

# DUVERSIY NEWSLETTER 22

## Summer 2008

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This issue, we've decided to give most of the space to the DuVersity itself. Most importantly, we include personal statements from some of our members. The brief of the DuVersity is immense but its size is very small. Individuals count.

One of the core concerns of the DuVersity is 'structural method'. This forbiddingly abstract term addresses something of immense practical significance. J. G. Bennett put his finger on it with the title of one of his many books *How We Do Things*. When we do something well, without omission or commission, we do it in accordance with a structure. This applies whether we are building a wall, having a conversation, or making a discovery. Always, we are in some way engaging with the actual world of physical objects in space and time. The very limitations of the material world are the basis for understanding how anything works. In the material world we can only do one thing at one time, and yet we want to realise a whole corresponding to what we may dream or imagine. When we truly understand what we are doing, we take into account what we *cannot* do. We overcome the limitations of objects through structure and discipline rather than through magic. Magical thinking is wishful thinking and causes confusion and deception.

According to J G Bennett, it is through *will* that we reconcile the richness of being and experience with the constraints and poverty of function. He clearly saw that will 'is' structure and structure is a matter of *not* doing some things as well as doing other things; and doing something at one time and other things at other times. Will structures time. This is equally true for building a wall or making a soul or anything else. If we want to think well then we must learn how not to think. The *not* is symbolic of the will itself which, as Bennett challenging asserted, *does not exist*. This seemingly useless metaphysical idea proves to be the key to understanding really practical things.



N-LOGUE KIOSK, GUJARAT, INDIA

One of its applications is in the discipline of *N-logue*, in which conversation between small numbers of people is highly structured and depends on *not* doing certain things which people always tend to do that are both useless and destructive of meaning. By removing what is superfluous, intelligence can manifest. This has proved critically important in the development of LVT (LogoVisual Technology), which is briefly addressed in this issue.

The photograph from Gujarat is included here largely for amusement. N-logue in this context is wireless internet for connecting villagers in remote areas and has no obvious relation to our form of N-logue. Nevertheless there are powerful symbolic overtones that do connect them. Something radically new is happening in the world of communications. Though the DuVersity may be like a remote village in terms of importance on the world stage nevertheless it

may be deeply connected with other remote stations.

# DUVERSIY

# THE

## BACKGROUND

Most of this account is from the standpoint of myself and may not do justice to the contributions of several other people.

The story begins with John Bennett. In the 1960s I was privileged to work with him on the last two volumes of his magnum opus *The Dramatic Universe*. In this book, Bennett was laying the foundations for a new approach to human knowledge, based on two fundamental principles. First, that all our knowledge was incomplete and uncertain. Second, that we *understand* what we know through *structures*. It was taken for granted that the scope of the book in its four volumes included all major fields of human activity and experience. The vista of an approach that included all human knowledge and experience, hazard as necessary to intelligence and investigated the intrinsic structures of thought and apprehension made a powerful impact; and it has stayed with me since.

There was a small group of young men around Bennett at that time, each one of whom went on to further the search in their own ways, and we sometimes speculated about a possible 'Dramatic University' where people could study in this all-inclusive and wide-ranging way. Bennett liked to call his approach *integration without rejection* and what he attempted flew in the face of ever-increasing specialization. His vision went far beyond the more usual understanding of inter-disciplinary studies. It included the integration of spiritual methods – as shown in his book *A Spiritual Psychology* – and, most important of all, he enjoined us all to consider *communication with higher intelligence as a necessity*.

During this period, various projects were launched, some of which have been mentioned already.

1. The discipline of *Systematics* as the study and practice of basic forms of understanding based on integral number.

2. The technique of *structural communication*, partly based on systematics, designed for communication of *understanding*.

3. The *integration of methods* such as he experimented with and thought about all his life.

4. Research into different kinds of *time*, which was always a hobby of his.

5. Communication with *higher intelligence*, which he considered fundamental.

6. In his formulation of the aims and objects of the *Institute for the Comparative Study of History, Philosophy and the Sciences* he included research into the factors that lead to the progression or retrogression of individuals, groups and societies.

In the 1970s, I worked with Bennett at his International Academy for Continuous Education, right up until his death in 1974, and saw first hand the extraordinary experiment he was making. Around 1990, after exploring other paths and coming across some serious dead-ends, I returned again to these themes. This was first through a contact with the extraordinary work of John Allen and his friends on the Biosphere 2 project, where many of Gurdjieff and Bennett's ideas were incorporated in concrete terms. Then, in a series of seminars given at the Baltimore Center for Holistic Health, through the invaluable support of Jerry Toporovsky, I explored the root ideas to see where they could be taken. During this same period, I began to be assisted by Karen Stefano, who brought her knowledge and experience of the world of psychotherapy with

her, that has proved of critical importance. I was also continuing my association with Ted Matchett, whom I had first met in the 70s and whose insights into creativity remain unequalled.

I had also begun experience of the *dialogue process* and began to practice this with people as much as I could. This engagement was first through the *School of Ignorance* initiated by Anthony Judge, whose Encyclopaedia of World Problems and Human Potential, published by the Union of International Associations, remains an extraordinary accomplishment. But it also brought me back to the work of David Bohm who taught me physics at Bristol University, and who became a foremost proponent of dialogue. Meanwhile, I continued to work at *systematics*. Here, Saul Kuchinsky was extremely helpful in publishing not only my papers but also those of Ted Matchett and many others. In the early 90s, Saul took the name 'Dramatic University' to use for his journal, with my permission.

It was working with various people in experimental seminars that led me into proposing the name *DuVersity*. The word 'dramatic' I thought too misleading, since we might be referring to a university of drama. More importantly, I wanted to express the growing insight I had that *diversity itself* was important and that the general urge to seek out and apply forms of unity was liable to be misguided if not downright manipulative. Somehow playing on the words 'university' and 'diversity' I settled on 'DuVersity', reasoning that it was most unlikely that anyone else would come up with this word! Broadly speaking, the DuVersity is the 'university of diversity'.

In the mid 190s, I started using this term, when I was working with Steve Mitchell and Jason Joslyn, two young men with creative ability, who were foremost in experimenting with the technique of *N-logue* I had developed from experience of dialogue and systematics. Several years ago, we were running experiments via the internet using this technique! It was Karen Stefano who persuaded me to form a non-profit organization to support the work that was unfolding. This was officially done in 1998, just after our first seminar-dialogue (also held due to the help and support of Jerry Toporovsky) called 'All and Everything', in which we returned explicitly to the projects initiated by John Bennett decades before.

Amongst the many other strands that are woven together in the work of the DuVersity I must give mention to the program of *video-conversations*. This was initiated by Ben Hitchner in 1995 by sponsoring a dialogue between Joseph Rael and myself. It was continued by Steve Mitchell and has now been taken over by Karen. It was Steve who helped us initiate the filming of Edith Wallace, which Karen has vastly extended. One of the other many important people with whom we have had conversations is Patrick de Mare, originator of the median group, which forms one essential component of our *working group process*. Karen has a special link with Patrick and has done a great deal in enabling his work to be followed in the USA.

With the creation and development of our web sites, we now have a public presence. It is not possible to confine the DuVersity to 'fourth way' audiences. Our range of activity is wide.

It is possible to define the DuVersity simply as the sum of what it does or has done to date. This would define it extensively. An intensive definition would be more on the lines of one of Bennett's main 'projects' – *communication with higher intelligence*. This may seem extreme or too 'spiritual'. However, it may prove to be the key. I do not believe that higher intelligence conforms to our ideas about what is 'spiritual'. Higher intelligence means that we do not in fact progress by our cleverness and also that such an intelligence works in a reality in which everything really is connected to everything. This far outreaches all our 'unitary' concepts and models. I believe we have to learn communication with this intelligence not by knowing about it but by *participation*. I also

believe that a time will come in which humanity will – perhaps again – take it for granted that we live in a medium of intelligence as much as we live in a medium of air.

Friends such as the late Ted Matchett or Joseph Rael obviously felt this. So did John Bennett, who said: 'There are higher energies that *work*. We must learn to take part in them.' Our task is to act accordingly. The DuVersity does have an 'esoteric' side but it may be up to each of us how to understand and make use of it.

An important consideration is to see how the historical roots link us with what is roughly called 'the fourth way' while, at the same time, we do not wish to be allied with this corpus of beliefs and methods only. It is possible to claim that what the DuVersity does is making a contribution to an evolution from the fourth way and we have been involved in some controversy because of this. At the same time, we have ranged outside the confines of fourth way thinking to assimilate influences from many sources, in particular those of 20<sup>th</sup> century research into group psychology.

In one of his first books *The Crisis in Human Affairs* John Bennett refers to Gurdjieff's 'system' as a corpus of methods, implying that it is not an ideology but a way of 'know-how' that serves the interests of anyone who is committed to evolution in whatever form. This is, I feel, of foremost significance for our work. I say that the DuVersity does not align itself to any 'teaching' in the old-fashioned sense of a system claiming to be true. It seems to me that we live a glut of information about almost everything and that what is needed is learning how things work.

## THE QUESTION OF DUVERSITY

The DuVersity exists to ask a question. It explores what emerges as a result of this question. It brings into question, possibly, all the answers which have satisfied most people for most of the time.

### **The question is: How can we live with diversity?**

Take any sphere of human interest – as wide ranging as the nature of the universe or as focused as the working of a group. In anything we find of interest, we find diverse and even divergent points of view. We can never fit all the diversity into one view, or come to a conclusion that will accommodate everyone. We say that there is a *real diversity*, which can never be reduced to a single element. It is not only that there are different individuals who might feel, think or sense differently just as a feature of their individuality. We say that diversity is real even when we consider, for example, the natural world.

In the previous historical period, it was assumed that there was one true understanding of the whole, however large or small the whole happened to be. The religious conceived of the One God. The scientific, of the One Set of Laws or TOE – Theory of Everything. It was axiomatic that there could not be anything like a world or universe unless there was some underlying unity. Everything had to derive from One or be held together by One. Diversity was an illusion created within the One or due to the subjectivity of human minds, with their bias and partiality.

In the last few hundred years, humanity has undergone the trauma of becoming conscious of many alternative 'realities' or ways of understanding reality. The cultures of the West and East and of the North and South have come into contact. They have found that there are many kinds of One! It does not require the impact of psychotropic drugs to realise that there are alternative realities. Humanity has begun to see that language and culture are also 'drugs'; and the influences reaching the very young remain with them for the rest of their lives.

Many people today strive to incorporate elements from divergent cultures into themselves, as an attempt to find a new kind of unity. But many also feel that we are

very far from having anything like a 'world culture' capable of integrating our historical diversity and modern science and technology. Havel points out that, although the world is becoming globalised, this is relatively superficial and does not address how people feel about themselves. Indeed, we witness a sometimes savage return to the tribalism of pre-modern times. A westerner might feel that they are achieving some kind of cultural unity on an individual basis, but this means that there are potentially as many new cultures as there are people.

Some might imagine that science is converging towards a unified understanding, but this would be a mistake. Although many physicists extol an approaching TOE (theory of everything) what we actually witness is a bewildering plethora of the latest theories. There still remains a significant gap between the two main theories of the twentieth century – relativity and quantum mechanics. Attempts to explain consciousness range through neurophysiology, evolution, language, mysticism and biochemistry.

Astrophysics comes up with ever new and strange entities in the cosmos, black holes and 'dark matter' being just the tip of the iceberg. The accepted story line of cosmic evolution is being rewritten all the time. Even though the mystics have largely withdrawn from competition with the physicists there remain a vast number of people who seek to explain the existence of the universe on religious grounds. The physicist David Bohm argued that *every* theory had its own limited and proper domain of applicability and none had rule over all. Indeed, he sometimes came near to suggesting that there was an 'infinite' range of possible theories.

Thus, in practice, there is no achievement of unity in any sphere of human life and experience. All attempts to 'put it all together' fail. This has been explained by some people, such as Krishnamurti, as due to the fragmenting character of thought itself. Thought must be, in its basic operations, divisive and contradictory. It can only operate by 'cutting up' experience into bits. If this is true, then we might look for some alternative kind of cognition and insight; but such a kind of cognition must integrate thought into itself, or else it is incomplete. There is a 'New Age' mentality which often tends towards some supposed eradication of thinking in favour of the 'heart' but it does nothing to help us understand the arising of thought in the first place. We also notice that appeal to the 'heart' does not resolve any problems of human diversity because the heart is as much the place of attachment as it is of liberation. To put it in other words: how we experience ourselves in relation to the 'heart' is as diverse as anything else. Indeed, we might even take the heart as the principle of our individual existence and experience.

We would state that attachment to unity over diversity is rooted in *authority*. The semantic connection between authority and authorship is important. It suggests that authority 'writes the book', that is: is the source of what things mean. This is true whatever domain a given authority is exercised in. It is true in religion, in science, in politics, and so on. By and large, but decreasingly so, people feel that there are 'experts' who know far more than they do and should be listened to more than 'ordinary' people. The vastness of the human enterprises of religion, science, government, business, etc. is such that we hardly ever dare to confront their authority. Because we feel unable to do this, we are forced to rely on the testimony of the experts in these fields.

Here we must point out the obvious and immense significance in human life of our facility for *being told things*. From an early age we are receiving information and ideas about the world in its various aspects (and ourselves). It is on the basis of this information that we are able to construct a mind in the first place. We may believe this mind to be 'ours' but even this has been imprinted on us from our culture (in previous millennia there was not even the concept of 'mind' let alone 'having' one).

Thought, language and belief support us and divide us. We grow up seeing ourselves as free agents in a world that has been shaped by the descriptions we have

absorbed. Our sense of freedom can all too easily become disassociated from our understanding of the world and become entirely subjective. We might then believe we exist in the same world as others but be deluded. Even what the world 'is' is in question.

What happens if we try to start afresh? Can we start from an acceptance of ignorance? There is enough evidence around in the manifestations of other people to show us that how we see things currently can be entirely contradicted. If we are able to suspend habitual tendencies to dismiss the contrary views of others as due to their lack of intelligence or information, their conditioning (in contrast with our own lack of conditioning), or even their ill will and evil nature – then we are faced with an intractable problem.

It might seem that having different ideas about the world is not so bad since this is just a matter of concepts or forms of thought. However, this self-same thing can erupt into violence and hate. Peoples become divided and at war because of their beliefs about themselves and the land. Who should occupy Jerusalem? Even when people are just sitting in a room and giving voice to the thoughts arising in them, they can come near to hate for each other – when nothing concrete is at stake at all! – as anyone who has worked with large groups left to their own devices can testify.

So many of us still believe that there must be some 'higher sphere' of perception in which the evident differences of values, perspective, belief are reconciled. There are countless numbers who believe that they are privy to such a sphere and, by being so, are themselves privileged. It does not matter whether this is taken politically, as in conspiracy theories, or religiously as in mysticism, or scientifically as in mathematical physics. Such allegiances amount to a belief in some kind of 'higher power'. This power can be seen as the 'history' of the Marxists or the neocapitalists, or the 'angels' of the Christian fundamentalists, or the 'sorcery' of the shamanists. The fact remains that there is an immense diversity in our conceptions of the 'higher powers'.

For someone who has come to a state of 'conversion' concerning belief in a higher power, it comes as something of a shock to realise that others refuse to share in such a conviction. Even the genius who comes to some new idea about reality finds himself in a battle with the 'ignorant' or the 'enemy'.

***Whenever a conviction about Unity comes to someone it proves to be a new source of contention.***

For the person with the conviction, they feel that they see from a higher level. For others, this is not true at all: the conviction of the person appears just as another contender in the field. The person with the conviction feels he has made progress and arrived at a superior state and *it is almost impossible for him to realise that this is not true in the eyes of others*. It must be recognised, however, that without conviction, no one would *make efforts* to further their vision by taking it further and trying to persuade others. It is the disbelief of others that leads to taking pains. It is sometimes said that 'Truth comes out of argument'.

This must not be forgotten. Our approach to diversity does not mean a blank acceptance of everyone's opinion. Indeed, we might state here and now that it necessarily involves everyone being enabled to *express more and more clearly and strongly what they wish to say*. It is only when people can express what they want to say that they can come to see how they differ. Otherwise, it is all too vague. The pursuit of diversity, then, entails the articulation and, as a consequence, the *bearing* of difference.

We must also accept that the process of articulation and argument can never come to a stop. As the process goes on, so what people want to express changes. Even when someone has 'won the day' what has been raised along the way remains. Whatever is 'forgotten' in consciousness continues to play a part.

### ***Meaning is in search of truth.***

We see people as 'generators of meaning'. Meaning, as Bohm suggests, does not have to be true. However, when we come together, we are faced with questions of truth. Truth appears to us as that which we can have in common. But the word 'truth' has no special value here. It simply means *that in and through which we can discover agreement*. Before we come together, we may not have any idea as to what this is. It does not mean that we have to come to believe in the same thing! It is not a matter of voting for a version of reality. People can remain as divergent as ever – and yet there can be agreement. How to explain this?

We explain it by saying that the people come to realise what their agreement *is*. It is *disclosed*. It may never be revealed in the same way twice. Every gathering of people – or some equivalent – brings into access its own form of agreement. The nature of the agreement can process and evolve throughout the engagement of people with each other. And this means that what the agreement is 'about' can subtly change from moment to moment.

Even if people argue, they can agree to argue in a certain way. Any process of engagement begins to reveal what the engagement is. That is why, for example, it is often said that the 'proper' subject of dialogue *is dialogue*. To discover something about agreement is not to stop arguing or conversing in any way. Only one thing is important: that no one lays claim to the agreement as 'theirs'. By its very nature, it must be a property of all involved. Their truth, then, is in what is really going on in the conversation. Every person present has a totally valid access to this and none can be taken as superior to any other.

'Agreement' has been understood in various ways. An important example is called the 'participation mystique' – the mutual enfolding of everyone in everyone. But is this not just another pretence about Unity? We say not. The participation or agreement has no number and is neither one nor many nor both at once. It is not over and above the diversity and argument but a way of living with diversity.

### **AIMS**

The DuVersity is an enterprise that holds all authorities, ideologies, systems and methods to be questionable and only, at best, partially effective within limited circumstances. It investigates what is possible when such forms are suspended as 'all-embracing' and people come together with diverse views and perceptions to discover what they can do together, drawing on their diversity.

Its approach is based on four main sources, or types of inspiration: (1) the postulate of the uncertainty and incompleteness of all our views, (2) methods of structural thinking, or thinking in patterns, such as the Systematics created by John Bennett, and its evolution into LogoVisual Technology (3) the Dialogue process as pioneered by David Bohm and others, together with the wide-ranging research over the last century into the 'meeting of minds' as in Group Analysis; and (4) the 'direct empiricism' exemplified by George Gurdjieff, such as in the practice of 'self-remembering'.

It seeks to foster collaborative efforts between people and groups that differ amongst themselves in beliefs, methods, practices and agendas. This is undertaken within the limits set by the requirement to acknowledge the provisional and uncertain character of all our knowing. The main purpose of the DuVersity is, to use the words of John Bennett again, to work for: "Integration without rejection".

To this end, the DuVersity proposes to:-

1. Foster the dialogue process by both practical and theoretical means.
2. Design and run joint ventures in which understanding can be co-created.
3. Publish books, articles, etc. expounding its approach.

4. Discover new methods of thinking and acting appropriate to the spirit of the present times; and investigate existing and emergent methods for their possible relevance.

5. Investigate the relevance of different forms of representation, including those deriving from information technology, the visual arts, music, movies and dance.

6. Research into the theory and practice of communication with 'higher intelligence', however this is described; that is with different levels of intelligence to those we at present recognized in individual humans.

## **CENTRES OF MEANING IN OUR WORK**

*This material was generated through an LVT process during a Psyche Integration event held in Delaware in 2007. They represent hopes rather than facts.*

### **GROW OUR OFFERING**

Develop applications of DuV method to specific problems

Create sacred journeys

Re-introduce conferences

Strengthen ties between psychology, systematics, pilgrimages, LVT

Offer a new program in developing imagination

### **WE MUST BE EXPLORERS**

Develop new language

We aim to open the mind to new frontiers

Erase linear thinking

Continue to acquire new wisdom from others

### **GROW SIZE OF DUV ORGANISATION**

Increase participation in PI

We need to acquire more money, members and

Discover how to attract more people to events

Continue PI gatherings

To increase membership

### **VALIDATE METHODS**

Obtain data on the benefit to society of our work

Improves understanding

Pray for help

Refine methods that enhance self-knowledge

### **DISCOVERING AND EXPRESSING WHAT DUV IS ABOUT**

Articulating politics and values of DuV

Eradicate obtuseness for dummies

Uncover most elementary form of DuV

*What is the tradition of DuV? Was a question added afterwards especially in relation to 'Discovering and expressing what DuV is about'.*

### **ESTABLISH DUV REPUTATION**

Form a think tank of leaders in the field

Provide a recognisable service

Write technical papers



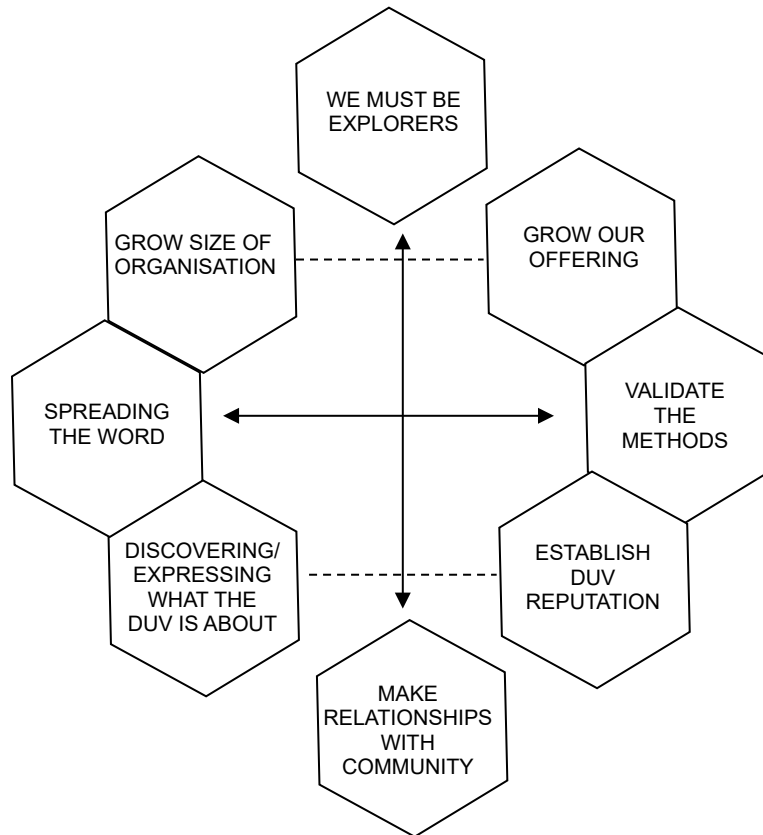
We need to become more visible  
Offer to give talks to various organisations about our offering  
Foster international connections  
Participate in conferences

#### SPREADING THE WORD

Obtain funding to publish existing material  
Increase internet exposure and language  
Prepare tabulation of media to publish  
Develop media campaign  
Write a blog  
Publish in other media  
Create streaming video and audio promo

#### FIND RELATIONSHIPS WITH COMMUNITY

Foster relationships with educational institutions  
Donate copies of publications to public libraries



#### PARTICULAR INNOVATIONS

The DuVersity has evolved a general method of opening to holistic operations called *Psyche Integration*. Programmes based on this have been run in the USA, UK, China, Turkey and Mexico.

In researching dialogue, a new method called *N-logue*, which offers disciplines in conversation based on systematics as applied to dialogue.

The DuVersity has adopted the term *logosafari* from the late Edward Matchett to designate a method of 'journeying in meaning' through historical landscapes, parallel to dialogue, which promises to reveal a science of what used to be called 'pilgrimage'.

As part of Psyche Integration but also something in its own right, the DuVersity has developed the practice of 'inner exercises' transmitted by Bennett into *Experiencing*, a strictly phenomenological kind of meditation.

## **ALLIANCES AND KINDRED SPIRITS**

The DuVersity has a special relationship with the methods of structural thinking initially developed by John Bennett. These centre on systematics, structural communication and LVT.

Systematics has an archival site at [www.systematics.org](http://www.systematics.org) and runs a discussion forum. A yearly Gathering is sponsored by the DuVersity to further the method. Structural communication is explained and demonstrated at [www.structuralcommunication.org](http://www.structuralcommunication.org). This method has given rise to LogoVisual Technology (LVT), which is being developed with the Centre for Management Creativity headed by John Varney, a one time student of Bennett, see [www.logovisual.com](http://www.logovisual.com)

It also has a special relationship with Patrick de Mare and Gordon Lawrence, who were both in the Tavistock Institute for Human Relations and represent the forefront of practical insight into group process aimed at creativity and understanding.

Patrick de Mare has developed the approach of dialogue in his *Median Group* practice, see <http://www.groupintervisual.net/hosting/ga-special-issue/papers/pat.htm>.

Gordon Lawrence has revived the power of dreaming for social welfare in his *Social Dreaming Matrix*, see [www.socialdreaming.com](http://www.socialdreaming.com)

Over the years, the DuVersity has been linked with the work of: Edward Matchett, a teacher of creative design,

see <http://members.aol.com/johndkirby/TedSite/contenthome.htm>;

Edith Wallace, a Jungian analyst and artist,

see <http://tissuepapercollage.net/ptc-history.html>;

Joseph Rael (Beautiful Painted Arrow) an Amerindian visionary,

see <http://www.peacechamber.com/joseph.htm>;

John Allen, creator of Biosphere 2, scientist, poet and visionary,

see <http://www.biospheres.com/keyallenbio.html>;

William Pensinger, thinker and novelist, see <http://www.geocities.com/moonhoabinh>;

Robert Fripp, leader of King Crimson and creator of Guitar Craft, see [http://www.elephant-talk.com/wiki/ETWiki\\_Home](http://www.elephant-talk.com/wiki/ETWiki_Home);

all of whom have been inspired by the work of John Bennett.

In relation to *logosafaris* the DuVersity has drawn on the work of: John Anthony West, Egyptologist, see <http://www.jawest.net/links.htm>;

William Sullivan, leading expert on the Inca civilisation of Peru, see <http://www.channel4.com/history/microsites/E/ends/inca10.html>; and

Richard Heath, systems designer and leading thinker on astro-archaeology and ancient systems of number, see <http://sacrednumber.squarespace.com>.

Again, these people have all been connected with the fourth way tradition, particularly through Bennett.

## CURRENT VISTAS



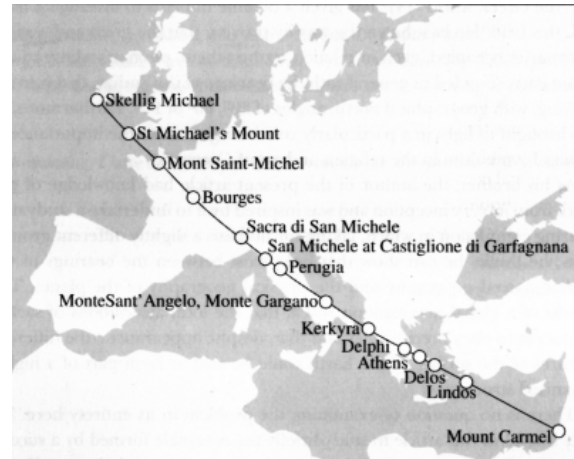
GOBELKI SCULPTURE

researched by John Kirby with Richard Heath).

Publications centre on two books by Anthony Blake: *The Supreme Art of Dialogue and Structures of Meaning*, and *Higher Intelligence, a Gymnasium of Belief*.

As of 2008, the DuVersity is looking to develop programmes in Turkey and South Africa. It is also looking into a future logosafari, with three main options: one of these is a tour of Turkey that could include a visit to the remarkable newly discovered site of Gobekli Tepe (c. 12,500 BP); another is a journey along the Michael-Apollo line stretching from Mt. Carmel in Israel ( a sacred site connected with Elijah and **Bahá'u'lláh**, the founder of the Bahai religion) to Skellig

Michael in Ireland, while a third is along the 43° latitude connected with appearances of the Virgin Mary



MICHAEL-APOLLO LINE

## THE MEMBERSHIP

Our members are of foremost importance and here we give space to some of them who were willing to write about their search for meaning.

### Ben Hitchner (DuVersity Board Member)



DuVersity helped me bridge the developmental work of 'The Fourth Way' and 'The Way of Inspiration.' I attended the Gurdjieff Foundation in New York City 1966-72. In the late 1960s I was a great reader of Fourth Way books picking them up in second hand book stores when walking to the Foundation on East 63<sup>rd</sup> street. John Bennett's three books, "The Crisis in Human Affairs," "Witness" and "Dramatic Universe" made him an infallible hero. I seized the opportunity to hear him speak at the Gotham Book Mart, spring 1971 of his plans for a Fourth Way Basic course. This led to my leaving the Foundation to attend the second course of the International Academy for Continuous Education. The change from the genteel Gurdjieff. Foundation to arrival at the International Academy was a shock as a few remaining from the first course appeared aimless drop-outs. The course brought-out a strong denial in me, even rebellion for a couple months, however I stayed the course doing the activities. No doubt, I had supportive help from higher sources. During the last couple of months I warmed-up and appreciated the work JGB was doing. The Bennett version of Fourth Way Work was transferred to Claymont with a purpose to establish a psychokinetic community. Bennett and Anthony Blake have placed an emphasis on understanding

time in relationship to human psychological evolution. Then as now, accelerated individual and/or group transformation seems critical if cosmic needs relating to our sustenance are to be met. My contributory work at Claymont was largely in decision making as I Chaired the Board for a number of years. The leaving of Claymont's remarkable director of studies, Pierre Elliot is coordinated in time to my own leaving moving over to "The Way of Inspiration." The shaman Joseph Rael accepted a mission to bring Native American teachings to searching Western peoples. I call the path of Joseph's work "The Way of Inspiration" because he wrote a book having this title. Its purpose was to inspire people to go beyond self imposed limitations. DuVersity's programs also aim to help people go beyond limitations. We may be unaware some of these limitations are our conditioned belief systems, and inability to see patterns and extended relationships.

There would be much to say about the meaning of my contact with Joseph Rael occurring from a gracious invitation by Norma Kaplis. However, I want to narrow this meaning to one aspect, my participation in Sweat Lodges. For over twenty years my Sweat Lodge attendance has generally been more than once a month. The Fourth Way as well as DuVersity methodology serves to integrate our three centers of intellect, emotion and movement. In my experience Sweat Lodges also foster this integration. In the Lodge our egos are stripped in prayer of awareness to the directions representing the mental, emotional and physical. Shocks occur but they are not teacher directed as they are by some Fourth Way teachers. The Lodge has a positive orientation in its rite of spiritual and physical purification that differs from the Fourth Way negative of tearing down our conditioning. The Lodge ceremonial sequence follows the systematics progressive form of monad, dyad, triad, and tetrad.

Joseph's specialty was to bring awareness of the power of sound in creation and creativity. Forty Five Sound Chambers have been built. We also chant in Sweat Lodges to bring changes in our lives and in others.

An associate, Carlo Popolizio secured a grant of land from a supportive couple to build a local Sweat Lodge. Most Lodges don't have names. We named our Lodge Open Heart, and dedicated it to the divine feminine, Mary. John Kirby brought a needed vibration for our ceremony in making a shrine to Mary. A beautiful shrine was built and we honor the guideline from Joseph that any shrine has to be fed. Ted Matchett once said something to the effect that the Sophiagenic work of Mary is also his work. Open Heart recognizes the overpowering global need to open the human heart. In an early Systematics Gathering we learned through logo visual technology that the contemporary form of globalization is heartless.

There is a lot of what Bennett called 'practical work' required to support Sweat Lodges. I have devoted more than two decades to serving the wood culture of lodge fires, gathering, splitting and stacking. There are now a number of Lodges in the area and the need for wood support has expanded. For example, when I did a Personal Integration seminar at the St. Francis Renewal Center I noticed a huge pile of wood from cut trees on the property. Father Tom said it was for the taking. One day Carlo and I got two vehicle loads for Open Heart.

It seems to me my supporting role by finding, splitting and delivering wood to Sweat Lodges is correct. For one thing it conforms to Joseph's saying "work is worship." I lost a 29 year old son in a mysterious accident in which I was left with a plentitude of equipment and a huge pile of cut wood on his five acre property. He had a landscaping business.

DuVersity has been inside the ever present quest for knowing something about higher intelligence so critically needed. This DuVersity quest includes contributions from

the genius of John Bennett, Ted Matchett, Joseph Real, Anthony Blake and many others. It is a quest that I am humbled, but glad to be in relationship.

### John Kirby



Although I am described on the DuV site as a leading pupil of Ted Matchett, it may be prudent to balance this with some of Ted's own words to me shortly before he died in 1998, "You haven't listened to a bloody word I've said in the last eighteen months." Regardless, Ted has remained a guiding light and constant influence, even if I go years without looking at his writings.

A small group of us worked with a book entitled *Talking with Angels* for about seven years, only bringing it to an end earlier this year. It is a work that Ted referred to as a manual of Sophiagenics. During those years we managed a couple of gatherings in the US, and on both occasions after the event there would be questions such as, 'Did you feel Ted's presence during the weekend?' At that point for some of us who had known him it was clear and undeniable that he had been strongly with us, but this was not something we were consciously aware of during the event itself, only coming to our conscious minds afterwards. Perhaps he has now found a way of getting me to begin to listen!!

Also described in DuV Connections as a leading exponent of the message of the Virgin Mary. Thankfully, she doesn't swear at me so much, although I confess to sensing anger and/or impatience coming at me from somewhere on rare occasions!

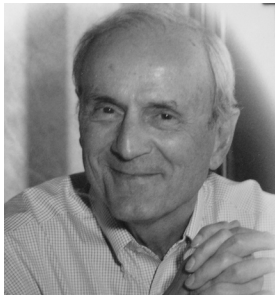
I have been captivated by Mary and the events of her appearances in our time for several decades now. This was enormously increased by my first visit to Medjugorje in Bosnia-Herzegovina in 1989, where I soon found myself involved in the setting up of a mostly Roman Catholic youth movement called Youth 2000 which now is in many countries throughout the world. Although I must confess some sense of disappointment of it recently being swallowed up and embraced by the Catholic church more formally, and seems to have lost its original spark and connection with something new and completely fresh.

I am very grateful to Ben Hitchner for inviting me to Open Heart Lodge in Pennsylvania and thereby connecting me with the practicality of Joseph Rael's work. At the same time we found ourselves linked with the spirit of Mary, the Divine Mother, to whom there is a shrine now at the lodge. The seamlessness of the connection of this work between Mary and Joseph's initiative for peace is so profoundly experienced at the lodge as to lead one to irresistibly ask whether they have in fact always been connected. One is put in mind of the legend of White Buffalo Calf Woman.

Watch out for: [www.thedayofmary.com](http://www.thedayofmary.com) coming to a computer near you very soon.

### James Patton (DuVersity Bard Member)

My experiences with 4th Way and DuVersity



As I was growing up, I was always intrigued by math and psychology, but went into engineering as a profession. About 23 years ago when I was 52 years old and in management with the DuPont Company, my management invited me to engage in training to become a part time meeting facilitator as part of a growing trend aimed at changing the culture of the company to a more collegial approach. The training was sponsored by a consultant named Charles Krone, himself trained as an engineer hired by Proctor and Gamble. The training I received focused on the use of "systematics frameworks" to structure thinking and to find ways to empower

workers to contribute more fully by being more empowered. My instructor, Cal Moyer, was also my immediate boss and was deeply into esoteric literature, Gurdjieff, Bennett, Ouspensky, Nichol and the rest. While it was not required for the role of facilitator, I was drawn to the literature and this new to me concept of human development to higher states. Sensing that, Cal Moyer kept me fully supplied with books by the authors I mentioned above. Over the next four years, this became more of a focus of my efforts and resulted in my becoming a full time "Senior Consultant" to the head of the Electronics Department, with responsibility to help managers adopt new methods of leadership aimed at a more collegial management style. When I left as part of a company downsizing at age 60, I formed my own consulting corporation and developed several clients around the country. Soon I was hired to work with a company on retainer for two days a week with the commitment to focus on their needs as my career which turned out to be very advantageous to me and met my needs as well as theirs. This relationship lasted for ten years and ended when I felt that the company leadership had advanced far enough that I was no longer earning my pay and asked to depart. I also felt the CEO was leaning on my support a bit too much. To aid in this, I brought other consultants who had similar skills to the company.

As I read books by Bennett, I became aware of the name of Anthony Blake and went to a one day meeting in Baltimore led by Tony. This was early in my introduction to 4<sup>th</sup> Way Teaching. I was duly impressed with what happened there and became a regular attendee at workshops and seminars led by Tony and others, and now with Karen. Eventually that resulted in my being invited to join DuVersity, and then the Board and then to be Chairman of that Board. The old slippery slope, as they say. I continue in that involvement with the DuVersity Board and PI workshops.

On a personal note, I can report that my life has been transformed by my exploration of this discipline. I view the world in a far different way. I view myself in a far different way. I feel myself freed of many sacks of baggage, and am more nearly my own man. I have also become aware of how very far short I am of what is now my goal. I feel a debt to all those who have been my teachers. A debt I am attempting to repay in part by teaching 4<sup>th</sup> Way concepts to students at the Academy of Life Long Learning at the University of Delaware. As part of the slippery slope, I am also on their governing board. I have become active in community service by serving on several boards and by working directly with children. I have self published two books based upon my understanding of how to apply systematics both in general and in business particularly. The book on systematics is intentionally simplistic.

My two passions at this time are teaching, and helping govern an organization training mentors to work with school children using a process based on systematics and 4<sup>th</sup> Way concepts for uncovering potential. Part of the struggle there is to help people understand the difference between tutoring and mentoring and why tutoring is narrowly focused while mentoring embraces the whole child. We have trained 7,000 mentors across the state of Delaware and are in almost all of the elementary schools of the state. We are now developing a series of in-school workshops showing children the benefits of dealing with each other with respect. We are training school staff to be able to lead future workshops to extend the reach of our methodology. The results are already very gratifying. The author of that program, Katie Leep, is herself a student of applied systematics and 4<sup>th</sup> Way teaching.

Finally, my thanks to Tony and Karen for all their support through DuVersity, my only ongoing face-to-face exposure to teachers, other than my students and all around me. I'm not sure what Tony plans to do with all these bios, but thanks for asking.

## Richard Knowles (DuVersity Board Member)

Musings for DuVersity, November 11, 2007



I often feel as if I'm a wanderer in a strange land. In my search to find better ways for people to live and work together I find few who share this interest, really. So many talkers, so many who have good things to say yet seem unwilling or unable to do...talk, talk, talk.

My college and university professors seemed so far above me and unwilling to open up their thinking. In my years in industrial research so many seemed so aloof and so much wiser so I never felt that I qualified as an equal to them, scientifically, yet they were full of complaints about how things were and just seemed to be happy with complaining. Fourteen years and 40 patents later I moved into the people side of the enterprise. This was also a big mystery with all sorts of people who had the answers if only I was willing to be like them and beat the dickens out of people. We got results, but at what price?

I seem to be a source of amusement to those who are tougher and "smarter" than I am. I keep looking for the good side in a land of cynics. My journey has taken me through a profound, personal transformation which I tell about in my book, *The Leadership Dance*.

Yet I stay on this journey since I deeply believe that we can make the world a bit better than when we came into it. My adventures into Systematics, chaos and complexity theory have opened up the real possibilities for something to happen. Guides like Tony Blake, Margaret Wheatley, Andrew Moyer and many others have helped to light the way even though I don't grasp the deep insights that they seem to have. I'm not strong in the theoretical areas, but I feel such a compelling need to do practical things and make a positive difference as well as I can.

My journeys into Systematics and the Process Enneagram have been exciting and fruitful. If people would be willing to come together in conversations about important questions that they have, a tool like the process Enneagram makes a huge difference. The rich experiences in working with people using this tool indicate that it is a very deep, archetypal pattern and process. I often feel like Johnny Appleseed as I travel around the various countries and organizations I've worked in and share this work.

I'm still on the fringe, 30 years later, but I guess that is the way it is. I'll just keep pushing and prodding so we'll see what happens. The idea of sensitive dependence on initial conditions coming out of chaos theory are very hopeful; something may really happen.

## Knud Kusche

For quite some clock time consecrating a lot of energy and hope to a spiritual quest. Still searching who is doing all this. Fond of good food, good wine and my wife.

Solid and useful brain. Not doing a lot with it. Food for thought, alarm clock, companionship is what comes when thinking of DuV.

Again Knud : Reliable and loyal. Curious and loving, too distant and closed when not careful.

Conclusion : Work in progress.

## Michael White



M. (Michael) White is a dues paying member of the underground, a literary outlaw with jail time to prove that he is not as smart as he thinks, a multiple divorcee, hard headed, incorrigible, contentious, cantankerous, and contrary, guilty of everything, a patently anti authoritarian, anti religious anti establishment immoralist, he is currently hiding out on the back roads of middle Tennessee. His short stories, poetry, essays, interviews, and book reviews have appeared in magazines and journals around the United States as well as in Canada, England, Italy, Japan and India including Exquisite Corpse, Sewanee Review, Vanderbilt Review, Parabola, Janus Head and The Mirror. He did graduate study in Phenomenology at Duquesne University and holds an M.A. in philosophy from Vanderbilt. He has compiled and edited two books: *Safe in Heaven Dead: Interviews with Jack Kerouac*, and *Opening to Our Primordial Nature* by Khenpo Palden Sherab Rinpoche. His newest book, *Future Nothingness Already* was published in 2005 by Wild Dog Press. A collection of poetry titled *The Beyond Within* is scheduled for publication in early 2008.

After the publication of *The Harmonious Circle* I noticed a footnote in the text saying that the papers of Jean Toomer were located at Fisk University in Nashville. Since I live in rural Tennessee just east of Nashville and work in town from time to time I visited the Fisk library and found the Toomer papers in the Special Archives. To gain access I had to have permission from Mrs. Toomer so I wrote her a note and she wrote back giving me access to review the papers. Fisk even let me xerox them as long as it was only 20 pages at a time so I visited the archive repeatedly until I had copied everything dealing with Toomer's time studying the Gurdjieff work and anything related to his efforts at teaching in the G tradition. It was quite a bit of material, over 200 pages and included his journals from his time at the Institute, he arrived just before G's accident and was there several times over the next few years. It also included a certificate signed by Gurdjieff, Orage and Toomer which was a thrill to hold in my hands and a handwritten copy of G's *Struggle of the Magicians*. I edited the papers into a large manuscript and wrote a piece about Toomer titled "Chaos in Formal Attire" which was published by the little magazine coming out of Claymont at the time *Impressions*. I also typed up the script of *Struggle of the Magicians* and published a very limited edition for private circulation. I subsequently wrote a review of *Struggle of the Magicians* which has yet to be published. Luckily I gave a copy of the entire Toomer manuscript to some friends since my copy was destroyed in a fire.

Other literary efforts have included working with Anthony Blake to help edit his manuscript of *The Supreme Art: Dialogue and the Structure of Meaning*. The manuscript is now in final draft format and ready for publication. It was a wonderful labor of love to review the manuscript and work with Anthony to bring it into final draft format.

I have also compiled and edited a large collection of Jack Kerouac's scattered prose and put together a manuscript of everything he ever published in magazines, journals, newspapers, etc but was never published as part of his novels. It is a very large collection and one piece of it, his interviews, was published by Hanuman Press as *Safe in Heaven Dead: Interviews with Jack Kerouac*.

I worked closely with Khenchen Palden Sherab Rinpoche and his brother who translates for him Khenpo Tsewang Dongyal and have transcribed and edited huge amounts of his teaching and have worked on his autobiography covering his childhood in



Tibet and his education in the monastic institutes in eastern Tibet up to the age of about 25. One of these manuscripts has been published now in three different editions and is currently available from Snow Lion as *Opening to Our Primordial Nature*. There are at least three other books that are awaiting publication: one a commentary on a text by Lama Mipham, a large commentary on the Varjakilaya practice and a wonderful text on Dream Yoga as well as the autobiography.

A local writer here in Tennessee named William Gay has gained a national reputation for his novels and short stories and is an amazing talent. He asked me to edit his current novel *Twilight* which is currently available in both hard back and paperback.

Finally I have established a small pressed called Wild Dog Press and have published two books: the first is an experimental novel of mine called *Future Nothingness Already* and the second is a collection of short stories by William Gay called *Wittgenstein's Lolita*. The third book by Wild Dog Press is currently in preparation and a collection of my poetry titled *The Beyond Within* will be forthcoming in 2008.

### Toomas Mathieson



Toomas Mathieson (61) has 36 years of experience in diagnostic radiology, and 18 of highly specialized screening mammography. He travels all over Scandinavia with his Mathieson Medical AB doing locums, which gives him a fair degree of occupational freedom. He has not written much in his professional field, but what he actually has published (in American medical literature) has caused him a lot of excitement and trouble, thus he found himself fighting the Swedish Mammography War (1988-1992) against the establishment. Having read captain Slochum's narrative how the captain made his ship look manned by a greater crew than just himself while passing the Tierra Fuego, he also made his army appear greater than just the two heads it actually with all its pride could count, himself and a lovely old statistician who spent half year in the Adriatic on his private sailing ship, and had been a resistance agent during WW2, where he had helped German officers smuggle Danish Jews to safety in Sweden. The mammography war earned him a women's hero status and many American colleagues thought of him as a mathematical genius, while in actual fact TM very much regrets he did not have the opportunity to study more languages in depth during school days, mathematics included.

T.M. meets many women in existentially charged moments of their lives, and believes Medicine knows too little about the eternal questions, Whence & Wither. In his view, the afterlife debate becomes heavily distorted by scientific doubters, who consider only the functional side of that which John G Bennett names our Total Experience, and finds composed by his three irreducibles, will, being, and function. TM is very much interested in art, and paints in oils, also composes string quartets, and has joined the DuV because it carries the legacy of John G Bennett, and hence of GI Gurdjieff, and because of great curiosity in Anthony Blake's forthcoming work, 'Higher Intelligence', an idea that carries great inspirational potential. Before, TM used to be part of the Process Work psychology circles (1999-2002), who also seek the answers in a larger universe than the one we tend to consider in everyday habitual life. It thinks the human world rests on tendencies and strangeness just like the quantum world in popular descriptions, and sees both as basically 'shamanic', where our awareness and attention are crucial for sensing the underlying creative realm, somewhat akin to 16th C alchemist Gerhard Dorn's 'First Day of Creation', which inspired Jung to his 'Unus Mundus', connected to synchronicity. In Process Work there is no definite boundary between self and surroundings, everything becomes part of a 'Greater Self', or 'Big U', as they love to

name it, merged with the Earth, and this from therapy experience based view agrees with the simple observation everybody could make, that there can exist no rational means to divide the inner world of man from the outer - only intuition helps (since all is projected onto one and the same sensitivity screen - JG Bennett's metaphor). TM is also a member of the Scientific and Medical Network.

As for the importance of being modes in existence TM very much loves to swim in his favourite rocky cove, especially if beautiful surf is provided (but not higher than manageable). For him the ocean is a great dancer, also a teacher of Hazard, with the power of a symphony orchestra, and in addition supreme oblivion, never ever does next morning's swell remember yesterday's wrathful glory. With his old comrades, TM engages in a ritual quasi soccer game they invented as young men in the early 1970-ties, which offers ample material for observing Hazard and Will. Every game played is given a name alluding to the Being experience it offered the players.

TM has two daughters, who are his pride, one artist, one healer. He is a second generation immigrant, descended from Estonian war refugees - and he loves to travel to Tallinn or Tartu to attend theatre performances - in his own first learnt and hence 'very shamanic' language.



### **George Reilly**

December 3, 2007

With thanks to Tony for the blanket invitation to DuVersity members to submit a brief bio for the newsletter, here is my personal note: I am a sixty-nine year old psychologist by profession, now conducting a small psychotherapy practice. My background includes working in the mining industry as a young man during undergraduate days, a brief stint as a High School teacher, five years as a psychometrist in a huge Hospital-School for what were then called "retarded children and adults", eight years as an in-house industrial psychologist with a mining and smelting company, and twenty-five years as a private practice psychologist in a rural area, with what turned into a primary focus on psychotherapy.

The Fourth Way has been a touchstone and foundation of my life and work since 1973, when a copy of Ouspensky's book drew my attention in a somewhat seedy bookstore on Young Street in downtown Toronto – not a place one would expect to find spiritual material. I was on my way home to Kingston, Ontario, from a day with a Gestalt Therapist who had become a mentor – a man named Werner Arnett – and was killing time waiting for a bus when Ouspensky beckoned to me.

Werner has just squired me around Toronto meeting with potential employers. He had found me in a state as close to what I could describe as a "clinical depression" when he had come to Kingston to conduct a Gestalt Therapy week-end workshop, which was held under my auspices at the University in Kingston. I had spent five years there on a Clinical Psychology PhD program, and had "burned out" trying to meld by Humanistic bent to the Experimental Psychopathology orientation of the University's Psychology Department. Working part-time in the University's Counselling Service was fine; struggling with my empiricistically dedicated Psych Department profs was not. The dissertation challenge proved too much for me, and I imploded.

But rather than shifting from the University into the working world in one of the psychology jobs in Toronto, I found myself re-connecting with my base-metal mining background (born, raised, schooled and employed in the shadow and bowels of a huge copper mine and smelter in the near-hinterlands of North-Western Quebec). I was hired into a position as an in-house psychologist with a multi-national mining and smelting

company headquartered in a small, out-of-the-way city in the mountains of beautiful British Columbia.

Werner Arnett made thrice-yearly visits to Calgary, Alberta to conduct Gestalt Therapy work-shops and also teach a spiritual growth process he dubbed "Eidetic Perception Training". This was based on Werner's adaptation of colour theory (he had a background in fine arts), along with basic geometric forms, which he related to personality types and to fostering consciousness. I travelled to Calgary, a 600 km trek, regularly to attend Werner's workshops, and participate as a member of the intentional community which he was fostering, a step at a time. His community formation workshops were held in pristinely beautiful sites, high in the Rocky Mountains at winter resort hotels during the off-season, or at guest ranches nestled along rambling rivers in the foothills. Exposure to a wide sampling of growth techniques and guru-based intentional groupings were part and parcel of the fare provided. Yoga, Feldenkrais, Alexander Technique, Transactional Analysis, and, of course Gestalt Therapy (Werner was a graduate of the Cleveland Gestalt Therapy Institute – under Fritz Perls wife, Laura) were all key modalities that were used. Amrit Desai, the founder of the Kripalu Ashram near Philadelphia, was one of the guru-type visitors, along with two others whose names escape me at the moment.

The intentional community development came to an abrupt end in the early 1980's when Werner left Canada to immerse himself in the Black Forest center with Graf Durkheim.

Soon afterwards, I connected with a Bioenergetic Analysis training group, and therapeutic community, centered in Victoria, B.C. For the next ten years or so, I made bi-monthly trips to beautiful Vancouver Island to attend training workshops in this bodily-based therapy and personal growth approach. For those unfamiliar with Bioenergetics, it is a psychoanalytic derivative in the tradition of Wilhelm Reich, the dissident Freudian who took the principle of repression to its concrete bodily expression – and grandfathered the plethora of body-energy schools and techniques. His concept of "orgone energy" raised its head in some deeper-d forum emails recently.

A key contribution I have found in the Bioenergetic Analysis approach is that of learning the bodily experience of the "denying impulse". My primary therapist and trainer in the Bioenergetic methods, a man named Ben Shapiro, has specialized in developing bodily postures that evoke, contain, and consciously express the demonic, or "devil" patterns of the psyche. His basic principle is that of "exercising the devil, not exorcizing it". The second line work proposed by JGB, as I understand it so far, speaks exactly to familiarizing ourselves with this very element of our being.

During the 1990's, and to this day, I have worked with a therapist and colleague named Ken Martin, who is a certified Rolfer, as well as Interpersonal Body Process therapist. With Ken I continue to explore a host of techniques and approaches, including orgone therapy generation, crystals, qui gong, acupuncture, etc. One of the approaches which we explored fairly extensively has been the Pathwork – an approach that derives from a channelled source through Eva Pierrakos, the wife of John Pierrakos who had been a student of Wilhelm Reich's and a co-founder of Bioenergetic Analysis (with Al Lowen). Another is the audio tapes of the channelled source, Lazarus, on such topics as shame theory and the enneagram. Ken is currently studying the kinesiology based body energy techniques of body questioning, and introducing them to me when we find time to get together.

Throughout the years I have also studied and integrated to the various therapeutic techniques related to child-hood abuse recovery, informed by the writings of authors such as Alice Miller, John Bradshaw, Virginia Satir, etc. etc., for those of you familiar with the Humanistically based psychotherapy and personal growth movements.

In 2004, my wife, Marion, and I re-located to the Ottawa, Ontario area to be close to our youngest daughter (of three children – all doing well in their independent adulthoods) and our grandchildren. Through a surprising turn of events, the core of my Western Canada psychotherapy practice has remained intact to this point (three years now and counting), which draws me back to the West every six to eight weeks, for two weeks. How long this will last I have no idea, but for now I am able to enjoy the best of both the worlds of my Eastern and Western opportunities – with brief stints on Air Canada becoming familiar, near automatically exercised, commutes (“touch wood”).

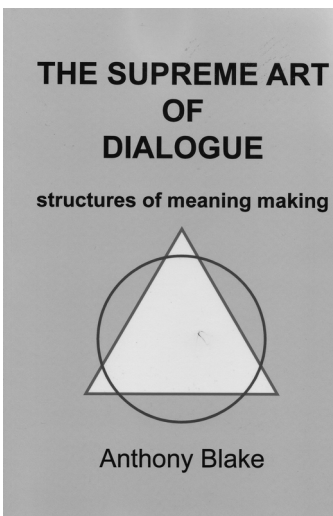
In the midst of all this variety, and a richness of living that I can only be thankful for, have been two consistent, ongoing touchstones – one has been the organizational writings of Elliott Jaques, and the other the cosmological guiding of JGB, Systematics, and the DuVersity. Jaques seminal work on how we can use a consciousness of ‘time’ to discriminate various strata of intentional activities – ‘work’ in the conventional sense – has informed much of my counselling and therapy work with people struggling with employment context issues. *The Dramatic Universe* has been, and continues to be, my, dare I say, “bible” since the 1970’s. I will not elaborate on these interests and involvements at the moment, as I hope to do so in future contributions to the Newsletter.

## PUBLICATION

### The Supreme Art of Dialogue

Anthony Blake, DuVersity Publications, 2008

308 pp., glossary of special terms, appendices and many drawings; \$30 (USA) £15 (UK) or 25 euros (EU)



This book attempts the impossible – to reconcile the humanistic tradition of dialogue and conversation with ancient and modern insights into structure and number. It develops the Gurdjieffian notion of self-observation for a group setting and finds concrete manifestations of Bennett’s systematics. Its main innovations are N-logue, the method of structuring conversation for small numbers of people, and LogoVisual Technology the science of making meaning. The range of the book includes Patrick de Mare’s Median Group, Gordon Lawrence’s Social Dreaming Matrix, Bohmian Dialogue, Meaning Games, Hyperdialogue and Meditation. The book ends with the prospect of a higher intelligence seeking to reach us on our dark and troubled planet.

*The median group has the unique property of being of the largest size compatible with equality between its members.* It is thus a paradigm for N-logue. As the size of N decreases there can be more and more explicit discipline. When  $N = 1$ , we have the genuinely free speech of a single person supported by the requirement of the group to pay attention without judgment. Koinonia is not simply a mutual feeling but has the potential for a total N-logue of all the members of the group. The novelist Doris Lessing, in her science fiction *Canopus* series, speaks of a ‘substance-of-we-feeling’ (SOWF) that is highly relevant. *Canopus* is the Mother Planet from which SOWF flows. The planet *Skikasta*, a version of our own planet Earth, is cut off from the stream and needs

help. We can perhaps see such things as Patrick de Mare's median group, John Bennett's structural communication and its recent form in logovisual technology, as well as our own N-logue as incursions of SOWF trying to slip through the barriers of de-humanization and alienation. The mind that emerged *between* brains needs to enter *into* them.

## TISSUE ACTIVATES THE IMAGINATION: The Tissue Paper Collage Method

First published in *MeTissue*, the first magazine for the tissue and nonwoven industry, Issue No. 1, 2008, Hazmie, Lebanon.

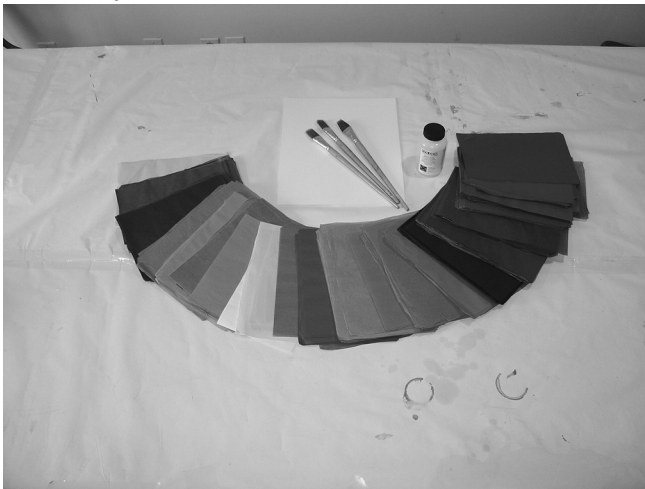
Karen Stefano

Can you imagine a utilitarian product, such as tissue, used to create beautiful works of art? Or for that matter, helping individuals discover their talents, true nature and existential meaning? Karen Stefano has been using a technique with tissue that accomplishes all of these amazing gifts.

The Tissue Paper Collage Method was developed by Jungian analyst Dr. Edith Wallace. This method arose out of Dr. Wallace's many years work as a Jungian Analyst and particularly CG Jung's technique of active imagination. This technique of collage uses tissue paper as a way for people to acquire new insights and direction, access unconscious material and promote healing. Stefano, trained with Dr. Wallace for over 20 years, and has taken the leading role in promoting and teaching the tissue collage method. Stefano calls these events 'playshops', which run anywhere from 3-5 days and are given the title: 'Going on a Quest: Opening to the Creative: A synergy of expressive art, play and self-discovery.'



EDITH WALLACE AND KAREN STEFANO



TISSUE PAPER COLLAGE MATERIALS

The nature of this process is creative. There is no experience required to attend, only the desire to play, explore and to be open to what will arise during this process. Many collages produced by participants who have no artistic experience are of great beauty.

Once you have seen, heard or sensed an insight, you can then integrate it into your life or the life of your community.

The experience of color and form is therapeutic in itself. Allowing meaning to emerge and show itself is the very core of active imagination and encourages growth of

consciousness and empathy. A deep level of insight arises from these playshops, as each individual has time to reflect on emergent meanings in relation to self, family, community and culture. The brilliance of this work is that it is not possible to make a mistake! You cannot make an ugly collage!

The group process is constructed as to enhance a sense of shared meaning. The process and content of the tissue paper collage method is akin to dreaming—one does not interpret collages but allows its meaning to surface.

Stefano has found that this method encourages healing through deepening understanding and the discovery of new self-knowledge, activating growth and transformation in a very safe and non-threatening way. This style of work acts as a bridge between conscious and unconscious thoughts.

The five essential elements of a Tissue Paper Collage Playshop are making collages using tissue paper, writing your life story in the form of a myth or fairy tale, viewing collages in private and in the group, movement/dance and meditation.

Before the playshop begins, each participant is asked to write his or her life story in the form of a myth or fairy tale. This important preparation sets the stage for what is to unfold, the beginning of a dialogue between our inner world of imagination and the outer world of our lives.

The materials used consist of 30 colors of tissue paper, sheets of white tag board, varnish and paintbrushes. Each individual is asked to choose colors that attract their attention. The instructions are very simple... just tear and paste. Do not think, plan, or use known forms. We want participants to play, allowing the tissue paper to have a mind of its own. They should not use any tools, not even scissors. They work in silence. Even though participants are asked to try and suspend their thinking, there will naturally arise some form of self-observation and attention.

During a collage making session, participants can make anywhere from 3-15 collages. They are later viewed privately and in a group. Privately, each person takes their collages to a quiet place, lines them up in the order of which they were created and looks to see what has appeared. We suggest they pay attention to their mental associations to colors, form, and sequential patterns. As each participant reflects on what emerges, they are asked to observe if the material relates to issues in their own life or the life of the community.

During the play shop the participants stop and look together as a group at each other's collages. Taking turns, each person shows their series of collages and speaks about them. The individual speaks about what they see, feel and think about their work. Each participant is encouraged to reflect on emergent meanings in relation to self, family and culture, from personal to archetypal significance. Other group members are free to make comments about what the work means to them. The group will have time to reflect on any shared meanings and insights. The process of viewing and finding meanings continues throughout the playshop.

Movement is an important aspect of self-expression and Stefano uses three aspects of it in the playshop. Every morning there is a yoga/stretching session to limber up before the morning meditation. There is somatic movement throughout the day to help deepen the level of insight arising from connection to the collages. These somatic sessions are specifically designed to enable participants to

feel grounded in their bodies and to discover how gestures and imagery can be related to feelings. The value in this exercise is it allows one to express what is not expressible in word and image through the language of the body.



SHOWING COLLAGES

Meditation is a powerful means of calming the busy mind. Every morning, after stretching, the participants assemble for a group meditation. The purpose of the meditation is to practice relaxation, deepen bodily awareness and strengthen the connection between heart and mind. It is also a time for participants to be thankful for the opportunity to work together.



MOVEMENT

The tissue paper collage method is used in many diverse settings. Stefano uses this technique in her psychotherapeutic practice as an invaluable aid to deepen the client's self-understanding, as well as in psychotherapeutic groups. It is also used in the integrative methodology called 'Psyche Integration', developed by DuVersity, an educational non-profit organization that Stefano co-founded.

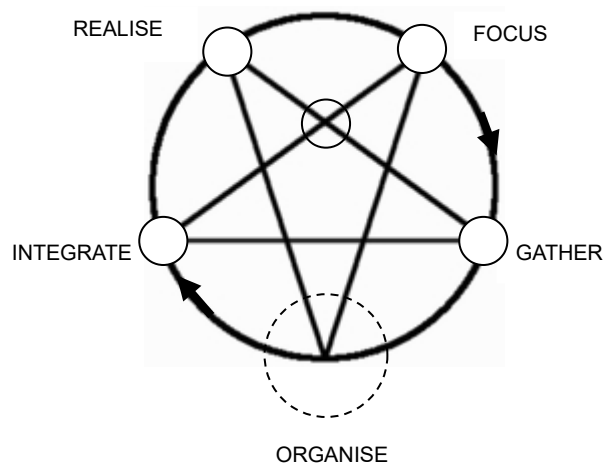
So, we end where we began, discovering that tissue can be used to inspire, awaken and reconnect people to their own sense of beauty. The Tissue Paper Collage Method builds self-esteem, activates the imagination, opens creativity, and inspires a link to the transpersonal. Through connecting to our wisdom, source and strength, there can be a true integration of body and mind.

## SYSTEMATICS GATHERING 9 LOGOVISUAL TECHNOLOGY & WORK ON UNDERSTANDING March 28-30, 2008, Charles Town, USA

In this event we established LVT (LogoVisual Technology) as successor to systematics. This was predicated on the principle that a method of generating something is prior to that something or 'more fundamental'. Systematics gave us forms of thinking but not how to think. LVT gives us a way of working that develops understanding. The word 'work' is used in a strict sense as in the function of an engine. There is an engine of understanding that consumes knowledge and produces understanding. LVT addresses how this can be realised.

Gathering 9 further developed the thread initiated in 2001's Gathering 2 on Globalization, when we introduced the generic method of integration called 'ring composition' and the basic tools of LVT. The meeting in March this year proved to be critical in making a major breakthrough in LV technology, such that it can now be based on exact principles, definite objects and precise algorithms.

LVT is an example of *will-method* rather than method of function or being.





## PSYCHE RENEWAL IN KENT, JUNE 2008



The Mary Shrine at the Carmelite monastery in Aylesford, Kent.

The Friars is a place of Christian pilgrimage and entertains numerous visitors throughout the year. We were a balanced group of four men and four women and fitted ourselves in to the general melee without difficulty.



At work on collage

We reduced the number of modules and were able to concentrate on following through the central processes of Tissue Paper Collage and LogoVisual Technology, the two complementary and mutually enhancing methods that Karen and Anthony have fostered and developed. For the first time we used the advanced form of LVT, tackling the question of 'making a soul'. The significance of this work is not in its subject matter but in the way that people can explore and share their thinking, which is not otherwise possible.



At work on LVT

As an experiment, we ended the collage work with compiling a group series of collages to explore the themes concerning the group as a whole.



Walking through the cloisters

