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The ebook will open in Full Screen
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KNOWHOW> CARING FOR YOUR MIND> A NEW PARADIGM



A NEW PARADIGM

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Caption

The old paradigm of the mind as a command control capsule steering the human spaceship through alien social space has served its purpose. It's worn out. The old programme cannot adjust to a new environment and meanwhile it's destroying many of the people who base their lives on it.

But, we hear that a new paradigm is just around the corner. What does this mean for our minds? How can we be sure that the new paradigm is not just some projection, on to yet another promised land, of our disappointment with the struggles of making our way in this world? We can't be sure. But what we do know is that there is an urgent need for a change of mind, a new paradigm, a move perhaps from an age of production to an age of relationship. Personal and planetary survival depend on it.

[more](#)

...power is not only the traditional, the classic power that we used to know in the 19th and 20th centuries, which is technology, economic, military power. We believe that there is a new factor of power... which is what some people call soft power, or immaterial power and the bottom line of this new power is identity, the respect of culture, the factor of religion, the factors that are deep-rooted in societies.

DOMINIQUE DE VILLEPIN
FRENCH FOREIGN MINISTER
GUARDIAN OCTOBER 18 2003

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Introduction

How do I see the new paradigm? Is it the reverse of the old? Might it not be a chimera? A promised land, a palliative for an often oppressive and depressive present? Because new paradigms are so rooted in changes in what we believe, they can be dismissed as any of these, and yet new paradigms in human relations are a continuing feature in human history. Christianity, Islam, The Reformation, the Renaissance, The Copernican Revolution, the Enlightenment, the French revolution, Darwinian evolutionary theory, the 19th and early 20th Century labour movements, the abolition of slavery, universal suffrage, Freud, the women's movements, all have ushered in new paradigms. Growing shoots, even if only marginally, or compromised, of a deepening human awareness. And typically resisted by the entrenched beneficiaries of the social and economic pecking orders of the time.

In our time there are many interleaved new paradigms that challenge and dismay anyone old enough to have lived with say, the privilege, deference, child abuse, sexual ignorance and repression, of only a few decades ago. What might be the fundamental shifts? The ones that matters overwhelmingly for planetary flourishing?

The Mind Gymnasium as a whole embodies my take on what constitutes such a new paradigm. I see the new paradigm not as a target at which to take aim, that offers, in flavour of the month style, a solution, but as a *direction*, a re-orientation our lives and our beliefs, towards planetary sustainability, and along with, and deriving from it, personal and interpersonal sustainability.

These new paradigm priorities point in the direction of a political commitment to 'power with' and 'power from with-

in'; some personal resolution of our old paradigm history of living from, and through cultures of dominance; they point in the direction of being able to adequately psychologize ourselves and our surroundings through some element of emotional competence. They point in the direction of an embodied spirituality that gathers all these qualities into an active political commitment to living from love. Moving from the love of power to the power of love, or if you find that too precious, moving, as George Monbiot puts it, from an Age of Coercion to an Age of Consent.

[more](#)

Signs of a new paradigm of mind?

Is there any tangible evidence that we are moving towards a new paradigm, that a whole new approach to life and living is beginning to take root? Here's how it looks to me. Over the last fifty years or so, several genres have got out of the bottle and are never likely to go back. They include:

Post-Freudian psychology:

The exploration of how the mind creates the world through projection and denial, signalled the beginning of the end of the 'medieval' mind—of witch hunts, Heaven, Hell and Evil and Hate as a way of explaining our own and other people's offensive behaviour.

The explosive growth of science:

Technical innovation after World War II, driven by massive defence spending, has fuelled information theory, cybernetics, computers, artificial intelligence and the internet. and generated a vast international scientific community.

Developments in subatomic physics:

Research into the structure of matter reveals: the inter-relatedness of all life and all things; that mass, space and time are intrinsic to each other; that the act of looking changes what is seen; and the extent to which unaided human perception provides a very narrow window on the world.

The Bomb:

A poisonous fruit of the notion of unlimited scientific progress, nuclear weapons provided the possibility of the destruction of human civilization. It also appears to have signalled the beginning of the end of uncritical acceptance of the value of male-dominated science.

The earth as a globe from space:

Planet earth is seen and experienced as a single entity for the first time, through photographs and television. The ecology movement is born, and concern for the environment begins to grow.

The women's movement:

Enough women now have sufficient economic power to take a look at themselves without the aid of men. What they see is exploitation, oppression, degradation, inequality and discrimination. Some women who share this view are too committed to their roles in the status quo to leave it. Many others refuse to tolerate sexist domination and begin to create a world where being a woman counts.

Hallucinogenic drugs:

Millions of people take the risk of exploring their own inner space. Experiencing their own personal heavens, hells, purgatories and paradises changes a lot of people's minds about the value of their lives. Daily life begins to look technocratic, competitive, linear, one-dimensional and violent. Some researchers, using LSD to explore hallucinogenic experiences, discover that in some acid trips, birth and foetal memories appear to be re-activated. The implications of this birth and foetal research still await integration into the medical and psychological establishments.

Whistle-blowing:

Still a risky activity but becoming seen as an essential counterbalance to bureaucratic secrecy, administrative collusion, and political 'spin'.

[more](#)

The stress concept:

The US psychologist Hans Selye's development of the concept of stress makes it increasingly feasible to admit to having emotional difficulties without being diagnosed as 'mentally ill'. Feelings and emotions become more respectable since stress is accepted as a response to challenge and threat.

The Internet:

The explosive growth of the Internet, continuing as you read, has probably initiated one of the most important shifts in consciousness in human history. Is this an exaggeration? Yes possibly, but the effect on our minds of the way the internet undermines the hierarchical structuring of our lives in favour of a more horizontal, networked co-operation, shouldn't be underestimated. This is not to see the Net through utopian spectacles, it also opens up the possibility of systematic intrusion into private life by government agencies, but most important it connects minds on a scale and in ways that appear wholly new.

Non-governmental organizations:

The growth of private, or charitably funded, organizations that research government and social policy and publish studies and surveys; that are independent and well-enough funded to be able to expose weaknesses or dangers of government policy.

Green politics:

Non-violent direct action is increasingly being successfully used against some of the more obviously oppressive institutions, such as the World Trade Organization, and the unac-

countable corporate promotion of genetic modification and the patenting of life forms. Demands for accountability and greater openness about policy-making are constantly and more effectively being re-iterated.

Anti-globalization:

Increased awareness of, and determined confrontation of, North/South exploitation, questionable accountancy, and anti-competitive behaviour of transnational corporations and collusive governments.

Whistle-blowing:

Still a risky activity but becoming seen as an essential counterbalance to bureaucratic secrecy, administrative collusion, and political 'spin'.

Emotionality comes down from the screen and out of the pages of books:

In the last twenty years the emergence of the notion of 'emotional competence' accelerated in the 1990s by 'emotional intelligence', and 'emotional literacy', has been accompanied by an increased tolerance of emotionality in daily and public life.

Open Software:

As computer use and development has explosively expanded, market dominance by a handful of corporations has stimulated an increasingly powerful counter movement of open, participatory, software development. This is providing a growing contradiction to closed, patent-ridden, proprietary software products that lean strongly towards monopoly.

Collapsing costs of computation:

Many homes and small offices have much the same level of information processing facilities as large businesses.

Process/reflexivity:

The diffusion out from a leisured elite earlier in the last century, to quite large sections of the population, of the notion of reflexivity—the ability to reflect on how we ‘do’ ourselves and most commonly, how we ‘do work’—seeing daily life as a process, as well as events, or targets. Widely represented in quality assurance processes and some sectors of management.

Crisis of sustainability:

One of the outcomes of a less closed frame of mind in many people over the last 30 years has been the emergence of a planetary awareness. The Gaia hypothesis has argued for the planet as a life form. The melting of the Arctic ice-cap, the **Antarctic ozone hole**, and creeping climate change, remind us that many of the ways in which we participate in the life of this planet are damaging to our children’s futures and unsustainable.

Children’s rights:

The trend away from authoritarian family styles towards more child-centred child-care continues. Awareness of the potential for sexual abuse of children by close relatives continues to emerge, along with help lines for children in distress. Alongside this, the banning of corporal punishment in schools—and in some countries—of smacking of children by parents or carers, has been a welcome addition to a developing range of children’s rights.

The growth of a global civil society:

‘A social counterpart to corporate globalization the emergence of a supranational sphere of social and political participation in which citizens groups, social movements, and individuals engage in dialogue, debate, confrontation, and negotiation with each other and with various governmental actors—international, national, and local—as well as the business world.’ Arising out of cheaper, improved, and more rapid communication, and more extensive travel.

[more](#)[See also ▼](#)

Sustainability wake-up call

The New Paradigm is of course a notion, one that stands for a wide range of emerging frames of mind, preferences and loosely aligned developments, such as those listed on the preceding screens and in the picture essay that follows. It may yet turn out to be a mirage, a wish dream of people marginal to, and with little influence on the levers of political and social policy. However, one of the new paradigm wake up calls seems unanswerable—the level of gross abuse and domination of some sectors of the planet by other more fortunate ones, plus the one-sided and hugely wasteful exploitation of resources—looks to have reached a point of no return.

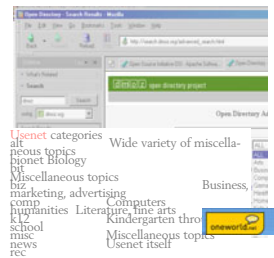
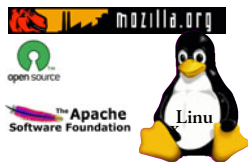
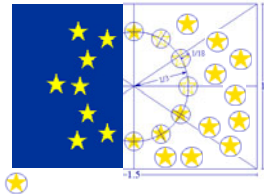
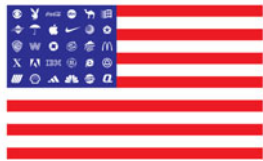
The crisis of sustainability that this entails points to massive social and interpersonal re-evaluation. Change, adjustment and personal stress seem inevitable. Voluntary change may yet remain possible but more likely it seems, change on the necessary scale will come as the result of ecological catastrophe—the wars between nations replaced by a planet at war with itself. And yet... over 30 years ago men walked on the moon and returned safely...

The next few screens present some pointers in the form of a picture essay and text essay that may help you recognize the new paradigm and how it shapes our minds.

[more](#)

2001 was the second warmest year in the past 142 years. Nine of the 10 warmest years have occurred since 1990 including 1999 and 2000; Only 1998 was warmer than 2001.

WORLD METEOROLOGICAL
ORGANISATION
GUARDIAN 10.7.2002



Picture essay:

For example

Confronting bio-piracy and monocultures

Horsetalk

Self-regulation

Resist and contradict

New threaded through the old

Site under construction

Software collaboration

The Internet

Co-operative energy

New paradigm accountability

Ceremonial dissent

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Text essay

Direction and diversity

Ten principles for sustainable societies

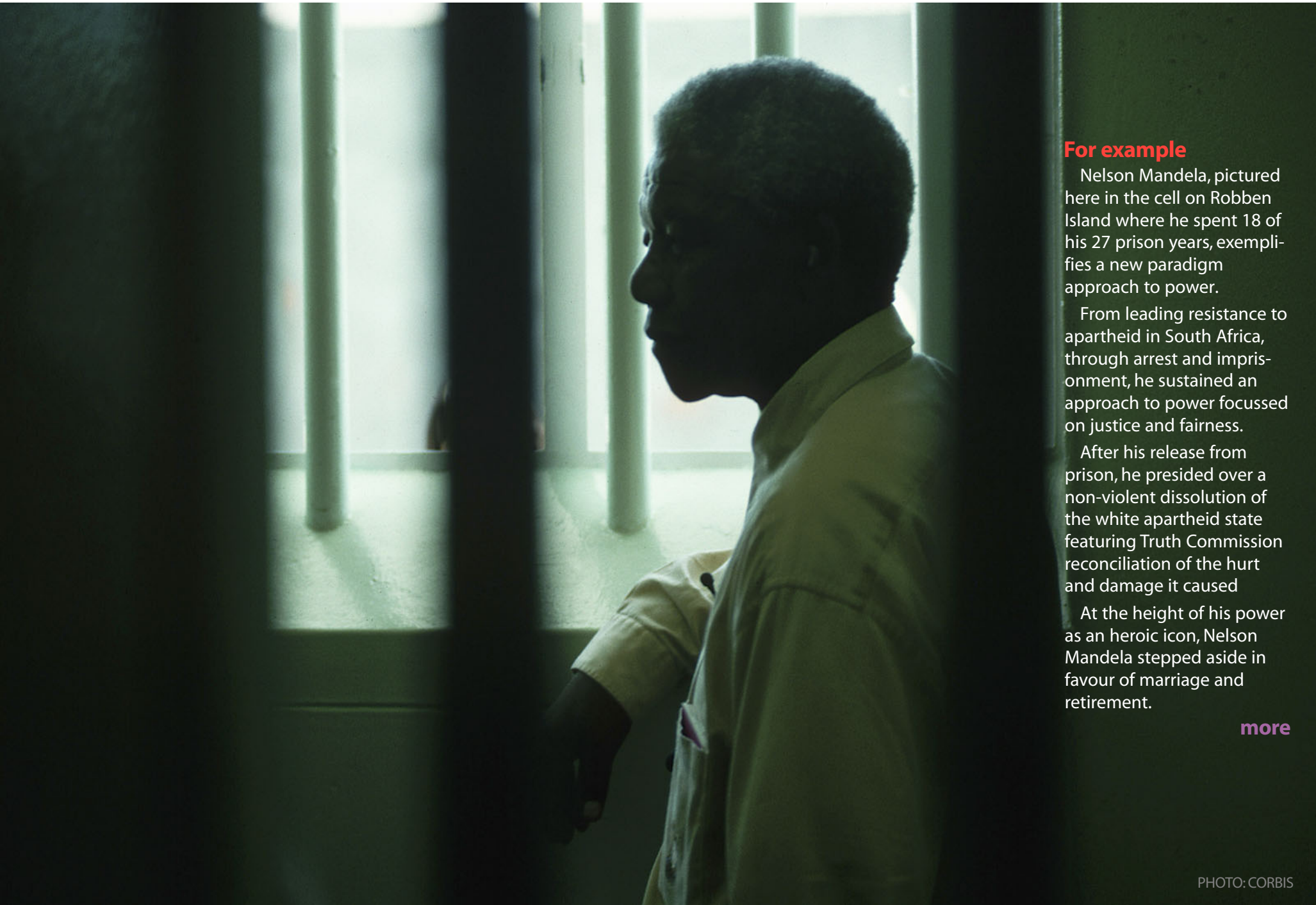
Local mind, global reach

Tides, currents and rudders

New paradigm perspectives

A NEW PARADIGM: picture essay

more



For example

Nelson Mandela, pictured here in the cell on Robben Island where he spent 18 of his 27 prison years, exemplifies a new paradigm approach to power.

From leading resistance to apartheid in South Africa, through arrest and imprisonment, he sustained an approach to power focussed on justice and fairness.

After his release from prison, he presided over a non-violent dissolution of the white apartheid state featuring Truth Commission reconciliation of the hurt and damage it caused

At the height of his power as an heroic icon, Nelson Mandela stepped aside in favour of marriage and retirement.

[more](#)



PHOTO: ELMER POSTLE

Confronting bio-piracy and monocultures

Vandana Shiva, an Indian physicist, here giving a talk at the Findhorn Community in Scotland, is one of the growing community of articulate, well-informed challengers to corporate globalization.

A leading critic of the patenting by 'life science' corporations of existing genetic material—seen by them as having potential for exploitation in the fields of nutrition or health—Vandana Shiva lists the epidemic of biopiracy as including neem, haldi, pepper, harar, bahera, amla, mustard, basmati, ginger, castor, jaramla, amaltas, new karela, and jamun. The anti-diabetic properties of the last two, along with brinjal, have recently been patented, despite having long been used in India for these purposes.

Another equally valuable strand of Vandana Shiva's work is to argue for bio-diversity against corporate attempts to promote what she calls monocultures. In resisting the destruction of forests she argues that corporate monocultures in agriculture and forestry favour production that destroy diversity and legitimizes the destruction as progress, growth and improvement. Such **monocultures**, she argues, first inhabit the mind and then propagate themselves through violence and misrepresentation, for example, through denying the validity of indigenous knowledge.

Because monocultures are founded on a belief in the overarching value of centralized control and uniformity, resisting the impoverishment that they entail requires active protection of, and promotion of, diversity, both as a mindset and a way of life.

[more](#)



Befriending horses

In his work with horses, as his remarkable autobiography details, Monty Roberts bridges from the old paradigm of casual violence to a new paradigm of cooperation and consent.

The age-old practice of 'breaking' horses through abusive traumatization is a classic example of a culture of dominance rooted in human tolerance of violence, cruelty and damage. Monty Robert's work decisively demonstrates how unnecessary it is.

Through close study of wild mustangs during his childhood, he discovered how to enter their world. This entailed learning and adopting key elements of their body language.

As a result of this, and eventually to world-wide acclaim, he succeeded in showing that, through accurate, mutual communication, even a wild horse can, within thirty minutes, be brought into cooperation with humans without being traumatized.

[more](#)



PHOTO: London Speaker Bureau

Self-regulation

Ricardo Semler inherited Semco, his father's pump manufacturing business, over twenty years ago, turning it, as it seems to me, into a living example of anarchy* in action.

Over the last twenty-plus years, Semler has created the conditions that have enabled employee initiatives to transform Brazilian-based Semco from a manufacturer of washing machine pumps and biscuit factories into a business now mostly in services and where a significant proportion of revenues are coming from the internet.

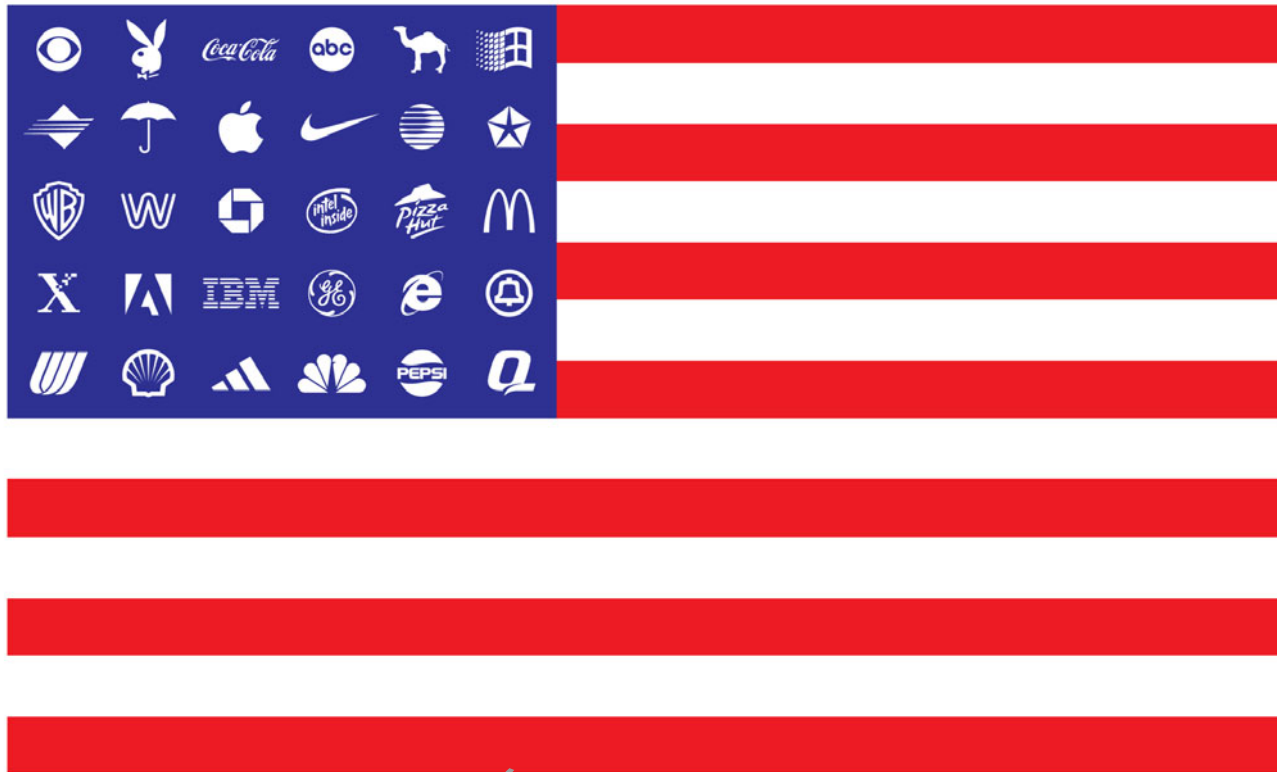
With, and as Semler insists, without him, Semco has developed "continuously and organically without formulating complicated mission statements and strategies, announcing a bunch of top down directives or bringing in an army of change-management consultants."

Semler appears to have an intuitive understanding of what has come to be known as complexity theory, gathering round him, people who instituted a comprehensive industrial democracy. Focused on process as complementary to product, this combines freedom and discipline in an attractive and effective form. Staff turnover in 6 years was less than 6%, revenues quadrupled to \$160 million in ten years, and Semco grew in size from 450 to 1300 'employees'. These 'employees' set their own salaries (from a set of options), take as much leave as they want, but re-apply for jobs twice a year, and elect their bosses.

As if to underline his company's approach to self-regulation rather than top-down enforcement and control, Ricardo Semler recently stepped down from Semco to develop ways of applying its approach to education.

[more](#)

* anarchy is historically associated with a desire to dissolve the state and thus anti-state violence. A more helpful update on this is to re-define anarchy as social creativity in the absence of coercion



Resist and contradict

AdBusters, a Seattle-based group, have pioneered a very effective way of challenging the distortions and arrogance of corporate capitalism. Their speciality, as here with the US flag, is to find and alter key icons in favour of greater accuracy, or to invert, subvert, or otherwise interrupt corporate messages and brands that they perceive as damaging.

Through this and innumerable other images and slogans, Adbusters and their supporters are very effective in contradicting one of the key features of capitalism—its capacity to seem inevitable, a part of nature.

[more](#)

‘because my country has sold its soul
to corporate power
because consumerism has become
our national religion
because we’ve forgotten the true
meaning of freedom
and because patriotism now means
agreeing with the President
I pledge to do my duty...
and take my country back’

From Adbusters summer
2003 campaign

New threaded through the old

Elements of the new paradigm co-exist with, or are threaded through, the old paradigm, they point to new possibilities, demonstrate, or model, better ways of being, or living, or relating.

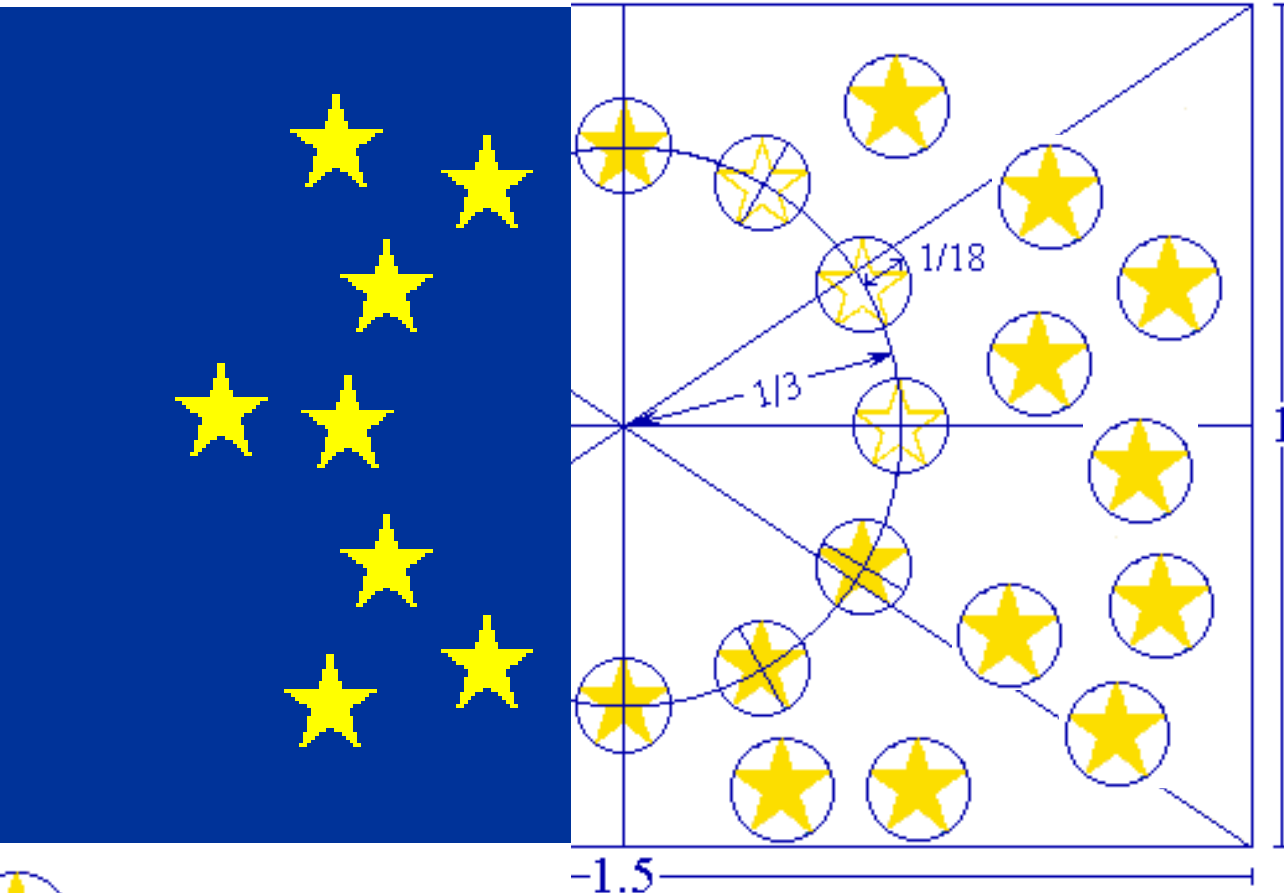
An example of this is the institution in over 400 European cities of having an annual car-free day. In Brussels (right) this opens the whole city to cyclists, pedestrians and taxis.

As I, and no doubt many others found, this demonstration of the absence of the burden of urban vehicle culture, can be a very shocking experience.

A gesture? Yes, but as congestion charging elsewhere is showing, our dependence on vehicles has peaked, is anyway unsustainable, and the damage and trauma it entails now outweigh its advantages.

[more](#)





European Union: site under construction

In the first years of the 21st century, the European Union is in a phase of re-design and consolidation. While still mired in old paradigm status games, it nonetheless represents an emerging new paradigm culture of international negotiation, participation and subsidiarity.

Despite some suspicion that it may be captured by corporate globalization, the continuing accumulation of states within the European Union, and how they balance civic well-being with economic prosperity, points to how a new political paradigm might play out in practice.

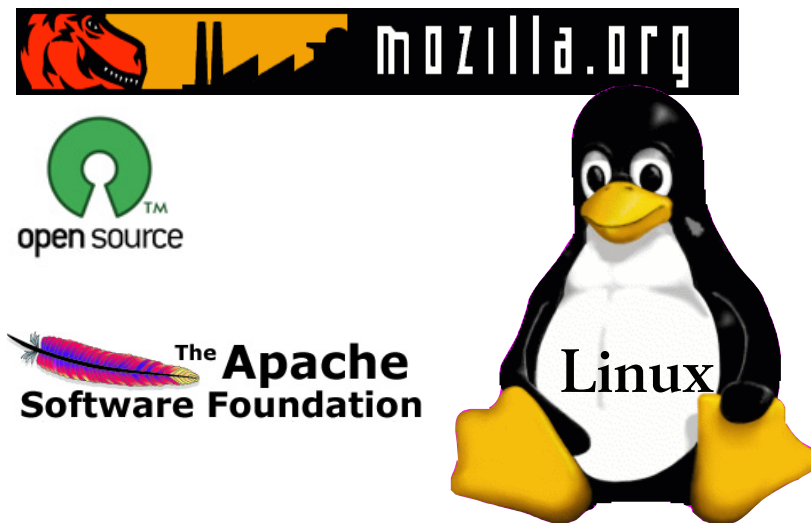
A contrary, old paradigm, view sees the self-contained world of rules, laws, transnational negotiation and cooperation, of the European Union as a 'paradise', a protectorate, which can only exist by courtesy of the mailed fist of US military might.

Could it nevertheless be a template for new forms of international relating that hold integration and diversity in a framework of the rule of law? Insofar as it mirrors the origins of the USA, could it even tempt the US hegemon off its increasing fragile and indefensible perch?

As the European Union finds its place in the world, it increasingly reveals a sharp divide between the bullying and enemy-making of old paradigm mind and the painstaking negotiation of a paradigm of mind that sees nation states as vehicles for connection rather than alienation.

[more](#)





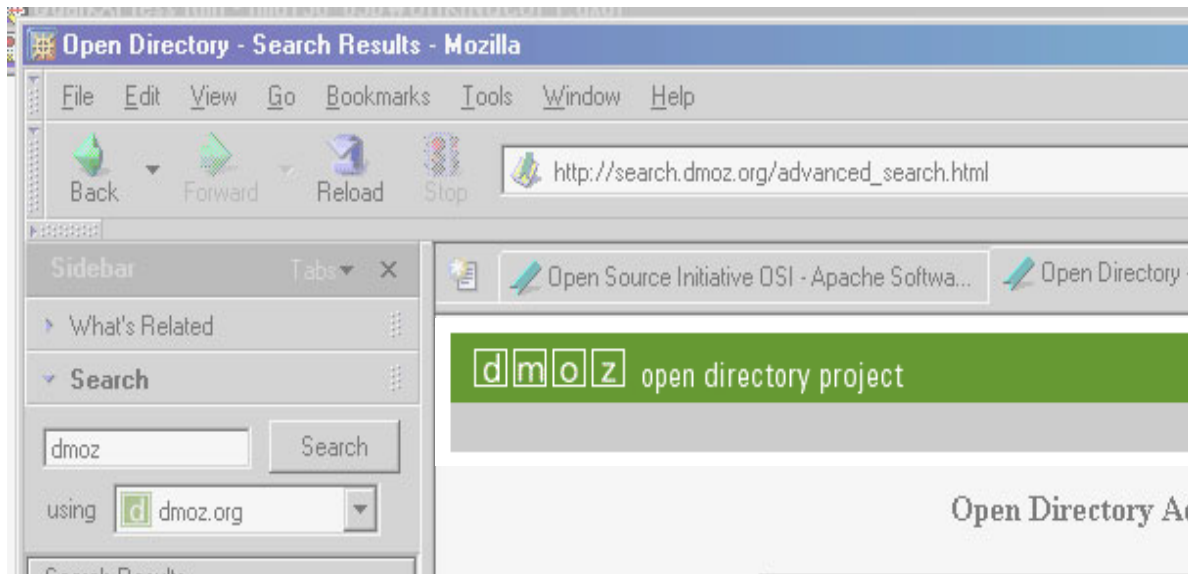
Software collaboration

One of the more concrete demonstrations of the fruits of new paradigm mind is the Open Software movement. This is a counter-culture of new paradigm collaborative power-sharing in the field of computer programming.

Devoted to producing non-proprietary systems that match, and in many cases out perform, commercial software, the movement makes the evolving programme code publicly available so that anyone who can see faults, amendments and improvements can contribute to its development. Networks of competent and interested people sieve and integrate the offerings, and make them freely available them to anyone who wants to use them.

A list of such freely available and cooperatively produced software would include: Mozilla, an internet browser; GNU/Linux, a powerful and widely used alternative operating system; Apache server software, running on GNU/Linux, and driving around half the web pages you are likely to see, was written and developed by a collaborative community of developers and users.

[more](#)



Usenet categories

- alt: Wide variety of miscellaneous topics
- bionet: Biology
- bit: Miscellaneous topics
- biz: Business, marketing, advertising
- comp: Computers
- humanities: Literature, fine arts
- k12: Kindergarten through high school
- misc: Miscellaneous topics
- news: Usenet itself
- rec: Recreation, hobbies, arts
- sci: Science and technology
- soc: Social and cultural issues
- talk: Debate, controversial topics



The Internet

The internet is a self-organizing global system built out of a myriad of local initiatives that continues to energize new paradigm notions of collaboration, participation and community.

Key features now familiar to many people include email, the world wide web, Usenet, search engines, chatrooms, discussion lists and innumerable directories.

Usenet (below left) is a self-organizing and regulating system of something like 45,000 discussion groups. Usenet maintains 'a delicate balance between individual freedom and collective good'. In a key demonstration of new paradigm relating, no-one owns usenet, no-one polices it, nor does it have a central authority.

DMOZ, the Open Directory Project (top) is the largest, most comprehensive human-edited directory of the Web. It is constructed and maintained by a vast, global community of volunteer editors.

OneWorld.net (centre below) provides the focus for a global community working for human rights and sustainable development. Over 900 partner organizations across 80 subject categories, in five languages, use Oneworld.net to reach Internet users in 90 countries.

more



PHOTO: JIM COLEMAN



Cooperative energy

In a curiously eloquent and practical contradiction of the American love affair with corporate consumerism, over 600 Touchstone Energy cooperatives in 44 US states deliver electricity to more than 17 million customers every day. Consumer owned, the coops supply commercial, industrial, agricultural and residential customers.

The Touchstone cooperatives seem an excellent example of the new paradigm in operation. They demonstrate how grass-roots control and power-sharing, supporting and nourishing initiative and responsibility in communities at a local level, can be combined with the visibility and resources of a nationwide network.

[more](#)

New paradigm accountability

One of the tasks of a commitment to new paradigm values is to bring them into play locally, in daily and working life. The UK Independent Practitioner Network [IPN] to which I belong, is a living example.

IPN arose in 1995 out of a widespread concern that psychopractice in the UK was being colonized by trade associations that were more committed to the business of training psychotherapists and counsellors than to client, or indeed practitioner well-being. Since then IPN has continued as a laboratory for the development of new paradigm ways of holding accountability to clients, and practitioner welfare.

IPN has no centre, or administration but takes the form of voluntary network with an evolving set of *principles and procedures*. While any practitioner can become a *participant* in the network, only *groups*, of which details below, can be members of the network. There is no individual membership.

The basic unit of the IPN is the *practitioner group*, typically with between five and eight people. The accountability process entails the members of each IPN group getting to know each other well enough, both professionally and personally, so that through a formal process of self and peer assessment they can assert that they *stand by each other's work*. The group must also develop and pub-

lish to the network *an ethical statement* detailing the commitments they make in working with clients. In the group to which I belong, the self and peer assessment process is updated from time, and when new people come into the group.

Accountability in IPN is seen as taking many, but always self- and peer regulated forms. The preferred but not exclusive form of accountability takes the form of belonging to a group whose

process is under continuously under review by two other *link groups*. Such a group is then entitled to call itself a *full member group*. In the event of a complaint about an IPN group member from a client or elsewhere, link groups are charged with the task of pursuing mediation, or redress. There are two levels of *sanctions*: group support links can be withdrawn, and the group itself may ask a participant to leave if they can no longer 'stand by' their work.

Gatherings of the whole IPN network process current concerns and pursue other business, either through individual effort, or sub-groups that form and disband as required.

IPN participants are very fastidious in detecting and interrupting tendencies towards coercion and dominance, and the network is a very solid demonstration of the kind of social ingenuity that emerges if the fear, blame, and top-down threatening behaviour of cultures of dominance can be side-stepped.



[more](#)



Ceremonial dissent

Street demonstrations have become a necessary urban ritual—ceremonial occasions for communal participation in the expression of dissent—usually minority opinion, or voices that speak from the margins of society to a seemingly deaf centre.

This event (left) filled the centre of Brussels with tens of thousands of Islamic supporters of the Palestinian people.

Is this the new paradigm? Might it not be one old paradigm institution, Islam, decrying the actions of the Israeli state, another notable example of the old paradigm?

There is perhaps something in this but helping a dispossessed and violently oppressed people such as the Palestinians assert their human rights, might also be thought to epitomize new paradigm confrontation of old paradigm cultures of dominance.

[more](#)



Confronting globalization

A key element of new paradigm mind is to have a political eye open on the quality of human relations. Such a political eye tends to show us that, as this street sculpture in Dusseldorf suggests, we have become too much creatures of *global corporate society*, smoothed and made uniform by political and corporate globalization and consumerism, driven in turn by our dependence on growth, exports and oil.

Essential new paradigm tasks that follow from such a perspective include: confronting the fallacies, double standards and injustices of corporate globalization; since we cannot leave it any more than we can get outside nature, taking steps to rid our minds of the fundamentalist belief that free market capitalism is a final and inevitable way of conducting economic life; and joining, supporting and becoming active within *global civil society*.

This entails finding and giving support to other people with a similar awakening, holding with them a global, ecological perspective on priorities, while taking local action to consolidate the skills and resources of civil society in confronting and transforming the corporate feeding frenzy.

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Direction and diversity

It seems likely that **monocultures of mind** such as consumerism, fed, if not caused directly by, corporate globalization, will eventually seem a catastrophic error, a historical anomaly as unintelligent as other kinds of fundamentalism. The extensive critique of the failings and unsustainability of corporate globalization as an economic religion seems already sufficient. The harder task, of moving from complaint and resistance to creating a world we want and respect, continues to be an onerous challenge.

Part of the challenge is finding common ground across myriad special interest groups and lobbying organizations. As George Lakoff has pointed out in *'What Conservatives know that Liberals don't'*, this may be *the* task. Bullying, fear, threat and hierarchical dominance create a spurious unity through collusion and the suppression of dissent and diversity. Yielding to the temptation and habit due to our cultures of domination and seeking our own liberal monoculture of the mind, a civil society brand, is likely to result in making the new in the image of the old. Contradicting this tendency to a dominance-driven 'single vision' seems to mean finding a *unity of direction* and multiple ways of following it.

An promising example of this is the realization that a grand alliance of G-77 nations, supported by sympathetic help from the North, could bringing about sweeping changes in the distribution of global power, a quantum leap in the interests of democracy, the environment, and the well-being of the poor. Such a change has precedents in the dismantling of the transatlantic slave trade and the dismemberment of the colonial empires.

On the following screens I include pointers to how a sustainable future might be constructed.

[more](#)

Ten principles for sustainable societies

Events around the World Trade Organization meeting in Seattle in 1999, energized a number of groups challenging that organization legitimacy. One of them, The International Forum on Globalization, later published a set of *ten core principles for sustainable societies*, that are the mirror opposite of the processes and inclinations of corporate globalization:

New, or living, democracy

Restoring sovereignty from corporate society to governments and communities.

Securing community control over natural resources.

Refocusing government agendas on citizens' agendas.

Creating governance systems that ensure that those that bear the costs are heard, and that their interests carry weight.

Subsidiarity

Whenever decisions can be taken locally they should be, and power that belongs locally should reside there.

'Protect the local, globally'.

Legitimate authority flows upwards.

The authority of distant administrations is subsidiary to local authority

Inherent right to self-determination of people, communities and nations as long as this doesn't infringe other's rights

Ecological sustainability

Rates of use of renewable resources do not exceed regeneration.

Loss, or disposal of non-renewable resource, is matched by the introduction of renewable substitutes.

Rates of pollution are below the rate of assimilation.

Common heritage

Wealth is rooted in common birthright of: water, land, air, and forests; culture and knowledge; health-care education, public safety and social security.

Property rights imply an obligation to stewardship.

Monopoly ownership of common heritage resources such as water, seed varieties, or forests, is unacceptable.

Diversity

Cultural, biological, social and economic diversity are essential for human flourishing.

Biological diversity is essential for vitality, resilience, and innovation in living systems.

Cultural diversity nourishes social, intellectual, and spiritual accomplishment, and contributes to identity, community and meaning.

Human rights

Alongside civil and political rights—also economic, social and cultural rights—eg clean water.

Universal human rights should take precedence over local authority that violates those rights.

Jobs, livelihood, employment

Protection of the rights of workers, both in formal, and informal (the majority) employment.

Food security and safety

Local community production of food the highest agricultural priority.

Preference for shorter trade distances.

Reduced reliance on expensive inputs.

Equity

Reducing the gap between rich and poor.

Holding a balance between incentive and equity.

Instituting both an economic floor and a cap on wealth.

The precautionary principle

Restricting, or banning practices, or products, that threaten harm to health or environment.

Proponents of a practice, or product, have the responsibility for showing that it is innocuous.

[more](#)

Local mind, global reach

One of the distinguishing features of the new paradigm of mind is that it favours local intelligence, local knowledge, that is distinct from, and yet part of a global intelligence—culture, art, history, myth, language, science and so on. If you find this hard to get your mind round, the recent explosive growth of a longstanding phenomenon, *global civil society* may help.

This intentionally indistinct notion, points to a sphere of ideas, values, institutions, organizations, networks and individuals that sit between the family, the state, and the market, and that also operate beyond the limits of nations, politics and economies.

Think of it as growing network of nerves and synapses threaded through, yet distinct from, corporations and governments. A community of humankind, even a global consciousness.

Corporations are not elected and yet their power increases daily. As their transnational arteries of resourcing, and supply expand and deepen—when the market and other transnational phenomena take over from the state—representation of our interests becomes a problem. Global civil society, in the shape of myriad non-governmental organizations, charities and trusts such as FairTrade, Oxfam, Médecins Sans Frontières, Greenpeace, Amnesty International, The Soil Association and thousands of others, provide an essential way of taming, humanizing and calling globalization to account.

Some see global civil society as means of revitalizing democracy. As fewer and fewer people have respect for political parties, more and more have joined the global civil society organizations listed above, supporting their commitment to minimizing violence, maximizing economic well-being, realizing social and political justice and upholding ecological sustainability.

[more](#)

Tides, currents and rudders

A new paradigm of mind sharpens awareness of what is happening to us, so that we notice that a current in the flow of planetary life is taking us onto the rocks of ecological unsustainability. It also reminds us that there is a human capacity to choose, to lean on the rudder, to turn away from, or steer around the ecological catastrophe that looms.

A new paradigm of mind that will enable us to navigating more intelligently in human affairs, both personally and socially, is a matter of political skill, psychological sophistication, and spiritual awakening. A spiritual approach demands that we learn to live from love, a psychological one shows us how to be more emotionally and imaginably sophisticated, a political perspective insists that build institutions that side-step dominance, and that we confront injustice and the abuse of power.

Alongside these considerations, a psychohistorical approach sees the new paradigm moving forward inexorably under the impetus of benign changes in child-care. Corporal punishment is generally no longer legal, sexual and other abuse of children, a commonplace a century ago, is now much less common. In the UK, though later than many countries, smacking children is likely to be outlawed; a sharper focus on child-sexual abuse means that bullying is also receiving public attention. All this arises out of, and supports, the shift to a more child-centered childcare.

[more](#)

New paradigm perspectives

As you move on through the rest of *The Mind Gymnasium* keep in mind the new paradigm perspectives of the previous screens:

The importance of building institutions based on ‘power with’ and ‘power from within’.

The continuing work of confronting cultures of domination that deny these ways of relating.

A commitment to holding in one place three essential developmental strands:

- the transformational potential of ‘psychologizing’;
- the social/political commitments that holds us in the couple, the family, the community; and the planet;
- a spirituality which, if and when it ripens in us, can release a deep sense of meaning and purpose

more

See also ▼

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