Getting Real About Integrity

An experimental grass-roots approach
for uplifting the level of integrity in the "body politic" of our world

Ver. 2.3 of materials supporting a workshop introducing

The Integrity Project

and

Integrative Spiritual Activism

An initial pilot workshop was held
August 3-4, 2007
Austin, TX

Initial Co-Sponsors:
InwardBoundVisioning.com
Network of Spiritual Progressives-Austin

For online videos and related documentation of speeches
stemming from this initiative, please see
http://www.inwardboundvisioning.com/IntegrityProject.html

About This Booklet

This booklet was designed to serve several purposes:

- To provide documentation for the wide variety of concepts, ideas and data that are used in the "Getting Read About Integrity" workshop of The Integrity Project
- To provide this information in a way that is suitable for both workshop participants and for people who cannot attend a workshop
- To be the basis for continued writing and media development (speeches, book, slideshow, blog, etc.) to publicize the message of The Integrity Project.

The contents of this booklet are organized in the same sequence of ideas that the "Getting Real" workshop covers. These are listed in the next page, together with the outcome objectives for each stage of the workshop, the purposes of its principal components, and the page number where each can be found. Definitions of integrity can be found on page 4 and a summary vision of The Integrity Project on 27-28.

In its electronic form, the many "hot links" in this booklet enable rapid online access to its referenced source materials that you may want to check out and perhaps familiarize yourself with them. In its printed form, you can easily mark which of these links you want to explore at a later time when you have the electronic version online.

Enjoy using this booklet in any way you choose. And please communicate any feedback to me at: oliver@InwardBoundVisioning.com or 512-964-6224.

Thank you,

Oliver Markley, Ph.D.
Principal, InwardBoundVisioning.com and The Integrity Project;
Emeritus Professor, Human Sciences and Studies of the Future, University of Houston-Clear Lake

Acknowledgments

Many individuals have contributed to this effort. I especially want to acknowledge the role of the late Willis W. Harman, who was my primary mentor at Stanford Research Institute and who later went on to be President of the Institute of Noetic Sciences for many years. This work is very much a continuation of what we and our colleagues began at SRI some three and a half decades ago.

Dr. Patty Stephens graciously hosted the first pilot workshop in her lovely home, helped to facilitate it, and as President of the Austin Chapter of the Network of Spiritual Progressives, was instrumental in having this group co-sponsor the initial workshop together with InwardBoundVisioning.com. Steven Fearing facilitated the evaluation and provided a number of valuable suggestions, as have many others.

Thank you all. And thanks to all who will be making significant contributions to this work as it unfolds in the future.

Namaste!

Schedule, Workshop Objectives and Contents

Friday Evening

Outcome objectives:

- Getting to know one another as "community"
- Appreciation for our unique place in human history

6:30 Registration & Greetings

6:45 Workshop program

- Guided focusing on breath, body and sound to bring us into the "now" of this gathering – p. 1
- Introductions via a metaphoric image re: how we see world conditions to open up our sense of community about world conditions – p. 1
- "The Central Challenge of Human Kind" to make clear the level of threat we face– p. 2
- Guided visioning experience on "What Future Generations Need from Us" to grasp the significance of our time – p. 3
- Recording our experience and sharing about it with another person, followed by group discussion to make the significance of the experience more real p. 3
- What is integrity? Some definitions to make sure "we are on the same page" – p. 4

8:45 Adjourn for refreshments and visiting

Saturday Morning

Outcome objectives:

- Appreciation of the depth of dis-integrity in different domains of the dominant "body politic of America" and where to easily learn more
- Envisioning of alternate future influences of what we do
- Appreciation of the roles played by the NSP-Austin and other spiritual activist communities

9:00 Workshop program, with breaks

- "Elephants in the Living Room" – a collection of items chosen to concisely document the integrity gap in the body politic of America – p. 5-10
- "Open Sentences" exercise to surface the deeper feelings that each of us has about the integrity gap and our desires to be of help – p. 15
- Introduction to *The Great Turning* to provide a positive image and a "new story" for the future – p. 16-21
- Integrative Spiritual Activism: a promising approach for uplifting integrity in the body politic of the world we live in – p. 20
    - Imaginal Visioning – pp. 20-21
    - Deep Democracy – p. 22
    - Principles of Spiritual Activism – pp. 23-24
    - The Movement Action Plan (MAP) for Organizing Social Movements – pp. 25-29
    - Other good wisdom on social organizing pp. 29-30

Noon BYO Brown-Bag lunch; drinks provided

Saturday Afternoon

Outcome objectives:

- Experiencing the feel of Deep Democracy practice
- Learning practical “street smarts” for activists
- Appreciation of the range of options available for participation in The Integrity Project, and of the probable future impact of this initiative coming off as envisioned
- Informed choosing of ways each person chooses to be involved in the project
- Feedback on the workshop and its underlying vision

12:45 Workshop Program with Breaks

- Experiential exercises to fit each unique workshop
- The Initial Vision of the Integrity Project to give a long-range view of possibilities – pp. 31-32
- Other resources to consider for Transformative Personal Work in a Community – p. 33
    - The transformation course soon to be launched by the PEERS Transformation Team – p. 33
    - The “4-H” Current Conditions Exercise – p. 34
- Mental Time Travel exercise to discern the difference between two alternate futures: one with the Integrity Project, and one without – p. 35
- Options for getting involved – p. 36
- Evaluation form – p. 37
- Ending benediction – p. 38

4:35 Evaluation and feedback with an opportunity for donations to cover future expenses

Thereafter: snacks and drinks, until 6:00.

Friday Evening Program

Guided focusing

Based on guiding theory and warm up exercises for “Opening through Breath, Body, Sound, and Silence on pp. 83 – 85 of *Coming Back to Life: Practices to Reconnect Our Lives, Our World by Joanna Macy and Molly Young Brown (1998)*

Introductions

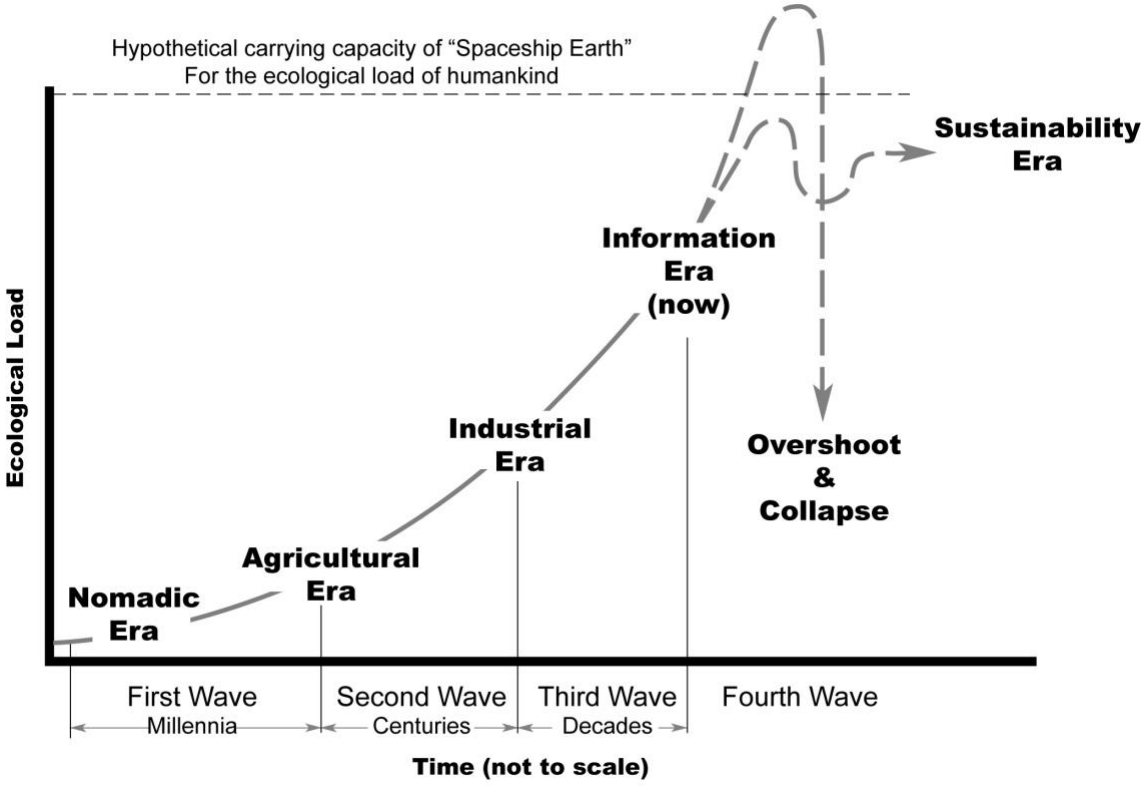
As part of an exercise to introduce ourselves, please share your name, and an “image” (can be a word, phrase, movie, book or other metaphor) that captures the essence of you re: how we see world conditions.

You can write people’s names and images here if you wish:

THE CENTRAL CHALLENGE OF HUMANITY

"When one species attains a position of dominance over all the other species in the ecology of its planet, if it is both egocentrically greedy, and has a powerful set of technologies through which to amplify the expression of that greed, then unless that dominant species can find a way to limit or to transform itself and its greed-based systems into something more wholesome, it will foul its planetary nest as surely as the night follows the day ... perhaps even to its own extinction."

A statement based on the writings of eco-anthropologist, Gregory Bateson
and visionary science fiction writer, Olaf Stapledon



Source: *The Fourth Wave: A Normative Forecast for the Future of "SpaceShip Earth,"*
by Oliver W. Markley (1995), posted at:
http://www.inwardboundvisioning.com/Docs/SpaceShipEarth.htm

What Future Generations Most Need From Us Exercise

(The script for this exercise is posted at: http://www.inwardboundvisioning.com/Docs/FutureNeeds.htm)

Times & Places Visited:

A Nomadic Tribe – facing climate change

A Traditional Village – facing transition to industrialism and urbanization

The Short-Range Future – one generation, or about 25 years ahead, facing limits to growth

The Long-Range Future – eight generations, or about 200 years ahead, responding to limits to growth

The Very Long-Range Future – 100 generations, or about 2,500 years ahead, possibly beyond currently perceived limits to growth

Questions to briefly write about:

1. The most surprising thing(s) that I experienced in the exercise:

3. Based on what I experienced, the future looks like:

3. The "message" I felt should be sent from the future back to the present regarding what future generations need from us was:

About *Integrity—And Why it is an Appropriate Focus for Social Activism*

Before getting into the main day of the workshop, it is perhaps useful to define the term, *integrity*, and to state why this is the chosen focus for this initiative.

Two conceptually distinct levels of meaning are important to define for the word *integrity*:

- First, the conventional, or "folk" definition, essentially means honesty and morality. For example, the Merriam Webster Online Dictionary gives it this definition:

  Main Entry: **in·teg·ri·ty**
  Pronunciation: in-'te-gr&-tE
  Function: *noun*
  Etymology: Middle English *integrite,* from Middle French & Latin; Middle French *integrité,* from Latin *integritat-, integritas,* from *integr-, integer* entire
  1 : firm adherence to a code of especially moral or artistic values **:** INCORRUPTIBILITY
  2 : an unimpaired condition **:** SOUNDNESS
  3 : the quality or state of being complete or undivided **:** COMPLETENESS [i.e., "WHOLENESS"]
  Synonym see HONESTY.

  To see the degree to which integrity is holding true at any given time in the body politic, *transparency* is equally important as a fundamental aspect of integrity.

- Second, a technically more powerful definition is one that embraces the idea of "Integral" Systems Theory. For example, the late genius architect and general systems theorist, R. Buckminster Fuller gave it this definition: *Integrity is when all necessary parts of a system are present and in their optimal functional relationship to all the other parts.*

Although the first definition (i.e., morality and transparency) is clearly where all this needs to begin, the second definition will surely come to be essential in the long-run, for it is precisely this "systems" definition of integrity that is essential for the realization of a "sustainable" society that is healthy, prosperous and just.

Moreover, although integrity is an abstract concept that may be hard to operationalized for purposes of developing a robust *activist* community, the latter definition of integrity gets at the fundamental reason why, it is believed an appropriate one for this purpose. Simply stated, without integrity in the decision-making process in all branches of government, the attainment of a just and sustainable society is not possible. Being a "keystone" value for a democratic body politic, **integrity reform seems an obvious "silver bullet" around which to inspire an activist mass movement.**

Finally, as will be reintroduced later in this booklet, consider the recent statement of Congressman James E. Clyborn, Chair of the new Congressional "Clean House Task Force" (posted at http://clyburn.house.gov/pressroom-statements-detail.cfm?id=5):

1.) "We must restore the integrity of the House. **Integrity, basically defined, is when words and deeds do not part."**

2.) "We must transcend politics as usual in Washington and **bring transparency to the process of government".**

3.) "We must enact legislation to rein in Washington money and fully empower all Americans. **The system is simply not working and we must take action now to fix it."** [Emphasis added.]

Saturday Morning Program

The "Elephant in the Living Room"

Societal *myths*
and
Official policies and programs

Versus

Societal *secrets*
and
Actual policies and programs

The Gap Between The Country We Thought We Had and what we Actually Have[1]

Most people living in Western political democracies believe in the ideal of "government by, for, and of the people." They believe that society should be based on a wide range of basic universal values, such as freedom, democracy; justice, and equality. Consequently, they believe that society's institutions and social systems should maintain these values and treat everyone equally. Indeed, in the United States, people become upset when they realize that their deeply held values and principles are being violated, especially by powerholder policies and practices.

Powerholders know that social conditions are ripe for change. They are aware that the private and public social system and institutions they head up often violate the people's cherished ideals. They know that these social systems and institutions unfairly distribute most of society's benefits to an elite minority at the top and most of the costs to the majority, especially those at the bottom. Consequently, they consciously try to keep their actual policies hidden from the public because they fear that a majority of the general public would rebel if it knew the reality. Power elites do this through a two-track system of ***societal myths vs. societal secrets and official policies and practices vs. actual policies and practices***.

Societal myths vs. societal secrets

Societal myths are the slogans, beliefs, and values — such as, freedom, free market, democracy, and private enterprise — that the powerholders use to justify their self-serving policies and programs. In contrast, societal secrets are the exact opposite of the publicly proclaimed societal myths. They reflect the ideology that actually guides the powerholders as they carry out the power elite model in which most of the political and economic power and benefits go to the elite minority, while most of the disbenefits are borne by the environment and the majority of the people.

The founding fathers, for example, proclaimed the societal myth that the new nation was to be founded on the principle of democracy, but the societal secret was that democracy was only for a

[1] The following text is quoted from ***Doing Democracy: The MAP*** **[Movement Action Plan]** ***Model for Organizing Social Movements***, **by Bill Moyer et al.** (2001).

handful of rich white men. They realized that the slogan “Democracy for rich white men” would not go over very well with the 90 percent of the population that they called the “outdoors” people.

Official vs. actual policies and programs

The official policies and practices are those that the powerholders publicly proclaim they are implementing. They are consistent with the high-sounding values of the societal myths. In stark contrast, the actual policies and practices are what the powerholders are really doing, which are consistent with the societal secrets. To use the voting rights example again, until the 1960s the societal myth was that the United States, including the South, was a democracy in which every adult had the right to vote. The societal secret, however, was that the southern powerholders’ ideology permitted only white adults to vote. The official policies and practices were that voter registration offices were open every day and available to anyone who wanted to register to vote. The actual policies and practices were that blacks were prevented from registering to vote through a variety of means: the registrar’s offices closed when blacks arrived, difficult rests were given to blacks but not to whites, and there were grandfather laws saying that you could only vote if your grandfather was registered.

Design for a Grand Area[2]

Even before the Japanese bombed Pearl Harbor in December 1941 and drew the United States into World War II, a U.S. foreign-policy elite was laying the groundwork for postwar U.S. initiatives that would capitalize on the consequences of the war and create an integrated global economy dominated by U.S. interests. Haunted by the specter of the Great Depression, State Department planners believed that to curb capitalism's boom-bust cycles, the United States would have to either move to a form of socialism or secure adequate export markets to absorb goods produced in excess of domestic demand. They chose the latter.

Memorandum E-B34, presented on July 24, 1941, by a joint planning group to the president and the State Department, outlined the concept of a “Grand Area.” This was the geographic area the planners estimated the United States would need to dominate economically and militarily to assure materials for its industries while experiencing the fewest possible stresses, “such as unwieldy export surpluses or severe shortages of consumer goods,” that might lead to economic “disintegration.”

The preferred scope of the Grand Area encompassed the entire Western Hemisphere, the United Kingdom, the remainder of the British Commonwealth and Empire, the Dutch East Indies, China, and Japan. It would be expanded by weaving in other areas as circumstances permitted.

The strategic concept called for the initial economic integration of as much of the core area as possible. The more fully the Grand Area could be opened to unrestricted trade and foreign investment, the more readily the economic interests of the United States, as the strongest economic power, would be able to dominate it.

The public version of the Grand Area strategy, which was intended to rally the support of those who would be the imperial subjects, called for the creation of a free and equal community of nations and gave birth to the United Nations.

The real intention of the United States was articulated in U.S. State Department Policy Planning Study 23, a top-secret document written in 1948 by George Kennan, a leading architect of the post-World War II world.

“We have about 50% of the world's wealth, but only 6.3% of its population.... In this situation we cannot fail to be the object of envy and resentment. Our real task in the coming period is to devise a pattern of relationships which will permit us to maintain this position of disparity.... To do so, we will have to dispense with all sentimentality and day-dreaming; and our intention will have to be concentrated

[2] The following text is quoted (with footnotes deleted) from pp. 194-196 of *The Great Turning: From Empire to Earth Community,* by David C. Korten (2006)

everywhere on our immediate national objectives.... **We should cease to talk about vague... unreal objectives such as human rights, the raising of living standards, and democratization. The day is not far off when we are going to have to deal in straight power concepts. The less we are then hampered by idealistic slogans, the better."** [Emphasis added.]

This was the real agenda, and the agencies of its implementation would be the Bretton Woods institutions: the World Bank, the International Monetary Fund (IMF), and the General Agreement on Tariffs and Trade (GATT). In 1955, the World Trade Organization (WTO) replaced the less powerful GATT. The difference between the public and private visions was similar to the difference between the professed ideals of the U.S. Declaration of Independence, which was a document intended to mobilize popular support and the reality of the U.S. Constitution, which institutionalized the power and privilege of a ruling plutocracy. The United Nations had mostly a symbolic moral authority. The Bretton Woods institutions had the power to set rules and back them with economic sanctions.

The Debt Weapon of Mass Destruction[3]

As noted in previous chapters, debt has long been a favored instrument by which the privileged use their control over access to money to appropriate the resources of the gullible and the desperate. During the period of its post-World War II expansion the United States pioneered the transformation of debt-funded development assistance into a weapon of mass destruction to seduce corrupt rulers, generate profits for U.S. corporations, and-leave the "assisted" countries in the iron grip of international creditors. It is an extraordinary tale spelled out in *Confessions of an Economic Hit Man,* by John Perkins, whose job as chief economist for a major international economic consulting firm was to generate and defend grossly inflated economic projections to justify supersized infrastructure projects financed with loans from the World Bank and other foreign creditors that the borrowers could never repay."

Intentionally making uncollectible loans to foreign governments may seem the work of fools, but the money flowed directly to the bottom lines of well-connected U.S. construction and energy companies like Bechtel and Halliburton, which built the infrastructure. The perpetual indebtedness of those nations gave global financial institutions a stranglehold over their economic and political resources. The overpriced infrastructure in turn subsidized the operations of transnational mining corporations, agricultural estates, and offshore production facilities.

Most of those involved believed the ideological rhetoric they used to justify it all as a holy mission. Others, like Perkins, who were trained and rewarded to manufacture and defend the lies that turned these programs into weapons of mass destruction, knew exactly the true nature and purpose of their work, as the Perkins account makes clear.[4]

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[3] The following text is quoted (with footnotes deleted) from pp. 198 of *The Great Turning: From Empire to Earth Community,* by David C. Korten (2006)

[4] Several free videos of Perkins telling his provocative story are easy to find on the Internet. One is a speech to the Veterans of Foreign Wars convention, posted at: GOOGLE VIDEO PART 1: http://video.google.com/videoplay?do...nvention&hl=en; GOOGLE VIDEO PART 2: http://video.google.com/videoplay?do...nvention&hl=en; GOOGLE VIDEO PART 3: http://video.google.com/videoplay?do...nvention&hl=en

Some“Elephants” Worth Talking About

- A highly decorated US General wrote a book titled *War is a Racket*, which clearly depicts how most wars are waged largely to keep the coffers of the big corporations filled.

- Government documents released in 2000 through the Freedom of Information Act show that top Pentagon generals approved plans in the 1960s to foment terrorism in major U.S. cities and even kill innocent Americans.

- A CBS News report in early 2002, quotes U.S. Secretary of Defense Rumsfeld, "According to some estimates, we cannot track $2.3 trillion in transactions." That's $8,000 for every man, woman and child in America.

- In early 2005 “The Pentagon Sought Greater Immunity from Freedom of Information" [Click here for article]; and late in 2005, the requested FOIA exemption was granted. [Click here for article.]

- More than 50 senior military, intelligence, and government officials have expressed significant criticism of the 9/11 Commission Report. Many even allege government complicity in the 9/11 attacks.

- Twenty leading journalists, including winners of several Emmys and a Pulitzer, have during the last decade described being prevented by corporate media ownership from reporting riveting stories on major cover-ups. Many more such stories are available from Project Censored, which you can find at their website, www.projectcensored.org.

All of these items were found in the WantToKnow.info website. Two-page and ten-page summaries of this type of information is available at www.WantToKnow.info/summaries.

Additionally, the founder of WantToKnow.info believes it is important to balance disturbing cover-up information with inspirational writings which call us to be all that we can be and to work together for positive change. He requests that you visit the Inspiration Center at http://www.WantToKnow.info/inspirational for an abundance of uplifting material.

The Mega-Problem of "Big Pharma"

A medical report in 1998 estimated that adverse reactions to prescription drugs are killing about 106,000 Americans each year -- roughly three times as many as are killed by automobiles. This makes prescription drugs the fourth leading killer in the U.S., after heart disease, cancer, and stroke. The report included only drugs that were given properly and under normal circumstances, excluding drugs that were administered in error or taken in attempted suicides. (When errors of administration are included, the death toll may be as high as 140,000 per year. Such errors include prescribing the wrong drug or the wrong dosage; giving medications to the wrong person; giving medications to the right person but in the wrong quantities or the wrong frequencies, and so forth.)

The sale of prescription drugs has more than doubled in the U.S. during the past 8 years. In 1990, Americans spent $37.7 billion on prescriptions; in 1997, national spending on prescriptions reached 78.9 billion.[3] **Prescription drugs are the fastest-growing portion of health-care costs, having risen at the rate of 17% per year for the past few years.**

From ***PRESCRIPTION DRUGS THAT KILL: ANOTHER KIND OF DRUG PROBLEM****,*
By Peter Montague, Editor, Rachel's Environment & Health Weekly
Posted at: http://consumerlawpage.com/article/drugs_that_kill.shtml

What does the eight-hundred-pound gorilla do? Anything it wants to. What's true of the eight-hundred-pound gorilla is true of the colossus that is the pharmaceutical industry. It is used to doing pretty much what it wants to do. The watershed year was 1980. Before then, it was a good business, but afterward, it was a stupendous one. From 1960 to 1980, prescription drug sales were fairly static as a percent of US gross domestic product, but from 1980 to 2000, they tripled.

"[In 2002]The combined profits for the ten drug companies in the Fortune 500 ($35.9 billion) were more than the profits for all the other 490 businesses put together ($33.7 billion). Over the past two decades the pharmaceutical industry has moved very far from its original high purpose of discovering and producing useful new drugs. Now primarily a marketing machine to sell drugs of dubious benefit, **this industry uses its wealth and power to co-opt every institution that might stand in its way, including the US Congress, the FDA, academic medical centers, and the medical profession itself."**

> Dr. Marcia Angell, former editor in chief of the *New England Journal of Medicine* (and author of the best selling 2005 book *The Truth About the Drug Companies*) in the New York Review of Books, VOL. 51, #12 ,· JULY 15, 2004, posted at http://www.nybooks.com/articles/17244

As recently stated the website of Congressman James E. Clyborn, Chair of the new Congressional "Clean House Task Force" (http://clyburn.house.gov/pressroom-statements-detail.cfm?id=5):

1. "We must restore the integrity of the House. **Integrity, basically defined, is when words and deeds do not part."**
2. "We must transcend politics as usual in Washington and **bring transparency to the process of government".**
3. "We must enact legislation to rein in Washington money and fully empower all Americans. **The system is simply not working and we must take action now to fix it."** [Emphasis added.]

"The liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it becomes stronger than their democratic State itself. That, in essence is Fascism -- ownership of government by an Individual, by a group or by any controlling private power."

--President Franklin D. Roosevelt

In FDR's time, the CEOs of the top 300 corporations paid themselves about 12 times the average wage in their company. Now they take 400 to 500 times what the average workers eke out in a full year.

Agendas of Fascist Regimes

The following are social and political agendas common to fascist regimes, compiled by Dr. Lawrence Britt [5] and cited by Dr. Davidson Loehr in a 2004 sermon: *"Living Under Fascism"* [6] Please note how many of these characterize recent trends in the body politic of the United States of America.

1. Powerful and Continuing Nationalism

2. Disdain for the Recognition of Human Rights

3. Identification of Enemies/Scapegoats as a Unifying Cause

4. Supremacy of the Military

5. Rampant Sexism

6. Controlled Mass Media

7. Obsession with National Security

8. Religion and Government are Intertwined

9. Corporate Power is Protected

10. Labor Power is Suppressed

11. Disdain for Intellectuals and the Arts

12. Obsession with Crime and Punishment

13. Rampant Cronyism and Corruption

14. Fraudulent Elections

[5] Posted at: http://www.secularhumanism.org/library/fi/britt_23_2.htm

[6] Posted at: http://www.austinuu.org/sermons/2004/2004-11-07-LivingUnderFascism.html

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The Ghost of Vice President Wallace Warns: "It Can Happen Here"

by Thom Hartmann

The Republican National Committee has recently removed from the top-level pages of their website an advertisement interspersing Hitler's face with those of John Kerry and other prominent Democrats. This little-heralded step has freed former Enron lobbyist and current RNC chairman Ed Gillespie to resume his attacks on Americans who believe some provisions of Bush's PATRIOT Act, his detention of American citizens without charges, his willingness to let corporations write legislation, and the so-called "Free Speech Zones" around his public appearances are all steps on the road to American fascism.

The RNC's feeble attempt to equate Hitler and Democrats was short-lived, but it brings to mind the first American Vice President to point out the "American fascists" among us.

Although most Americans remember that Harry Truman was Franklin D. Roosevelt's Vice President when Roosevelt died in 1945 (making Truman President), Roosevelt had two previous Vice Presidents - John N. Garner (1933-1941) and Henry A. Wallace (1941-1945). In early 1944, the New York Times asked Vice President Henry Wallace to, as Wallace noted, "write a piece answering the following questions: What is a fascist? How many fascists have we? How dangerous are they?"

Vice President Wallace's answer to those questions was published in The New York Times on April 9, 1944, at the height of the war against the Axis powers of Germany and Japan.

"The really dangerous American fascists," Wallace wrote, "are not those who are hooked up directly or indirectly with the Axis. The FBI has its finger on those. The dangerous American fascist is the man who wants to do in the United States in an American way what Hitler did in Germany in a Prussian way. The American fascist would prefer not to use violence. His method is to poison the channels of public information. With a fascist the problem is never how best to present the truth to the public but how best to use the news to deceive the public into giving the fascist and his group more money or more power."

In this, Wallace was using the classic definition of the word "fascist" - the definition Mussolini had in mind when he claimed to have invented the word. (It was actually Italian philosopher Giovanni Gentile who wrote the entry in the Encyclopedia Italiana that said: "Fascism should more appropriately be called corporatism because it is a merger of state and corporate power." Mussolini, however, affixed his name to the entry, and claimed credit for it.)

As the 1983 American Heritage Dictionary noted, fascism is: "A system of government that exercises a dictatorship of the extreme right, typically through the merging of state and business leadership, together with belligerent nationalism."

Mussolini was quite straightforward about all this. In a 1923 pamphlet titled "The Doctrine of Fascism" he wrote, "If classical liberalism spells individualism, Fascism spells government." But not a government of, by, and for We The People - instead, it would be a government of, by, and for the most powerful corporate interests in the nation.

In 1938, Mussolini brought his vision of fascism into full reality when he dissolved Parliament and replaced it with the "Camera dei Fasci e delle Corporazioni" - the Chamber of the Fascist Corporations. Corporations were still privately owned, but now instead of having to sneak their money to folks like Tom DeLay and covertly write legislation, they were openly in charge of the government.

Vice President Wallace bluntly laid out in his 1944 Times article his concern about the same happening here in America:

" If we define an American fascist as one who in case of conflict puts money and power ahead of human beings, then there are undoubtedly several million fascists in the United States. There are probably several hundred thousand if we narrow the definition to include only those who in their search for money and power are ruthless and deceitful. ... They are patriotic in time of war because it is to their interest to be so, but in time of peace they follow power and the dollar wherever they may lead."

Nonetheless, at that time there were few corporate heads who had run for political office, and, in Wallace's view, most politicians still felt it was their obligation to represent We The People instead of corporate cartels. "American fascism will not be really dangerous," he added in the next paragraph, "until there is a purposeful coalition among the cartelists, the deliberate poisoners of public information..."

Noting that, "Fascism is a worldwide disease," Wallace further suggest that fascism's "greatest threat to the United States will come after the war" and will manifest "within the United States itself."

In Sinclair Lewis's 1935 novel "It Can't Happen Here," a conservative southern politician is helped to the presidency by a nationally syndicated radio talk show host. The politician - Buzz Windrip - runs his campaign on family values, the flag, and patriotism. Windrip and the talk show host portray advocates of traditional American democracy as anti-American. When Windrip becomes President, he opens a Guantanamo-style detention center, and the viewpoint character of the book, Vermont newspaper editor Doremus Jessup, flees to Canada to avoid prosecution under new "patriotic" laws that make it illegal to criticize the President.

As Lewis noted in his novel, "the President, with something of his former good-humor [said]: 'There are two [political] parties, the Corporate and those who don't belong to any party at all, and so, to use a common phrase, are just out of luck!' The idea of the Corporate or Corporative State, Secretary [of State] Sarason had more or less taken from Italy." And, President "Windrip's partisans called themselves the Corporatists, or, familiarly, the 'Corpos,' which nickname was generally used."

Lewis, the first American writer to win a Nobel Prize, was world famous by 1944, as was his book "It Can't Happen Here." And several well-known and powerful Americans, including Prescott Bush, had lost businesses in the early 1940s because of charges by Roosevelt that they were doing business with Hitler. These events all, no doubt, colored Vice President Wallace's thinking when he wrote:

" Still another danger is represented by those who, paying lip service to democracy and the common welfare, in their insatiable greed for money and the power which money gives, do not hesitate surreptitiously to evade the laws designed to safeguard the public from monopolistic extortion. American fascists of this stamp were clandestinely aligned with their German counterparts before the war, and are even now preparing to resume where they left off, after 'the present unpleasantness' ceases."

Fascists have an agenda that is primarily economic. As the Free Dictionary (www.thefreedictionary.com) notes, fascism/corporatism is "an attempt to create a 'modern' version of feudalism by merging the 'corporate' interests with those of the state."

Feudalism, of course, is one of the most stable of the three historic tyrannies (kingdoms, theocracies, feudalism) that ruled nations prior to the rise of American republican democracy, and can be roughly defined as "rule by the rich."

Thus, the neo-feudal/fascistic rich get richer (and more powerful) on the backs of the poor and the middle class, an irony not lost on author Thomas Frank, who notes in his new book "What's The Matter With Kansas" that, "You can see the paradox first-hand on nearly any Main Street in middle America - 'going out

of business' signs side by side with placards supporting George W. Bush."

The businesses "going out of business" are, in fascist administrations, usually those of locally owned small and medium-sized companies. As Wallace wrote, some in big business "are willing to jeopardize the structure of American liberty to gain some temporary advantage." He added, "Monopolists who fear competition and who distrust democracy because it stands for equal opportunity would like to secure their position against small and energetic enterprise [companies]. In an effort to eliminate the possibility of any rival growing up, some monopolists would sacrifice democracy itself."

But American fascists who would want former CEOs as President, Vice President, House Majority Whip, and Senate Majority Leader, and write legislation with corporate interests in mind, don't generally talk to We The People about their real agenda, or the harm it does to small businesses and working people. Instead, as Hitler did with the trade union leaders and the Jews, they point to a "them" to pin with blame and distract people from the harms of their economic policies.

In a comment prescient of George W. Bush's recent suggestion that civilization itself is at risk because of gays, Wallace continued:

" The symptoms of fascist thinking are colored by environment and adapted to immediate circumstances. But always and everywhere they can be identified by their appeal to prejudice and by the desire to play upon the fears and vanities of different groups in order to gain power. It is no coincidence that the growth of modern tyrants has in every case been heralded by the growth of prejudice. It may be shocking to some people in this country to realize that, without meaning to do so, they hold views in common with Hitler when they preach discrimination..."

But even at this, Wallace noted, American fascists would have to lie to the people in order to gain power. And, because they were in bed with the nation's largest corporations - who could gain control of newspapers and broadcast media - they could promote their lies with ease.

"The American fascists are most easily recognized by their deliberate perversion of truth and fact," Wallace wrote. "Their newspapers and propaganda carefully cultivate every fissure of disunity, every crack in the common front against fascism. They use every opportunity to impugn democracy."

In his strongest indictment of the tide of fascism the Vice President of the United States saw rising in America, he added, "They claim to be super-patriots, but they would destroy every liberty guaranteed by the Constitution. They demand free enterprise, but are the spokesmen for monopoly and vested interest. Their final objective toward which all their deceit is directed is to capture political power so that, using the power of the state and the power of the market simultaneously, they may keep the common man in eternal subjection."

Finally, Wallace said, "The myth of fascist efficiency has deluded many people. ... Democracy, to crush fascism internally, must...develop the ability to keep people fully employed and at the same time balance the budget. It must put human beings first and dollars second. It must appeal to reason and decency and not to violence and deceit. We must not tolerate oppressive government or industrial oligarchy in the form of monopolies and cartels."

This liberal vision of an egalitarian America in which very large businesses and media monopolies are broken up under the 1890 Sherman Anti-Trust Act (which Reagan stopped enforcing, leading to the mergers & acquisitions frenzy that continues to this day) was the driving vision of the New Deal (and of "Trust Buster" Teddy Roosevelt a generation earlier).

As Wallace's President, Franklin D. Roosevelt, said when he accepted his party's renomination in 1936 in Philadelphia, "...out of this modern civilization, economic royalists [have] carved new dynasties.... It was natural and perhaps human that the privileged princes of these new economic dynasties, thirsting for power, reached out for control over government itself. They created a new despotism and wrapped it in the robes of legal sanction.... And as a result the average man once more confronts the problem that faced the Minute Man...."

Speaking indirectly of the fascists that Wallace would directly name almost a decade later, Roosevelt brought the issue to its core: "These economic royalists complain that we seek to overthrow the institutions of America. What they really complain of is that we seek to take away their power."

But, he thundered in that speech, "Our allegiance to American institutions *requires* the overthrow of this kind of power!"

In 2004, we again stand at the same crossroad Roosevelt and Wallace confronted during the Great Depression and World War II. Fascism is again rising in America, this time calling itself "compassionate conservatism." The RNC's behavior today eerily parallels the day in 1936 when Roosevelt said, "In vain they seek to hide behind the flag and the Constitution. In their blindness they forget what the flag and the Constitution stand for."

It's particularly ironic that the CEOs and lobbyists who run the Republican National Committee would have chosen to put Hitler's fascist face into one of their campaign commercials, just before they launched a national campaign against gays and while they continue to arrest people who wear anti-Bush T-shirts in public places.

President Roosevelt and Vice President Wallace's warnings have come full circle. Which is why it's so critical that this November we join together at the ballot box to stop this most recent incarnation of feudal fascism from seizing complete control of our nation.

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Open Sentences

This is an exercise based on instructions on pp. 98 – 100 of *Coming Back to Live: Practices to Reconnect Our Lives, Our World,* by Joanna Macy and Molly Young Brown (1998) in which pairs of participants share their views, one at a time, by completing sentence stems such as the following:

- I think the condition of our society is becoming …
- What concerns me most about the world today is …
- When I think of the world we will leave our children, it looks like …
- When I think about how big money is corrupting integrity at all levels of our society, I feel …
- Feelings about all this, that I carry around with me are …
- Ways I avoid these feelings are …
- Sometimes I can use these feelings to make a change in …
- My positive vision for what I'd like to see happen is….
- Steps I can take to move in this direction include…
- What I hope can happen for us in this work is …
- Support I would need to help do this work includes …

Note: As suggested by *The Great Turning Times* newsletter, three of these can often be used when doing a speech or other public presentation where it would help to have the audience be more actively involved:

"When I look at what's happening in our world, concerns I have include…"

"My positive vision for what I'd like to see happen is…."

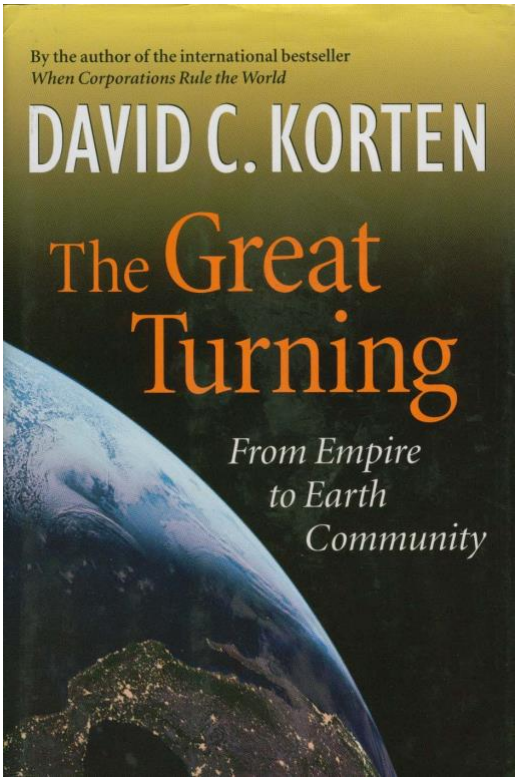
"Steps I can take to move in this direction include…"

The Great Turning: From Empire to Earth Community

By David C. Korten (2006)

A 10 page summary, discussion guide and more are posted at www.thegreatturning.net.

Contents of the book



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SYNOPSIS OF THE ARGUMENT (selections from pp. 18 - 22)

The human species is entering a period of dramatic and potentially devastating change as the result of forces of our own creation that are now largely beyond our control. It is within our means, however, to shape a positive outcome if *we* choose to embrace the resulting crisis as an opportunity to lift ourselves to a new level of species maturity and potential. …

THE CULTURAL TURNING. The Great Turning begins with a cultural and spiritual awakening. Economic and political turning can only follow a turning in cultural values from money and material excess to life and spiritual fulfillment, from relationships of domination to relationships of partnership, from a belief in our limitations to a belief in our possibilities, and from fearing our differences to rejoicing in our diversity.

THE ECONOMIC TURNING. The values shift of the cultural turning calls us to turn from measuring well-being by the size of our yachts and bank accounts to measuring well-being by the health of our families, communities, and natural environment. It leads us from economic policies that raise those at the top to policies that raise those at the bottom, from economic plutocracy to economic democracy, from hoarding to sharing, and from the rights of ownership to the responsibilities of stewardship.

THE POLITICAL TURNING. The economic turning creates the necessary conditions for a turn from a democracy of money to a democracy of people, from passive to active citizenship, from competition for individual advantage to cooperation for mutual advantage, from retributive justice to restorative justice, and from social order by coercion to social order by mutual responsibility and accountability. …

The outcome will depend in large measure on the prevailing stories that shape our understanding of the traumatic time at hand—its causes and its possibilities. Perhaps the most difficult and yet essential aspect of this work is to change our stories. …

The power of the institutions of economic and political domination depends on their ability to perpetuate a falsified and inauthentic cultural trance based on beliefs and values at odds with reality. Break the trance, replace the values of an inauthentic culture with the values of an authentic culture grounded in a love of life rather than a love of money, and people will realign their life energy and bring forth the life-serving institutions of a new era. **The key is to change the stories by which we define ourselves.** It is easier said than done, but I have found it to be a powerful strategic insight. [Emphasis added.]

TABLE 1.1: The choice (p. 32 of *The Great Turning*)

Empire Life is hostile and competitive	**Earth Community** Life is supportive and cooperative
Humans are flawed and dangerous	Humans have many possibilities
Order by dominator hierarchy	Order through partnership
Compete or die	Cooperate and live
Love power	Love life
Defend the rights of the self	Defend the rights of all
Masculine dominant	Gender balanced

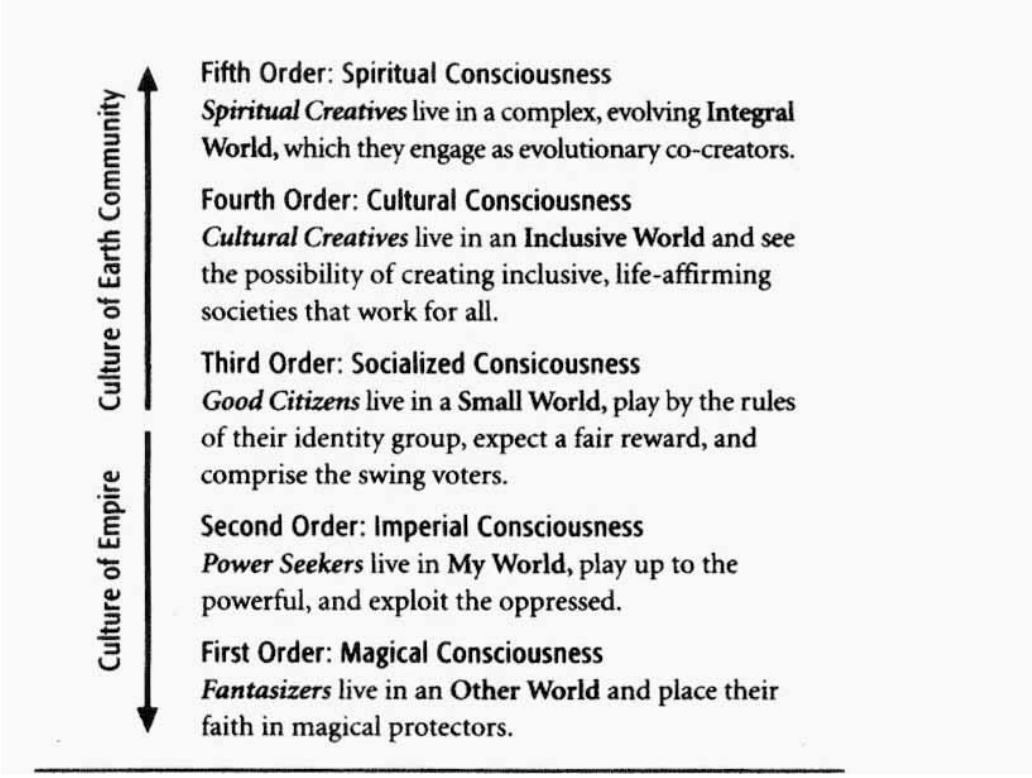


Figure 2.1: Culture and Consciousness (p. 54 of *The Great Turning*)

Fifth Order: Spiritual Consciousness (pp. 47 & 79 of *The Great Turning*)

The spiritual consciousness, the highest expression of what it means to be human, manifests the awakening to Creation as a complex, multidimensional, interconnected, continuously unfolding whole. …

This awakening of a spiritual consciousness has profound practical implications, as it is the foundation of the cultural turning:

- From a belief that Earth belongs to humans and is ours to consume as suits our fancy to an understanding that Earth is our sacred home and that it is our responsibility to be respectful partners.
- From a belief that we humans are by nature incapable of responsible self-governance to an understanding that our nature embodies many possibilities, including the potential for responsible self-governance and democratic citizenship.

- From a belief that those who differ from us pose a threat to our security and way of life to an understanding that all persons are born of the same sacred sprit with an equal right to respect and the pursuit of happiness and that cultural and racial diversity is a source of learning and creative potential.
- From a self-justifying belief that those who align with us are the champions of good and those who oppose us are evil enemies to an understanding that we are all both victims and perpetrators of the violence inherent in the structures of Empire.

Indicators of Success (p. 297 of *The Great Turning*)

We might ask by what indicators we will know the Earth Community we seek to create. We will know a society has succeeded when it matches the following description:

- Virtually every adult has achieved at least a Socialized Consciousness and most adults have achieved a Cultural Consciousness by early middle age and a Spiritual Consciousness by late middle age.
- There is a vibrant community life grounded in mutual trust, shared values, and a sense of connection. Risks of physical harm perpetrated by humans against humans through war, terrorism, crime, sexual abuse, and random violence are minimal. Civil liberties are secure even for the most vulnerable.
- All people have a meaningful and dignified vocation that contributes to the well-being of the larger community and fulfills their own basic needs for healthful food, clean water, clothing, shelter, transport, education, entertainment, and health care. Paid employment allows ample time for family, friends, participation in community and political life, healthful physical activity, learning, and spiritual growth.
- Intellectual life and scientific inquiry are vibrant, open, and dedicated to the development and sharing of knowledge and life-serving technologies that address society's priority needs.
- Families are strong and stable. Children are well nourished, receive a quality education, and live in secure and loving homes. Rates of suicide, divorce, abortion, and teenage pregnancy are low.
- Political participation and civic engagement are high, and people feel their political and civic participation makes a positive difference. Persons in formal leadership positions are respected for their wisdom, integrity, and commitment to the public good.
- Forests, fisheries, waterways, the land, and the air are clean, healthy, and vibrant with the diversity of life. Mother's milk is wholesome and toxin free, and endangered species populations are in recovery.
- Physical infrastructure-including public transit, road, bridge, rail, water and sewerage systems, and electric power generation and transmission facilities-is well maintained, accessible to all, and adequate to demand.

The first time through, this list may read like a radical utopian fantasy, but only because it contrasts so starkly with our present experience. In fact, each of these conditions is achievable by all but a very few of the most physically and socially ravaged nations, and each condition aligns with core values shared by both conservatives and liberals. If any of them seem alien, it is only because they all depend absolutely on cooperation and sharing. They are forever beyond the reach of the lone individual and of societies that choose to live by the values and relationships of Empire. They are achievable only by societies that choose to live by the values and relationships of Earth Community.

<u>Integrative</u> Spiritual Activism:

combining

Intentional Manifestation,

Deep Democracy Tools

and other approaches for

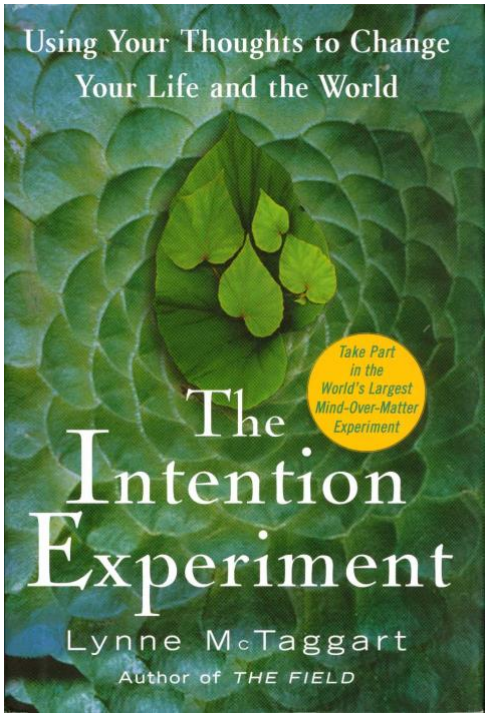
Social Movement Organizing

as a promising approach for the

uplifting of integrity in the body politic of the world

Imaginal Visioning:

Our preferred name for the Intentional Manifestation approach described in the book, *The Intention Experiment: Using Your Thoughts to Change Your Life and the World,* by Lynne McTaggart (2007)



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A Few Illustrative Findings

- Robust evidence for remote healing by intentional influence and/or prayer
- Group intentions are more powerful than individual ones
- Transcendental Meditation (TM) “Super Radiance” has a demonstrated “threshold effect” on urban crime rates, international conflict, etc.
- Retro-causation puzzling, but proven.

How to Do it Yourself

(From p.212 of *The Intention Experiment*)

- Enter your intention space.
- Power up through meditation.
- Move into peak focus through mindful awareness of the present.
- Get onto the same wavelength by focusing on compassion and making a meaningful connection.
- State your intention and make it specific.
- Mentally rehearse every moment of it with all your senses.
- Visualize, in vivid detail, your intention as established fact.
- Time it right-check what the sun is doing, and choose days when you feel happy and well.
- Move aside-surrender to the power of the universe and let go of the outcome.

Deep Democracy

The Inner Practice of Civic Engagement

by Patricia A. Wilson

Source: Fieldnotes of the Shambala Institute, February 2004, No. 3 posted at:
http://www.shambhalainstitute.org/Fieldnotes/Issue3/Deep_Democracy.pdf

What happens when you take the tools of dialogue, systems thinking, learning communities, presencing, and profound change, and apply them to civic engagement? The result is deep democracy—an organizing principle based on the transformation of separation to interconnectedness in the civic arena. Deep democracy is not what elected representatives do, nor experts, nor large public institutions, nor voters. At its essence, deep democracy is the inner experience of interconnectedness.

In deep democracy, citizenship is conferred by personal engagement—not by revealing individual preferences through voting or rational choice, but by stepping out of isolation. Deep democracy starts with the practice of civic dialogue, where one begins to listen to and know the "other," to see through others' frames, and to recognize and expand one's own frame.

From civic dialogue, it moves to civic "knowing," the learning and sensing together in community; then to civic "willing," the visioning and presencing of the whole that is wanting to emerge; and then to civic "manifesting," the co-creative process of making the invisible visible. Finally through renewal and reflection, the cycle returns, in no necessary order, to civic dialogue. The end result is participatory consciousness—a sense of oneness—manifested in the realm of the visible.

Many of us have experienced moments of participatory consciousness in a group that suddenly found itself on the same wavelength, moving in synch, creating effortlessly, or connecting in warm silence. Deep democracy is a pattern of such moments.

Social Technologies for Civic Engagement

Civic engagement is fast becoming a field of practice, bursting with new modalities (DIPs, as they are called internationally—deliberative and inclusionary processes) for face-to-face citizen deliberation and dialogue. *Designed to provide alternatives to adversarial activism, lobbying, and political alienation, these efforts respond to the growing distrust of experts and large institutions* [emphasis added]. The table below lists prominent examples of the new modalities. All of these modalities help to deepen the civic conversation through face-to-face interaction among diverse citizens and stakeholders.

Social Technologies for Civic Engagement

Deliberation	Dialogue	Collaborative Action	Community Conflict Resolution
Citizen Summits	Public Conversations Project	Study Circles	Community Mediation
Citizen Juries	Conversation Cafes	Appreciative Inquiry	Narrative Mediation
Consensus Conferences	World Cafe	Community Collaboratives	Circle Sentencing
Scenario Workshops	Dialogue Circles	Policy Dialogues	Community Conferencing
National Issues Forums	Compassionate Listening	Future Search	Peacemaking Circles
Deliberative Polling	Transformational Conversations	Open Space Technology	Healing Circles

Principles of Spiritual Activism

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The following 13 principles emerged from several years' work with social change leaders in the "Leading with Spirit" program. We offer these not as definitive truths, but rather as key learnings and guidelines that, taken together, comprise a useful framework for "spiritual activists."

1. **Transformation of motivation from anger/fear/despair to compassion/love/ purpose.** This is a vital challenge for today's social change movement. This is not to deny the noble emotion of appropriate anger or outrage in the face of social injustice. Rather, this entails a crucial shift from fighting against evil to working for love, and the long-term results are very different, even if the outer activities appear virtually identical. Action follows Being, as the Sufi saying goes. Thus "a positive future cannot emerge from the mind of anger and despair" (Dalai Lama).

2. **Non-attachment to outcome.** This is difficult to put into practice, yet to the extent that we are attached to the results of our work, we rise and fall with our successes and failures-a sure path to burnout. Hold a clear intention, and let go of the outcome-recognizing that a larger wisdom is always operating. As Gandhi said, "the victory is in the doing," not the results. Also, remain flexible in the face of changing circumstances: "Planning is invaluable, but plans are useless."(Churchill)

3. **Integrity is your protection.** If your work has integrity, this will tend to protect you from negative energy and circumstances. You can often sidestep negative energy from others by becoming "transparent" to it, allowing it to pass through you with no adverse effect upon you. This is a consciousness practice that might be called "psychic aikido."

4. **Integrity in means and ends.** Integrity in means cultivates integrity in the fruit of one's work. A noble goal cannot be achieved utilizing ignoble means.

5. **Don't demonize your adversaries.** It makes them more defensive and less receptive to your views. People respond to arrogance with their own arrogance, creating rigid polarization. Be a perpetual learner, and constantly challenge your own views.

6. **You are unique. Find and fulfill your true calling.** "It is better to tread your own path, however humbly, than that of another, however successfully." (Bhagavad Gita)

7. **Love thy enemy.** Or at least, have compassion for them. This is a vital challenge for our times. This does not mean indulging falsehood or corruption. It means moving from "us/them" thinking to "we" consciousness, from separation to cooperation, recognizing that we human beings are ultimately far more alike than we are different. This is challenging in situations with people whose views are radically opposed to yours. Be hard on the issues, soft on the people.

8. **Your work is for the world, not for you.** In doing service work, you are working for others. The full harvest of your work may not take place in your lifetime, yet your efforts now are making possible a better life for future generations. Let your fulfillment come in gratitude for being called to do this work, and from doing it with as much compassion, authenticity, fortitude, and forgiveness as you can muster.

9. **Selfless service is a myth.** In serving others, we serve our true selves. "It is in giving that we receive." We are sustained by those we serve, just as we are blessed when we forgive others. As Gandhi says, the practice of satyagraha ("clinging to truth") confers a "matchless and universal power" upon those who practice it. Service work is enlightened self-interest, because it cultivates an expanded sense of self that includes all others.

10. **Do not insulate yourself from the pain of the world.** Shielding yourself from heartbreak prevents transformation. Let your heart break open, and learn to move in the world with a broken heart. As Gibran says, "Your pain is the medicine by which the physician within heals thyself." When we open ourselves to the pain of the world, we become the medicine that heals the world. This is what Gandhi understood so deeply in his principles of ahimsa and satyagraha. A broken heart becomes an open heart, and genuine transformation begins.

11. **What you attend to, you become.** Your essence is pliable, and ultimately you become that which you most deeply focus your attention upon. You reap what you sow, so choose your actions carefully. If you constantly engage in battles, you become embattled yourself. If you constantly give love, you become love itself.

12. **Rely on faith, and let go of having to figure it all out.** There are larger 'divine' forces at work that we can trust completely without knowing their precise workings or agendas. Faith means trusting the unknown, and offering yourself as a vehicle for the intrinsic benevolence of the cosmos. "The first step to wisdom is silence. The second is listening." If you genuinely ask inwardly and listen for guidance, and then follow it carefully-you are working in accord with these larger forces, and you become the instrument for their music.

13. **Love creates the form.** Not the other way around. The heart crosses the abyss that the mind creates, and operates at depths unknown to the mind. Don't get trapped by "pessimism concerning human nature that is not balanced by an optimism concerning divine nature, or you will overlook the cure of grace." (Martin Luther King) Let your heart's love infuse your work and you cannot fail, though your dreams may manifest in ways different from what you imagine.

By the Satyana Institute (http://www.satyana.org/principles.html)

<u>Integrative</u> Spiritual Activism is a promising "best practice." The use of "imaginal" visioning, combined with conventional political activism by faith-based communities of all types (both religious and secular), is a uniquely appropriate approach for spiritual activists. [Added by the Integrity Project]

The *Movement Action Plan* (MAP) Model

A “Best Practice” for Organizing Social Movements

Described in the book, *Doing Democracy,* by Bill Moyer, et al (2001)

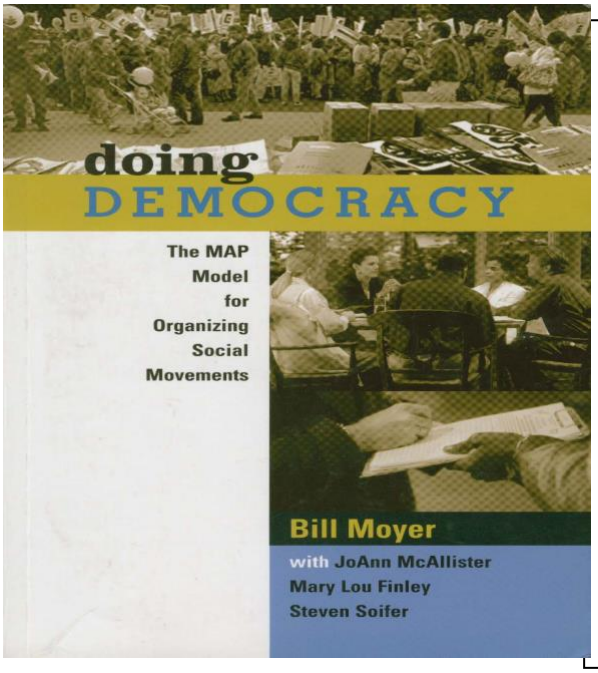

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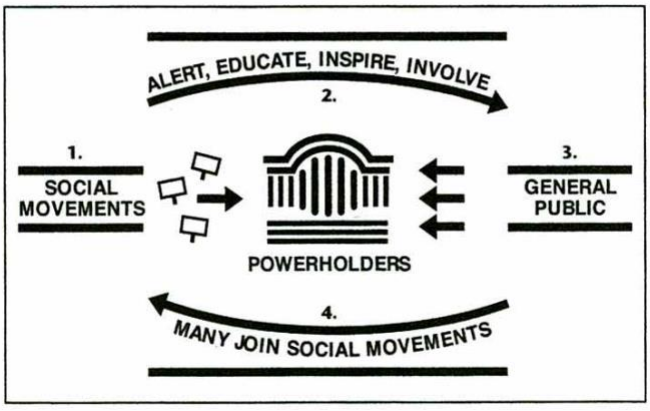
Figure 3: The Grand Stragegy:
The Process of Creating Participatory Democracy



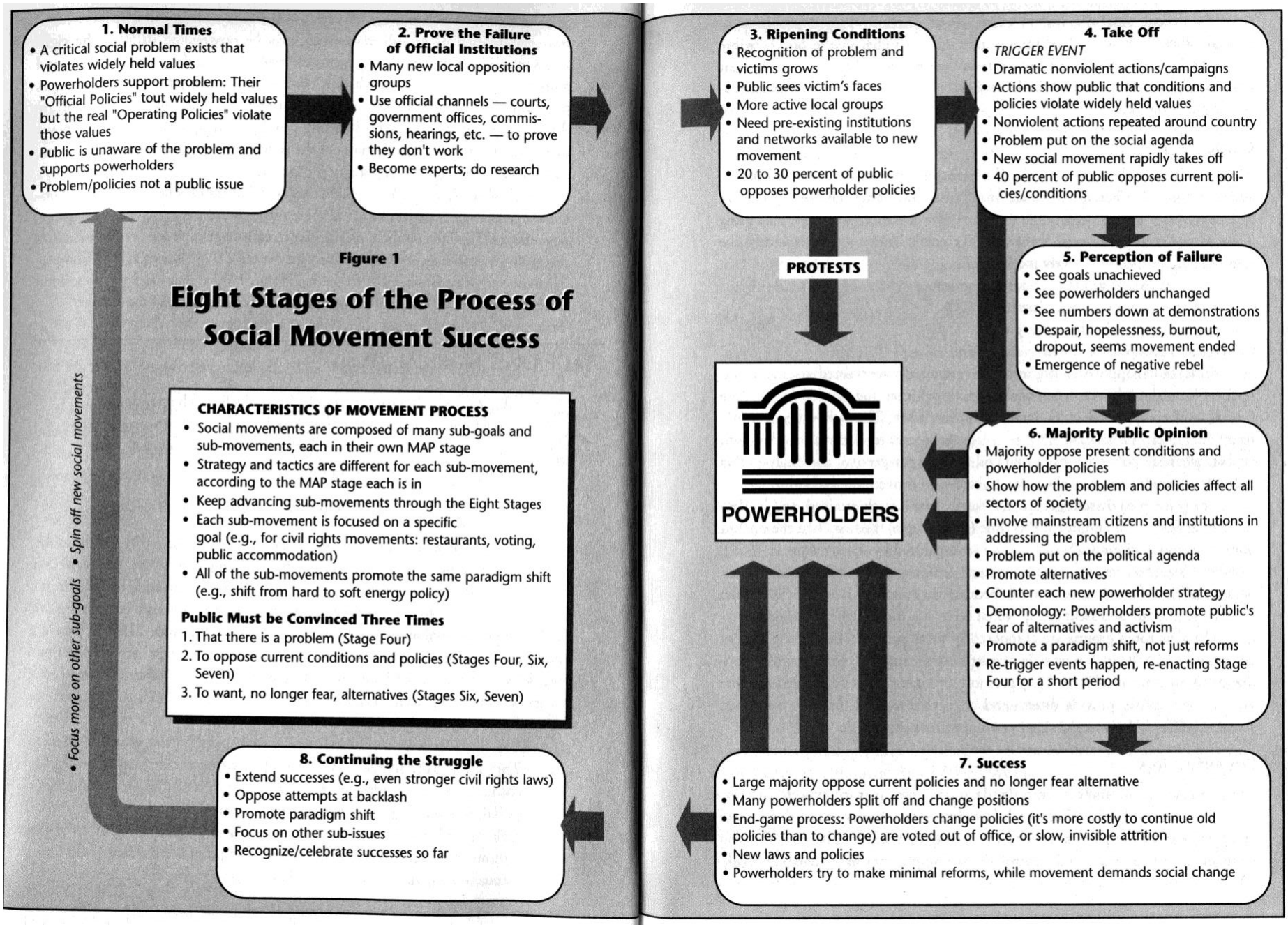


Figure 1

Eight Stages of the Process of Social Movement Success

Figure 2: Winning the Public Three Ways (Created by Tom Atlee)

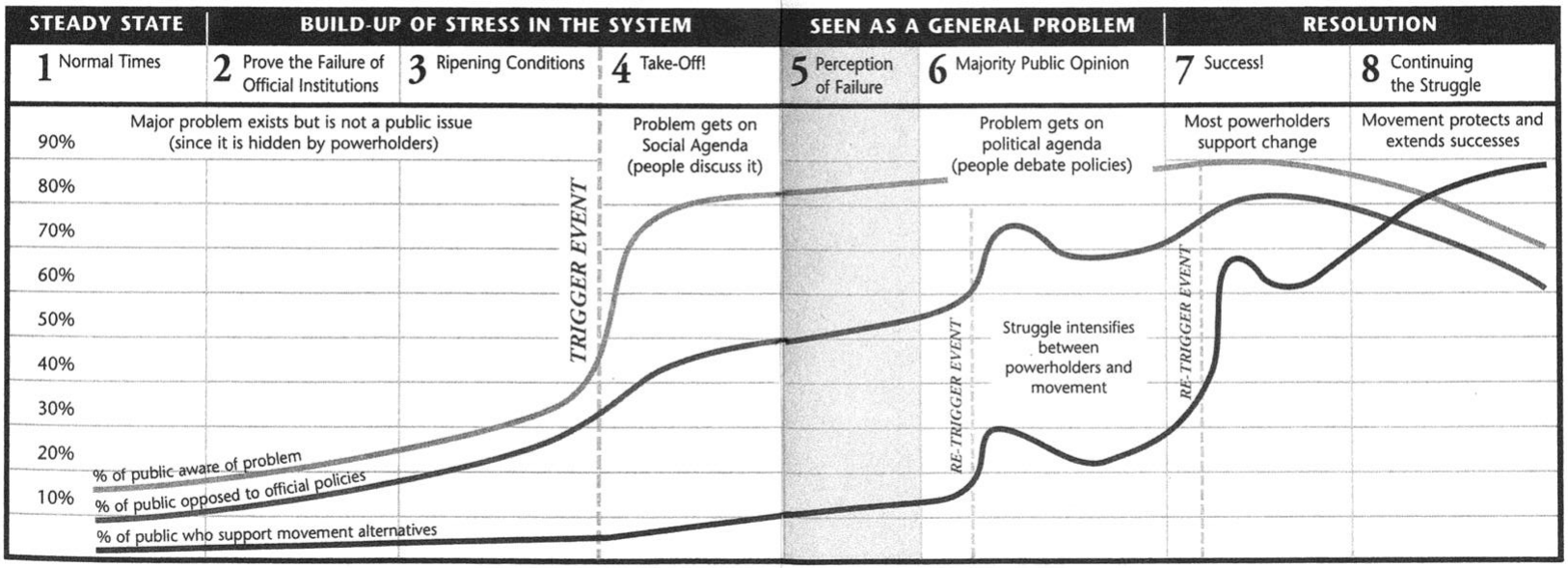


Figure 3: The four roles of social movements in relation to the eight stages of social movements (Created by Tom Atlee)

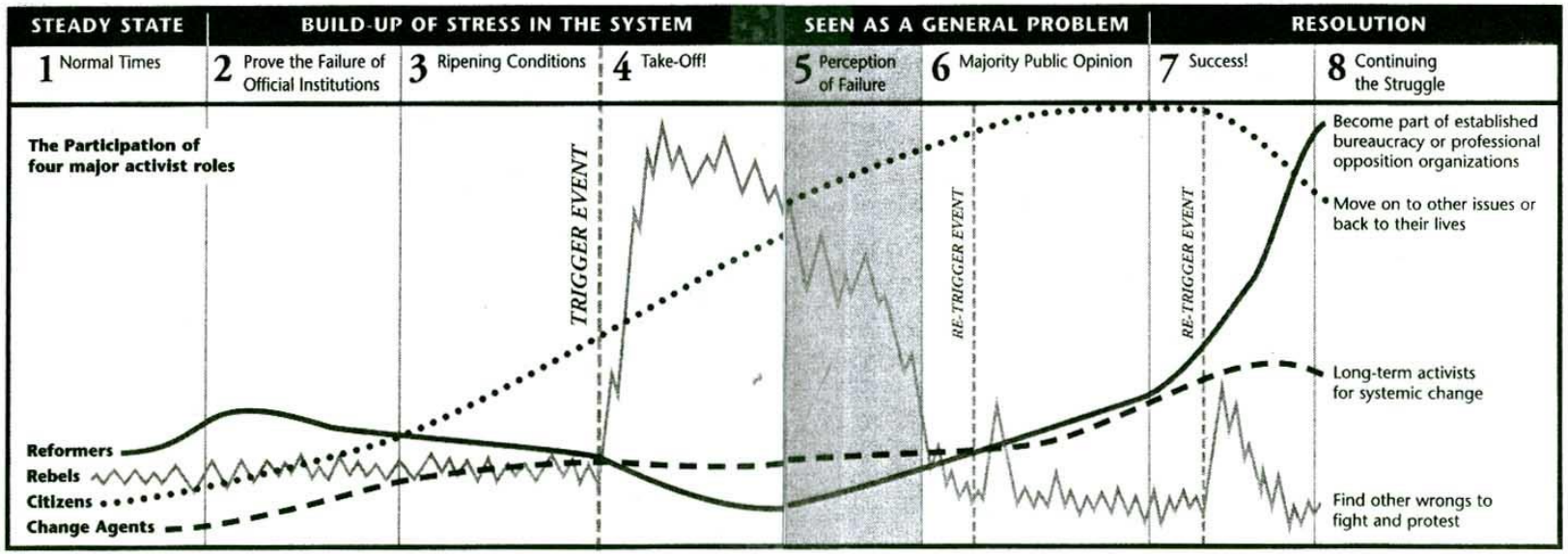
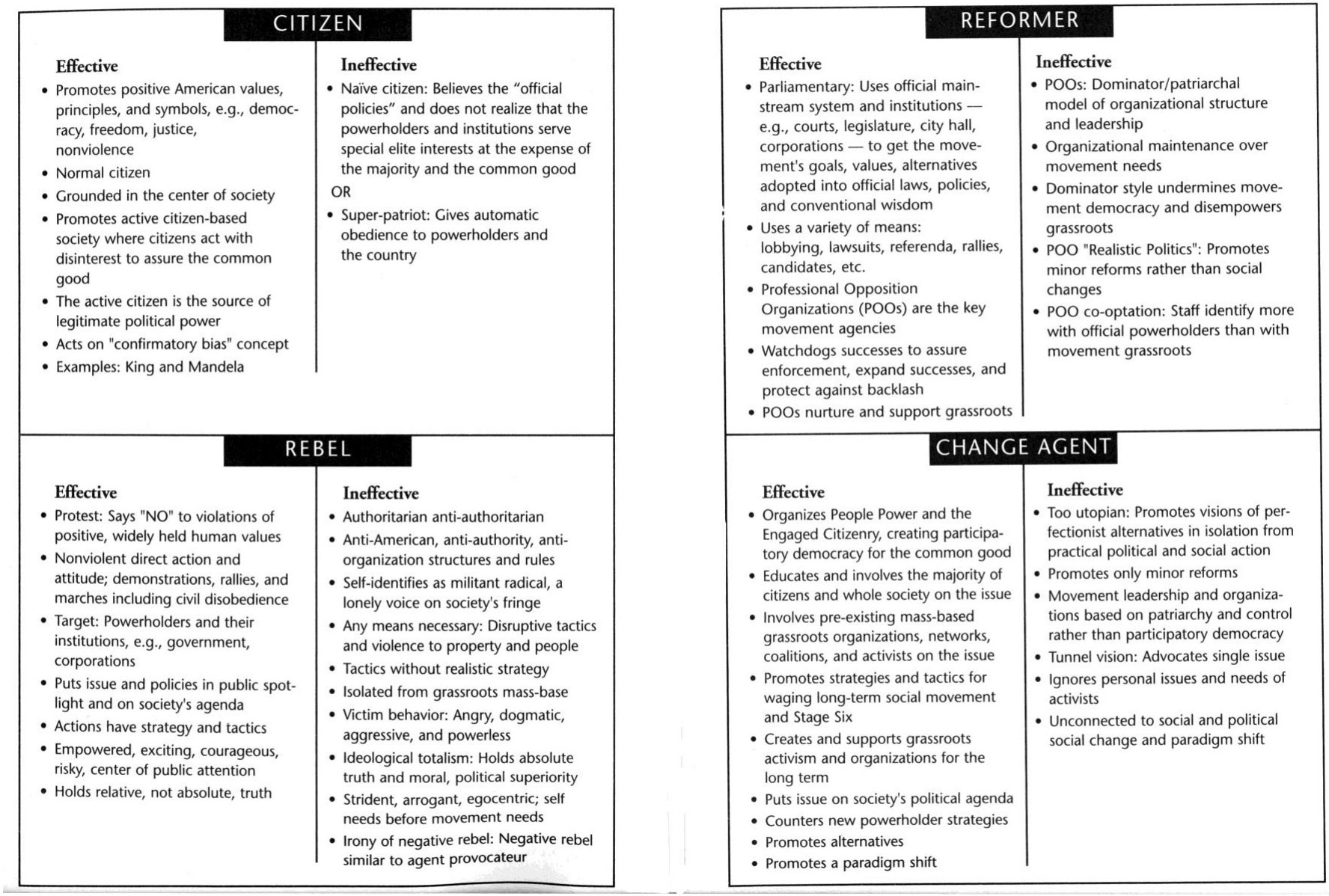


Figure 1: Four Roles of Social Movements



Other good wisdom on social organizing

Path to Power: Grassroots Action for Policy Change

Principles of Winning

1. Start with specific, winnable local issues that have potential for delivering meaningful victories.
2. Engage people in creating a broader vision for the future of their communities.
3. Empower community members and develop leadership to take action on relevant strategies.
4. Conduct a power analysis that determines the self-interest of all stakeholders and identifies potential allies.
5. Consider a range of strategies, including the potential risks and rewards of each alternative.
6. Deal directly with the people and institutions that are responsible for addressing the root causes of the issues facing your community.
7. Celebrate victories!

Types of Community Activism

Adapted by Cathy Klump from chart developed by Joe Mariano, Director, NTIC, Chicago, IL

The Initial Vision
Inspiring the Integrity Project

Imagine an integrative-spiritual activist mass movement facilitated with innovative social technologies such as *Intentional Manifestation, Deep Democracy* tools and the *Movement Action Plan* (MAP) approach to social movement organizing—all focused on the task of significantly **uplifting the level of integrity, transparency and sustainable well-being in the body politic of the world in which we live**.

Imagine still further, that this movement would mobilize the separate interests of a number of different communities, each of which can be said to be "faith-based" in the sense that each has a defining commitment regarding *what can make the world a better place*. Following the philosophical categories of *truth, beauty and goodness,* we can define the following communities having a faith-based interest in different aspects of public integrity as follows:

- **Scientists, journalists, educators** and others whose primary faith is in the uplifting power of **truth** and **knowledge** and who want reform regarding current political distortion of scientific results and propagandistic corporate "framing" of news. Some illustrative organizations:
    - The Union of Concerned Scientists (http://www.ucsusa.org/), which has a strong activist component on scientific integrity (http://www.ucsusa.org/scientific_integrity/)
    - The Center for Science in the Public Interest (www.cspi.net), which has an Integrity in Science (ISS) Project that combats corporate influence on science and science-based public policy, publishing the weekly Integrity in Science Watch e-Newsletter and maintaining an open database of public records of scientists' ties to industry (http://www.cspinet.org/integrity/).
    - The Society of Professional Journalists (www.spj.org/ethics.asp), which has numerous chapters, including 5 professional and 12 student chapters in Texas (http://www.spj.org/region8.asp), all of which include a focus on journalistic ethics (www.spj.org/ethics.asp)
    - The Center for Academic Integrity (http://www.academicintegrity.org/links.asp), which is a consortium of over 360 institutions dedicated to the improvement of ethics and integrity in educational settings
    - The Institute of Noetic Sciences (http://www.noetic.org/), which works to advance the science of consciousness and human experience to serve individual and collective transformation through research, education **[and perhaps soon, including integrative spiritual activism that blends experiential research on "intentional manifestation" and social action].**

- **Artists, entertainers** and others whose primary faith is in the uplifting power of **beauty** and **aesthetic inspiration** and who need a more visible audience for positive visions of life and of the future. Some illustrative organizations:
    - [to be added when found]

- **Religious and therapeutic practitioners** and others whose primary faith is in the uplifting power of **goodness** and **well-being**, for whom spiritual integrity and/or ethical morality is a defining value. Some illustrative organizations:
    - *The National Council of Churches* (http://www.ncccusa.org/), which is …
    - *The Interfaith Alliance* (http://www.interfaithalliance.org), which represents 75 different faith communities, local activist groups in communities across the country and an extensive online action network

- *The Network of Spiritual Progressives* (www.spiritualprogressives.org), a national network of spiritual activists having an Austin Chapter that is a co-sponsor of this Integrity Project.
- *Sojourners* (www.sojo.net), an evangelical ministry whose mission is to articulate the biblical call to social justice, inspiring hope and building a movement to transform individuals, communities, the church, and the world.
- *Texas Impact* (http://texasimpact.org/), originally named Texas Interfaith Commission on Human Priorities, is a state-wide interfaith activist alliance that lobbies the state government for social justice.
- *Austin Interfaith* (http://www.austininterfaith.org/index.html), is a multi-ethnic, multi-issue coalition of 30 religious congregations, public schools, and unions who work together to address public issues that affect the well being of families and neighborhoods in our community
- *Austin Area Antireligious Ministries* (http://www.aaimaustin.org/) represents congregations from over 30 distinct faith traditions, including Buddhist, Christian, Hindu, Muslim and Jewish communities, as well as individuals, non-profits and businesses, in the promotion of community wellbeing and the sustainable quality of life in Central Texas.

- **Public servants** and people from **all walks of life** who do their best to **be of service**, rather than being primarily motivated by riches, power or fame, such as the "Cultural Creatives" [7] that have been identified as a powerful force for good in our society. Some illustrative organizations:
  - *Rotary Internationa*l (www.rotary.org), a global network of community volunteers
  - [others TBD]

- Compatible **foundations, associations and activist movements** who transparently **"walk their talk" regarding *integrity*** as a centrally important value. Some illustrative organizations:
  - *Transparency International* is a global civil society organization leading the fight against corruption. Among other initiatives is the TI Corruption Perceptions Index, Global Corruption Report, Global Corruption Barometer and national integrity systems studies (www.**transparency**.org/).
  - *Center for Political Accountability* (http://www.politicalaccountability.net/) has as its mission, "to bring transparency and accountability to corporate political spending.
  - *Public Citizen* is a national, nonprofit consumer advocacy organization that fights for openness and democratic accountability in government among other agenda (http://www.citizen.org); Texas state office (http://www.citizen.org/texas/).
  - *Common Cause* (www.commoncause.org), a nonprofit, nonpartisan citizen's lobbying organization promoting open, honest and accountable government.
  - *The Center for Public Integrity* (http://www.publicintegrity.org) focuses on investigative journalism in the public interest
  - *Your Code of Ethics* (http://www.yourcodeofethics.com/) is a unique website containing an exhaustive list of links that document how "people dedicate themselves to integrity and excellence through oaths, pledges, declarations, proclamations, prayers and affirmations"
  - *The Council of Public Citizens Against Government Waste* (www.cagw.org)
- Several dozens of **Austin nonprofit organizations** involved in progressive social activism are listed at www.progressiveaustin.org/orgs.htm.

How might this be done?—Especially in view of the fact that although most informed adults in our society are well aware of the treacherously low level of integrity that now characterizes public

[7] Paul H. Ray and Sherry Ruth Anderson, *The Cultural Creatives: How 50 Million People Are Changing the World,* Harmony Books, 2000.

life in many sectors of the body politic, they are also deeply embedded in what Dr. Joanna Macy calls “despair and denial” about being able to do much of anything to improve things.

The daring hypothesis underlying the vision of The Integrity Project is that promising “best practices”—for intentional manifestation and social movement organizing—just might do the trick if skillfully integrated and activated by forward-looking individuals in diverse professional communities and activist networks willing to work together to make transparency and integrity a key issue in the 2008 presidential elections—as well as pursuing parallel agenda at the state and local/regional levels of government, and in other sectors of society as well.

Other Resources to Consider for Transformative Personal Work in a Community

From: http://www.transformationteam.net/ , the same group that maintains www.WantToKnow.info.

Transformation Team

The Planetary Transformation Team is Ready to Roll!

Have you ever felt that one of the main reasons you are here now is to help transform our planet to a new way of living based on love and empowerment?

Do you recognize that there is a divine essence in every person on this planet, and that as beautiful manifestations of the divine, all people deserve our love and support?

Are you committed to move beyond old ways which focused on judgment and separation and to instead choose greater connection and love for yourself and everyone around you?

Are you open to exploring the deep hidden agendas affecting our planet?
Are you willing to work on transforming your own weaknesses and fears?
Are you willing to consider seeing fear as an invitation to spiritual growth?

Are you interested in being part of a large team of souls who know that we came here specifically to help ourselves and all who are ready on this planet to transform to a deeper, richer way of living in this eternal sacred moment?

If you resonate with these questions, this website was designed for you. Come join our conscious community in action as we create empowering transformation both in our personal lives and in our world!

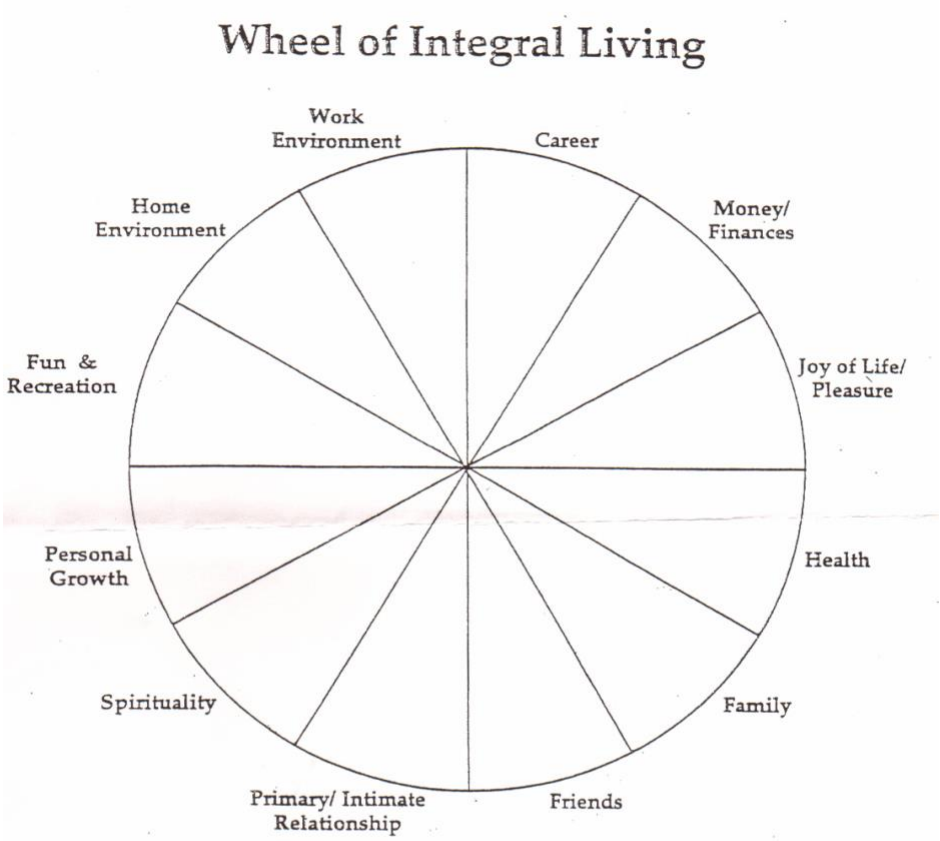
The Transformation Team is a PEERS Empowerment Website

The "4-H" Current Conditions Exercise

Using the Perspectives of the Head, Heart, Hara (gut), and Higher-Self as a basis for developing Transformative Intentions and Affirmations

The purpose of this exercise is to determine what aspects in your current life situation you would most like to have transformed for greater integrity and well-being. If you have a Practice Buddy, it is good to do this exercise together, each of you being facilitator/recorder for the other.

Step One – 360° Inventory
Consider the 12 sectors of life shown on the *Wheel of Integral Living*, and follow the directions below:



Directions: Seeing the center of the wheel as a value of 0 and the outer edge as a value of 10, with 10 being the highest value, rate your level of satisfaction with each life area by drawing a curved line to create a new outer edge. The new (rated edge) perimeter of the circle represents the wheel of your life. If this were a real wheel what kind of ride would you experience?

Possibilities for Affirmation Focus: Your Wheel of Life may offer insights into life areas you may consider as possible areas of focus for your affirmations.

Name: _____ Date: _____
(Please Print)

Exploring Two Alternative Futures

This exercise is based on an article, “Mental Time Travel as a Strategic Viewing Method for Looking Ahead,” soon to be published in the international journal, *FUTURES.* It is posted at http://www.inwardboundvisioning.com/Docs/VisionaryTimeTravelCS.htm.

Please summarize what you experienced in each of the following:

The future based on a continuation of current trends (without a significant renewal of integrity in the “body politic” of the world we live in):

A transformed future involving “The Great Turning” and a sufficient uplifting of integrity that would make it feasible:

The most important thing I got out of this experience:

Specific implications this has for my own life:

Options for Getting Involved

- Participate with a "4S" group (Study, community Sharing, Silence, activist Service) in:
  - Taking the free online 21 Lesson Transformation Course soon to become available at www.TransformationTeam.net.
  - Learning and experientially validating Intentional Manifestation as a key component of spiritual activism
  - Applying what is learned in practical service projects

- Participate with a work team to inventory target opportunities for uplifting integrity and indicators thereto at various levels (e.g., family, church or community, local/regional, state, national/global)—and thereafter, to choose one or more as specific targets for committed work

- Help your primary reference group (church, professional association, activist community) or other activist organization become more aware of and involved in the Integrity Project and/or a specific target issue area

  [For a listing of Austin area nonprofit organizations involved in progressive social activism, please see www.progressiveaustin.org/orgs.htm]

- Attend meetings and possibly become a member of the Austin Chapter of the Network of Spiritual Progressives (NSP)

- Participate with core team to further develop the Integrity Project

- Other (to emerge from the workshop):

Anonymous Evaluation of the Workshop Today

1. Things I especially liked and/or found useful:

2. Things I disliked and/or found unhelpful:

3. Things I am confused about that I wish would be clearer:

4. Things that kept me from participating the way I would like:

5. Primary *hope* (a two part question/answer)—with regard to the future of the Integrity Project:

What I most want to see happen What must occur for this to emerge successfully

6. Primary *fear* (a two part question/answer)—with regard to the future of the Integrity Project:

What I most fear will happen What should be done to keep this from happening

7. Other comments, observations, etc. (please use the other side as needed):

By way of ending, consider this repurposed version of a popular saying by Margaret Mead:

"Never doubt that a small group of thoughtful committed citizens
can counter the domination of
heavily moneyed special interests and corruption.
Indeed, it's the only thing that ever has."

And then there is the old "Franciscan Benediction:"

Franciscan Benediction
(from Jill Westberg McNamara, " Health and Wellness")

May God bless us with *DISCOMFORT*...at easy answers, half-truths, and superficial relationships so that we may live deep within our heart.

May God bless us with ANGER...at injustice, oppression, and exploitation of people so that we may work for justice, freedom, and peace.

May God bless us with TEARS...to shed for those who suffer from pain, rejection, starvation, and war so that we may reach out our hand to comfort them and turn their pain into joy.

And may God bless us with enough FOOLISHNESS...to believe that we can make a difference in this world, so that we can do what others claim cannot be done.