

JANUARY/FEBRUARY 1982

The Review

ONE DOLLAR



THE CURIOUS CASE OF THE MISSING MANAGEMENT MODEL

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Between You & Me

Name

Street

What do you want?

The taxi had just crossed 56th Street heading down Fifth Avenue in Manhattan when we heard a bang as if two cars had hit each other behind us. "I bet he never even stops," the cab driver said. "You know, some guy hit me from the side a few weeks ago and took off. I chased that car for 26 blocks, weaving in and out of traffic, doing all sorts of dangerous things to get the cops' attention. My passenger is saying, 'Get him! Get him!' I finally corner him against a curb and I say to the cop, 'I want that man arrested.' They won't do it. They tell me, 'Cool it, you see all those people around, you're going to start a riot. You got 24 hours to file a complaint against him, so have some sense, huh?' I say, 'I don't care about a riot, I want you to arrest him.' They were afraid to do it.

"Then a few days ago I'm stopped at an intersection and a scuzzy-looking character in a van bumps the rear of the cab. I get out and tell him to back up. And he bumps the cab again! I tell you, next time I'm just going to get out with a piece of pipe and break every window in the guy's car, and leave."

We hear many stories these days about individuals "taking the law into their own hands"—that is, doing violence to prove some point or other. All the stories tell me is how hard we make it for ourselves to be the people we want to be.

What do you want? The weekend before, Werner Erhard had made a remark in a meeting of advisors and friends that has stayed with me. If you ask yourself what you really want, he said—not what you think is possible under your personal circumstances, nor the circumstances of the world, but without any restriction—the answer will tell you who you are. That is what Erhard means by self-expression. As I took the question, it was, "How would you have the world be, in every detail, if you were creating it from a completely clean start?" My mind immediately ran to farmers in a desert helping each other dig wells without a thought of bullets and grenades, children exploring the mysteries of the planet with adult guides as inquisitive as they are, and so on.

Well, I thought as I sat listening to my taxi driver, we'll soon get to what this man is really about. So, after some preamble to get his attention, I asked my question: "What do you want?"

"You got to protect yourself. These damn bums and people who think they can get away with anything. . . . If the cops won't go after them, I'll do it."

A few minutes on the ebb and flow of vigilantism in the United States. Then I returned to my question. "But if you could put that aside for a moment, what do you really want life to be?"

He didn't argue, he simply went on: "What we have to do is we have to let people know they can't just hit you and run away, okay?"

The ride was over, there was a car behind us, we had a few circumstances of our own to contend with, so we said good night—"Take care of yourself, okay?"—and that was the end of that.

Three days later, another driver, on the way to LaGuardia Airport: "Reagan should live a thousand years. He wants to build up America's strength and that's

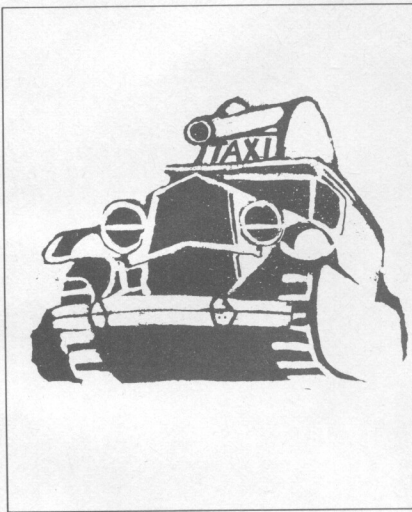


Illustration by Kirk Caldwell

what we need. Missiles, tanks, planes, soldiers—force, that's all the Russians understand. They'll invade any country that doesn't look strong enough to resist. Reagan is my man. I love him."

My father told me the same thing, I said. He grew up in Bohemia, now part of Czechoslovakia, a part of Europe regularly trod by armies from every direction.

"Yes," the driver said. "I escaped 13 years ago from Albania. I know what I'm talking about first-hand. That place is a prison. I left behind my family, but what could I do? You will see. You have to be strong."

Having just come from a conference on the emergence all over the Soviet Union of work with "hidden human reserves"—work in healing, accelerated learning, management sciences and a dozen other areas suggesting life, not death—I thought there might be another dimension to this picture. In the shadow of governments

threatening each other, is it possible that the peoples of the two great belligerent nations would rather cooperate than go to war? I asked my question: "If you could clear away all the national boundaries, the rivalries, all of that, and start fresh to make life as you want it, what would you want?"

"You have to show them you are strong. They understand only force. . . ."

It was happening again. Again I was hearing someone so wrought up over his own emotions that he literally did not hear the question. You can't answer a question you don't even hear.

The task is to get the question heard. This goes beyond just raising one's voice or repeating one's words. Language is an irreplaceable part of communication, yet it is not—especially in this instance—sufficient by itself. There also need to be, behind the words, as many *demonstrations* of what one wants as we can collect.

Two weeks before Christmas of 1980, for example, the despondent parents of a child who had just died in a St. Louis hospital heard an announcement on the radio and called for information. On Christmas they dressed up in Santa suits and spent the day visiting children in the hospital where their daughter had died.

Those two people were Holiday Project volunteers. They had every reason to be embroiled in their emotions, and still they managed to step aside for long enough to see themselves and ask, "What do I want?" Evidently they wanted to be messengers not of sorrow but of other tidings, and they allowed the children in the hospital to contribute as much to them as they did to the children.

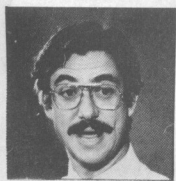
This is not to say that good works alone will show us our selves. Meister Eckhart advised 650 years ago that one must think less about what one should do than what one should be: "Our works do not ennoble us; but we must ennoble our works." Still, they do help to get the question heard, and to reflect the answers each of us gives. If the question sounds solipsistic, one can rephrase it: "What does the world want? What does God want?" Our difficulties in hearing it remain. No less a theologian than the late Reinhold Niebuhr, a man of integrity and wisdom, was moved to pray, "Let your light so shine in our darkness that our perplexity may not lead us to despair. As perplexity humbles our pride, may we see more clearly what you would have us do."

You may have noticed few names on this page. There is a rule in journalism that names focus the news, but the focus here is not, this time, on the actors in these specific dramas. It is on the likelihood that each of those persons is, in some measure, each of us.

—John Poppy



THE CURIOUS CASE OF THE MISSING MANAGEMENT MODEL



Stan Davis is professor of organizational behavior, business policy, and international business at Boston University. Prior to that he was on the faculties of Columbia University for two years and Harvard Business School for 11 years.

He is the author of several articles and numerous books. He is an active business consultant to several large corporations and is a director of Management Analysis Center, a faculty-based consulting firm in Cambridge, Massachusetts.

*Cover illustration by Dugald Stermer.
Other illustrations by Kirk Caldwell.*

In organizations, as in much of everyday life, people are looking for models that fit current conditions. A top investigator points to some promising clues.

by Stanley M. Davis

TRY THIS SYLLOGISM on for size. Major premise: The United States is a post-industrial, service-based economy.

Minor premise: All the models we have for managing and organizing service-based organizations in our economy were developed in, by, and for industrial organizations.

Conclusion: We are using the wrong models for managing most of the organizations and corporations in our society.

Notice that I said society and not just economy. I'm not simply talking about business corporations. I'm including all of the universities,

all of the hospitals, community work and so forth, that every one of us is involved in.

We are hooked on an *industrial* paradigm, even though most of the organizations in our country, both business and non-business, are *service-based* organizations.

Using industrial models to manage service-based organizations and corporations makes as little sense as using farms as models for factories. Fully 70% of the entire U.S. work force—7 out of every 10 employed Americans—works in the service sector of the economy, not in the industrial/manufacturing or agricultural sector. We can't use the models we have been using. They don't work.

What is needed are new models, contexts, and approaches appropriate to organizations today. My job as a management consultant is to work with organizations to find those models. So I want to talk

about different ways in which we can step back and look at the context of organizations that would result in a shift in our present approach. That shift would result in more powerful organizations.

And the result of more powerful organizations would be more effective, useful, and satisfying lives for those who work in them and are affected by them. In other words, almost all of us.

What is required is a new way of looking. There's a passage I like from Sir Arthur Conan Doyle:

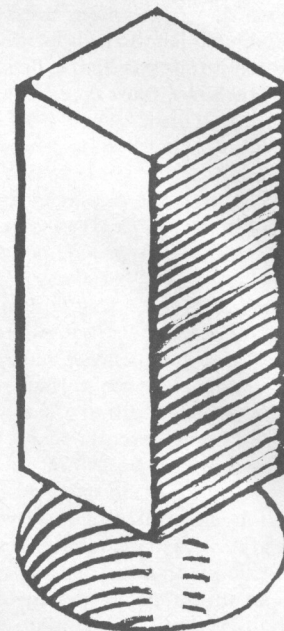
Constable: "Is there anything else that you want to draw my attention to?"

Holmes: "Yes, to the curious incident of the dog in the nighttime."

Constable: "The dog did nothing in the nighttime."

Holmes: "That was the curious incident."

What is needed in organizations is what Sherlock Holmes had—the



What the "service sector" is

"Service" no longer denotes just the butler or the waitress. Those 7 out of 10 American workers composing the service sector are everywhere you look. The Government's Standard Industrial Classification Code (SIC) divides the service sector of the economy into 5 sub-sectors:

Distributive services. Everybody working in transportation, communications, utilities, in wholesaling, retailing, and allied fields.

Consumer services. This is the one everybody thinks of: waitresses, garage mechanics, hotel employees, dry cleaners. It also includes people who work in hotels, recreation faci-

lities, and entertainment, and other areas frequented by consumers. This sector is generally thought of as being the fastest-growing and most important, and it is neither.

Not for profit. The largest groups here include everyone in the health field (all those Blue Cross claims workers, doctors, nurses, hospital employees) and education (every teacher, researcher, school and university employee).

Government. Local, state, regional, and federal.

Producer services. This is the fastest-growing sector of the economy. It includes all forms of social, legal, professional, and business services;

membership organizations; real estate, insurance, and finance. Not only is this sector growing fastest, it is going through the most radical transformations. Within a few years, for instance, the banking regulations that the government put into effect after the Depression—with their severe restrictions and confinement to statewide banking—will disappear. There will be a major shift to nationwide banking, with a resulting demise of many financial institutions as they now exist; they will be reborn as one-stop financial shops where you can find banking, insurance, real estate, and all other financial services under one roof.

ability to perceive what others do not perceive.

One business executive I deal with is responsible for the future of a \$4 billion corporation. He is the man responsible for carrying that organization into the future. I asked him what it was that most worried him about his job, and his answer fascinated me. He said, "It's what people don't know that they don't know. People work very hard at finding the answers to what they know they don't know. With what they don't know they don't know, they haven't a prayer."

So he viewed his job, as a manager, as moving people from what they *don't know* they don't know to knowing that they don't know it. They would do the rest. In a way, he was creating a very useful discomfort in the organization.

That gets to the heart of the difference between *content* and *context* in organizations—like hearing the dog that didn't bark. Most of us manage the content of our jobs. Most managers try very hard to solve problems. This is cleaning up the messes of what's already happened, managing the "aftermath."

There is nothing that prevents the people in an organization, whether it is a government, a hospital, a university, or a business, from saying "If this is our intention, what would our organization look like if it were fulfilling that intention completely?" We need to transform our orientation toward time in order to develop this facility. We need to give up managing aftermath.

Defining the intention

Let's talk about the basic paradigm which managers use in business. They look and ask what's wanted and needed—in business that is called "the market environment." On the basis of that, businesses then develop a strategy to

meet those needs. You can call that "the intention." This is defining an intention to realize what's wanted and needed.

Once the intention is defined, business people turn to their organization to implement and realize the strategy. Then they measure the results.

Most of us work that way, and that is part of the problem. Everyone knows you must know what you want to do before you can do it. The intention is "what"; the organization is "how."

That sounds very logical, but I say that it's not.

The problem with working this way is that, as a result, organizations are constantly playing "catch-up" with their intentions. They are good at planning the future, at saying things like, "This is what we want to look like in 1985." The trouble is, they're using the 1981 organization to get there. Yesterday's organization today can't get you to tomorrow.

We need to operate from a mental place that recognizes that the 1985 organization already exists, if only in the mind of the chief executive or founder. It is already there. We just need to communicate that to people. Here's an example:

I worked on a 10-year strategic plan for a bank. The person at the bank responsible for the plan asked me to write a report on how best to implement it. I told him, "You don't understand. It already is."

He said, "What are you talking about? It's a 10-year plan!"

"Right," I said. "It already is."

"How?" he asked.

I said, "Well, you already thought of it, so it already exists. The problem is that not everybody else knows it. Instead of dealing with your organization from a context of 'I've got it, and you don't,' you've got to deal with the organization from the context that your plan already is." The more people that understand this is so, it is so.

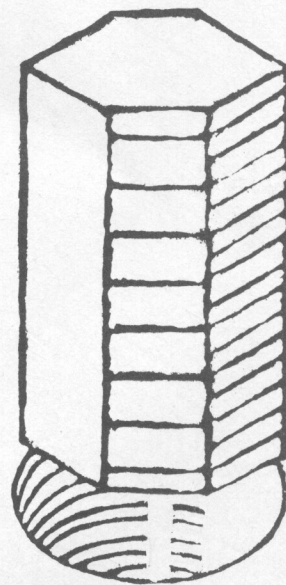
Is that being done in organizations today? Yes, in most successful businesses, but not in the way they organize to realize their strategy.

While it appears impossible to *manage the consequences of things that haven't happened yet*, it is quite possi-

Organizations lag behind their intentions. The reasons are no mystery.

ble. When you purchase a life insurance policy, you are managing the consequences of an event that hasn't happened yet. On the other hand, anyone who experiences anxiety is mismanaging the consequences of an event that hasn't happened yet.

Another way in which our context has to shift is in organizational structure. Organizations are always lagging behind their inten-



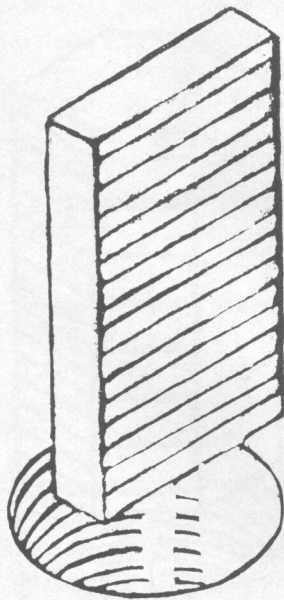
tions. The reasons are no mystery.

The dictionary defines structure as "the interrelation of all parts to a whole." The common view of structure is concerned with a view of organizations has to do more with a static, rigid form, the lines and boxes on an organizational chart, all the things that don't work.

What I didn't know

Like my friend the manager, I discovered some time ago that I didn't know what I didn't know regarding organizational structure. So I set out to find out what it was. I began by asking people who deal regularly with the structure of corporations and organizations to tell me what they considered the most important question. As students of organization, we were no longer asking the important questions. It seemed to me that the field had dried up. So I looked outside my own field to other disciplines.

One of the disciplines I looked to

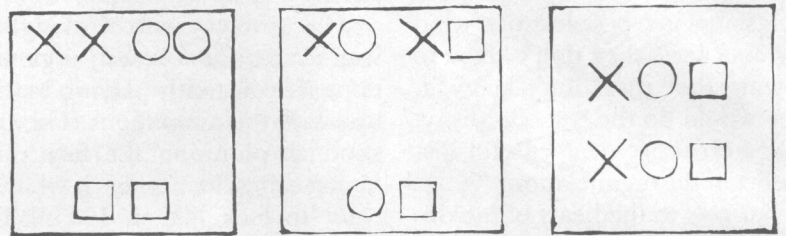


Distinguishing context from content

To manage context, one must be able to distinguish it from content. As much to see what context is not as to see what it is, definitions can be useful. Some are:

- The unquestioned assumptions through which all experience is filtered.
- The ground of being from which we derive the content of our reality.
- That which determines the way we put things together in our minds.

Or one can draw a content (call it "twos") being framed by different contexts of "twoness."



Note that the content does not change as the context is transformed.

is theoretical physics. The shift from a Newtonian to an Einsteinian view of physical structure has some parallels in the shift of organizations from industrial structures to post-industrial ones. Einsteinian physics views matter—solid structure—as nothing more than energy transformed. The transformation occurs through the constant of the speed of light.

We used to believe that a solid structure, a table for example, was a fundamental reality, and that the abstraction "table" was but a secondary reality. For centuries, scientists were interested in discovering what the table was made of. Eventually, they got down to smaller and smaller and smaller pieces of matter. They got down to the atom, then inside the atom, then inside the inside of the atom. And then a funny thing happened. When they got there, there was nothing there. All that was there was energy with

a potential to transform itself and to be experienced in some substantive way. That was a very different world of structure from the world of structure they had started out with.

I continued my reading in physics and discovered passages that looked as though they could have been written by management consultants rather than physicists. If you replaced "particle" and "atom" with "department" and "division" they said similar things. Here is a sentence someone wrote about the new physics:

"It describes the world of subatomic particles as a dynamic network of events and emphasizes change and transformation rather than fundamental structures or entities." This is a very different way of looking at organizations. It's not static. It examines the network, the inter-relationships, the potential to interact and transform particles

(Please turn to page 10)

The 6-Day Course

AVAILABLE COURSE DATES

WEST COAST

6-Day Courses: March 20, March 27, April 3, April 10, April 17, April 24, July 31, August 7, August 21, October 2, October 9, October 16, October 23, October 30, November 6

6-Day Course for Teens (ages 13-17): August 14

7-Day Course for Managers and Executives: November 13

7-Day Course for Health Professionals: November 27

EAST COAST

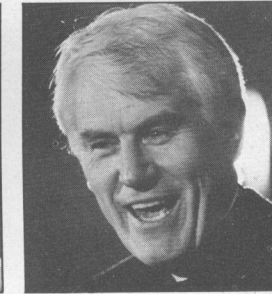
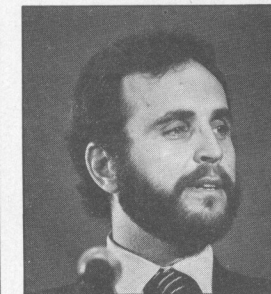
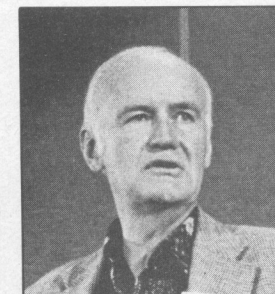
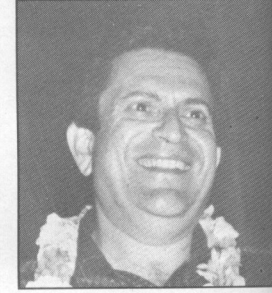
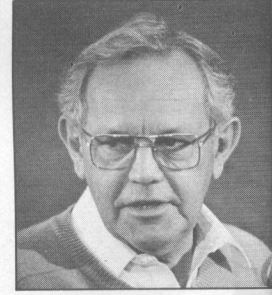
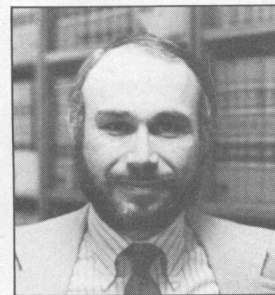
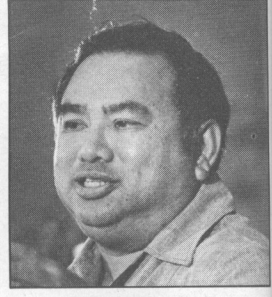
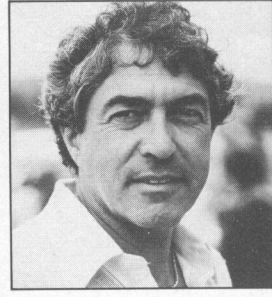
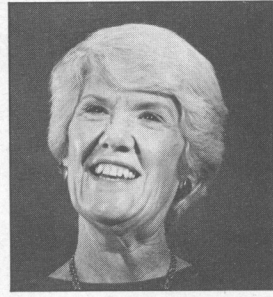
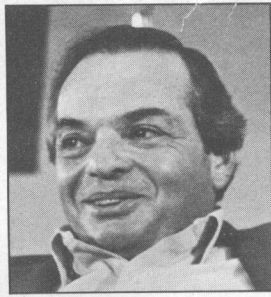
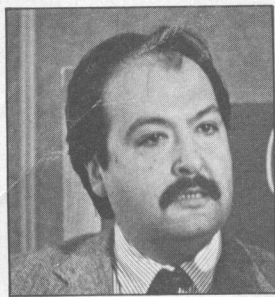
6-Day Courses: May 1, May 8, May 15, May 22, May 29, June 5, June 12, June 19, June 26, July 3, July 10, July 17, August 28, September 4, September 19, September 26

7-Day Course for Health Professionals: July 24

7-Day Course for Managers and Executives: September 11

Call your Area Center to register.

If you are interested in assisting and have completed the 6-Day Course, call your Area Center. Addresses and phone numbers are on page 31.



SPECIAL GUEST SEMINARS
IN JANUARY AND FEBRUARY

PREMIERING A NEW FILM

People everywhere have a natural vision of what life could be for *everyone* on the planet. There are many ways—perhaps infinite ways—to express this quality of vision.

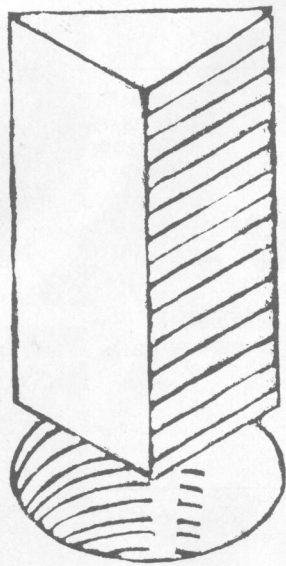
This short color film is about some of those ways, and some of the people we know who are having an impact in the world of action and results.

The guests you bring to these Special Guest Seminars will have a chance to have their questions answered, get a sense of what The *est* Training could contribute to the quality of their lives, and register for a training. Tickets for Special Guest Seminars are available in all sessions of The Seminar Program or by calling your Center. A \$1.00 donation to The *est* Foundation is requested.

(Continued from page 6)

into something experienced in a concrete way. How much more powerful our organizations would be if we viewed their structure in this way, not as boxes and lines, but as energy transformed.

Another drawback in using the old industrial-based paradigm to manage service-based organizations is that the industrial-based paradigm requires us to operate in an either/or bind of flexibility ver-



sus control, centralization versus decentralization. The paradigm says that we can't have both. With this type of either/or thinking, no wonder organizations go through seemingly endless reorganizations and shake-ups.

I don't know any manager who wouldn't want to offer more autonomy to his or her employees, to be more flexible—as long as he or she didn't lose control. And I also don't know any manager who wouldn't want more control, as much as he or she could get, as long as it doesn't limit everyone's flexibility and ability to deliver. But the way we've got

it wired up is that you can't have the best of both worlds. All you can have is either/or.

Does it have to be this way? Do these approaches require us to live in an either/or world? The paradigm with which we operate does. The manner in which we manage our corporations and organizations does.

Once again, I found that I had to get out of my own field to find some answers. I had to get back into the physical and biological sciences in order to discover where the paradigm could be broken and how to escape the either/or structural bind.

The recent research on the "split brain" is useful. What biologists and other scientists have discovered is that the two hemispheres of the brain do not operate as either/or. It's both, simultaneously, and they have to relate to each other.

There are also illuminating answers to be found in physics. One has to do with the wave/particle debate. Back around the turn of the century, there was an enormous debate about what light was composed of. There were experiments proving that light consists of waves. There were also experiments proving that light consists of particles. As it turns out, both statements are true. They contradicted each other, and yet neither could disprove the other.

This created an immense dilemma regarding the nature of physical reality. The wave/particle simultaneity marked the end of an either/or way of experiencing physical reality. It was not either, it was not or. It was both. It demonstrated what Eastern philosophers have known for a long time: Opposites are false distinctions.

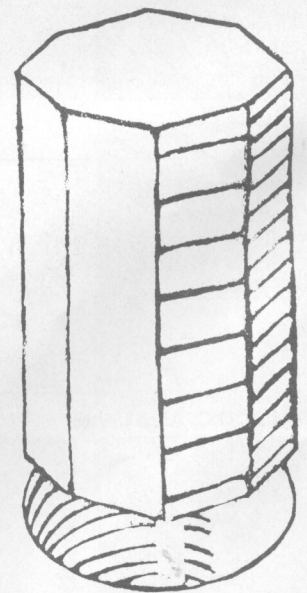
What we have to do is learn to manage context in way that recognizes opposites as false distinctions, and in a way that accepts the existence of mutually contradictory phenomena without trying to resolve

the contradictions.

When large business corporations first began to organize, around the time of the Industrial Revolution, they looked to established institutions and adopted available models—the church, the military and the monarchy. All

They adopted available models—the church, military, and monarchy.

three were one-boss, "pyramid" models. Even the language we use in organizations today contains terms from the military model—staff and line, strategy and tactics, headquarters and field. When you think of a pyramid, whether it is topped by a bishop or an emperor or a general or a chief executive, all power resides up there at the top. Responsibilities may be delegated



down, but the right to the power remains at the top. That mode of organizing is the most efficient one we have.

“Efficiency and effectiveness” is a phrase used frequently in my field. Efficiency is doing something the right way; effectiveness is doing the right thing. The pyramid, a one-boss method of managing and organizing, is still the most efficient model we have. Unfortunately, it’s not always the most effective.

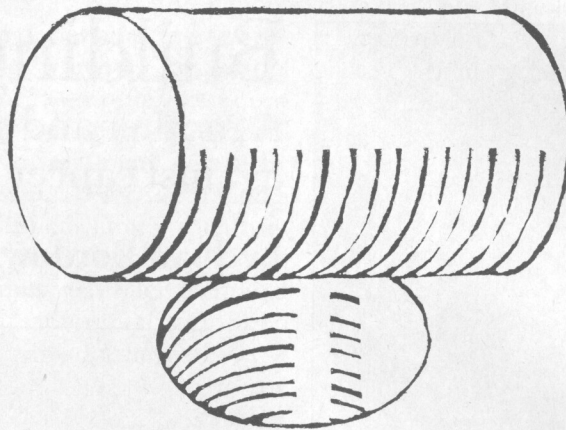
So where does all this leave us today in terms of finding this elusive model for our service-based organizations? It’s interesting to look at the process in light of the industrial period.

In the United States, the industrial period really began with the end of the Civil War in 1865. The agrarian South had been defeated by the industrialized North. That outcome largely determined that we would be an industrial nation. Eighty years later, at the end of World War II in 1945, an overabundant economy shifted to become service-based and essentially ended the industrial period.

But it wasn’t until the 1920s that Alfred Sloan at General Motors hit on the model for the industrial period. Sloan’s model combines a decentralized manufacturing system with centralized policy and financial control. In fact, the GM model is still the major industrial organizational model in the United States— and it wasn’t developed until the industrial period was almost three-fourths over.

No more “either/or”

During the past 10 to 20 years there have been experiments in the manner in which we organize. One is an “office of chief executive” in which several people share the responsibility for running an organization. Various companies such



as Warner Communications, and Werner Erhard and Associates, are giving it a trial.

Another more fundamental transformation from “either/or” thinking to “both/simultaneously” thinking comes from companies in

Organizations are potential energy, not static matter.

the aerospace industry. It developed as a result of their relationships with the military. Aerospace companies are organized by function, and the military didn’t want to deal with myriad functional departments. So, when they signed a contract with an aerospace company, they would request one person in the company to serve as liaison. That person would then select the appropriate people from the various departments and groups that contributed to all aspects of the job, and formed a Project Team. Simultaneous structuring by function and project is called a matrix, and it represents a fundamental transformation in

organizational design. (I even wrote a book about it, called *Matrix*.)

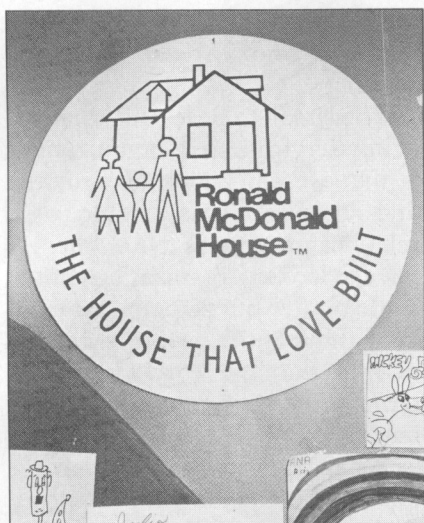
The lesson to be learned in managing service-based organizations is that we can’t look at structure and organization as a static, rigid relationship of parts to a whole. We have to look at organizations not as static matter but as potential energy. I think of the people who work in and manage corporations in terms of their potential energy to be released, as in a network.

What does it mean to manage the release of potential, as opposed to merely managing “aftermath”?

Helen Keller gave us a clue when she said, “Be all that you can be.”

All of this reminds me of the difference between parents who see mainly the content of their children’s lives and parents who pay attention to context. If you concentrate on the content, you want your child to be something like a doctor or a lawyer or an athlete. If you deal with the context, you allow your children to be all that they can be, and to create their own context.

A manager who manages context doesn’t have to tell people what to do, but creates the space for people to manage themselves, and to be all that they can be. □



Building on Love

A mother and son use their battle against cancer to support others

by Joan Bordow



AFTER ACCIDENTS, cancer is the number one killer of children beyond the first year of life. While more and more children are recovering from the disease, the physical and psychological toll of contact with a life-threatening illness—as well as the emotional and financial pressures on the family—is considerable. Testing and treatment can be painful and frightening. Children are pricked with needles, dosed with chemicals, and have to lie in awkward positions while they are bombarded with radiation. Many times they are required to go through these procedures without their par-

ents, in the company of health professionals they barely know.

David Ross sometimes accompanies children going through such processes. He stays with them, letting them know what is coming and how it may feel, giving them tips on how best to get through such tests: "Just relax. If you resist, it will hurt more." When David says this to children, they listen. He is eleven years old and has just completed five years of chemotherapy himself.

In 1975, David, the only child of Toni and Frank Ross, was diagnosed as having leukemia.

"I thought our lives had to be lived as a tragedy because of this,"

(Top, left) Toni and David Ross outside the former convent that was converted into the New York City Ronald McDonald House.

(Bottom, left) The house emblem.

(Above) Toni and David: "It can be a celebration for as long as it lasts."

Photographs by Lyn Malone

says Toni. "I felt sorry for David, for Frank, and for myself. I thought, 'Why me? Why him? My poor little child.' I began to treat David as if he were unable, always doing things for him instead of letting him do them for himself. I didn't allow the disease to simply be a part of his life, but acted in a

way which proved how limiting his condition was.

"David felt physically sick and besides that he was fretful, whiney, and spoiled rotten. For my part, I fed off the sympathetic responses I got from people and basked in self-pity. It became a downward spiral for all of us. We didn't know any other way to react. Because our child had cancer, the rest of our lives had to be lived as a soap opera.

"Our marriage began to disintegrate. Then, after my brother-in-law did *The est* Training, he called me up and told me to do it. At first I told him to shut up. Later I thought, 'What have I got to lose? My kid has cancer. I'm going to get a divorce.' I signed up.

"The training hit me like a ton of bricks. I found out I actually could choose how I was going to deal with David's illness. I also saw that David and my husband and I could celebrate our lives. That none of us knew how long we would live but that it could be a celebration for as long as it lasted.

"Frank did the training also and our relationship took a turnaround. We all had to give up living life as a tragedy, David included. He was so used to all the attention he had gotten, he didn't like being treated as a healthy child, as one who was leading a normal life *and* had to take medicine. But after he got used to it, he really loved it."

With her family functioning again and her energy recovered, Toni wanted other parents of children with cancer to learn what she had learned. Along with Suzanne Jeffers, Toni started a New York chapter of Candlelighters, a national support group for parents of children with life-threatening illnesses.

Sparked by Suzanne, a parent group met with the McDonald's Corporation about establishing a Ronald McDonald House in New York City, and Toni was elected president of the Oncology Society of New York, a corporation set up to

oversee this project.

Ronald McDonald Houses, located in over 40 cities throughout the U.S. and Canada, are temporary lodgings which fill the need of families for a supportive, non-institutional place to live while children receive treatment at nearby medical centers. Before such places were established, family members often commuted to medical facilities where they were offered either a couch, chair, or hospital cot to sleep on. The usual alternative was a costly hotel room.

The McDonald's Corporation has established Children's Oncology Services, Inc., a non-profit organization which oversees all the Ronald McDonald House projects. These come in such diverse shapes as former motels, Victorian or Georgian dwellings, townhouses, and buildings designed especially as Ronald McDonald houses. All are located on or near the grounds of the medical facilities with which they are associated.

Each House is owned and operated by a non-profit corporation of parents and community volunteers who oversee the planning, construction or renovation, furnishing, and continued operation of the House, are responsible for ongoing fundraising, and also develop and enlist community awareness and support. McDonald's and its local licensees provide the major initial fundraising, plus guidance in real estate, construction, finances, management, marketing, and communication.

"David thought the whole thing was fantastic. He couldn't wait for the House to open. He said, 'You know, Mom, if I hadn't gotten cancer we would never have met all these great people at the hospital and you never would have gotten involved with the Ronald McDonald House. A lot of wonderful things happened because I got sick.'" His doctors say David's cancer is in full remission. Neverthe-

less, "when David says those things in public, people look at us as if we're crazy. After all, this isn't a normal reaction. Sometimes I would feel guilty when we were on the outpatient floor because we'd be giggling and having fun. Usually, nobody has a good time in a hospital. Of course, he didn't like the tests and the medication but he could still see the good that had come of his illness."

As a member of the National Advisory Committee of Children's Oncology Services, Inc., Toni advises parent groups wanting to open Ronald McDonald Houses how to go about it.

"One of the rules we go by is that this is a safe place. When a child or parent comes in, we don't try to 'fix them up,' but we allow them to go through their experience the way they feel they can or they should. No therapy takes place here, although we encourage people to get that if they want it. In this place, people share themselves with others going through similar things. We provide a physical context for people to give each other love and support."

Contacts

CHILDREN'S ONCOLOGY SERVICES
c/o Golin/Harris Communications
500 North Michigan Avenue
Chicago, Illinois 60611
(312)836-7100

THE CHILDREN'S ONCOLOGY
SOCIETY OF NEW YORK, INC.
419 East 86th Street
New York, NY 10028
(212)876-1590

CANDLELIGHTERS FOUNDATION
123 C Street, S.E.
Washington, D.C. 20003

Letters

This page is reserved for letters and other short contributions from readers. Any correspondence received may be published or excerpted, unless the writer specifically requests otherwise. Write to: The Review, 765 California Street, San Francisco, CA 94108.

"Seeing a different sense in death"

Sultan Loynmoon corresponded frequently with The Review from 1979 until the time of his death last September. Several reports he sent us about the activities of people in India who have completed the training appeared in the magazine, and last July we published a short profile of Sultan himself. The following letter came from his wife Naji in response to our letter of condolence, and she has given us her permission to share it.

Thank you for your support and love. Your letter was so beautiful I read it again and again. It is unbelievable sometimes, I have so many special people in my life.

Sultan is a contribution. The life he led has left my life full of relationships like yours and if I cry or fuss it will be an insult to him.

I miss him very much and my mind sometimes fills me with little guilts of how I could have done more or better. But I know it was a perfect decade I had, he made a queen out of me.

Since he passed away, I feel him within me, and I love him perhaps more than before. Death just disappears all "buts" from relationships. I am for the first time seeing a different sense in death.

Life is on purpose and I align myself

"The most unforgettable character I ever met"

"How would you like some peace of mind?" she asked.

"You're going to give me a piece of your mind?" I said, sitting up half asleep. Outside it was barely light. The trees rustled.

"Who are you?" I asked, though somehow I knew.

"Who am I?!" She looked forty. She looked eighty. In truth she was older; dark like coffee, deep like a well.

"Good Lord," I said, leaning back against the headboard of my bed.

"That's right," she said, drawing the breath from between my teeth like a handkerchief from a magician's sleeve—and I a

again with you all in making the world work for everyone.

Love,

*Naji Loynmoon
Bombay, India*

P.S. I just wanted to add that it was so perfect that Sultan was acknowledged in the last *Graduate Review*. I thank you for doing that. He felt very complete with the organization since then.

Oh, I do miss him! And I feel now as he is not here perhaps you all will stop writing, and that is almost not tolerable. I do not want to weigh you down with this. I know whether you write or not I am in your heart and you in mine and that we are all together.

Passing on a gift from the Quakers

Thank you for "A Two-Way Gift" [November/December issue]. I have always had reservations about The Holiday Project. Two things cleared them up for me. One was the article. The other was a tape of Werner that I happened to hear last winter. Werner said that in the early days of *est* he noticed that the people who worked for him became very depressed around Christmas time and those that went home for the holidays returned sunk in gloom. He said that one Christmas he happened to talk to some friends who were Quakers. They were filled with joy, and he discovered that they had just returned from visiting a convalescent home or hospital.

The result was that he passed on the "two-way gift" to the people around him, as your article so very well showed. I was moved by his concern. . . .

*Grace Huffman
Woody Creek, Colorado*

rabbit deep in the meadow of the world waiting for my top hat.

"You're too much," she said, laughing. "You don't hear it right even when I whisper it straight in your ear. I ought to let you go back to sleep."

A pebble fell down that well, and from a great height the sound was like Nothing so much as the earth pausing between the stars. Tears sought my eyes and finding them without a sound, flowed.

"No," I said. "Don't."

"You've been waiting a long time for me to show up and tell you what to do with your life, haven't you?"

"Yes."

"Listen up. I'm going to lay it on you." Every cell in my body tasted stasis and

In quest of an antonym for "catastrophe"

In my profession, I manage strategic planning for an aerospace company. I also co-direct the Gifted Advocacy Information Network, in support of meeting the special needs of gifted children and seeing that their gifts are fully used.

Now I'd like to ask your readers to join me in a quest to raise the probability of survival of our human culture for the next century or two.

First, I'd like to share a dilemma with you. People who know about "imagery" say that mental concentration on a specific future will assist that future to come true. But to focus our thoughts, we need words, and here is where the dilemma lies. We have a word in our language for major events that change the order of things in a negative way. That word is CATASTROPHE. It is very easy for us to "image" or to conjure up a DISASTER. But what word do we have to allow us to call into being a sudden, radical change to the good? In my limited search, I have been unable to locate a single word that even comes close.

So I decided to conduct a contest. The rules are simple. Send in a word that you believe will allow CATASTROPHE to become an antonym. Both creatively new words and words currently in use are acceptable. The best word will be rewarded with \$10.00. (If the winner comes up with a half-way decent replacement for NONVIOLENCE, then I will tack on a \$5.00 bonus.) I will attempt to publicize the winning word.

Who knows what this quest will bring?

*Ted Kraver
Phoenix, Arizona*

Send your entry to "Antonyms" in care of The Review. We'll forward the responses to Ted Kraver and report the outcome in the May/June issue.

—Editor

my mind hailed a cab—only they were all off duty.

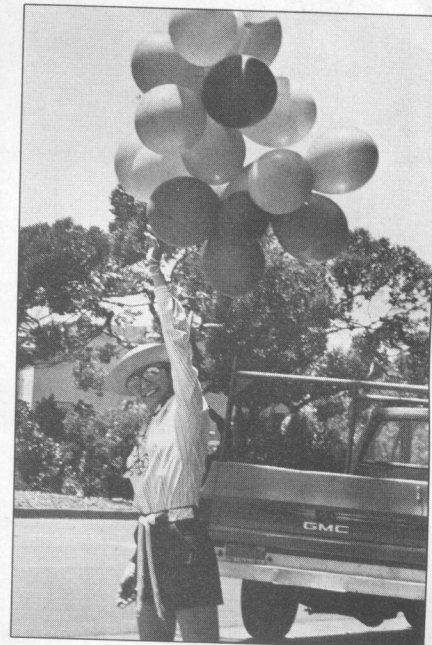
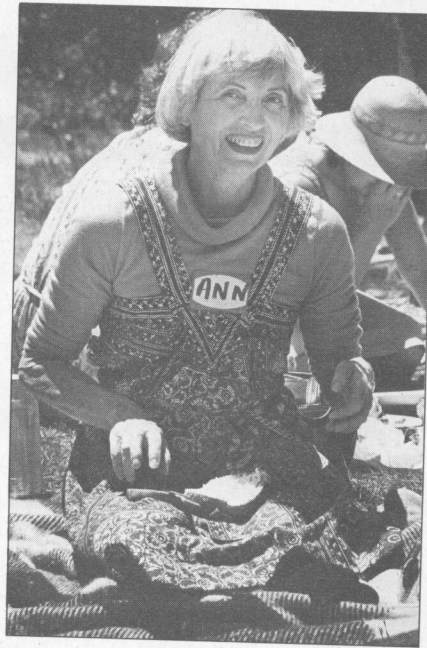
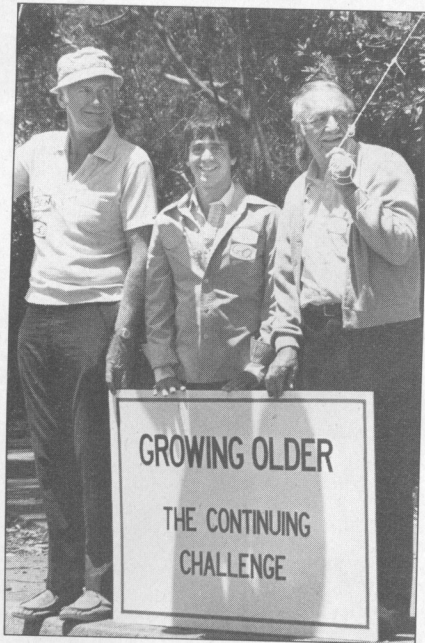
"If I told you exactly what to do you would do it no matter what, and be happy doing it, wouldn't you, turkey?"

I tried to smile encouragingly but my lips were at absolute zero.

"Well, exactly what you are doing is what I want you to be doing. Be happy."

I saw the punch coming a long way off, a powerful left jab that caught me in the solar plexus and turned my chest to ironstone. I awoke for air in several days. She was gone, and in her stead was the Amazon, warm and deep, moving north, south, east, and west.

*Jonas Rosenthal
Woodside, New York*



Photographs by David Heller

Announcing the creation of Growing Older, a nonprofit, educational corporation

In February 1980, a small group of us—people mostly in their 60s and older who had completed The est Training—began examining the issues of concern to older people. A result was that we defined for ourselves a context for aging—a context in which who people are is more important than how old they are; a context in which aging is acknowledged as a universal phenomenon, and is seen not as a divisive factor but as a unifying one.

"We envision people of all ages communicating this context—in workshops, in educational activities, in their work, in community organizations, in writing, and through public speaking. We intend for people everywhere to experience that age simply *is* and does not necessarily denote anything in terms of what we have to contribute, our ability to contribute, or in our relating to one another."

—The Growing Older Committee

Ben Badenoch
Shirley Barbour
Martin Cherry
Mo Corl
Dorothy I. Duncan
Lou Ferrero
Anne Fischer
John Galbraith
Theresa Griffen
David Heller
Keith Holman

Virginia Metcalf-Holman
Gunver Ingeborg
Richard S. Krohn
Dub Leigh
Nancy Lerman
Lyn Lynch
Al Manning
Dee Millett
Rose Perlmutter
Dot Porter
Pauline Proshan

Elizabeth Russell
Mary Schumacher
Jim Selman
Blanche P. Squire
Bill Stahl
Naomi Stahl
Liz Starks
Linda Tomback
Renee Whitaker
Bill Wright

This group has produced two "Growing Older" (GO) workshops in the San Francisco area. Although most people in the first two workshops were 55 or older, a growing number of younger people are participating. The workshop is designed to examine the myths, beliefs, and attitudes which form the condition in which people of all ages grow older.

A videotape of the second workshop is being edited to assist GO groups getting started in other regions. A third workshop is scheduled in San Francisco for February 20, 1982.

Recently, the Growing Older group elected to incorporate as "Growing Older, a nonprofit, educational corporation" and is currently organizing to expand the work of the founding committee into other areas.

For more information about organizing a Growing Older group in your area, or to register for the third San Francisco "Growing Older" workshop, contact:

"Growing Older"
765 California Street
San Francisco, CA 94108
(415) 391-9911

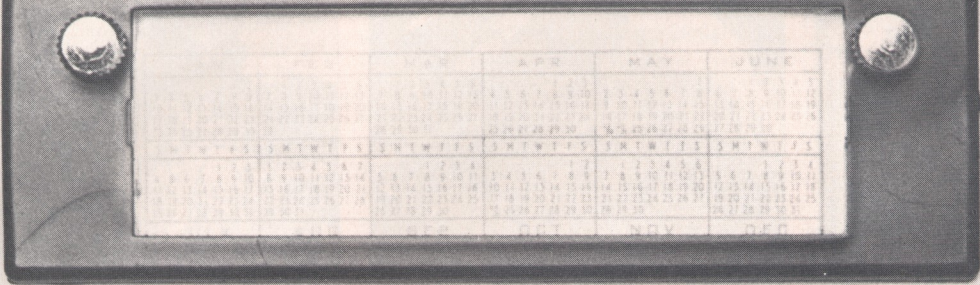
"Growing Older—The Continuing Challenge"

Place: San Francisco

Time: February 20, 1982, 9 AM to 5 PM

Cost: \$25.00 per participant

Eligibility: Anyone may participate—people who have done the previous workshops, and those who haven't; people who have completed The est Training, and those who haven't; people of all ages.



LAST MONTH							1982 JANUARY 1982							NEXT MONTH						
DECEMBER							1982 JANUARY 1982							FEBRUARY						
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FRI. **1** JAN.

To Do—
 Income tax ...
 collect receipts
 Body ...
 running? diet?
 exercise class
 Register for seminar—
 Tuesday night?
 About sex? What's so?
 Organize neighborhood
 block committee

Letters from China

An American teacher learns something about self-expression

by Janet Brown



Janet Brown, 36, is one of several thousand American teachers, scientists, and technicians who have been invited to work in China since the official end of the Cultural Revolution.

Early in 1981, she went there to teach English literature and composition to Chinese teachers of English and to scientists. As her letters from China reveal, the "massive culture shock" a foreigner would expect to experience in the first few days of an encounter with China was something she felt every day in her work, and she never fully overcame it. It was in the issue of self-expression that she saw her own cultural values in most striking contrast to the cultural expressions of present day China. After three months she came back to the U.S. and found another teacher to take over her post.

For most of the last 11 years, Janet Brown has worked at the University of California, Los Angeles, teaching composition. While studying for her master's degree in education, she now works as a researcher for the UCLA Foundation.

I AM HERE IN CENTRAL CHINA, and I am scared. There's no reason. The people are very kind. I'm here teaching English, the first Westerner to teach here in at least 30 years. Crowds of people follow me down the street. I have been provided with a translator and guide, because I am helpless here.

I'm scared because I feel small. I have—literally—put myself in a place where I can see the operating principle of my life out there in front of me: If I want to have people love me, I must stay small. So here I am, face to face with my smallness (as an invention of my mind) and my smallness (as a function of my having put myself in a place where I am both small and large and where I can't do anything but make a difference).

I know I am in the middle of what is probably massive culture shock. Of course, there are times when

I know I matter—I look into the faces of these students, who have been speaking English without contact with a single native speaker of English, who have wanted someone to come here and have worked hard for more than a year to get me here, just because of a few letters which passed between their teacher and me.

Their care and concern moves me. The other night when I went to bed early, some men came to the door to find out if my lights were off. They were afraid I was sitting in the dark unable to get help because I don't speak Chinese. They don't speak English, so all this was without words.

MOST OF MY STUDENTS spent about four years in the countryside during the Cultural Revolution. They seem wary of telling me about those years.

Forgive me for sounding like a bad movie, but I sense great currents of intrigue here. I am not yet certain what questions can be asked and answered, what questions are considered bad form or worse. Part of what looks like intrigue has a simple explanation: These people have little else to do to break up the daily routines but watch the foreigner. One man rode two hours on his bicycle to hear me speak the other day. Since the Cultural Revolution, he has been studying English by listening to the BBC or the Voice of America. The BBC comes in clearer, so most people have British accents. Students tell me I sound like the Voice of America.

The only stupid statement I ever heard from that genius Mao was, "There is no such thing as genius." These people believe that. Too much excellence will set you apart; creativity is allowed only in science and technology. So while the arts are supported the writers are



(Left) The students who are being trained to teach English to Chinese scientists, with their American teacher (front row, third from right) on the grounds of the Institute. (Right) A rooftop view of Beijing.

absent or silent. Oh, poems appear that say, "I must serve the people harder," but I know of no writers in China who will say anything other than safe, strict Party stuff.

My students are paid as, and considered to be, workers. A fine idea—to support "intellectual workers" in this way. Most live in Institute housing, as do the people who work here. While some cook in their dormitories, there is also a communal dining room where many buy a lot of their food. (A few days ago, there was much excitement. A big refrigerator was moved into the dining room. It's the only one at the Institute.)

My rooms are, I am told, the very best at the Institute, if not in the city: a bedroom, a receiving room with plastic flowers and velvet chairs, and a study. My food is excellent. My salary is enormous—\$100 a month.

I AM NOW IN THE THIRD HOUR of my Saturday class, teaching composition to 45 scientists at various levels of English competence. I'm told some of the best scientists in China are in this room. They are very nice—even if we barely understand each other.

This Institute trains mostly engineers and physicists and computer experts. So my main job is teaching literature to 20 students who are already pretty good in English; after they complete this year, they will be appointed to positions as teachers of basic English to scientists. I teach them 10 hours a week.

Mostly, I teach them the classics—Milton, Shakespeare, etc. But what they're really crazy about is science fiction—not surprising, because they are great dreamers, a remarkable combination of practical and impractical. Their opera and musical presentations are so well loved, I think, because they are such extrav-

agant fantasies—everything that life here is not.

It is very strange to be in a place where passion and a certain undercurrent of sexuality are conspicuous by their absence. Individually, people seem determined not to examine too closely their own feelings. If they get too close to something private or personal, they divert the conversation to *real* issues—about the needs of the country.

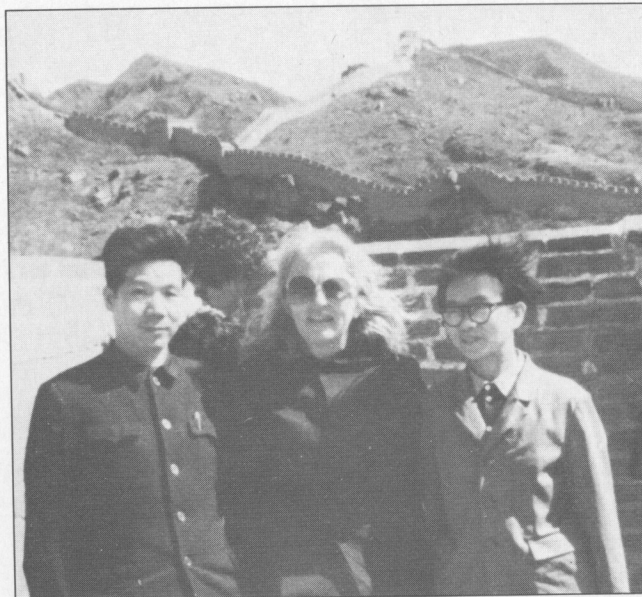
Blame is the second favorite national pastime—right next to revenge. As fantasy or reality, it comes up in nearly every conversation. Again and again, I've had people tell me that the Gang of Four ruined the last 10 years for China and ruined their whole lives. When I ask how four people could control the quality of life for 900 million people for 10 years, they get angry or bewildered. And you should see what it's like to teach Hamlet: They insist that Hamlet should have taken revenge for his father's death *immediately*. Revenge is the only swift, clean action here. Everything else moves very slowly.

What they value above all else is stability. I respect that, I understand what a gift that is in a country with China's history . . . and China and I do not belong together.

I HAVE ASKED MY STUDENTS to keep a diary. Most smile sweetly, say yes, yes, and ignore me. But some keep surprising me with these little gifts of their carefully written dreams and frustrations. Yesterday I was given this:

"I haven't kept a diary for more than 10 years . . . I have become a clock, circling twice a day, if you keep setting it. I do the same thing at the same time every day. If I keep diaries in this way and force someone to read them, I dare to say he will fall here asleep before he finish the third page. Anyhow, I shall do this to

“No matter how small a thing is, it should play its certain part in the world, no matter how weak a man is, he should do his duty in the society.”



The author's introduction to China began with a tour of Beijing and the surrounding area which included the Great Wall, where she poses with an official guide (left) and the teacher who invited her to go to China (right).

let my kind teacher know what I am and how to melt me, a piece of hard stone, and change it into a piece of pure jade. Keeping diaries may be a useful way to change my weary life. . . . Because if I try to make my diaries colorful and vivid, first I should make my life colorful and significant.”

He goes on:

“I am beginning to find the interest in English, which has become less and less after I entered our Institute. I kept on studying English even in the worst conditions, because I love it. I thought it the key to the door of another mysterious world. I was eager to learn what the world was. But when I began to major in English, I found it was just dreadful routines. There were so many rules and taboos which bounded me so tightly that I dared not to speak English, let alone write the English. As my interest was lost bit by bit, my results were falling lower and lower. At last I even do not know how to study further. When I used this grammar rule this time they would say, No, you are wrong, you should use that rule. Next time I used that rule, No, you made a mistake, they said, you ought to use that one. My God, English is not language at all. It is an elusive devil. So I began to think I was too old or too stupid to study English. I slipped down and down. In the past two weeks I was finding the pressure on me disappeared. I am not so stupid as I thought. In fact, I am able to understand most my teacher says. And you see I have written so much English easily. Yes, mistakes are inevitable at the beginning, but now mistakes are not terrible any longer. English language is not a creature but it is alive. I like it.”

Two weeks ago, I started teaching this group. I told them I didn't want them to speak correctly or write correctly, I just wanted them to speak and write. They kept saying, “Yes, but . . .” or giving me the “I am a humble student and you are the American teacher” routine, none of which I bought. “To sing, you have to first open your mouth,” I kept insisting. “Get it out, then we can clean it up.” This is totally foreign to their

educational experience.

Today I found out that the student I quoted is considered the poorest student in the class. The regular teacher told me this student could not put two sentences together, and she is amazed that he wrote this.

I AM NOT MAKING ANYBODY WRONG, but I don't know how else to say what I want to say: This is not a safe place to communicate. (Well, maybe I'm making *myself* a little bit wrong. . . .) What I have to give these students will make it harder for them to survive. So I keep pulling my punches. I give them some of what I can, but not all of it, because I am afraid for them.

Oh, they will let me rant, because I am a silly American, and they know that Americans are just barbarians who know more about technology than they do. But why should I make it harder for these people? Should I just keep teaching literature and be silent? No course of action feels appropriate.

What passes for thinking here is not-thinking. It is what Mao and the Party say. People tell me, sincerely, that who is right is whoever is in power. I realize there are great pay-offs in not-thinking. I realize there is a great deal of virtue in this system. I mean, China is a miracle—given where they were and where they are now. I can see also that the people of China have paid a terrible price for their miracle. People are living in their dreams. . . . They don't think they can make a difference. Let me quote my student's diary again, just the way he wrote it:

“I haven't remembered it until the day is near the end that today is my birthday. Half way of my life has passed. I have been busy with my studying and my work more than thirty years, but I have done nothing worth mentioning. No matter how small

a thing is, it should play its certain part in the world, no matter how weak a man is, he should do his duty in the society. Most young men or women, proud of their youth, strive for their bright future; most of old men or women strive no longer but they have done something of which they are proud. But there are more others who have been worn before the real fight begins. It doesn't matter that those who were reduced were worn down suddenly or slowly. A flower, when blossoms, people admire her, when fade, people are sorry for her. Have you ever pitied a bud blown off by a storm? Maybe you have. Have you ever pitied a weathered, bent trunk-tree? No, it should be cut down."

Talk about someone who wants to make a difference and doesn't even have words to say it! Well, he said it quite well, that feeling on your birthday when you know you haven't touched the world in the ways you want to. I used to say that about me. I don't any more.

I cannot stay here for a year. What I am good at is encouraging the best out of people. I feel it's a privilege to see people get insights, to discover their own possibilities and use them. I don't think that's appropriate here. Here, they want to be taught mechanically; they want to know all the rules. I tell people they can read a book to get the rules. If they want to work on their thinking, clarifying their ideas, that's what I'm good at.

They freaked out when I suggested that learning is a

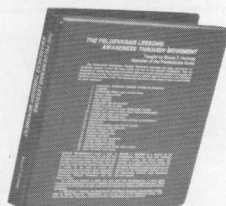
cooperative effort, that I do not have all the answers, etc. They could not understand why I would tell them that—it's a loss of face in this culture for the Authority to not know all the answers. A taboo. They want someone to play Authority—to give them all the rules, all the answers—and I will not do it. Nor will I play Barbarian and deliberately offend them and embarrass them by callously inflicting on them my own personal "truth." And if I am neither Authority nor Barbarian, what else could a Westerner be?

AT THE MOMENT I FEEL like a coward, a failure, because I came to be here for a year and I'm leaving, with my essential dilemma unresolved: I cannot speak out without harming someone, I cannot stay silent without harming me. If I encourage my students to express themselves and then abandon them to an environment that despises self-expression, am I not doing them more harm than good? Where is my true responsibility to these people, who have treated me with such kindness?

This is like being on the moon. The things my students communicate to me privately break my heart, and I am angry with them, for they will not communicate with the ones that matter—each other. □

THE FELDENKRAIS LESSONS: "Awareness Through Movement"

Taught by Bruce T. Holmes
Member of the Feldenkrais Guild



Experience
The Joy Of
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New Age Magazine

UNCONDITIONAL MONEY BACK GUARANTEE

"I have used them many times over and have recommended them to yoga students, teachers, bodywork therapists of all kinds—all of whom have similar results. The exercises produce results that take many more hours, days or even years of learning through other methods. I have listened to other Feldenkrais tapes and have found your instructions to be by far the clearest to follow while in keeping with the discovery principle so central to this process. Others lose me. Best Wishes.

Don Stapleton
Director of Education,
Kripalu Center for Holistic Health
Director of Teacher Training,
Kripalu Yoga Institute

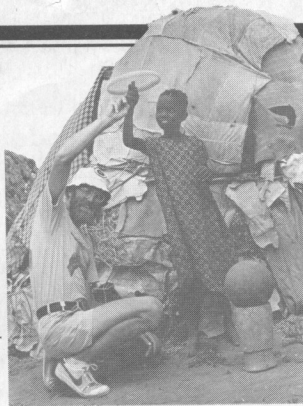
How To Order: The price for the twelve cassette album is \$88. The first cassette of the series is also available singly for \$12. Illinois residents add 6% sales tax. Visa and MasterCard are accepted; include account #, exp. date, MC interbank #, and your signature. Shipping & handling is \$3, continental airmail is \$8, overseas airmail is \$20. If you pay with cash, check, or money order, we will pay surface shipping & handling costs. Cassettes are usually sent out via UPS the same day order is received. Street addresses are preferable to P.O. Box numbers. If shipping address is not your permanent address, please include both.

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People to Note

Although food from relief agencies is now averting massive starvation in drought-stricken western Somalia, most people still wouldn't put Frisbees on their list of what's needed in the refugee camps. **Paul Thompson** took more than 100 Frisbees with him when he went to Somalia last June as a volunteer for Save the Children. The idea was to set up inter-camp sports programs to enable refugees to take an active role in their own community development, and it's working. The letters and tape recordings he has sent back to Save the Children and the Twin Cities Hunger Project (he is a former chairman) tell of throngs of Somali children joyfully following him about as if he were a Pied Piper. "They love the activity," he writes. "Frisbees are flying freely in Somalia every day." A



Paul Thompson

recent \$50,000 grant from the United Nations High Commissioner for Refugees now ensures the continuation through 1982 of Paul's programs of soccer, volleyball, jump-rope, and Frisbee. Thompson, 32, first learned to use sports—and especially Frisbee-flying—to break down language and cultural barriers as a Peace Corps teacher in Borneo in the mid-60s. Since then, several of the sports benefits he has become an expert at organizing and producing in the U.S. have been so successful that they have become annual fundraisers.

"With the taste of blood in their yapping maws, the mad dog political toadies of the Earth-raping corporations are closing in for the kill. . . . (Damn, it's fun to write a diatribe like this now and then!)" That's the style of the newsletter of a growing group of environmental activists in the American southwest who call themselves EARTH FIRST! The "eco-guerrilla tactics" they advocate are more symbolic than dangerous, as **Wesley Leonard**, 42, one of the founders, explains. "In this fight to save the



City of El Paso/Peter Ashkenaz

planet, the victories are usually temporary, and the defeats permanent." The more serious the cause, he says, the more its advocates need the leavening of fellowship, good spirits, and humor to sustain the fight. Leonard himself combines whole-hearted off-hours radical activism with a complementary establishment role as Energy Conservation Coordinator for the City of El Paso, where he and his co-workers have reduced the city's energy consumption by 20% in the past two years.



"I talk about their dogs and cats, but what I *really* do is give people a little of the training," says **Herb Tanzer** of his 90-second feature "All About Pets," which has appeared regularly on WTBS, the cable television "superstation," for the past two years. The 49-year-old veterinarian recently joined the staff of Werner Erhard and Associates and has been designated a trainer candidate. A forthcoming book—his sec-

ond—will present actual case studies, from Tanzer's former New York practice, of "how people use their pets to complete incomplete cycles in their own lives." It is illustrated by photographer and seminar leader Lyn Malone. Meanwhile, as "All About Pets" ends its run on WTBS, the Alpo pet food company is reincarnating it for an even wider audience on the major commercial television networks.



Flint Born

One spring afternoon in 1977 **Jack Borden**, then a television reporter, took his camera and crew onto the sidewalks of Boston to ask people what the sky looked like. Not one of the first 20 he interviewed could tell him. That revelation helped launch an organization which brought 100 respected artists, environmentalists, and scientists to a Sky Watch at the Grand Canyon last summer. Its name is For Spacious Skies, and its mission, Borden says, is "to get people interested in the sky the way Jacques Cousteau got people interested in the wa-

ter." The benefits range from the aesthetic to the spiritual to the scientific. Borden expects formal studies to confirm observations suggesting that people who have little appreciation of the sky as object—rather than as mere background for other objects—tend to have a restricted view of life, narrow horizons, and even a greater than normal tendency toward mental illness. His plans for sky awareness in 1982 include a TV documentary, a traveling museum exhibit, a source book, and completion of a "sky curriculum" for school children.



Lyn Malone

THE NATURE OF REALITY COURSE

“ALL THE PROGRAMS of the Consulting Services Group are designed to enhance and to reinforce a culture. A culture that recognizes and appreciates each contribution to the quality of life and ignores no one's needs, or pain, or discomfort. A culture in which it is all right to dedicate your life to greatness, to excellence, to humanity. A culture in which the dreams of our innocence are occasions for action rather than cause for embarrassment.”

Brian Regnier
Executive Director,
Consulting Services Group

IN THE NATURE OF REALITY COURSE, people move from being determined by the circumstances of life to using those circumstances to express their vision of life. The course is especially directed towards people who have a regular opportunity to affect the productivity and well-being of others, such as managers, public officials, health professionals, and educators.

FACTS ABOUT THE NATURE OF REALITY COURSE

- The course is available to anyone who has completed The *est* Training.
- It is recommended that course participants have completed The Communication Workshop and The 6-Day Course.
- The tuition is \$1,800 (\$2,000 Canadian).
- The course is limited to 30 participants.
- It takes place on eight weekends. The hours are 10 AM to 8 PM both Saturday and Sunday, with 1½ hours for lunch and two 15-minute breaks.
- The course uses lectures, processes, sharing, and group interaction.
- Between weekends, participants are expected to apply what they get in the course to produce results in life.
- The content of the course and participants' sharing is confidential.
- In 1982, courses are scheduled or planned in nine cities:
 - Denver (beginning January 16/17)
 - New York (beginning March 27/28)
 - Washington, D.C. (beginning January 16/17)
 - Vancouver (beginning March 27/28)
 - Chicago, Detroit, Houston, Los Angeles, and Philadelphia (to be scheduled)

OTHER PROGRAMS OF THE CONSULTING SERVICES GROUP

In addition to The Nature of Reality Course, individual and relationships consulting is currently available at the San Francisco and New York offices of the Consulting Services Group. These programs range from a few sessions to resolve a specific issue, to an intensive block of consulting directed at transcending an entire area of automatic behavior.

FOR FURTHER INFORMATION:

If you would like more information about The Nature of Reality Course or other programs of the Consulting Services Group, please direct your questions to:

Consulting Services Group
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Jeremy Wakefield (left) and Cheryl McLean (right).

Two women had an idea.
Their next step was to make it available.

Walking to Diablo

by Elizabeth Jensen

WHETHER OR NOT ONE OPPOSES the proliferation of nuclear power plants, the following story shows people looking out into the world to see what is needed and making it possible for other people to express their position on the issue in a way that works for them.

Jeremy Wakefield and I have been friends in San Luis Obispo County, California, for nearly 15 years. Almost that long ago, plans for the Diablo Canyon nuclear power plant were set in motion. Then Jeremy lived on a narrow, winding road in See Canyon that huge trucks were to travel on, loaded with rock to build a breakwater to create Port San Luis and a sea entry spot for the nuclear power plant to be built beside the town of Avila Beach. Jeremy was the first person to

make me aware of the plant. We didn't like the invasion of our quiet, rural community. We didn't know much about what it would become.

Soon after that, Jeremy moved into the town of Avila Beach, six miles from the proposed nuclear power plant. She was a homemaker and worked as a waitress. A few years ago she took Emergency Medical Technician Training, then The *est* Training in 1978, and now she is studying to be a nurse. She is the best looking 44-year-old woman I've ever seen.

We in San Luis Obispo County have been living with the publicity surrounding this nuclear power plant for a long time. Again and again, opposition from local individuals and groups has delayed licensing by the Nuclear Regulatory Commission. We have at-



tended hearings and rallies; we have written letters. Last September, more than 1,800 people from both San Luis Obispo County and all over the United States were arrested trying to blockade the beginning of "low power testing." Many of my friends participated in the blockade. There were also many who, though adamantly opposed to the plant, didn't want to be arrested expressing their opposition. But we wanted to say something this time—possibly the last chance we'll have.

Jeremy is a member of the Avila Beach Fire Department, a volunteer organization. She told me that in the case of an accident like the one at Three Mile Island, the Fire Department volunteers decided against an evacuation plan. There is only one small road into town, and they feared that people would be injured in their attempts to get out. Avila has a permanent population of only 400. In summer, though, that number can swell to 6,000 when visitors and vacationers pour in. We could all be at the mercy of some human error for the sake of extra power to plug in modern conveniences. Some convenience!

On Wednesday evening, September 16, Jeremy and her best friend Cheryl McLean visited the plant entrance just to look. National reporters had been there for days and days. Hundreds of members of the Abalone Alliance had been arrested. Much activity and attention centered on the plant entrance.

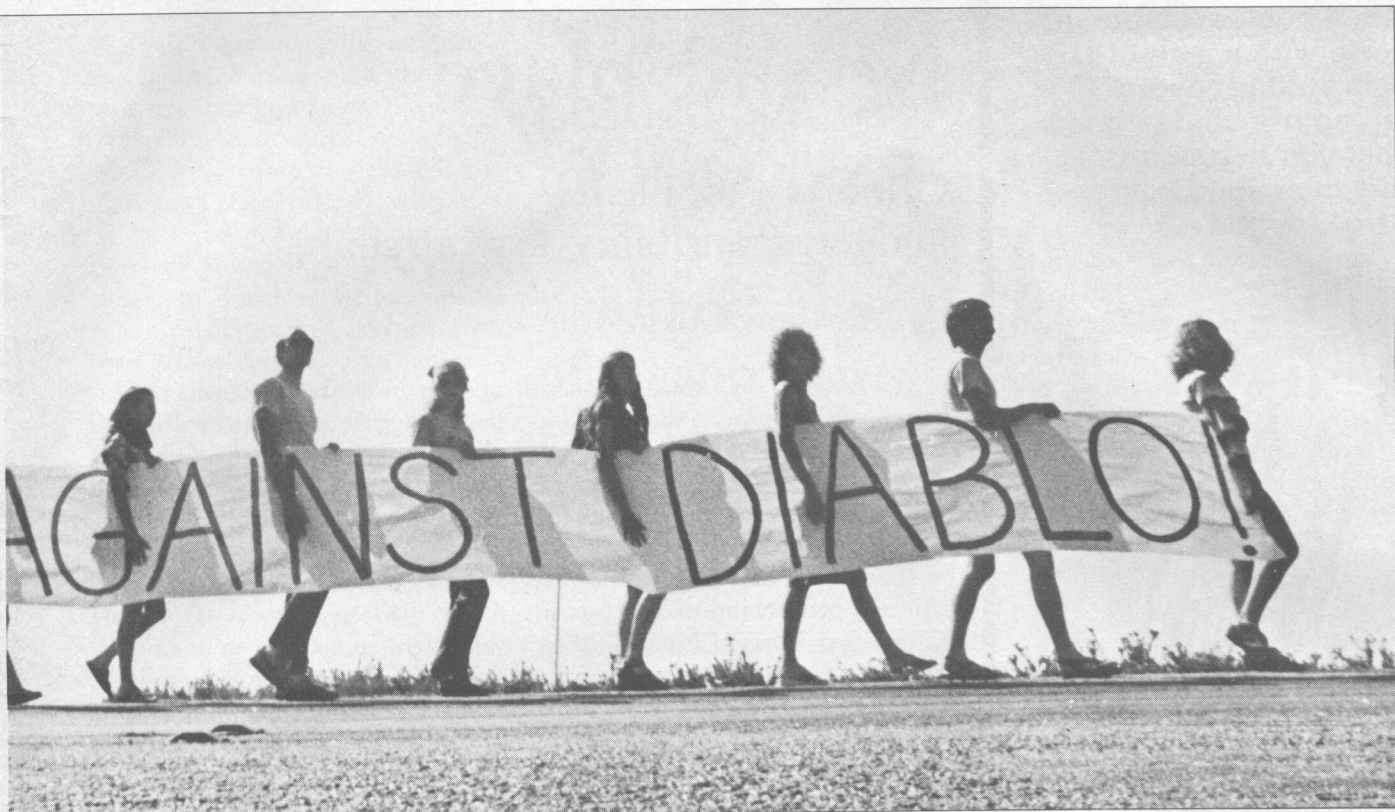
Thursday evening was foggy and dreary. It was then

that Jeremy and Cheryl had the idea to organize a walk from downtown Avila to the gates of Diablo Canyon nuclear power plant as a demonstration of their opposition and to provide an opportunity for others to join them and express their opposition without facing arrest.

Cheryl lives in Squire Canyon, just across the freeway from Avila. She and Jeremy had worked together as waitresses. Neither had ever organized something like this.

Later that day Cheryl typed an announcement headed "LOCAL RESIDENTS." A friend photocopied about 400 copies and they posted the announcement in local grocery stores and shopping areas. They took three to the national news media vans which had been stationed in front of Diablo for many days, covering the Abalone Alliance blockade and arrest activities. They spent a few hours on the phone calling the leaders of groups that might help spark participation, like Mothers for Peace and concerned faculty members from the local university. They thought they'd get about 50 to 100 people to join them.

You have to understand that Avila Beach is a small, fairly isolated town. On Friday, I saw announcements of the march at my town shopping center, 20 miles to the north. Jeremy's and Cheryl's telephone numbers were on the announcement, and they had been receiving offers to help. Jeremy says that people took it upon themselves to spread news of the walk. Announce-



San Jose Mercury News

ments appeared as far south as Santa Barbara, 100 miles downwind of the plant. People called newspapers and radio and television stations about it on their own, and the press spread the word. On Friday radio stations contacted the Abalone Alliance leaders for information about the march. They referred callers to Jeremy, who was interviewed.

By then, realizing that as many as 200 to 300 people might show up for the march, Jeremy and Cheryl checked with the California Highway Patrol to see if a permit would be required. They spoke with Captain Houser, an old-guard, patriotic officer of the law who strongly believes that people's rights are not to be violated. He told Jeremy and Cheryl that a permit wouldn't be necessary if the marchers walked single file, facing the traffic.

By Saturday, Jeremy and Cheryl were expecting 1,000 marchers. People on the streets of the county seat were telling strangers about the march, spreading the news.

The march was scheduled for 10 o'clock Sunday morning. At 9:45, Jeremy said later, "it didn't look as if it would be too big."

That morning 5,000 people took the opportunity to express themselves peacefully, with no arrests. The line of walkers stretched 1½ miles, from Front Street to Diablo, where it continued a few hundred yards to Port San Luis in order to turn around without interfering with traffic.

When the size of the crowd began to be evident, true to her agreement with Captain Houser, Jeremy stepped out of the walk and helped the Highway Patrol direct traffic, urging the people to walk in single file to keep the roadway clear. Law-enforcement officers worked with walkers to maintain law and order. The demonstration was entirely peaceful and orderly.

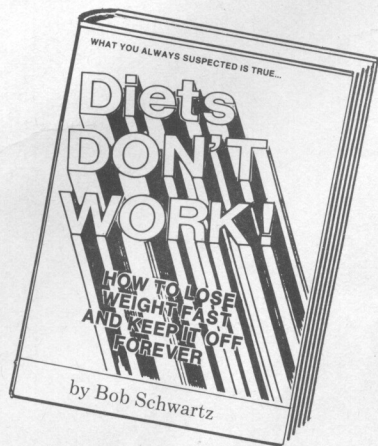
After everyone had gone home Sunday afternoon, Cheryl and Jeremy asked each other, "What could we have done if we had really tried?"

The following Sunday, without Jeremy's or Cheryl's help, more thousands of people came to march at the same time and place. This time, there were large newspaper ads and printed posters announcing the march. Again there were no arrests, and there were fewer law enforcement representatives present. I've heard people say they will be marching every Sunday until the end of the year.

The license was granted. I just realized that we may be subjected to low levels of radiation soon. Jeremy is looking for a house outside Avila, one that's not downwind from the nuclear power plant. Many of us are pretty frustrated and frightened. One of the banners carried in the first walk was about 10 feet long and said "Expect A Miracle."

Postscripts to the story keep appearing. One concerns the discovery of construction errors in the plant; the errors may delay opening of Diablo Canyon for several months at least. □

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No safe place

Crime is a problem—
 and a responsibility—we all share

by Matthew Cossolotto

It was 10:35 on a clear, pleasant evening. There was a slight chill in the air. I parked directly in front of my house on Capitol Hill and with my companion strolled through the front gate and up to the front door.

It was then that I heard the gate squeak open behind us and turned to see two men rushing in, their pistols clearly visible under the street lights. I remember thinking to myself that now I would see exactly what "it" was like—the experience of being the victim of a violent crime.

My detachment ended when I felt the hard, cold steel of a handgun against my head. My friend had a pistol barrel against her left ear. The handgun told me to open the door. I hesitated and offered our money. "Don't mess with us, man," one assailant said. The other threatened to shoot "the bitch." The gun pushed more forcefully against my head. I realized that my world of values, of reason—in fact, my life itself—counted for little. I opened the door and, under the gun's command, turned off the burglar alarm.

My friend was forced to lie face down on the living room floor. My first thought was that rape might be the motive for their insistence on coming inside. I took my own place face down on the floor. We were at the mercy of two feral men. We did not know what they wanted from us, nor whether the next few moments might be our last.

Then suddenly they disappeared into the night, taking my wallet and her purse, containing a total of \$31

and credit cards. Such was the extent of our tribute to the terrible god of crime, who for some unknown reason spared us from physical injury and from serious property loss. Many, many others have not been so lucky.

We may have been left unhurt that night, but the issue is not the degree of harm inflicted on individuals. It is the constant threat of injury and the certain repetition of such cruel acts in every city and town throughout America.

I have been thinking about crime.

Criminal activity flourishes when there is citizen apathy. In the minds of criminals, the threat of being caught and punished is reduced to a remote probability. More important, apathy stops our internal crime-prevention mechanism. Perhaps crime exists in inverse proportion to the level of responsibility individuals feel for others. We all have "spheres of responsibility." The larger our spheres, the less crime. We need to learn how to expand our spheres as part of a national effort against crime.

One approach is to initiate a widespread program of voluntary service, or an obligatory public service program. Those who serve others see beyond the myth that society is made up of separate individuals whose destinies are unrelated. They know that for one to be safe from crime, all must be safe, and that if one is in danger, we all are.

The fight against crime will not

begin until we recognize our collective role in creating this criminality. Our social mobility, our transience, our infatuation with "freedom"—which we commonly define as the absence of responsibility, when it is in fact just the opposite—are purchased at a high price, sometimes with our lives. We are victims of a social distancing, and estrangement from others, which breeds crime.

Our traditional approaches have failed because crime prevention has little to do with the criminal justice system. The police are society's bouncers, there to rid us of anti-social behavior after it occurs. A crime-free society is possible only if individual spheres of responsibility overlap sufficiently to shield us all. Law-abiding citizens are divided and conquered because of their reluctance to grow closer to others.

Get to know your neighbors.

"The gun pushed against my head. I realized that my world of values, of reason—in fact, my life itself—counted for little."

Learn their names. Exchange phone numbers and agree to call each other and the police in the event of suspicious activity. Be-

come more open to others and make sure that others know that you appreciate their concern for your well-being. Become a busy-body. Begin neighborhood watches. Volunteer for community service programs. Work with the police to bring back neighborhood concern for safety. Try to be conscious of your own behavior and its impact on others.

Not until people are able to break down the self-imposed barriers between them—that make them vulnerable—and cooperate will the god of crime be overthrown. □

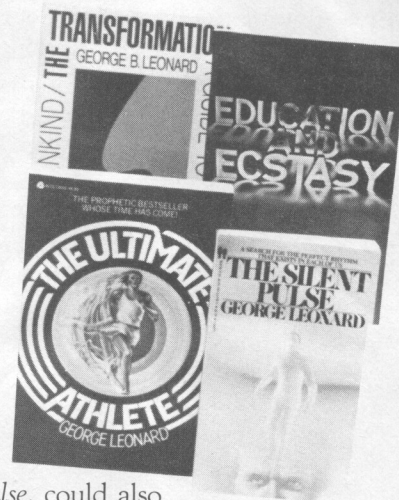
The author was a legislative aide in Washington, D.C., when he sent this article to The Review. It has since been published in The Washington Post. Matthew Cossolotto is now with the Peace Corps in Sierra Leone.

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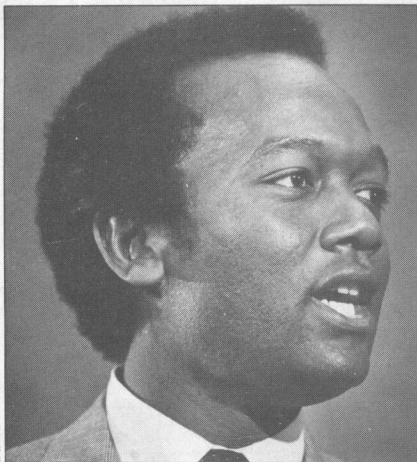
Bulletin Board

Haskell Ward and Werner Erhard announce their association

Haskell Ward has been designated a formal representative of Werner Erhard and Associates in New York. He is president of Haskell G. Ward Associates, a consulting firm which specializes in providing programs and services to businesses to enhance their efficiency and to improve their governmental relations in international dealings. The firm serves individuals and businesses in the fields of health and human services, urban and economic planning, marketing, and public relations.

Announcing the formal relationship of the two organizations, Mike Wick, Chairman of the Office of Chief Executive of Werner Erhard and Associates, described it as "an important step in the on-going development of our capacity to identify and respond to critical community, national, and global issues and opportunities."

In the first administration of New York City Mayor Edward Koch, Haskell Ward was Deputy Mayor; Chairman of the Board of the Health and Hospitals Corporation; and Commissioner of the Community Development Agency. Ward has also served as a member of the Secretary of State's Policy Planning Staff in Washington, D. C., and he was for several years an official in the International Division of the Ford Foundation. He is a member of the Trilateral Commission.



Haskell Ward



Zan Fox

VISITORS ARE WELCOME at The Centers Network offices, and informal tours are given at 11:00 AM and 4:30 PM each weekday. Guests are received in the reception area just off this courtyard. The offices occupy six floors of the California Street wing of this large office building at 765 California Street, and the San Francisco Area Center is on the second floor. The location is convenient for visitors to the city, on the lower slope of Nob Hill and bordering both Chinatown and the downtown Financial District. When you're in San Francisco, call the receptionist at (415) 391-9911 and say when you'd like to visit.

First Australia Training set for Sydney in March

The first *est* Training in Australia is scheduled for March 13/14, 20/21 in Sydney.

Almost 200 people in Australia have already completed the training. They have produced two Communication Workshops in Sydney, in August and November of 1981. A third Communication Workshop is scheduled to begin on February 12.

To register, or for further information on programs in Australia, contact:

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Please send your resume to:

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The Review is sent at no charge to people who have completed The *est* Training. Anyone may purchase single issues at \$1.00 each or subscribe for \$6.00 a year. If you live outside North America and wish to receive the magazine by airmail, the cost is \$3.00 per issue.

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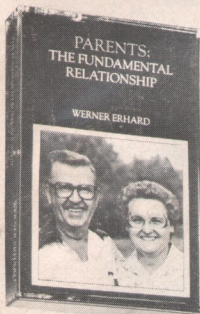
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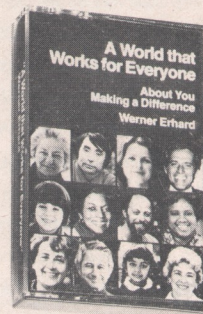
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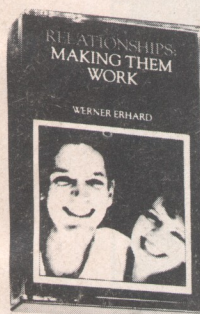
"Parents: The Fundamental Relationship"

Our parents are perhaps the single most important relationship in our lives. When you complete your relationship with your parents, you can stop resisting being like them. You can finally be yourself. "Parents: The Fundamental Relationship" explores the deep nature of our relationship with our parents using data, sharing, and processes from the courses on relationships.



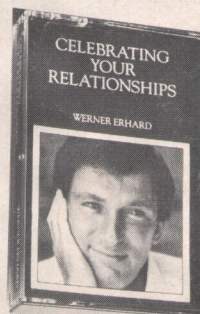
"A World that Works for Everyone"

This audiobook was excerpted from the winter 1979 events in which Werner Erhard said, "The possibility to create the context in which people's lives really matter is undoubtedly the most profound opportunity available to anyone, ever. In this context, the way each of us answers the question, 'What is my life really going to be about?' can literally alter the course of humanity."



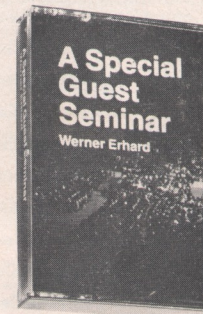
"Relationships: Making Them Work"

This audiobook contains material previously available only in day-long courses on relationships lead by Werner Erhard and in The est Training. Like the courses on relationships, "Relationships: Making Them Work" was created to support people in discovering what relationships are really about and realizing the value, power, and potential available in their relationships.



"Celebrating Your Relationships"

Werner Erhard says of "Celebrating Your Relationships," "This course is about creating the conditions in your life for miraculous relationships, relationships that are brilliantly alive, magical expressions of love." The audiobook "Celebrating Your Relationships" was excerpted from the 1978 courses in which more than 27,000 people participated.



"A Special Guest Seminar"

Taken from a unique series of 13 special guest seminars led by Werner Erhard in 1981, this audiobook describes the nature and value of The est Training. You can use "A Special Guest Seminar" to find out more about the training for yourself, or to introduce the training to your friends and family.

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