

Anita Roddick

In business we have to change the entire business education. You can open up any typical management book, and you'll find words like: customer care, corporate culture, team building, total quality management. You never find words like social justice—never. You rarely find community building, local self-reliance, human rights in international trade, and definitely not spirituality. And if you go into management business programs such as those at Harvard or at Stanford, there is a profound lack of dissenting views on economic thinking. For real social change to happen, we have to change our business education programs to contain notions of human rights, social justice, action, activism, community economics, and the productivity of the human spirit.

I'm tired of hearing about the manufacturing process or of business being about productivity when most businesses are about the need to develop relationships. What about the productivity of the human spirit? These are the issues businesses and teachers ignore at their peril. Social change has to start in education, and it has to continue in business education, so that the global incorporates all the viewpoints from around the world, not just ours from north of the equator.

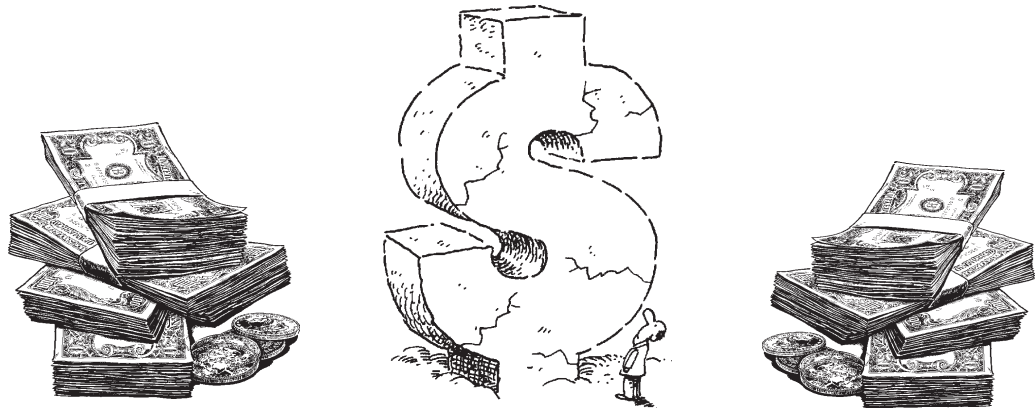
Anita Roddick, founder of The Body Shop

Barbara Waugh

Today's corporations are like big teenage boys: unaware of the size of their bodies, they destroy things. Stomp, there goes a third-world country. Sneeze, there goes the air quality for half the planet. Their consciousness hasn't caught up with their strength. It seems to me that it's time we get conscious of our strength and grow up. Let's really think through what it means to be a global company in a world where global companies, more than any other entity, are creating the future for the planet.

Global companies still think like a multinational: we define "community" as the neighborhood around the factories in the countries in which we operate. The step up from that is to think, not multinational, but global, with responsibility for the whole planet, and to act in accordance with the reality that today the neighborhood is the planet. What would that view allow for? What if our global companies start to see themselves as stewards of the planet and stewards of the neighborhood that is the planet? So I do everything I can in my company and working with others in other companies to raise the bar on what we mean by corporate citizenship.

Barbara Waugh, personnel manager, HP Labs



David Korten

Our obsession with money has led us to create an economic system that values life only for its contribution to making money. With the survival of civilization and perhaps even our species now at risk, we have begun to awaken to the fact that our living planet is the source of all real wealth and the foundation of our own existence. We must now look to living systems as our teacher, for our survival depends on discovering new ways of living—and making our living—that embody life's wisdom.

Since the dawn of the scientific revolution, we have been so busy subduing nature that we have given little thought to the possibility that living systems might embody wisdom essential to our own lives.

This is beginning to change. Industrial ecology, for example, draws on life as a model for the design of closed-loop production processes in which all products and by-products are eventually used and reused, just as they are in nature. Likewise, a number of organizations are drawing from living systems models to enhance the creativity and effectiveness of employees. Since the economy's incentive systems and feedback loops are so central in determining how we produce and for whose benefit, and who pays the costs, this area clearly holds enormous promise.

from a review of the book The Post-Corporate World: Life After Capitalism by David Korten



If we understand the mechanisms and motives of the group mind, it is now possible to control and regiment the masses according to our will without them knowing it. [We call this] process the “engineering of consent,” and its practitioners “an invisible government which is the true ruling power of our country.”

The role of communications is to manage perceptions which motivate behaviors that create business results. Managing the outrage is more important than managing the hazard.



Quotes from PR (Public Relations) firms from a 1999 *Timeline* article

An American businessman was at the pier

...of a small, coastal Mexican village when a small boat with just one fisherman docked. Inside the small boat were several large yellowfin tuna. The American complimented the Mexican on the quality of his fish and asked how long it took to catch them. The Mexican replied, "Only a little while."

The American then asked, "Why didn't you stay out longer and catch more fish?" The Mexican said he had enough to support his family's immediate needs. The American then asked, "But what do you do with the rest of your time?"

The Mexican fisherman said, "I sleep late, fish a little, play with my children, take siesta with my wife, Maria, stroll into the village each evening where I sip wine and play guitar with my amigos. I have a full and busy life, señor."

The American scoffed, "I am a Harvard MBA and could help you. You should spend more time fishing and with the proceeds buy a bigger boat. With the proceeds from the bigger boat you could buy several boats. Eventually you would have a fleet of fishing boats. Instead of selling your catch to a middleman, you would sell directly to the processor, eventually opening your own cannery. You would control the product, processing, and distribution. You could leave this small coastal fishing village and move to Mexico City, then L.A. and eventually New York City where you would run your expanding enterprise."

The Mexican fisherman asked, "But señor, how long will this all take?"

"15-20 years," was the reply.

"But what then, señor?"

The American laughed and said, "That's the best part. When the time is right you would announce an IPO and sell your company stock to the public and become very rich. You would make millions."

"Millions, señor? Then what?"

Triumphantly, the American replied, "Then you would retire! You'd move to a small coastal fishing village where you would sleep late, fish a little, play with your grand kids, take siesta with your wife, and stroll to the village in the evenings where you could sip wine and play your guitar with your amigos."



Muhammad Yunus

It's not easy in Bangladesh to reach out to women

...because men are not even allowed to go and address the women in the village. We tried many roundabout ways to communicate to the women. The usual response was, "No, I don't need money. Why should I need money? Give it to my husband." That was our beginning, and it was repeated village after village, person after person. It takes a long time for a woman to believe that she can take money, and use it, and earn it. The first thing she has to do is find four friends who will join her in a group of five to borrow from Grameen Bank—that's another hurdle. Finally, she prepares herself. All is settled now. But the day when she will be receiving the money is not a day of excitement. She spends a sleepless night, tossing and turning, debating with herself whether she should go through with it. She has created a lot of problems for the family already, just by being a girl, being a woman. She doesn't want to add any more trouble in the family by borrowing and not being able to pay back. In the morning, her friends come over and encourage her because they all decided to go through it, and if she drops out, everything collapses. So she will finally agree to go along and receive the first loan, which is about 12 to 15 dollars. What a treasure! She cannot believe that somebody would trust her with such an enormous amount of money. She will tremble. Water will roll down her cheeks. And she will promise to herself that whoever trusted her with such an enormous amount of money, she will not let them down. She will work very hard to make sure that she will pay back every penny of it.

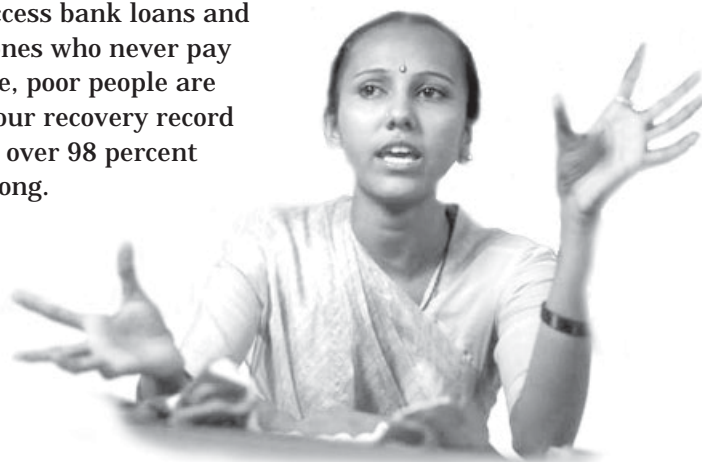
And she does. Starting from that point, she has to make weekly payments—tiny amounts. Within one year, she is supposed to pay back the entire amount with

interest. When she makes her first installment payment, what an excitement—it really came true! She can do it! Even she didn't believe that she can do it. Now, she can do it! When she pays her second installment, that's another jubilation. By the time she finishes her loan, she is a completely different person. She has explored herself. She has found herself. Everybody said she was not good, she was nobody. Today she feels she is somebody. She can do things. She can take care of herself and her family.

We noticed so many good things happen in the family when the woman is the borrower in the family instead of the man. So we focused more and more on women, not just 50 percent. And today, we are 94 percent women in the bank.

We reached the first billion dollars in total loans two years back, and we celebrated it. A bank which started its journey with 27 dollars, giving loans to 42 people, coming all the way to a billion dollars in loans, is a cause for celebration. Now I can say to my banking colleagues: "You said poor people are not credit-worthy. For 20 years they have been showing every day who is credit-worthy and who is not, because in Bangladesh it is the rich people who access bank loans and they are the ones who never pay back. But here, poor people are paying back; our recovery record has remained over 98 percent all the way along.

Muhammad
Yunus,
founder,
Grameen Bank



Sandra Mardigian

“Mzungu! Mzungu!”

I could hear the word, Swahili for “white person,” repeated again and again in the tiny, high, bell-like voices of the African children who were converging around me to stare and be amazed. As they ran up to surround me they came to a sudden halt, turning excruciatingly shy and timid as they dared to come close.

I might have been “the mzungu from outer space”—it would not have made me any more foreign to these children who had never seen a white person before.

So began an article in issue #3 of *Timeline*, in May of 1992, by Sandra Mardigian, who has been on our *Timeline* editorial staff from the start. She had just returned from a 2000-mile journey over the back roads of Kenya to visit the first seven groups of rural villagers who had participated

in trainings in the farming technique called the Grow Biointensive Method. The farmers were sponsored by the Kilili Self Help Project, which Sandra had started in 1989. The program has grown exponentially since those early years, helping rural farmers in Africa learn how to grow food organically and biointensively, rebuild and conserve their soil, generate a little income, and break free from dependence on dangerous and expensive chemical fertilizers and pesticides. The Kilili Project is not only a tribute to what one dedicated person can do, but a model to the world as a way to agricultural sustainability.

In 2005 alone, Kilili provided training for more than 10,000 farmers at a cost of under \$6 per farmer. Biointensive is so obviously productive that trainers are inundated with requests. Trainer Moses Tenai’s experience is typical: “The farmers, being fully aware of the intense pressure on the land in their area, surged out for training in hope of realizing essential methods that can enable them to produce more food from subdivided land, while improving the soil to continue producing for their children in future. As a result, 304 farmers turned out for training, 164 more than we were expecting.”

“In many places like Kenya,” notes Sandra, “traditional farming practices were productive over thousands of years because they were intuitively ecology-based. But the influence of the West—from the colonial period up through the present era of globalization—has all but erased the legacy of that experience-based knowledge. Western practices such as mono-cropping (maize), growing export crops (coffee, tea, etc.), and reliance on chemical fertilizers and pesticides all deplete soil fertility. As a result, the



productivity on family farms declines with each growing season, causing health and nutrition problems and increasing poverty. It is a formula for misery.

“I traveled to Kenya frequently in the 1980s, and became acutely aware of these problems. My idea was to raise funds to introduce farmers in rural villages, where the need was great, to the Biointensive methods developed by an associate and mentor, John Jeavons, and his organization, Ecology Action, in California. In a two-year course, trainers learn the biological science underlying the method, and get practical experience working with communities and training farmers in the field. Kilili’s chief purpose is to support the work of the trainers after they graduate, since there are almost no paying jobs for them.” Over the years, Sandra’s friends and acquaintances have contributed financially to the Kilili Project, and she has received several outside grants.

“The Kilili Project is one of the most satisfying things I’ve ever done. Farmers tell us that the restored and maintained soil fertility on their farms affects every facet of their lives. The impact of water scarcity is minimized, even during extended drought, and Biointensive gardens thrive even in desert-like settings. Hunger and malnutrition are no longer specters. Their families are healthier, stronger, and have succumbed to fewer illnesses. Healthy children attend school and learn more effectively. There is money in their pockets because of excess crops that can be sold at market, and no outlay for chemical fertilizers and pesticides.

“Increased food supply is stabilizing to families and to the community as a whole. Trainings are community-based, and ties are strengthened as farmers come together

for training and subsequently to share their experience and ideas. And as their neighbors see the results and are attracted to join in, the Biointensive circle widens to include more and more members of the community. We’ve incorporated a session on HIV/AIDS awareness in the farmer-trainings, and have several specific projects, such as one that is training 90 AIDS orphans and their guardians, and others that are training AIDS widows.

“Many of the trainers call this Biointensive training their religion, and their devotion seems boundless. The most rewarding aspect of this program for me is the opportunity to work with such people. They are some of the planet’s most selfless and inspiring human beings, and they are transforming family agriculture in Kenya.”

In her end-of-the-year report, Sandra lists 42 Kilili programs undertaken in 2005. Two examples:

- **Community Initiatives for Rural Development (CIFORD KENYA), Maua, Kenya**, to train 298 representatives from six farmer groups, these farmers to train 300 more: Athwanta Group, Mwioko Group, Kanaune Victory Group, Nguthiru Progressive Group, Mwili Self Help Group, Kinangaru Women Group. **Trainers:** Patrick Siringi, Margaret Ikiara. US \$600

- **Mwamko-Mpya Organic Farming Association(MOFA), Bungoma, Kenya**, to train 175 farmers from Lubunda, Tujenge, Naliaka, and Bungoma Organic Farmers Groups. **Trainers:** Dominic N. Sikuku, John Okomba, Moses Mukirane, Matthews S. Walumala, Festus M. Kikuku, Zipporah S. Nasambu. US \$1000

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Angeles Arrien

We have a wonderful invitation

...in the 21st century that was aptly stated by the poet Mary Oliver: “Tell me, what is it you plan to do with your one wild and precious life?” To know that, we have to take time to come into our natural rhythm, which is medium to slow. There is nothing in Mother Nature that works in the fast lane unless it’s in danger; then it will move as fast as it can for 15 or 20 minutes. Outside of that, everything in nature’s natural rhythm is medium to slow.

What is exciting about the 21st century is that we are moving into a “both/and” world. We’ve been in an “either/or” world for a long, long time, a world in which it is easy to polarize, to move into opposition. It is a time to heal the artificial splits we have created between home and work, between mind and heart, between the professional and the personal, between the spiritual world and the physical world. We have the opportunity to create a “braided way,” a way where the old, that which has worked for thousands of years, is not sacrificed for the new, the creative, the innovative—and the new is not sacrificed for the old. Those threads can continue forward. Both having their place creates a synergetic third option, an option that will always appear when we begin to create a foundation for a both/and world rather than continue to support the either/or.

At this time in history in order to be a change-master or a healing catalyst in our family lives, in our community lives and our organizational lives, there’s one question we’re going to be required to answer “yes” to every day: “Is my self-worth as strong as my self-critic?” The indigenous peoples of the world ask that same question when they say,

“Is the good, true, and beautiful in my nature as strong as the whispers of the demons and the monsters?”

I also need to become a good tracker: What inspires me? What challenges me? What surprises me? What deeply touches and moves me? Because if I can still be inspired, if I can still be challenged, if I can still be delightfully surprised at the unexpected, and if I can be deeply touched and moved, I’m still alive, I am refusing to walk the procession of the living dead.

It’s so important that we all recognize we’re original medicine, nowhere else duplicated in the world. It is awesome to think that no one else on this planet has our particular fingerprint, our particular voiceprint, nor the particular constellation of our life dream, gifts, and talents. No one else has the same arrangement of the iris of the eye which means that there’s a different way of seeing that each person has, and a vision that must be given voice to.

The world at this time in history absolutely needs your voice. Every voice, every vision, every imprint is a creative solution. Every time we close to another’s vision, close to another’s imprint, close to another’s voice, we close to the creative solutions that we were looking for. We make a huge difference, and when we don’t come forward with our gifts and talents in the world, the Earth gets sicker.

Our opportunity is to create a blessing way, an opening where blessings once again return to the sweet face of Mother Nature. We must do three things every day in order to create a blessing way. First, we must pray every day. I love the definition of prayer as setting a sacred intention. So how do I set a sacred intention? Nelson Mandela set sacred

intention for all of South Africa in the spirit of reconciliation when he asked every township to say these three lines every day: "Let us take care of the children, for they have a long way to go. Let us take care of the elders, for they have come a long way. Let us take care of those in between, for they are doing the work." It's a fabulous prayer.

When Grandma Moses was asked how she set sacred intention, she replied: "My day would be totally ruined if I didn't first pick a bouquet for my kitchen table." When she was asked, "Why did you start painting when you were 70?" she replied,



Detail from "By the Sea" by Grandma Moses

"Well, you see, I couldn't garden any more. I just brought it into the canvas. All I've learned about color came from the garden."

One of the oldest ways we set sacred intention is how we prepare for the day through our dressing and bathing rituals. Or we might think about one-line sayings that create great comfort and solace, or lines of poetry, or lines from literature, or prayers we've loved from childhood.

What if I were to write a personal prayer, a vow that would keep me connected to the

mystery, to my gifts and talents, to the capacity to generate, which would leave a legacy that would sustain itself for at least a hundred years? Will my work, my project, the quality of my loving sustain a hundred years? Whose hearts will I live in? Who will take some of the inspiration of my work further? Many traditional societies of the world believe that on the right side behind us stand all our male ancestors and on the left side behind us stand all our female ancestors, and they stand behind us saying, "Oh maybe *this one* will be the one to bring forward the good, true, and beautiful for all the past generations and all the generations to come. Maybe *this one* will be the one that will break the harmful family patterns or the harmful cultural patterns. Oh maybe *this one* will be the one." And we are the one. We are the one.

To create that blessing way, the second thing is to give gratitude. The practice of gratitude will always keep our hearts open. It's absolutely impossible to give gratitude from a closed heart. And third, we must take a life-affirming action every day. Life-affirming actions can be anonymous acts of kindness. In my own Basque heritage, we have a saying that you know you have led a good life if every day you take an action that will support your life dream, your life calling; an action that will support your heart and your expression of love; and an action that will support your integrity, honesty, and authenticity.

The Nobel Prize winner in literature, Octavio Paz, who wrote *The Labyrinth of Silence*, woke up one morning with a thought that put him into three weeks of despair. The thought was: I cannot

continued on next page

Angeles Arrien continued

believe how much of my creativity I have used to push life and people away. And after three weeks, he wrote a poem called "After," which became his personal, life-affirming vow that he would never, ever again do these things that would push life and people away.

I love that poem because I love the relentless power of the human spirit that says, "Oh yoo-hoo! Nice try! It didn't work! Oh yoo-hoo, even after you did all that, I'm still here."

At this time in history, there's a great knocking at our door. It's time for us to become shape-shifters, to shift the shape of our experience. The amazing way we can begin to do that is to collectively, in groupings of three or more—which is the definition of community and collective work—begin to re-dream together. We face a global crisis, a crisis of the imagination, a crisis of where we've given over to apathy, malaise, and cynicism rather than returning to becoming great explorers and adventurers and discoverers—once again to be captivated with wonder and awe at the magnificent opportunity of how we can create a blessing way through setting sacred intention, giving gratitude, and committing to life-affirming action.

Many tribal peoples make their life-affirming action by placing in their ceremonial lodges two walking sticks, one that's crooked and one that's straight. It's a reminder that it's easy to walk the crooked road. It takes no courage to align with fear and pride, but it takes a lot of courage to walk the straight road, to choose love over fear, to stand behind my integrity and authenticity over my weak-heartedness or false self. It takes courage to tell the truth without blame

or judgment. It takes courage to tell the difference between the words yes and no. Western culture is in the minority in understanding the difference. We believe that yes means I like you and I agree with you, and no means I don't like you and I disagree with you and I feel rejected. But the rest of the world understands that yes is an honoring and an acknowledgment of a viewpoint. It may not mean I like the viewpoint or I agree with it, but I honor it. "Oh that's how you're looking at this issue." "Oh that's how you're seeing it from your perspective." And no is an honoring of a limit and a boundary, an honoring of my not wanting to exceed your limit.

The two most healing experiences that any human being can have on this planet are the ability of truly being seen and of being heard. We can create conditions where we can be open, vulnerable, trusting, honest and respectful of each other so we can create mutual gain and foster win-win situations. We can redream together so that we can come together in our common work and begin to consider creating a wisdom society.

A great vision to hold is what a wisdom society would look like, and how we could dream that. Author Paulo Coelho says, "The Universe conspires to support the dreamer." So it's in our longing to find what it is we're dreaming about. It's also in the daydream that we're constantly creating. I need to track what it is that I'm creating in the daydream as I'm driving, or as I'm cooking, or as I'm fussing in the garage, or I'm standing in the shower.

Wilma Mankiller, a past chief of the Plains Indians, wore on her throat a two-headed

“The Universe conspires to support the dreamer.”

Paulo Coelho

abalone wolf, a beautiful ceremonial object passed down to each chief. Someone asked her what it stood for and she said one head stands for the forces of good and the other stands for the forces of evil. Another person asked, “Which one do you think is going to win?” After a long pause, she replied, “The one I feed the most.” In Africa, after a positive daydream, they would say, “And that’s a healing story.” And after a negative daydream, they’d say, “And that’s a story that doesn’t need to happen.” Daydreams set up the matrix for the self-fulfilling prophecy.

When we create blessing ways, we’re creating a world where we consider the common good and mutual gain. We’re moving beyond the journey of the hero and the heroine into the journey of partnership. It is the journey of collaboration and cooperation, a preparation for the global community which is the journey of the tribe. To remember how to work in community together, how to work in the spirit of collaboration and cooperation, how to create a braided way, we have to dream again together.

In his book, *The Pilgrimage*, Coelho writes: “We must never stop dreaming. Dreams provide nourishment for the soul, just as a meal does for the body.” Many times in our lives our dreams are shattered and our desires frustrated, but we have to continue dreaming. If we don’t, our soul dies and love cannot be expressed. Today the good fight has shifted from the battlefield to the field within ourselves. When we’re young and our dreams first explode inside us with all their force, we’re courageous, but we haven’t yet learned how to fight. With great effort we learn how to fight, but by then we no longer

have the courage to go back into combat. So we turn against ourselves and do battle within. We become our own worst enemy. We say that our dreams are childish or too difficult to realize or the result of our not knowing enough about life. We kill our dreams because we’re afraid to fight the good fight.

The first symptom of killing our dreams is to say that we don’t have enough time. But the busiest people who have fought the good fight for their dreams have always had enough time for what had heart and meaning.

The second symptom of killing our dreams lies in our certainty. Because we don’t want to see life as a grand adventure anymore, we begin to think of ourselves as wise and fair and correct in asking so little of life, and we begin to settle for less. We look beyond the walls of our day-to-day existence, and we can hear the sounds of lances breaking, and we smell the dust and the sweat and we see the great defeats and the fire in the eyes of the warriors, but we never see the delight, the immense delight in the hearts of those who are engaged in the battle of fighting the good fight for their dreams. For them, neither victory nor defeat is important. What’s important is only that they’re fighting the good fight.

The third symptom of passing up our dream is to settle for an illusory tranquil peace. Life becomes a Sunday afternoon. We ask for nothing grand, and we cease to demand anything more than we are willing to give. We begin to settle for less in relationships, less in our work, less in our life. And in that state, we think of ourselves as being mature. We put aside

continued on next page

Angeles Arrien continued

our fantasies of our youth, and we seek only personal and professional achievement that is sanctioned by family and culture. We are surprised when people our age say that they still want to do this or that in life. But deep in our hearts we know what has happened. We know that we have renounced the battle for our dreams, that we have refused to fight the good fight for what is really important to us. And when we renounce our dreams and we settle for that illusory tranquil peace, we go through a short period of contentment.

But the dead dreams begin to rot within us and infect our entire being. We become cruel to those around us, and especially those who are still fighting the good fight. Then we begin to direct this cruelty against ourselves, and that's when illness and psychosis may arise. What we thought to avoid in combat—disappointment and defeat—come upon us because of our weak-heartedness and cowardice.

One day the dead, spoiled, rotting dreams make it difficult to breathe, and we actually settle for a living death. It's death that frees us from our certainty, from our work, and from those terrible illusionary Sunday afternoons, when we know that we've renounced the good fight. I think our invitation in the 21st century is to dream again and to give our dreams the good fight.

There is a wonderful quote that I found on the door of a coffee shop. It was written by a little old lady who comes in every Monday morning for her Vienna Roast coffee. She believes that if everyone followed this it would be the world that we all want to live in. It's called "Anyway."

Polishing the soul and entering the doorways of creativity and intimacy and generativity and generosity require that we love them anyway, that we do good anyway, that we succeed anyway, that we are honest and frank anyway, that we fight for some underdogs anyway, that we build anyway, that we help people anyway, and most of all that we give the world the best we've got anyway.

Angeles Arrien, anthropologist, educator, author, and corporate consultant

Anyway

People are unreasonable, illogical, and self-centered.
Love them anyway.

If you do good, people will accuse you of ulterior motives.
Do good anyway.

If you are successful, you win false friends and true enemies.
Succeed anyway.

The good you do today will be forgotten tomorrow.
Do good anyway.

Honesty and frankness make you vulnerable.
Be honest and frank anyway.

People favor underdogs but follow only top dogs.
Fight for some underdogs anyway.

What you spend years building may be destroyed overnight.
Build anyway.

People really need help but may attack you if you help them.
Help people anyway.

Give the world the best you've got
and you may get kicked in the teeth.
Give the world the best you've got anyway.

As the human soul has journeyed along a path charted by many of the great faiths, the same essential truth has been expressed in different words.



Buddhism

Hurt not others in ways that you yourself would find hurtful.



Hinduism

Do naught unto others what would cause you pain if done to you.



Judaism

What is hateful to you, do not to your fellow man.



Christianity

All things whatsoever ye would that men should do to you, do ye even so to them.



Islam

No one of you is a believer until he desires for his brother that which he desires for himself.



Taoism

Regard your neighbor's gain as your own gain and your neighbor's loss as your own loss.

If

If you have food in your refrigerator, clothes on your back, a roof overhead, and a place to sleep, you are richer than 75 percent of the people of this world.

If you woke up this morning with more health than illness, you are more blessed than the million who will not survive this week.

If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation, you are ahead of 500 million people in the world.

If you can attend a church meeting without fear of harassment, arrest, torture, or death, you are more blessed than three billion people in the world.

If you have money in the bank, in your wallet, and spare change in a dish someplace, you are among the top 8 percent of the world's wealthy.

If you can read this message, you are more blessed than over two billion people in the world who cannot read at all.

This is the last issue of Timeline, as the Foundation for Global Community brings this chapter of its existence to a close. All of the projects of the Foundation will become independent in June 2006. Projects that have been part of, or closely associated with FGC, and that are planning to continue on their own, are described briefly below (in alphabetical order).

CONTINUING PROJECTS

Beyond War

Headquartered in Oregon and working in several other states so far, people who were active in the Beyond War Foundation of the '80s (and others) now provide introductory presentations, a nine-week study series, speakers, and materials. Grounded in "war is obsolete" and "we all live on one planet," the group focuses on what it will take for humans to survive and flourish in the nuclear age. Contact: www.beyondwar.org

*** Business and Sustainability Group (BSG)**

The Business and Sustainability Group promotes sustainability as the driver of innovation for businesses in Silicon Valley and beyond. Since 2001, world-class speakers and inspirational programs have served to educate students and businesspeople on the social, environmental, and financial advantages of sustainable business practices. Contact: sschoenfeld@globalcommunity.org

*** Conexions**

The teams indicated here by an asterisk have formed a nonprofit entity, Conexions: Partnerships for a Sustainable Future. Its goal is to develop and promote regional win-win solutions for the environment, the economy, and for social systems, through its own programs and by collaborating with other organizations. Contact: info@conexions.org

*** Enneagram**

The Enneagram examines nine different personality types, each with its own way of viewing life and with its own mental and emotional preoccupations. Many people have found the Enneagram helpful in understanding both the uniqueness and the similarities among people, which can lead to improved relationships and greater self-awareness. Contact: Jane Kroll, phone 408-733-9448 or jkroll@igc.org

*** Exploring a Sense of Place**

In this year-long course, participants explore in depth the place where they live. Recognizing that every place has its story, they learn to appreciate its deep-time story, natural dynamics, seasonal patterns, and the ways of the indigenous people. Every month guides help participants take in the true nature of the place, learn from it, be restored by it, and care for it in return. An awareness of where you are can lead to a deeper understanding of who you are, an idea that is central to this course. Contact: ExploringSenseofPlace@yahoo.com

Global MindShift

Using the collaborative power of the Internet, Global MindShift connects people globally in new ways so that we can discover together how to build a world that works for all life. The website provides a creative space for education, reflection, conversation, and action, all grounded in an awareness of interconnectedness and an expanded view of what it means to be human.

Contact: www.global-mindshift.org

Hooked On Nature

Hooked on Nature is a growing national movement based on the understanding that contact with nature is essential to the intellectual, physical, emotional, and spiritual development of children and teens. It presents resource materials, workshops, training, and presentations to educators, civic leaders, and all those who live, love, and work with children. Contact: www.hookedonnature.org

Jewish-Palestinian Dialogue Groups

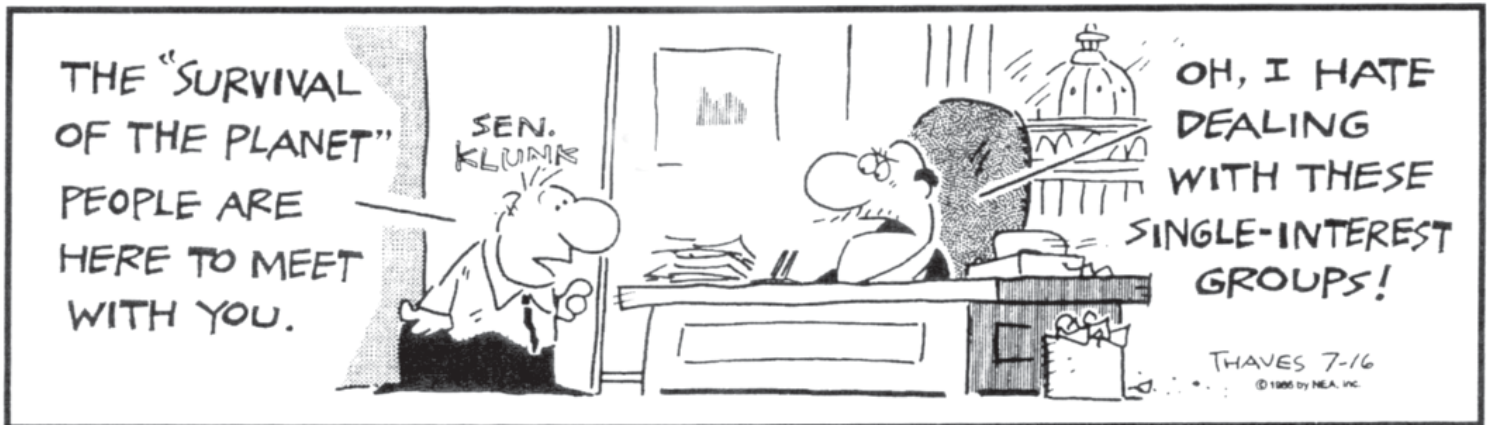
Thirteen years ago, Len and Libby Traubman of San Mateo, California, began a dialogue group in their living room where Palestinians and Jews met together to share of themselves. The concept has grown to the point that there are now scores of dialogue groups held regularly in people's homes and on college campuses across North America and overseas, plus 14 summer camps in the U.S. and Canada for Israeli and Palestinian youth. Search Google for "Jewish-Palestinian Dialogue."

*** Valley of Heart's Delight**

This project strengthens the local food system by supporting local farms, school and community gardens, and by organizing home gardeners into neighborhood "Growing Circles." It offers educational programs and materials designed to inspire people to eat locally and organically grown food. These activities aim to help restore the region's fertility of soils by reducing reliance on pesticides, fertilizers, and fuels, while helping people reconnect to the Earth for their physical and spiritual nourishment. Contact: [sstansbury@globalcommunity.org](mailto:ssstansbury@globalcommunity.org)

*** Walk Through Time-*from stardust to us***

Experienced by thousands of people worldwide, the Walk tells the evolutionary story of life unfolding on Earth over the last 4.6 billion years. Its 90 panels of text and images can be experienced in many formats, including book, panel book, traveling exhibit, permanent exhibit, framed exhibits, and online. The Walk was designed to encourage individuals, organizations, and communities to make decisions which preserve options for the future of all life. Contact: Samantha Schoenfeld at samantha.schoenfeld@gmail.com



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As the masthead on the front cover of this final issue of *Timeline* indicates, this is Issue No. 84. Beginning with the May/June 1997 issue (No. 34), each issue of *Timeline* has been archived on the Foundation website at www.globalcommunity.org. As a result, this resource of articles, book reviews, and other valuable material will continue to be available to our readers and any other interested individuals throughout the world for years to come.

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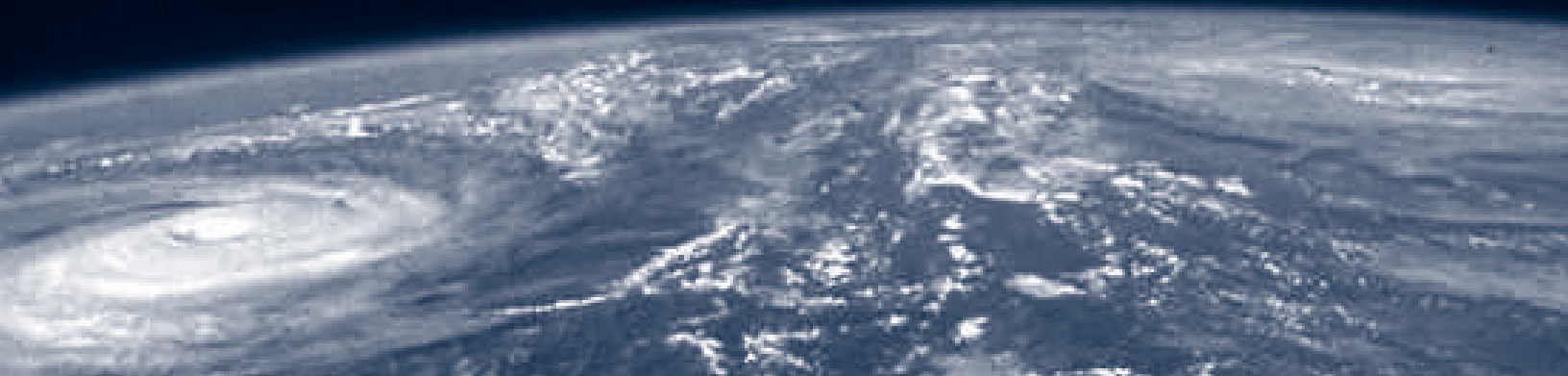
The mission of our nonprofit, educational foundation is to inspire a shift in thinking which redefines the role and responsibility of the human species. Our purpose is to discover, live, and communicate what is needed to build a world that functions for the benefit of all life.

Index

Name	Page number	Name	Page number
Abiola, Hafsat	12	Lovins, Amory	44
Annan, Kofi	13	Lundgren, Joann	43
Arias, Oscar	12	Macy, Joanna	10
Arrien, Angeles	54	Mardigian, Sandra	52
Berry, Thomas	17, 47	McNamara, Robert S.	33
Berry, Wendell	21, 39	Meadows, Donella	3, 14, 46
Bioneers	46	Mexican fisherman	50
Bohm, David	13	Meyer-Knapp, Helena	31
Butler, General Lee	30	Moore, Michael	26
Campbell, Joseph	21	Moore, Thomas	20
Camus, Albert	21	Pascal, Blaise	26
Carroll, Admiral Eugene J.	32	Posa, Christina	39
Casals, Pablo	23	Public relations statements	49
Coelho, Paul	57	Rathbun, Emilia	5
Continuing Projects	60	Reese, Charley	35
Earle, Sylvia, E.	47	Reid, T. R.	34
Eiseley, Loren	28	Revenge	24
Gayler, Admiral Noel	33	Robért, Karl-Henrik	47
Ghosananda, Maha	35	Robin, Vicki	22
Gilligan, James	24	Roddick, Anita	48
Goodenough, Ursula	7	Rogers, Pattiann	6, 17
Grathwohl, Marya	41	Russell, Peter	24
Green, Loretta	36	Sangare, Dass	47
Hanh, Thich Nhat	24	Saul, John Ralston	13
Hartmann, Thom	45	Saunders, Harold	38
Havel, Vaclav	21	Sawin, Beth	20
Hedges, Chris	27	Senge, Peter	21
Henderson, Michael	26	Shiva, Vandana	13
Howe, Admiral Jonathan	38	Sinek, Jeremy	46
Hunt, Scott	25	Snow, Warren	43
Hunt, Swanee	39	Solzhenitsyn, Alexander	26
Jackson, Wes	46	Starhawk	39
Keepin, Will	11	Starr, Janie	33
Kennan, Geroge F.	26	Twist, Lynn	18
King, Martin Luther Jr.	26, 38	Ury, William	25
Kingsolver, Barbara	40	Van Sant, Tom	47
Korten, David	49	Vaux, Gregson	44
Kumar, Satish	12	Waters, Alice	15
LaFollette, Robert M.	33	Waugh, Barbara	48
Lawrence, Mac	34, 35	Wheatley, Margaret	8, 20
Lawrence, T. E.	38	Williams, Terry Tempest	20, 22
Lathrop, Don	29	Wilson, Edward O.	44
Lerner, Michael	25	World religions	59
Livingston, Robert	22	Yunus, Muhammad	51

Our Earth is but a small star
in the great Universe,
yet of it we can make,
if we choose,
a planet unvexed by war,
untroubled by hunger or fear,
undivided by senseless distinctions
of race, color or theory.

Stephen Vincent Benet



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