenpeace USA. Sebia began her work in Greenpeace a decade ago as a nuclear campaigner and has, since that time, been involved in all aspects of their work on behalf of a just and sustainable world.

Tickets to the reception can be purchased through the Center. Those wishing to join us in honoring John by becoming a sponsor of the reception should contact Pam Kelly at (617) 497-1553.

## ... AND CELEBRATES ITS ROLE IN ENDING THE COLD WAR

### The Beginnings by Bobbie Snow

The Center for Human Growth and Continuity, as it was named in 1981, was not a center at all, but a group of individuals working to reduce the threat of nuclear war for the continuance of life on this small and vulnerable planet. Drawn together to uncover some of the psychological, historical, and political complexities that perpetuated the arms race, the story of the beginnings of the Center is about our connections to the deeply disturbing work we were doing.

\*John Mack was studying some of the ways the arms race was emotionally affecting children and adolescents, and researching the patterns of thought underlying the arms race.

\*Robert Lifton was exploring the connections between the psychological, social, and historical lessons of the European Holocaust and the nuclear threat.

\*Dorothy Austin was studying the religious traditions that might serve to legitimate or interrupt the nuclear arms race.

\*William Beardslee was researching the attitudes of children and adolescents toward the threat of nuclear war.

\*Eric Chivian and Roberta Snow were documenting children's voices about the nuclear arms race.

One thread in all of our early work was that children and adolescents seemed to be intuitively sensing that we were in grave danger long before adults were willing or able to live with that information. Although our major focus was children and youth, the projects constituted a beginning core of interdisciplinary research connecting the fields of psychiatry, psychology, history, education, sociology, religion, and medicine. In some of the projects there were educational activist activities: a letter writing project to Russia, a course for Harvard Medical School students, videotaping of children in United States and Russia, and a curriculum on the arms race for high schools. Through television appearances, public speaking, and articles in popular press, we publicized our research findings on the impact of the threat of nuclear war on children and adolescents. The children's work we did struck a chord in adults around the world. In 1982 President Reagan reported that he was troubled by the letters he was receiving from children, and he wished adults would stop scaring the poor children ...

**TO BE CONTINUED ON NOVEMBER 11 WHEN BOBBIE  
WILL BE SPEAKING AT OUR AWARD RECEPTION**

## From the Director (continued from page 1)

a culture ruled by minds and behaviors; justice, love, and respect for the planet with whom our past and future are inextricably tied have taken a back seat to pragmatism and the bottom line.

I believe that at the heart of the Center

***I believe that at the heart of the Center lies an abiding "courage to enter the Void where Future lives."***

lies an abiding "courage to enter the Void where Future lives." By focusing our work on the relationship between psychological process and social change, we are participants in, and contributors to, a movement to shift human consciousness in a way which will open people to the experience of a more balanced place within the magnificent web of life. It is this expanded way of perceiving who we are within a larger context which can guide us to live in social harmony with each other and in ecological balance with the natural world.

\*\*\*\*\*

While no single person, group, or event can take credit for the demise of the superpower standoff, the Center can proudly claim credit for providing some of the essential stepping stones along that road. Important, groundbreaking work was done by the Center to deepen our understanding of the nuclear madness by probing some of the psychosocial foundations of the nuclear age. By clarifying and speaking out about some of these root elements, we assisted policy makers and leaders of the disarmament movement to make more informed decisions in favor of peace.

As the threat of a nuclear holocaust recedes into the more encompassing crisis of planetary and societal sustainability, the Center has been reviewing and reframing its mission. Building on the experience and wisdom of the nuclear studies, the Center now looks to provide that same kind of leadership in creating a psychology for global re-

sponsibility which continues to explore 1) the dynamic between the health and vitality of individuals and the health and vitality of the world in which they live and 2) the role which major institutions play in creating the cultural norms of that world.

We are also learning about the relationship between creating a sustainable, just world and the existence of an empowered population which respects the essential oneness of all people and between all life and the earth. It is along this path that we can find out how to rebuild a world community based on nonviolent conflict resolution, how to reorder societal priorities to foster a sustainable future for our children, and how to dismantle institutions of destruction and exploitation and transform them into ones which serve the needs of all life, not the material enrichment or power needs of a small group of people.

We are all fearful witnessing the gradual death of our planet and the constant suffering of millions of people under war and poverty. We are pained by the very real possibility that we may be leaving our children a world which is unsafe, unhealthy, riddled with endless conflict, and despoiled by our actions and our inactions. Can we choose a different future? Once chosen, can we create it?

I believe we can alter the course of human behavior and relationships in such a way that we can survive the immediate crises which plague our times and foster a new foundation for the resolution of these problems.

\*\*\*\*\*

Since May the long range planning task force has been working with others in the Center to revisit the Center's mission and to provide leadership in redesigning this key organizational concept. Through a series of meetings held throughout the Center, a new mission has been articulated: *Changing what we do by changing how we see.*

Within this framework we will explore how our behavior is informed by our perception, how our minds are guided by our hearts, and how our bodies are truly temples

for our souls. By learning all we can about the full range of human existence and finding ways to apply this knowledge into the everyday arenas of life, we are helping facilitate the deep social transformation needed to give birth to a truly sustainable world.

Our work continues to grow. We are presently sponsoring conflict resolution projects to assist and train leaders in the conflict torn areas of Romania and the former Yugoslavian territory and are investigating the opportunities to bring this work to Czechoslovakia as well. Work is also moving forward assisting leaders in Northern Ireland with their development of a new constitution embodying their vision for peace and respect for life.

Our corporate leadership project will soon disseminate a report on its investigation into the factors supporting risk-taking by corporate executives on behalf of social justice and/or the environment and will be designing how to put this knowledge to use, enabling others to become more ethical managers. Complementing this work is a new project based in the corporate world looking

***We can alter the course of human behavior and relationships in such a way that we can survive the immediate crises which plague our times and foster a new foundation for the resolution of these problems.***

at how to facilitate organizational, rather than personal, change in support of a sustainable world.

The development of children's understanding of themselves in relation to the world remains an important focus; much of what we have learned through past projects will soon be accessible to teachers through

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a variety of curriculum development projects. And a number of new developments are underway to facilitate the Center's growth:

\* A new, more formal structure is being designed to continue our support of creative, original research as well as bring together leaders within a variety of fields for extended, lively cross-pollination of ideas, approaches, and solutions.

\* This fall we are sponsoring our first public forum series, "Healing the Body Politic," on alternate Tuesday evenings (see page 2).

\* A new journal of psychology and social change is being explored to enable exchange, dialogue, and debate among social scientists, professionals, and activists;

\* We are investigating moving within the year to a larger place which will accommodate a library and meeting space.

And I hope everyone will attend this year's Recognition Award reception on November 11 at the Taubman Center where John Mack will be honored for his ongoing commitment to explore the interface between psychology and social change, witnessed in his founding of, and ongoing support for, this Center and for the brilliant and courageous work he has done over the past decade. We also will recognize those who, along with him, pioneered the original nuclear studies and outreach efforts of the Center (see page 10).

\*\*\*\*\*

Before signing off, I want to express the gratitude of all those who have been part of the Center to Bob Allen for the four years of fine work he has done during his tenure as Chair of the Board. He has been instrumental in shepherding us through our stage of organizational "adolescence" and leaves us on firm ground as we move into new developments. As we send Bob off with our best wishes to the pleasures of the Maine Coast he enjoys so much, we also extend many thanks to Peter Reich for his years of service on the board and wish him well in his new ventures.

And I am joined by the entire Center community in welcoming Dick Mayo-Smith as our new Chair. Dick is an educator, a philosopher, an adventurer, and a lover of

life. His tireless, thoughtful, and loving leadership during this period of reorganization have been an inspiration to us all, and we are thrilled at his acceptance of this well-deserved position. Very warm welcomes are also extended to two new board members: Terry Hunt and Gurucharan Kaur Singh Khalsa. Terry, a private clinician, author, and workshop facilitator brings a transformational perspective and nonprofit board experience. Gurucharan, active in the Sikh community and a business and fiscal manager with extensive experience in both for profit and nonprofit ventures, was recently elected our new treasurer.

It is my hope that the Center's many projects and programs will provide a home for those who embrace our mission and vision and come to the Center for support, validation, and the opportunity to work with others seeking answers to similar questions. I am thrilled and honored to be involved with the Center at this very interesting juncture in its development, and I look forward to meeting and working with the myriad of fascinating people who comprise the extended Center family. My phone line is open, and so is my door; I hope many of you will get in touch with me and share your ideas, concerns, and your time.

Vivienne Simon

## New Opportunities and Admission Procedures for Center Projects

Over the past six months the Long-Range Planning Task Force has been working assiduously to articulate a mission statement that expresses the Center's core conviction, the Center's true center. The mission statement summarizes our *raison d'être* and helps define criteria that guide our development and selection of projects, criteria that will enable us to coherently express who we are in what we do.

The projects we sponsor are one of the means whereby we work to accomplish our goal of psychosocial transformation. In order to maximize the Center's effectiveness, we have developed new application procedures that will enable us to select the best possible projects within our field. We will accept applications for several Center fellowships from those whose work directly expresses the Center's core concern. Applications for sponsored research status will be accepted from those whose projects are related more generally to the Center's mission.

Although fellows and sponsored research project directors will be active partners in the Center's work, we distinguish two quite different levels and forms of commitment. Each fellow will be expected to carry out original research and convene a working group whose focus will relate closely to the fellow's project. Fellows will receive full fundraising support and various benefits. We will provide fiscal administration as well as access to various Center resources to directors of sponsored projects who also will be invited, but not required, to play an active role in the Center's daily life.

The application form asks for responses to questions regarding, for instance, the project's purpose, methodology, time frame, and evaluation procedures. One also is asked to address how the project will approach psychology vis-a-vis social change and to situate the project's method within one or more relevant discourses. Although we will consider projects that employ traditional research design, we encourage applicants to frame the problem and their approach to its resolution creatively.

Application forms are now available. Once received, applications will be reviewed first by the program associate and then by the Center director, who will recommend candidates for a final decision. Upon acceptance, the Center and successful candidates will sign a contract that specifies the terms of our partnership.

Please help us spread the word about these new opportunities, and feel free to contact me with any questions or comments you might have regarding the procedures.

Cynthia Goheen

# CONFERENCE UPDATES

## Science, Spirituality, and the Global Crisis: Toward a World with a Future

*The 14th Annual  
Conference of the International  
Transpersonal Association  
Prague, Czechoslovakia  
June 20 - 27, 1992*

The emerging field of transpersonal studies might be called "exploring and living the mystery." From fields as seemingly diverse as depth psychologies, the study of near-death experience, addiction and recovery work, religious experience, parapsychology, psychopharmacology, and anthropology come the same message: human consciousness is more vast than is generally acknowledged, and is artificially constricted by contemporary "developed" culture.

The week-long gathering brought together 1,500 people from thirty-five countries.  
*(continued on page 17)*

## Senator Al Gore Invites Partnership of Religion and Science

I had the pleasure of representing the Center for Psychology and Social Change at a conference in Washington held May 10-12, 1992, entitled "Mission to Washington: Religion and Science in Partnership for the Environment." The collaboration grew out of a response to an open letter to the religious community, written by thirty-four internationally prominent scientists, suggesting that science can provide data on environmental problems but that religion is needed to provide a framework of values to motivate people to action. Science asked for help by recognizing that "efforts to safeguard and cherish the environment need to be infused with a vision of the sacred." Sen. Albert Gore and his staff co-hosted the event along with the staff of the Joint Appeal by Religion and Science for the Environment, a New York-based group chaired by Carl Sagan and Rev. James Parks Morton.

Presenters included Maurice Strong, secretary-general of the United Nations Conference of Environment and Development, who spoke about preparations for the World Summit in Brazil and Wangari Maathai, founder of the Kenyan Green Belt Movement, who described the Kenyan women's movement that is devoted to planting and protecting trees as well as to disseminating information about educational opportunity and birth control. Leading scientists, including Sagan, updated research in all aspects of environmental dangers; religious leaders detailed organizational and grassroots efforts to support environmental action. The politicians—Sen. Gore and Sen. Tim Wirth of Colorado—gave an overview of the potential role of the partnership between religion and science.

*(continued on page 17)*

## Center Hosts ISPP Reception

The Center for Psychology and Social Change played a significant role in the 15th Annual Scientific Meeting of the International Society for Political Psychology (ISPP) held in San Francisco, July 4-8, 1992, which attracted participants and speakers of national and international reputation. The Center's influence was reflected in the theme of the conference, "Bringing Political Psychology to Public Policy," as set by John Mack, the 1991-1992 president of ISPP. The site of the conference, the Grand Hyatt Hotel in Union Square, provided a gracious and lively atmosphere, and the surrounding complex San Francisco urban scene, which included street musicians, tourists, the homeless, up-scale clothing stores such as I. Magnin, and, of course, a plethora of wonderful ethnic restaurants, offered a taste of local culture.

Besides attending meetings, talks, workshops, and panels; socializing and networking; and visiting the tantalizing conference book exhibit, conferees had the opportunity to enjoy sight-seeing in the San Francisco area, including a Giants baseball game, the ISPP annual banquet at the top of the Bank of America building (from which they viewed a glorious sunset over San Francisco), and a boat ride out of Fisherman's Wharf and under the Golden Gate Bridge into San Francisco Harbor to watch spectacular Fourth of July fireworks. (Boat rides have been a highlight of previous conferences: motorboat rides in the canals of Amsterdam, a cruise on the Potomac River in Washington, DC, and sailing out of Helsinki Harbor to have dinner at an ancient island fort off the coast of Finland.)

*(continued on page 16)*

## Dialogues on Conflict Resolution: Bridging Theory and Practice

From July 13 to July 15, 1992, the United States Institute of Peace staged a forum for theorists and practitioners to test each other's assumptions about the best approaches to resolving international conflicts. The forum, which attracted an audience of almost 400 people, was the first of its kind to try to bridge the gap between theory and practice. The practitioners were American and foreign experts on conflict resolution and peace-making, and the theorists were area experts specializing in five current conflicts that represent distinct challenges to peaceful resolution—Mozambique, Peru, Kashmir, Nagorno-Karabakh, and Yugoslavia.

Center research associates played an important role in the forum, both as plenary speakers and as workshop panelists. In a plenary session Paula Gutlove presented an overview of the conflict resolution work that

*(continued on page 17)*

## Book Announcement: Yugoslavia War

*Yugoslavia War* is the result of the close cooperation of the following central European research institutes which have joined together to form the Consortium for the Study of European Transition: The Centre for Peace and Conflict Resolution (Stadtschlaining), The Peace Institute of Ljubljana, The Institute for European Studies (Belgrade), The Center for European Studies (Budapest), and the European University Institute (Florence). The consortium was formed with the aim of studying the relationship between European integration and national identity within the context of the west European integration process on the one hand, and the east-central European transformation on the other. The situation in Yugoslavia was selected as the first case study even before it had escalated into a war. Three conferences organized by the Study Centre for Peace and Conflict Resolution in Stadtschlaining and by the Peace Institute in Ljubljana formed the backbone of the study, with their most significant results presented in this publication.

The book is a collection of essays written by authors from Serbia, Croatia, Slovenia, Austria, the Netherlands, Scandinavia, Canada, and the United States. It begins with a discussion of the genesis of the conflict, including reflections by Johan Galtung on the prospects for peace in this region and continues with an exploration of the effects of nationalism, the sociological dimensions of conflicts between ethnonationalisms, a topology of the new nationalisms in Yugoslavia and southeastern Europe, and conditions and circumstances of peace-keeping in Bosnia and Herzegovina (written before the war there began). The third section of the book is devoted to conflict resolution, looking first at what traditional conflict resolution models have to offer to the Yugoslav situation and the need for alternative approaches in conflicts which deal with identity crises. A chapter in this section was written by Center researcher Paula Gutlove, entitled "Psychology and Conflict Resolution: Toward a New Diplomacy." The concluding section of *Yugoslavia War* discusses the potentials and pitfalls for a

peace process in this region, the search for roads to a cease-fire, and dimensions of a lasting peace for the region.

*Yugoslavia War* was edited by Tonci Kuzmanic and Arno Truger and published in 1992 by the Austrian Study Centre for Peace and Conflict Resolution, Schlaining, Austria, and the Peace Institute, Ljubljana, Slovenia. (paperback, 184 pages, \$15.) *Yugoslavia War* is available through:

Austrian Study Centre for Peace and  
Conflict Resolution  
A-7461 Stadtschlaining  
Rochusplatz 1  
Austria  
tel: 0 33 55-24 98  
fax: 0 33 55-26 22 216

## Staff Comings and Goings

The Center is grateful for the years of hard work and dedication given by Pam Kelly and Penny Bragonier. After serving as director of donor development for five years, Pam will be leaving the Center to work with the Piedmont Peace Project. Penny, after spending four years as executive director, is returning to her work in child psychology. Abby Peck, our development assistant, has taken a position at the Murray Center at Radcliffe College. We thank them all for their many contributions to the Center and wish them the best in their new endeavors.

Welcome to Michelle Thresher, a recent graduate of Holy Cross, who has replaced Abby as development assistant, aiding the Center over the past several months during its transitional period. The Center is also happy to welcome Vivienne Simon as Center director. Vivienne, an attorney and former international program director of Greenpeace International, brings an expertise in nonprofit management that will surely help move the Center forward as a powerful influence in social transformation.

## The Mind of Dana Meadows

*(continued from page 4)*

sustainable agriculture on a farm she describes as "one of life's great compromises." She has launched a syndicated column, "The Global Citizen," dedicated to the idea that paradigm-shifting is not a one-shot proposition, but an ongoing discipline. She has watched world population and resource use continue their exponential climb, and has felt the goosebumps that exponential curves can give a scientist whose eyes are open. And she has reentered public life, in recent years, to help shake a new generation awake.

*Beyond the Limits* is about confronting, not accepting, global collapse. It makes an eloquent case for doing so sooner rather than later, while there are more human and material resources available to smooth the transition. After walking through the trends and affirming that they are not pretty, the book concentrates on the question, "What's the way out?" Many scenarios are tested: some based on technological improvements, and others that rely on bringing market forces fully to bear to curb unwise resource use.

The group found no combination of technology and market changes that could bring sustainability by themselves. Something more is needed. Although these are not topics usually embraced by scientific discourse, the book's final recommendations illustrate scientific method at its best; they respond to a barrier in one line of reasoning by trying another tack. The authors conclude that the "sustainability revolution" must be a nonviolent transformation of human beings' relationship to the planet and each other, with five foundations: visioning, truth-telling, networking, learning, and loving.

"The hard part to digest is that we have to change," Meadows concludes. "But we can use this opportunity to reclaim control of our lives. We can 'ease down' in our consumption and still maintain a living standard equal to western Europe. We can learn to meet our nonmaterial needs nonmaterially." Moving beyond the limits—by acknowledging them, adapting, and getting on with life—is a path that Dana Meadows advocates, and illustrates, with grace.

## Center Hosts ISPP Reception

(continued from page 14)

The Center provided a special feature this year: It hosted a festive wine-and-cheese reception in the Terrace Room of the Hyatt prior to the annual banquet. In addition to conference participants, other friends of the Center who reside in the San Francisco area attended, including Stephanie Fenton, former assistant to the Center director. Party-goers interrupted their lively introductions, reunions, and



Stephanie Fenton and Melissa Everett at the ISPP reception hosted by the Center

reminders to listen attentively as Center Board members John Mack and Sarah Conn briefly described the Center's background, philosophy, and current projects and areas of focus

and invited others to contribute to the Center's efforts. Conference highlights included a keynote address by Samuel Lewis, president of the US Institute of Peace and former US Ambassador to Israel, on "Creative Peacemaking: Perspectives from a Policy Participant," and a plenary luncheon address by Mikhail Meylach, "From Three Years in the Gulag to Three Days in August: A Personal Perspective." Meylach, a Russian scholar from St. Petersburg, was arrested in 1983 for his contact with Westerners and for introducing Western literature in Russia and was imprisoned for four years, including three years at hard labor. In Mack's presidential address, "Creating a Wider Human Identity," the founder of the Center urged that we open our consciousness to expand our definition of who we are and how we interrelate in our world.

The annual banquet was addressed by Judith Kipper, a well-known political analyst from The Brookings Institute who appeared frequently on television during the

Gulf War crisis; she spoke on "Conflict in the Middle East: Understanding the Power of Psychological Forces." A plenary roundtable, "How to Deal with Truly 'Blood-thirsty' Leaders? (in Iraq and Yugoslavia as Examples)" featured Jerome Frank, a well-known psychoanalyst from Johns Hopkins University, leader of anti-nuclear war and peace efforts with the Soviets in the 1980s,

and a member of the Center's advisory board. The session, chaired by Mack, included Center members Joseph Montville, Daniel Ellsberg, and Harold Saunders.

Approximately twenty other Center members presented their work, were discussants, or otherwise contributed behind the scenes to the stimulating exchange of knowledge and ideas that resulted in an enthusiastic, and often intense, conference atmosphere. Among those members of the Center who presented or whose work was presented by others were Benina Berger-Gould, Cynthia Chataway, Sarah Conn, Daniel Ellsberg, Melissa Everett, Alfred Freedman, Hugh Gusterson, Petra Hesse, Joanna Macy, Rita Rogers, Nancy Roof, Harold Saunders, Pamela Pomerance Steiner, Judith Van Hoorn, and Vamik Volkan. Particularly active contributors to this year's program were Ervin Staub, Joseph Montville, Katherine Kennedy, and Herbert Kelman, a former president of ISPP and past recipient of the Center's recognition award. Such topics as international conflict resolution, ecological awareness and activism, and psychosocial and developmental issues as they relate to political attitudes and actions—all important areas of focus for the Center—were prevalent subjects at the con-

ference. According to George Marcus, executive director of ISPP, the Center's work is very relevant to the theme of next year's conference, which includes the development of self-esteem, a significant factor in the building of new social and political systems that is currently taking place in Eastern Europe and elsewhere in the world.

Next year's conference will be held July 6-10, 1993 at the Charles Hotel in Cambridge, Massachusetts. The convention theme will be "Exploring the Future of Human Dignity and Self-Esteem in Politics" as chosen by the 1992-1993 ISPP president, Tom Bryder of the University of Copenhagen, Denmark. Michael Milburn of the Psychology Department of the University of Massachusetts in Boston will serve as the conference chair, and Anastasia Kucharski of Harvard Medical School will be the conference host. For further information, prospective participants should contact Professor William Stone, ISPP Program Chair, Department of Psychology, University of Maine, 301 Little Hall, Orono, ME 04469-5742. Plan to attend and participate in the lively and stimulating presentations, socialize and network, and join an inevitable boat cruise out of Boston Harbor.

Sally Mack

### Center Review Free?

If you enjoy reading the *Center Review* and would like to continue receiving it, you must renew your membership. For more information, see page 19. If you already are a Center supporter, we thank you.

## Gore Invites Partnership

(continued from page 14)

The most gratifying aspect of my participation was to discover that many of the 110 conference participants were keenly interested in psychological input. At a workshop on the World Summit, I applied some of Joe Montville's ideas to the conflict between the industrialized Northern countries and the developing Southern countries. Specifically I suggested that the more powerful and offending colonial powers needed to walk through the histories of the various developing nations, hear the stories of exploitation, and ask for forgiveness; without that framework, no mutual problem solving seemed possible. The response to this brief formulation was quite dramatic. Several people thanked me for bringing up the issue of forgiveness; others wanted to know what had been written on the topic.

The scientists I talked to were also interested in psychological ideas. For instance, Stephen Schneider of the National Center for Atmospheric Research talked about public education, particularly that of children, who hold the key to change. He presented a model of using Socratic dialogues for getting children to think through environmental questions.

Anne Whyte, a population expert with the International Development Research Center, made a cogent argument showing the

limited effect of birth control information in curbing population growth in the developing world. She said that only through expanded educational and employment opportunities for women and their children and *the notion of the self* that flows from such opportunities can the cycle of population growth be curtailed.

It was also clear that Gore and his staff are committed to including a psychological and emotional perspective in their work. At the close of his book, *Earth in the Balance*, Gore states that *generativity*—the word chosen by his college professor, Erik Erikson, to describe the adult need to establish, guide, and nurture the next generation—is a guiding metaphor for his response to the environmental crisis. Many of us at the Center for Psychology and Social Change have relied on Erikson's work in a similar way. This common mentor makes Gore not only like-minded but potentially responsive to our ideas.

The sophistication of the conference was remarkable. Ann Druyan, secretary of the Federation of American Scientists, and Joan Campbell, general secretary of the National Council of Churches of Christ, conducted a dialogue of personal reflections that opened the hearts of this august group. The conference made ample room for emotional

expression, not only ideas and data.

I returned home feeling energized and enriched. I am certain the dialogue with people from other disciplines has begun. We can learn from each other and produce a synthesis which fosters new ways of seeing and new ways of thinking, enabling us to live in greater harmony with each other and with the planet we inhabit.

Steve Zeitlin

### Dialogues on Conflict Resolution

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she, Eileen Babbitt, Lynne Jones, and Joseph Montville have been engaged in this past year in the former territory of Yugoslavia. Babbitt, Gutlove, Herbert Kelman, Katherine Kennedy, and Montville all played key roles in workshop panels, and they focused on each of the area conflicts by comparing the strengths and limitations of various conflict resolution approaches in the face of real world conditions, exploring the applicability of established conflict resolution approaches to new situations investigating the interfaces among approaches and the possibility of their use in concert, and examining the prospects for new and revised conflict resolution approaches.

Although the aim of the conference was simply to initiate a dialogue between practitioners and theorists about conflict resolution techniques, it far exceeded this goal. Due in part to the conference's unique design, in which participants discussed five current conflicts, a rich resource of jointly formulated ideas emerged—ideas that promise to be highly fruitful as they are developed further.

Paula Gutlove

The Open Center in New York City will conduct a pre-election series of talks at which Nancy Roof, the Center's representative to the United Nations, has been invited to speak, along with Saul Mendlowitz from the World Order Project, Patricia Mische from Global Education Associates, Hazel Henderson, a well-known economist, and others. Roof's topic will be transformational politics, combining developmental psychology and the political process.

## Toward a World with a Future

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tries to examine the links between the evolution of consciousness and the possibilities for sociopolitical breakthrough. On one end of the continuum were careful, quantitative presentations such as the work of Karl Pribram and others in amassing biophysical evidence for a holographic model of brain and mind. At the other end were qualitative presentations such as the work of Basque anthropologist Angeles Arrien, who has studied the methods of conflict resolution and psychotherapy used by indigenous, land-based, nonviolent cultures.

Center Founding Director John Mack addressed an audience of hundreds on his two years' research with people who report "alien abduction" experiences. Based on over sixty testimonies, most taken with the aid of hypnosis, Mack stated that "reliable witnesses are reporting alien abductions as 'real' experiences that challenge accepted notions of physical reality, space, and time." While acknowledging the sensational aspects of the research, Mack places it on the continuum of his life's work in such areas as holocaust survivors, suicide and its prevention, the nuclear arms race, and the environmental crisis—all explore "everyday consensus reality and what happens when it is profoundly disrupted."

Melissa Everett

## The Politics of Ontology

(continued from page 5)

friends, families, colleagues and the media. Indeed, the poet Rilke has remarked that the very senses by which we might know these realms have atrophied.

I would suggest that if we were able to appreciate how radically we have permitted our experience of reality to be constricted by the currently prevailing world view, we might be able to liberate the human faculties and energies that are needed to address the major personal, institutional, and global problems that now afflict humankind.

Historians of science and culture are documenting how the extreme materialism and dualism of the Western world view arose in the sixteenth and seventeenth centuries in response to a challenge: the need and desire to gain mastery over the physical world. But even as the Newtonian/Cartesian perspective developed, the world continued to be experienced as "ensouled." As philosopher William Barrett has shown, throughout the seventeenth century another domain of reality that was numinous and sacred persisted alongside the materialist perspective in Western consciousness. In the twentieth century, however, even this has been largely lost. For many people nothing is real except physical objects that can be perceived by the senses in what we generally call ordinary states of consciousness.

The problem is more than academic; the technologically gained dominance of the physical world has been achieved at great cost. In the Baconian spirit we may have succeeded to some degree in "tortur[ing] nature's secrets from her," but we have lost a sense of our place in the cosmos. For the sake of serving the interests of this one species, we are endangering not only ourselves but countless other living forms as well.

In the light of this destructive trend, we can well understand why there has been a revival of interest in the past few years in a vast number of paranormal and spiritual phenomena which reflect the striving of human consciousness to transcend the confines of mechanistic science and psychology. Mainstream science and culture, especially insofar as they continue to be male dominated, regard this trend with alarm, fear-

ing perhaps a return to "superstition," the loss of reason, or perhaps the relinquishing of control that opening to the mysteries of the deepest forces in nature and ourselves represents. Something else, though, seems

*In the Baconian spirit we may have succeeded to some degree in "tortur[ing] nature's secrets from her," but we have lost a sense of our place in the cosmos.*

to be afoot. Grosso describes it as the "need to break out of the stranglehold of the materialist world view," to recover our connection with the suppressed feminine principle in nature, a return to the sacred.

This trend toward the resacralization of human experience seems to be more than just a longing. For it appears to be an emerging stage in the evolution of human consciousness, the reconnecting of a scientifically and technologically advanced people with the divine in nature, a returning to our "home" in the cosmos from which the unbalanced overdevelopment of rationalism and dualism have cut us off. The matter is both practical and experiential. The development or rediscovery of a fuller range of human faculties that can enable us to find our appropriate place in nature and reverse the destructive trend can, at the same time, bring a deeper, more fulfilling sense of our own identity.

The materialist/dualistic world view maintains its stranglehold on our perspective about what is real by limiting the tools by which we know the world. At a recent conference at MIT on the UFO abduction phenomenon, I suggested to physicist Philip Morrison that relying upon radio telescopes for the investigation of UFOs and UFO-related abductions was too restricted. My own evidence for the reality of the phenomenon, I said, came from the complex yet consistent array of reported experiences of reliable, mentally sound witnesses augmented

where possible by physical observations; it was in effect the co-creation of the consciousnesses of two people. He objected that the human psyche was too complex to be trustworthy as an instrument of knowing, failing to see that all instruments are merely extensions of one or another aspect of consciousness.

At times the parapsychological, transpersonal, and spiritual phenomena manifest so strongly in our material world that there can be agreement of their existence on the basis of the physical senses, as in the case of firewalking, dowsing, or carefully controlled parapsychological experiments. Most often, however, it is the testimonies of persuasive witnesses that tells us of their reality. Increasingly, folklorists such as Evans Wentz, Peter Rojewicz, and Thomas Bullard are reexamining native legends and beliefs to discover what may have been their experiential basis. It is possible, as the poet Rainer Maria Rilke has suggested of all the domains of our spirit, "the senses by which we could have grasped them have atrophied."

Ultimately it is through the multiple dimensions of human consciousness—senses, reason, feeling and intuition, in ordinary and nonordinary states—that we come to learn about our universes, internal and external, physical and spiritual. By expanding and legitimizing the full range of faculties by which we know these worlds, we can eventually break the grip of the narrow materialism that has brought us to our present, treacherous impasse. By means of this expanded epistemology we may discover who we are and what we might accomplish in a cosmos that we can know once again to be luminous and ensouled.

### Center Review Staff

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# CENTER NEWS

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## Project Notes:

### Conflict Resolution in the Balkans

This project continues conflict resolution work already begun in the former territory of Yugoslavia, notably a series of successful conflict resolution demonstration workshops in Serbia, Croatia, and Slovenia in March 1992. The work continues with the organization and facilitation of a series of dialogue and training workshops with community leaders and professionals in the new Balkan states. The workshops will use a human needs approach to acknowledging and managing differences, thereby promoting nonviolent ways of resolving ethnic and cultural conflicts. In the current regional environment, such an approach is a necessary complement to, and lays groundwork for, more traditional methods of conflict resolution.

The *dialogue* workshops will use this approach to address specific, substantive issues that cause conflict between ethnic groups. The *training* workshops will aim to produce a cadre of indigenous facilitators capable of conducting further dialogue and training workshops. Ultimately the project is planning a regional dialogue bringing together representatives from the republics of the former Yugoslavia.

### Corporate Leadership

Characteristics of special business leaders who take initiatives or risks for a sustainable future are discussed in the research report, *Reinventing the Corporate Self: The Inner Agenda for Business Transformation*, available from the Center's Corporate Leadership Project for \$25.00. The book includes extensive bibliography and action resources.

Watch for Corporate Leadership researchers' work in two forthcoming anthologies: *The Greening of Industry* (edited by Kurt Fischer and Johan Schot, Island Press, spring 1993) and *Engineers and Economic Conversion: From the Military to the Marketplace* (edited by Patricia MacCorquodale, Martha Gilliland, Jeffrey Kash, and Andrew Jameton, Springer-Verlag Publishers, 1993).

Melissa Everett of the Corporate Leadership Project is offering a workshop for people who want to create greater harmony between their social and environmental values and their career paths. Based on her forthcoming book, *Right Livelihood: Your Guide to Making a Living, a Life, and a Difference* (coauthored with Matt Nicodemus), the workshop can be adapted for specific companies or industries, professional societies, and campus groups. Contact Melissa at the Center or at 926-3110 for more information.

## A Report From the United Nations

After the Center participated in events at the United Nations last year, Center UN representative, Nancy Roof, garnered us consultative status for this year's UN Conference on the Environment and Development (UNCED) in Rio. We took part in all phases of UNCED, particularly in institution building, and we continue to support strong NGO involvement in the follow-up period. Work also continues on the important UN conference on the Rights of the Child begun at the Children's Summit in 1991. The next international UN conference in which we will play a role will focus on human rights.

UN Secretary-General Boutros Boutros-Ghali continues to encourage partnership with NGOs (nongovernmental organizations), which have traditionally played a large part in humanitarian efforts. He recently announced his openness to NGOs in the UN's political affairs through encouragement and participation in preventive diplomacy. We will follow these events as a means to take part in international policy making.

This fall, at a three-day NGO conference on ethnic conflict, Joseph Montville will be a speaker and Roof will participate in roundtable discussions. Roof will follow the international agenda of the UN General Assembly's 47th session and will continue to monitor the growing role of the Security Council in collective security and peacemaking.

Nancy Roof

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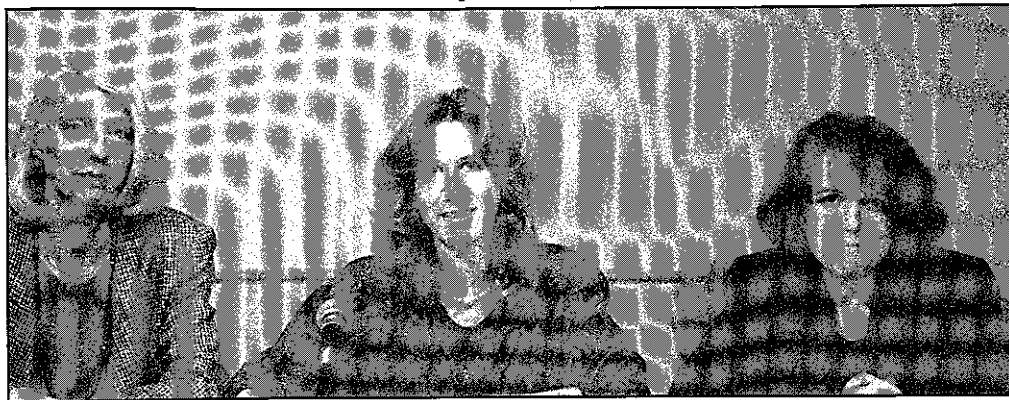
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# CENTER NEWS

## Conflict Resolution Team Leads Workshops in Balkans

## Center Developing Environmental Project



Picture above from left to right are Eileen Babbitt, Paula Gutlove, and Lynne Jones presenting their work at a Center colloquium held this spring.

A Center working group is currently developing a project to bring together activists and researchers who study the principles of effective social change. These two communities remain relatively uninformed of each other's work: activists with work pressures often lack the time or forum in which to reflect theoretically about social change; researchers, for their part, are not always sufficiently aware of the kinds of questions activists would like answered, and the relevance and generalizability of researchers' theories are not often tested by those who have the most immediate and sustained contact with the realities of activist practice. The Center hopes to build ongoing and productive bridges between these two groups.

Currently the planning group is soliciting advice and suggestions from exemplary researchers on activism, from activist organizations, and from individuals around the country. The group is also establishing ties with local environmental activists who would like to participate in this process and maintain sustained contact with the Center.

This collaborative project will serve as the basis for an ongoing study group, will be used as a model for further events, and will serve to build the Center community's knowledge about effective social change.

Anyone interested in suggesting local environmental groups, or exemplary activism researchers, or in participating in the workshop should contact Melissa Everett at the Center.

*Yaakov Garb*

In March 1992 Paula Gutlove, Eileen Babbitt, Lynne Jones, and Joseph Montville led a two- to three-day workshop in each of three former republics of Yugoslavia, at Subotica (Voivodina, Serbia), Ljubljana (Slovenia), and Zagreb (Croatia). Each workshop had four goals: to present a framework to participants for thinking about conflict, to demonstrate a variety of approaches to resolving conflict, to assess the applicability of these approaches in the current environment, and to begin plans for applying these techniques.

Although each workshop was tailored to the needs of its particular group, the workshops did share common discussion topics and participatory exercises. Among the discussion topics were: a framework for thinking about conflict and its resolution; conflict management options, such as the problem-solving workshop; and the healing function of mourning, grieving, and apology in political conflict resolution. Participatory elements included a simulation that demonstrated negotiation dynamics and focused on the problem of build-

ing and maintaining a working trust; an exercise that utilized a family therapy technique called "sculpting" to assist people in defining and articulating their perceptions of the conflict; and an exercise that featured a family therapy technique called "circular questioning" to identify stereotypes and the role they play in the escalation and perpetuation of the conflict.

The workshops were well attended and well received. Participants generally gave very positive evaluations, emphasizing the personal and professional gains they had received from each workshop. Many professed a new understanding and respect for the potential utility of nonviolent conflict resolution in the Balkans.

The workshops, moreover, were covered by local newspapers, magazines, radio, and television. At the conclusion of each session, participants requested that the team arrange future conflict resolution training programs and problem-solving workshops.

*Paula Gutlove*

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