



“Creating a principled
agenda for a conscious &
sustainable society”

Interdependence:

A Political Economy of Love

Saul Annenberg and J. P. Malkin

Radical Interdependence

A Political Economy of Love

Holistic Foundations For Ecological, Economic & Spiritual Democracy

By Saul Annenberg and J. P. Malkin

This book is the result of conversations with many people who are longing for change and is a response to the various recent financial and other crises that undermine the legitimacy of our political, religious, business and financial institutions. Our hope is that the many generalized calls for change that are currently taking place both in the UK and elsewhere, might become more focused through a clarification of the values of the New Paradigm, of which we offer one version here.

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Prologue & Summary

The Transition To Interdependence

Unfolding The World's Story Through A New Mindfulness *Seven Paths Towards A Shared Moral Imagination*

“Heaven is a practice not a destination.”

Bruce Lipton & Steve Bhaerman “*Spontaneous Evolution*”(i)

A growing proportion of the population is ready for a leap forward to a new harmonious way of being that supports us all in creating ‘Right Relationship’ with ourselves, with each other and with the world. The basis of this New Harmony is a deep conviction that there is more that unites us than divides us. But in the West, the movement towards Interdependence has to contend with taken for granted economic and political systems that have lost their moral compass, which continue to distort people’s lives and threaten the biosphere. The recent public loss of face of political and economic institutions presents an opening through which those of us who are committed to Interdependence have a chance to spur the momentum for the emergence of a new moral culture. If we are to nurture a transition to Interdependence, the clarification and application of holistic values that re-connect thought and action, which have been separated from feelings, the Feminine and Spirit, is a significant task.

Secular liberal democracies have lost touch with inner values and outer value because they have allowed a warrior form of capitalism to undermine the Feminine principle of Civil Society.

In considering the above statement, our starting point is an important but unrecognized moment in the history of the United States that took place during the drafting of the American Declaration of Independence. The significant influence of Native American culture on the American Declaration of Independence is not widely known in the UK. Less so the fact that the founding fathers - who were Europeans - could not take on board the Iroquois principle that only those elders who had borne children, and therefore understood the value of life at a visceral level, namely the Grandmothers, should form the ruling upper house of governance which appointed the Chiefs - as was the case with the Iroquois Federation of Nations.

The reason why this visionary principle of the Iroquois, of having the Grandmothers appoint their leaders was significant, was that it enabled the integrative social gesture - of both the mother and the father - which is concerned with the well being of the children and the whole tribe, rather than that of the warrior, to have sway in decision making that affected everyone. Despite the idealism of the founding fathers, by their leaving the Grandmothers out of the US Constitution, the Declaration of Independence was subsequently unable to sustain its uplifting integrative vision and was subsequently used by various warrior elements to justify a voracious, mercenary, warrior style of capitalism and a culture of separatist, individualist autonomy that has infected a globalized, technological world.

This has resulted in a sociopathic global economic system based upon warrior values in which competition, selfishness, avarice and conquest are enshrined as normal and ‘strong’ whilst moral imagination and cooperation are seen as ‘weak’- as superfluous to the bottom line. It has also resulted in a limited form of democracy that no longer is representative of all aspects of society (let alone the world) in a way that originally informed the inspirational vision of the Iroquois and many other Native

American peoples. But the veils that until now have covered over the shortcomings of warrior capitalism, that still continues to ravage humanity and the planet, are now lifting to expose the self-interest of corporations, the elite and professional classes and how their actions and their lack of commitment to moral values are putting the eco-sphere and humanity in danger.

We argue that the concept of the Commons is paramount for *Interdependence* to flourish environmentally, economically, socially, culturally and politically. (ii)

Without a clear understanding of the Commons, any calls for a more moral form of capitalism are merely an empty wish. It is not more charity that will create the necessary re-balancing that is called for, but a practical implementation of the new relational paradigm based upon *Interdependence*. This requires a renaissance of congruent moral values grounded upon personal responsibility, honour, integrity, mutuality and social justice. It requires a personal and collective commitment to a moral imagination through a covenant between those who are in positions of power and the rest of us, which is built upon an integrative gesture imbued by such values. Such a covenant will largely redefine the grounds within which power is wielded and by whom. This will likely require the reinvention of traditionalism within a contemporary, radical framework. Without such a re-orientation, both liberalism and conservatism will continue to remain dead ends in terms of the evolution of conscious and sustainable social and economic systems.

The unconscious, contemporary political philosophies of liberalism and conservatism (which have overtaken the political parties in the West) both undervalue and evade the individual mindfulness and moral responsibility necessitated by the gift of self-restraint which is essential to maintaining individual freedoms and common wealth capital. Their out-dated commitment on the one hand to a fundamentalist, individualist interpretation of freedom and on the other to a warrior form of capitalism undermines the well being of millions around the world, the biosphere and ultimately the survival and destiny of humankind. Ironically, liberalism continues to see itself as a progressive and liberating force whilst it supports a culture of secular, individualist separatism which combines with neo-conservatism to promote warrior capitalist values of “freedom” to exploit others.

To re-create legitimate authority that has been lost in western societies, *Interdependence* requires a new form of economic democracy and politics underpinned by clear inner values. We discuss here seven paths towards a shared moral compass within which the values of both the Authentic Feminine and Authentic Masculine are particularly significant. We argue that whilst it may be simplistic, the most appropriate and universally understood metaphor for society is that of a family - which requires both a maternal and paternal concern for the well being of the whole. At an archetypal level, the Feminine principle of Civil Society needs to overcome the Warrior or the Inauthentic Masculine whose protection – whether in the guise of the mafia, war mongering governments, theocracies, corporations, self-serving professions, exploitative business, passive profit maximizing shareholders, financial speculators, hedge investment funds or bankers – comes at a price the world and humanity can no longer afford. This presents a leadership challenge for the Feminine. Rather than being coerced or seduced by the Warrior archetype (whose values, are above all about individualist or tribalist conquest) the Feminine principle of Civil Society needs to ally herself with the energy of the Father or Authentic Masculine. At this time, at an individual level we need the input and leadership of women who are committed to the Authentic Feminine rather than becoming more like men and competing to become yet more warrior-like professionals or warrior capitalists eager to tell us that ‘reality’ and morality are incompatible. To suggest that commerce and business do not need to be synonymous with amoral gravy trains at the expense of the common good is not an idealist attack on either business or commerce but an authoritative, practical, maternal requirement for congruence that is desperately needed.

Of the three archetypal social gestures of the Mother, the Warrior and the Father, although the latter is the weakest, the energy of the Father (the Authentic Masculine) is essential – *in the service of the Feminine (Spirit or higher purpose)* – to achieve a compassionate, balanced and sustainable society. Without it liberalism can only attain teenage oppositional rebellion or indulgence whilst conservatism can only attain a form of self-serving warrior patriarchy. At an individual level, this presents an inner challenge for men to embody the masculine and to contain the warrior within our selves until called upon to serve the Feminine principle of Civil Society. At the same time we need to draw out a gesture in the world of *Interdependence* that connects us with our heart and our Authentic Masculine. (We

discuss in Chapter Seven why we consider the Authentic Masculine as separate from the Warrior and at what point the Warrior archetype is transformed into the Authentic Masculine, as well as the essential need for society to find a productive outlet for Warrior energy and repressed male rage.)

Interdependence is central to the new holistic paradigm that is emerging. It represents a re-balancing so that love, imagination, empathy, compassion and hope can have a central place in political economy and human progress once again. In fact Radical Interdependence is both the process and the purpose of the new relational paradigm.

Interdependence is the necessary foundation for both a new traditionalism and a new radicalism based upon inner values of personal virtue, honour and individual responsibility. This new paradigm is nothing less than a narrative of higher purpose for humanity and the Universe that requires individual congruence through an opening of our hearts and minds so that value and values which have been separated from reality, feelings, the Feminine and Spirit can be re-connected in the spheres of economic, political and cultural democracy. Interdependence thus redefines and re-integrates the philosophical and political gestures of liberalism and conservatism by reconciling individual and collective purpose within a shared moral compass. It is only by consciously clarifying and applying holistic values in everyday contexts that we can create a practical moral imagination that aligns ourselves with ‘The New Paradigm’. The perspective of Interdependence enables us to avoid reactive, self-righteous, separatist or oppositional positions and actions that unintentionally or otherwise serve the warrior interests of those who continue to protect their economic and political advantages in the face of demands around the world for much needed change.

To create a context and a consensus around inner values that is neither exclusive nor self-righteous is a significant challenge to the green movement and is fundamental to any social or political leadership that can engage the majority to commit to sustainability.

Interdependence is not only central to this new holistic paradigm that is emerging, it is the common ground in which values of personal integrity and individual responsibility can flourish in a way that is completely congruent with spirituality, traditional faith and secular humanism. It is the core of a shared narrative of hope that ‘re-sacralises’ the world.

In terms of Humanity’s destiny in the Universe, instead of warrior capitalism’s ambitions to militarize space, and its aspiration to use science to replace the human being by a technologized intelligence, and instead of its cultural arm of Hollywood continuing to imagine “aliens” as potential evil, voracious ravagers of humanity and of the planet (which in reality is simply a reversal of warrior capitalism’s projection of its own inner darkness), we could aspire to become the ecologists of all life in the Cosmos and for technology to be harnessed to serve life rather than to exploit, replace or destroy it. By developing such a vision through a culture of symbolic partnership we could support the mythic purpose of the Universe itself.

Our shared destiny is still a miraculous and great adventure even though there is no evil opposition ‘out there’ to overcome. The opposition we have to overcome is simply ourselves. By individually disarming the warrior within, we disarm our outer warrior and take on board the true meaning of ‘Jihad’ – the literal or metaphorical overcoming of our lower, inauthentic masculine and inauthentic feminine to become authentic Human Beings in harmony with our ‘divine’ purpose and destiny that we can only create or destroy together.

In this book we suggest seven domains out of which concepts and values arise for creating a shared moral compass. Before discussing these we offer a brief overview of a ‘New Harmony’.

Overview For A New Harmony

“Love is the moral sun of the world. It is to the human world what the Sun is to Nature.”

Rudolf Steiner – “Love And Its Meaning In The World”(iii)

A number of writers seem to have their finger on the pulse of the transformation that is to come. In his book “Cosmos and Psyche”, the philosopher and cultural historian Richard Tarnas (iv) has suggested that western civilization is characterized by a ‘heroic ascent to autonomy coupled with a tragic fall from unity. The problem is that the success of modernity and progress has undermined the inter-connectedness of Nature, Humanity and Spirit to a degree that potentially threatens our survival. He suggests that these contrary trajectories have been unfolding in an evolutionary drama for thousands of years, and now appear to be reaching a critical moment of transformation in our own and our children’s lifetimes.

He argues that:

The urgent contemporary project of our time is to be able to see both of these gestures of autonomy and unity simultaneously and thereby find some way to integrate, reconcile and heal the western mind’s separation from oneness and from nature, which has resulted in a de-sacralisation of the world.

In a similar vein, in his recent book, 'Harmony, A Vision for Our Future' (v), H.R.H. The Prince of Wales suggests that the fundamental problems of our modern world, such as the environmental, financial and other crises, are the consequence of a failure of perception: that our inability to recognise and honour our inter-connectedness with each other and with Nature stems from an inner spiritual crisis. *"It is the way we see the world that is ultimately at fault. If we simply concentrate on fixing the outward problems, without paying attention to the central inner problem, then the deeper problem remains."*

Put another way, unless we are clear about our inner values, attempts to solve our outer problems, which are not connected to our deepest values, will be reactive, pragmatic, piecemeal and in the end become part of the problem rather than the solution.

In the not too distant future every continent will reach the unsustainable level of modernity of the West. So the most pressing outer problem we face today is surely the inexorable approach of a tipping point towards a disastrous environmental future in terms of biodiversity, climate change and depletion of natural resources which if not reversed is likely to result in our own extinction. It is stating the obvious to suggest that there is no one solution to such issues because there is not one problem, but this is probably also true within each of them. So even where we might have the technological capability to deal with some of these problems, creating the political will to tackle multiple factor environmental change is a complex challenge.

Although perhaps not enough is written and debated in the media about the outer actions required to create a sustainable world, even less is debated about the moral imagination that is needed to achieve it.

Like His Royal Highness, we suggest that an empirical approach that is not underpinned by a shared and explicit moral compass will be ineffective and unable to deliver a sustainable and fair society. No matter how it might be framed, a transition towards *Interdependence* with each other and with Nature will surely need an inner dimension of some kind to have any chance to succeed.

Satish Kumar (vi) has suggested that, "If we're going to achieve sustainability, we have to be inspired by the values and visions which we find in the sphere of ethics, morality, spirituality and religion ...". He suggests that when faith and sustainability are separated they lose power but when united they become a force for good.

Josiah Ben Aahron (vii), a philosopher following in the footsteps of Rudolf Steiner, has suggested "that spiritualization of the intellect is the first and unavoidable step needed as a foundation for further transformations of human nature and society." In his survey of European philosophy he suggests it is the pre-condition for the true moral development of our social, cultural, political and economic life. He argues that this is our main entry point to a positive future and that it is only relatively recently in human cultural history that we have become truly conscious thinking beings. "Everything we do starts from thinking, and wrong thinking is immediately a source of moral-social destructive forces, while truthful thinking is a building and healing power." Given that our higher education systems place little emphasis on 'spiritualization of the intellect' and moral development, sustainable conscious change will have to come from elsewhere.

However a recent hopeful direction comes from a new integration in the form of holistic science. Pioneering biologist and stem cell researcher, Bruce Lipton (viii), suggests that we are on the threshold of a global evolutionary shift. This involves moving beyond the mechanistic paradigm of Scientific Materialism. He argues that because 'awareness' and 'technology' work together biologically at a cellular level to create more effective adaptations, we can also do the same at a societal level. So a new emerging holistic paradigm or frame of reference for mankind can reconcile and reintegrate spirit and matter, 'faith' and sustainability.

He argues that the meanings we have taken from Scientific Materialism - until recently the most powerful explanation of reality - have imposed upon us a negative culture of separation from each other and from Nature based on dysfunctional pseudo-scientific myths. "A mechanical Newtonian Universe in combination with Darwin's theory of random evolution disconnects us from Nature and Spirit, while legitimizing the exploitation and degradation of our fellow humans and the environment. Modern science has led the world to shift from spiritual aspirations to a war for material accumulation."

The new holistic scientific paradigm based on quantum mechanics, fractal geometry and epigenetics shows that evolution is purposeful and rather than the survival of the fittest, it is intelligent co-operators who survive.

In this paradigm harmony and balance are an integral part of the purpose of evolution which at micro, macro and meta levels could be considered to be driven by altruism or at least a concern for the whole (of which we are part). The conclusion is that we can only go so far individually and collectively on the basis of separatist and mechanistic thinking and, to presume that this is all there is, simply commits us to an evolutionary dead end. The relational holistic paradigm calls for a re-balancing with each other and with Nature. This enables love, imagination, empathy, compassion and hope to be given a central place in human progress again.

For those who are willing, the revolution in global communications holds out the possibility for human consciousness to evolve to a new level by moving beyond 'tribal' affiliations and mechanistic thinking to embrace *Interdependence* on a global scale. However, the thinking, feeling and inner processes we must all go through in making decisions that affect ourselves and others - our moral choice - is still the same inner challenge for each individual. As Prince Charles suggests, "Right action" cannot happen without "Right thinking". The point we make here is that:

'Right thinking' cannot happen without reference to a moral imagination that in some way reconciles individual and collective purpose in the economic, political and cultural spheres and significantly it is through the concept of the Commons that we can find such a reconciliation.

Perhaps it is better that governments as well as leading economic, political and cultural institutions to date have not seen the task of nurturing and guiding such a re-conciliation as their responsibility. So we will have to do it ourselves and provide a new form of principled leadership from within our own communities that starts with ourselves and focuses on values.

In the 1940's, the visionary playwright Thornton Wilder wrote a prophetic play entitled 'By The Skin of Our Teeth' which depicts an Everyman Family as it narrowly escapes one 'end-of-the-world disaster' after another. It may well be that in the end significant progress towards environmental sustainability, will only be achieved by the skin of our teeth, because those in positions of power in business and commerce are unwilling to take the significant actions necessary for self regulation and self-restraint. Consequently culture and politics will be crucial factors in influencing business leaders and determining our future, possibly even our survival. But culture and politics are in turn, determined by the values and moral compass that we as individuals freely choose.

There are those who suggest that moral values cannot facilitate change because our actions are determined by conscious or unconscious conventions or constraints – but few of us are wholly embodied so that we have complete free will or are completely embedded by context so that there is total absence of freedom of choice. As human beings we are all works in progress and to the extent that we have some degree of authorship of our actions, the results of our thinking, feeling and willing are significant to the degree that they create less or more freedom and love in the world. To this extent being clear about why we think we are making choices allows us to take responsibility whether this is in retrospect or prior to acting. A shared moral compass can build Civil Society by offering reasons for us to both give and to receive. In the holistic paradigm this is neither a righteous nor a moralistic position but a rational one.

Whether this moral compass is described in terms of spiritual principles consistent with traditional forms of faith or as core guiding principles consistent with a secular humanism, a shared moral compass is surely fundamental to our future and to our destiny in the Universe.

Creating A Shared Moral Compass From Many Traditions and Paths

The film “The Day the Earth Stood Still” is based on the proposition that a one-sided humanity is a dead end in terms of the evolution of consciousness and that a transition to an *Interdependent* future is contingent upon our moral worth. Whilst this Hollywood version may be a melodramatic version of an imagined divine wrath, it nonetheless makes the point about the significance of our moral life to our own and Earth's survival.

An excellent example of how people from many points of view, both secular and faith based, can be brought together around a shared moral compass is provided by Karen Armstrong's initiative - 'The Charter For Compassion' (ix). In her book 'Twelve Steps to A More Compassionate Life', she suggests that, "Compassion requires that we dethrone ourselves from the centre of our world." This itself is an act of generosity that puts every individual in a position of principled leadership. It is the “Golden Rule” at the core of all the major faiths and it is the very opposite of a reductionist Darwinist warrior interpretation (which claims that unbridled competition will create, for example, the fittest banker!) and underlines the uniqueness of Humanity's position in relation to each other and to Nature.

In their book 'Spontaneous Evolution' (i), Bruce Lipton and Steve Bhaerman cite the story of the Native American grandfather who tells his grandson of the two wolves who fight inside us all. “One is the wolf of love and peace, the other of anger and war”. When asked which one will win, the grandfather replies that it depends upon which one we feed. They go on to say that whether out of guilt, shame, blind self-interest or greed, “those who have been infected by the 'dominator virus' have tried to convince us that the only form of human nature is their own”. But today in the west we live a world of relative abundance rather than scarcity both materially and in terms of information and each one of us has some degree of choice as to the nature of our being human. They have called for promising

directions through which we can manifest our evolutionary destiny and a new world story based on perennial wisdom and holistic science. We therefore offer what we believe are seven promising directions or domains to consider in asking a meta question, “What would a political economy of heaven - as a practice - look like and what are the values that could constitute the basis of a ‘Political Economy of Love’?”

In addition to Compassion, there are other social and moral perspectives that are congruent with a conscious and sustainable society and the nurturing of our Common ‘Wealth’. By identifying such perspectives, our hope is that it would be possible to create versions of a unifying narrative that stems from awareness, practicality, fairness and vision. Moral relativists have questioned whether or not a unifying narrative is possible, but as Rabindranath Tagore suggested, “You can’t cross the sea merely by standing and staring at the water...” A reasonable place to start is with the question, “What values are consistent with our experience of sharing being human?”

The conscious sense of what it is to be human through 'Right action' is not the exclusive wisdom of any one tradition or any sectional interest but it is the fundamental task of moral imagination in the 21st century to move beyond separatism of any kind, in order to “re-sacralise” the world and to bring a new sense of proportion which can protect the sacred hoop of life. Separatism is clearly distinct from the meta level of *Interdependence* that demands an honouring, a celebration and an integration of diversity into a higher more complex unity or whole.

Throughout history people in positions of power, including many in the Churches, have made decisions based on their self-interest and the interests of their group rather than on the interests of the whole. Bankers are not alone. The world continues to suffer the effects of out-dated, disconnected and separatist gestures, which unfortunately endure as a compelling and taken-for-granted context for those committed to warrior values and with little commitment to social harmony and *Interdependence*. But social harmony cannot exist without social justice and vice versa. In the first decades of the 21st century, we are entering a period of potential transition when many of us can choose to let go of separatist, oppositional identities and attitudes that have been largely based on fear and scarcity and which no matter how seemingly radical have served the status quo.

A renewed integrative gesture that bridges different perspectives and traditions and which supports all peoples to live in mutual respect, thereby protecting the environment upon which we all depend is urgently needed. The degree to which the delivery of sustainable environmental policies depends upon our being able to do so should not be underestimated. Whatever form such a narrative may take, it must incorporate values that nourish life – namely the re-enfranchisement of life-enhancing, nurturing and mutuality - that is to say values of the Authentic Feminine (and of the Authentic Masculine in the service of the Feminine or what the Taoists might describe as the mother within the father).

Whilst there will inevitably be differing versions of a new unifying narrative, it will surely involve seeing nature, the world and others as subjects rather than as objects to be used or exploited. It will undoubtedly involve an integration of the sacred with the secular, faith with science, rights with responsibilities, innovation with conservation, and progress with tradition. Unfortunately few if any of our leaders have yet realized this as they continue to seek short cuts and pragmatic outer solutions that serve limited perspectives without the benefit of deep inner reflection.

Towards A Unifying Narrative For A New Harmony

The seeds of a new culture are here. What we do with them is our individual moral choice, but even when we make an enlightened choice, and we create with others some seeming success towards a new harmony, there are endless pitfalls and challenges to confront on the journey – both within ourselves and within our communities. A natural, gradual process of cultural entropy or loss of meaning following the initial stages of any innovative cultural response to a new context lies in wait for us. There is the initial elation that comes with new vision, then there is consolidation, then institutionalization, then righteous dogma and finally fundamentalism whereby the original vision’s meaning is negated whilst often maintaining the same name or form. But if we recognise the importance of embarking on a process of conscious moral development, such a process of cultural entropy is by no means inevitable.

Separatism, purism, self righteous tribalism are alive and well even in the green movement as well as elsewhere. In the realm of religion they turn Love into dogma, in the realm of politics they turn unity into separatism and in the realm of economics they turn the freedom to trade into the indulgence to speculate, profiteer or exploit. The question of how we can maintain and refresh the new vision that is presently arising is always with us and requires a vigilance that can only be enabled by a conscious culture that is aware of its values.

Lipton and Bhaerman suggest that,

“Politics is on the cusp of achieving its highest purpose - to promote and sustain a healthy humanity on a wealthy planet where every cellular soul thrives...All that is needed is the critical mass of humanity to participate in our changing story...We are moving towards a worldwide spiritual authority that reflects the healthiest and most coherent voice of humanity empowered, as our own Iroquois forbears foresaw, by freedom at the grassroots.” We live in significant times and perhaps the most significant task today is to unfold and communicate our shared story. A shared moral compass is central to such a mission to birth a renaissance of legitimate authority.

In a speech at Stanford University in 1994, Vaclav Havel observed:

Planetary democracy does not yet exist, but our global civilization is already preparing a place for it: It is the very Earth we inhabit, linked with Heaven above us. Only in this setting can the mutuality and the commonality of the human race be newly created, with reverence and gratitude for that which transcends each of us, and all of us together. The authority of a world democratic order simply cannot be built on anything else but the revitalized authority of the Universe.

Vaclav Havel and Richard Tarnas raise a fundamental meta question.

How is the authority of the Universe rediscovered? How can we participate in a transformative unfolding that would lead towards a more integral world?

Both secular and faith perspectives - whether neo-liberal or neo-conservative, have been unable to prevent those in positions of power (MP's, Bankers, Churches, Media, Corporations) from acting out of self-interest and undermining the interests of the Commons and our Common Wealth. According to Native American people, 'to walk in balance is to have Heaven (spirituality) and Earth (physicality) in harmony'. To successfully create positive change, to achieve an outer harmony we need to develop our inner values through a deeper reverence and shared mindfulness. The world needs a powerful integrative vision of a positive future that requires letting go of oppositional and separatist attitudes so people of good faith from many traditions and differing perspectives can act together to create a new harmony that will serve us all.

Richard Tarnas proposes a re-balancing gesture:

“ At the heart of cognition is a moral dimension. To assume that purpose, meaning, and conscious intelligence are solely attributes of the human being, and that the great cosmos itself is a soulless void, reflects an invisible act of cosmic hubris on the part of the modern self. In essence, our task may be to move from an I-It relationship with the Universe to an I-Thou relationship.”

And he offers a thought experiment:

“Imagine that you are the Universe, a deep, beautiful, ensouled Universe, and that you are being approached by two different ... (civilizations)...suits who seek to know you. Would you open your deepest secrets to the suitor ...who would approach you as though you were unconscious, utterly lacking in intelligence or purpose, and inferior in being to him; who related to you as though you were ultimately there for his exploitation, his self-enhancement; and his motivation for knowing you is driven essentially by a desire for prediction and control for his own self-betterment? Or would you open your deepest secrets to that suitor...who viewed you as being at least as intelligent and powerful

and full of mystery and soul as he is, and who sought to know you by uniting with you to create something new?"

Whether you decide that this new paradigm is based upon the New Holistic Science or upon Trans-Denominational Spirituality or both, is for you to choose. In a holistic culture it is immaterial whether at an individual level, we consider that moving from an 'I-It' to an 'I-Thou' relationship with the Universe is literal or metaphorical. In other words acknowledging our *Interdependence* with all things gives us space for a moral imagination that incorporates an inclusive perspective of compassion and gratitude. It is unlikely that a warrior paradigm whose values focus on separatism, on competition and winning for oneself to achieve conquest over others can develop such an imagination.

Our task is to create a culture of deeper reverence in which it is normal and expected to treat all beings and all elements of the human and non-human world with respect. Instead of seeing the whole of creation from a fundamentalist materialist viewpoint as a collection of inanimate objects that are only there to be exploited for our personal indulgence, we can come to see the world as a 'Communion of Subjects'.

Biology shows that simple cells combine together to form increasingly complex new organisms to resolve environmental imbalances. We can see ourselves as individual cells that are part of a larger organism called Humanity. With cultural foresight and political will, we have the capability through co-operation and new vision to resolve the environmental and social imbalances that we have created. When Humanity evolves sufficiently to live harmoniously with each other and with Nature, Earth itself might become a meta cell and we will perhaps be ready to form community with other intelligent life in the Universe and with the Universe itself - perhaps it is waiting to see what we choose.

A Personal Declaration of Radical Interdependence As Part of A Shared Moral Compass

There have been a number of well-meaning attempts at a worldwide declaration of *Interdependence*. But unfolding the world's story has to be based on a new mindfulness and on real moral development as well as a wish. Perhaps we need an individual 'Personal Declaration of *Interdependence*' that challenges us to move beyond reacting to others and to events through the usual alternating roles of victim, persecutor (or judgementalist) and rescuer.

To ask ourselves the difficult questions about our own motives and to commit to doing the hard personal work required for individual self-awareness and conscience is a challenge. This element of personal 'faith' is part of the practice of self-reflection in many traditions, but in popular culture in the UK it has been lost with the reaction against organized religion and authority of any kind. But compassion (including self compassion) and individual responsibility must surely be a core foundation of the New Harmony. Karen Armstrong's Charter For Compassion is one such basis for a personal declaration of *Interdependence*. Some of the strands of such a new culture are already present with us although currently there seems no obvious inclusive context into which such aspirations can easily come together because religious, political and other institutions no longer have legitimacy. Our collective mission must be to recreate legitimacy outside these institutions on the basis of clear holistic values.

We all would like to think we are good people, but good intentions are not enough. Before engaging those in positions of power, who persuade themselves of their own good intentions but continue to act out of a one-sided paradigm, it is necessary to create clarity about our own motives and choices and consciously add personal responsibility to the western paradigm of freedom and progress. We can only do that if our decisions and actions are filtered through values that connect us with feeling, the feminine or faith so that as individual women and men we aspire to become contributors to the family of humanity. Individually we can only do so by living as congruently as we are able through universal values. If each cell of humanity is striving for awareness and is committed to the whole organism (and vice versa) then all will flourish.

We believe that the writers we have referred to here have provided a broad based outline for the development of a positive future narrative. The seven areas we suggest in this book are possible

resources for a shared moral compass that can form a foundation for outer action in developing new forms of economic, political and cultural democracy.

Notes:

i) Lipton & Bhaermann 'Spontaneous Evolution'

ii) Robert Hamilton, in his book '*Earthdream: The Marriage of Reason and Intuition*' refers to Douglas Hofstadter's view of "the Commons" - originally described conceptually through the example of a shared area of common land that loses its value if it is allowed to be over grazed by sheep or goats belonging to a group of herdsmen. The concept has since been extended to refer to any example or area of shared value or common wealth - environmental, social, economic or cultural.

iii) Rudolf Steiner 'The Meaning of Love in The World'

iv) Richard Tarnas 'Cosmos & Psyche'

v) HRH The Prince of Wales 'Harmony: A Vision of Our Future' and 'Harmony A New Way of Looking At Our World' written with Tony Juniper and Ian Skelly

vi) Satish Kumar writing in October 2011 issue of *Resurgence Magazine*

vii) Josiah Ben Aahron 'Observations on the Spiritualization of Thinking'

viii) Bruce Lipton 'The Biology of Belief'

ix) Karen Armstrong 'Twelve Steps to a Compassionate Life'

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