

# Summer Of Peace 2012

## Jean Houston

[0:00:00]

Philip: All right, everyone, welcome back and we're continuing today with the Summer of Peace 2012 telesummit. We just had Dr. Ervin Laszlo with a profound session. Now, we're going to have an equally profound session with Dr. Jean Houston.

Dr. Houston is a scholar, philosopher, researcher in human capacities. She is one of the foremost visionary thinkers and doers of our time, one of the principal founders of the Human Potential Movement. She is a powerful and dynamic speaker. She holds conferences and seminars for social leaders, educational institutions, business organizations worldwide. She has worked intensively in 40 cultures in 100 countries working with the United Nations and a whole range of different organizations. She's consulted with presidents and first ladies.

Dr. Houston also founded the Foundation for Mind Research with her husband, Robert Masters, and she also created in 1982 the Mystery School. The list just goes on and on, including 26 books.

Jean, I just want to say it's just a real pleasure to have you with us on the call here today.

Jean: Well, thank you, Philip. It's lovely to be with you. I feel honored to be able to follow the very, very great Ervin Laszlo, one of the greatest critical thinkers of our time.

Philip: Yeah, it's very profound. Now, James O'Dea had spoken quite highly of you for many years, and he seems to think you have quite a bit of wisdom to share. Let's start off first, Jean, with why the title "Peace is Sexy"?

Jean: Well, it's because I think for one thing we're very fortunate. We have a reason for being on earth in this open moment of the planet's history, these early years of the millennium. Our job, our holy task, our great privilege is to help bring about a peace, a peace that is so rich and full of flavor that it makes sense to make peace, not just to shift to the dangerous and fearful or embracing patterns of centuries but to offer a rich and evocative alternative.

Many years ago on a very late night program around 2:00 in the morning, it's the kind of program where you find that even though you're on the

program, you've gone to sleep but your mouth keeps going. You're surprised at what you say. What I said was that the concepts of peace that most of us grew up with are just too tame that peace should be alluring and fascinating and challenging so that in a word, Philip, peace should be sexy.

Well, several days later, Clifford Browder, a poet from Greenwich Village, he was listening to the show and he said, "I was very inspired by what you said about peace being sexy so I wrote you a poem," and this is the poem:

Peace is not  
Sterile gauze, a snowflake, an insipid dove  
It's feisty and rich

Don't let the war boys hog it all  
The spit, the spice and the glamour.

Peace is potency  
Reaching and sprouting  
Budding and branching

It's lifting things  
A good scrap  
A hot wrestle and a cool scrub  
Cleansing and hope.

Peace is the empowerment of dust  
Whispers of the song before origin  
As out of seed  
The cathedral of the body builds itself

It's spasms and metamorphoses  
The vertigo  
Of mind dancing  
With the fecundator  
To the music of need.

Peace  
Is little orange bees  
Spotted ladybugs on white champions  
Late June with a stink of linden  
Prickles and burrs

It's wild grapes in a bramble  
A tough nut

Lovers churning  
Through the night, at noon, in the morning  
A juicy comeuppance  
For the grim suppressors.

Peace  
Is for the star-biters and the rooted  
Don't be dainty  
Go at it  
Hammer and tong.

Peace is not purity  
Limp, neat and dry.  
It's sexy.

That's where my title came from. It's a dynamic, green, growing sap-rising concept is peacemaking. As we all know, when it works, it renews both individuals and communities.

Philip: Beautiful. Beautiful. I love the spiciness of it all. Just beautiful. Jean, you've worked with so many people in what you call social artistry which enhances human capacities in the light of social complexity. Can you tell us a little bit about your work and social artistry and how you see people unleashing their sexual potential peacebuilding efforts?

**[0:05:06]**

Jean: Well, yeah, their sexy potential. I don't know about sexual but sexy potential. Part of my work for many, many years is human development and across many, many forms. I've worked to date in -- what is it now? 107 countries I think where agencies like **[0:05:24] [Indiscernible]** agencies and other agencies. What I find is that when you look at leadership, you find that too many leaders have been trained to be White males of the year 1926. It simply had not been trained for the enormous complexity of today and the world suffers accordingly. I think the same maybe said to be true today, but that's another story.

So what I do is I go in and I'm actually brought into countries. I work with leadership at every level from the head of the state to the man who pushes the broom in his leper colony. I mean that is the variation because we find that when people are using more of their capacities, intellectual, spiritual, psychological, metaphorical, symbolic, sensory, they simply bring more to bear upon any solution, upon any vision.

So for example, if you're going to activate vision, you literally do that. So I might work to activate interior imagery because when you study the

phenomenology of high level creativity, you find that when these people are tapping into this vast domain of ideas they often come in images. But first we have to activate internal images which I do. And then we will drop in a problem and it will be solved as a narrative form in images because if novels did not exist, the brain would have had to invent them as the main naturally follows the sequential form of images.

So for example, I was working in North and South Ireland years ago when we're having those problems, tremendous problems which have more or less calm down now, and we really created by activating imagery first with fairly neutral subjects like taste Angel Food Cake topped with minted dark chocolate and with cream. Believe it or not, those kinds of images or he records of my singing the hallelujah chorus, those kinds of odd, weird images activate the imagery spectrum.

And then we would drop in something that they really wanted to do -- a project, a product -- and they would see and touch it and taste it and be it. Simply we're bringing much more of the depth levels of the minefield to bear upon solutions. And then you see, we might be working with just pure images of the story of peace between North and South Ireland but seeing it as a visceral creative, very vivid form.

Once people could tune into it, then you see you are speaking to the creative unconscious and you then speak to the levels of empowerment, a passion for the possible and indeed the unfolding sustainability of a dream. That that's just one tiny little process you see, but then I would work psychological levels. Of course, when you work psychologically in different countries, you have to be very, very, very careful and cognizant of the psychodynamics of the culture.

One of the things I might do is say you realize of course that we are not encapsulated bags of skin dragging around dreary little egos who've been highly educated to think in a certain way. We are not only organism environments, but we contain within ourselves a plethora of personalities. So I would give them access to this different persona that they have within themselves, not dissimilar to what native peoples do with their medicine wheel where they sit around the wheel and they deal with the problem from the perspective of sitting as the law giver, sitting as the clown, sitting as the witch, sitting as the priest, and sitting as the child.

But you have this plethora of persona and when you bring them up to stage front and you allow their perspectives and perceptions to look at a challenge, you see it in myriad ways, in multiple ways. Then we deal with the story. We are all missing links. We are mythic beings, a myth of something that never was but is always happening. It is decoded DNA of

the human psyche so that we find that if you really want to get on with it and have a vision of a peaceful creative passionately interesting society then my golly, you'd better have a very good story that goes along with it, that serves as the lure of becoming, you see.

**[0:10:08]**

So that's one of the types of things we work with and then spiritually finding these higher codings that are within us sourced in the spirit that rises and fills us. We are not simply living in the universe; we are the universe in miniature. I believe that we contain the patterns and codes for a peaceful society within ourselves.

Philip: Beautiful, Jean. This just sounds so similar to what Dr. Laszlo was talking about in terms of coherence in tapping into the quantum conscious. It sounds like you're --

Jean: Yes, exactly.

Philip: Yes. You're using multiple different tools.

Jean: Many tools to activate this in the human bodymind system. Now, a man like Dr. Laszlo who is very adept in many fields and is a superb musician, did you know that?

Philip: Yes, I do.

Jean: Yes. He actually began as a musician. I believe he's a violinist, isn't he? But there you have a man operating on multiple levels and channels simultaneously. He is burning this myriad mind in this to bear upon these colossal problems. So he is obviously running it through his musical sensibility as well as his esthetic, as well as his economic, as well as his genius with physics, as well as his compassionate listening.

So he does not simply think as this is an idea and here I must find a strategy to solve it, not at all. A man like Laszlo and I know this for a fact is cooking on more burners, is bringing this many sided self, if you will, this polyphrenic nature. If monophrenic, just being reduced to ego is a disease of the human condition, then polyphrenia where we're operating through many different persona may very well be our expanded health.

So that's what I do in all these countries or places or my seminars. By the way, if people are at all interesting, they can go to my website, [jeanhouston.com](http://jeanhouston.com) -- Houston spelled as in Texas. There's a big seminar coming up actually at the end of July in New York. I'm navigating the white rapids of change. But anyway, moving right along, I just feel that

what we need, what the world so desperately needs at this time is patterns for peaceful, passionately creative and effective societies but with a peaceful, passionately creative and effective people; in other words, the possible human in a possible society.

Philip:

The passion of the possible keeps jumping out as you're speaking. I know James had talked quite a bit about peacebuilding and being more about what it is that you want to bring in to the world instead of what you're against. It sounds like the passion also, you're activating many different aspects of individual which want to flow through them, to flow through which will be different from person to person.

Can you talk a little bit about what you see happening to individuals when they are activated and when they're lit up and when their own unique gifts come into the world?

Jean:

Well, I think that they called to take initiatives that previously might have seemed unlikely if not impossible. They know that the world has been rearranged, that the reset button of history has been hit. Thus, they become a really passionate about taking initiative and understanding their role as what I'd say social artist in this the most compelling moment of human history. I mean we are the ones. They know that we are the ones who have the most profound task in human history, the task of deciding whether we grow or whether we die.

One of the things I find that almost all of them get involved with this is knowing and involving, helping cultures and organizations to move from dominance by one economic cultural group to circular investedness, to sharing, to partnership. This, of course, Philip, always involves putting economics back as a satellite to the soul of culture rather than having the soul of culture as a satellite to economics.

It involves deep listening past the habits of crushed and humiliated people. It invites, it involves and invites a stride of soul that challenges that very canons of our human condition. It requires that we become evolutionary partners with each other. We're in the great either/or of history, the greatest transition drama ever. We're the most important people that ever lived. As you rise to that, there is no inflation. What there is is a willingness to do your human homework on yourself to be able to have the hooks and eyes to catch the pluriverse, to be able to access not only the depths of yourself but have a very, very acute perception of the patterns of shift and change that are going on, and to go back and forth between what is happening and also internally to enter the great wellspring of the creative response to the challenges.

**[0:15:31]**

Philip: Beautiful, Jean. Do you find that the more a person engages in what's emerging that the inner process becomes either more refined and challenging or as a person aspires more to be a clear channel? Could you talk a little bit about that inner process of clearing in whatever words you would use?

Jean: Well, it's interesting to talk about clearance and it's true that in the mystic path to the revelation you almost always find that people say, "Uh-oh, what goes up must go down." People wanted to do a catharsis of habits and that's fine. You have to do necessary shadow work. But also you've got to have the vision of the possible. What I find all over the world that if we're going to have the lure of becoming, we've got to have the lure itself.

What does a world that really more or less works for people really look like? What does it truly, truly look like and not sky blue dreams but how could it work? How would it work? How would the people of Chad? They're probably the poorest country in the world. What would it look like if the agricultural experts of Southern France, a lush and gorgeous country went there and help create something? What would it look like if Chad became a place for many universities instead of just being this poor, poor land?

If we are moving as someone like Laszlo and myself both believe probably in the next 50 years to a planetary civilization with high individualization of culture. This means that there can be the marvelous exchange of the genius of many different cultures and also the sense of what a world that works really looks like. That's something that fascinates me. I'm member of all kinds of panels and congresses. They look at these kinds of things, but you've got to have a passionate lure of becoming.

Philip: Okay. Jean, I want to invite people to ask questions on the webcast. They can type them in or if you're on the phone, press \*2.

While we're waiting for questions to come in, I want to ask you this question. James and I have often talked how in some ways we don't know what's coming and somehow there is the creating of the conditions for something positive to come that we don't know. Some of the most profound peacebuilding work I've seen in Africa where things that we couldn't we did and yet the conditions were created for those to arise. Could you speak a little bit about that dynamic and then also in terms of the passion of what's possible?

Jean: You mean the dynamic of what is trying to arise, the emergence of a story, the emergence through emergency, the way it often happens. Is it

a kind of transcendent happening in a future which we feel the waves crushing on the rocks of the present? I think that there are many possibilities, but I think that as people begin to get their consciousness around one of the possibilities, it becomes probability. Maybe it interacts in a kind of quantum way with one of the possibilities that then encourages the structuring out of the space time matrix, the structuring of that probability into time but it does take consciousness to do it. This is why when you have people gathered around in consciousness all kinds of things begin to happen.

My old friend and mentor, Margaret Mead, who live with us -- my husband and I the last six years of her life **[0:19:30] [Indiscernible]** and she said the famous lines, never doubt that a small group of thoughtful, committed citizens can change the world, and indeed it always has. I mean this is the one that works. I was a member for three years of a small team with Margaret Mead. We would meet every month. It was very small like six, seven, eight of us. We would take on huge problems, and we would work existentially and strategically to find ways of solving the problem.

**[0:20:00]**

Then when we thought we had it, we would really work in consciousness to make it happen. I would say eight times out of ten, it happened because we were the small group of thoughtful committed citizens. I think that to bring that together creating a teaching learning community where people are doing their inner work together, their inner work, they're growing in body and mind and spirit. All my books are dedicated to things like that. Growing in body, mind and spirit and then taking on a project or something that needs changing in the community and working both on the level of deep consciousness as well as the passionate way of working when you have really activated all these different potentials within yourself.

Philip: Okay, wonderful, Jean. Thank you. We have a couple of questions here, Jean. First of all, just a reminder, for those on the webcast, please go ahead and type in your question. If you're on the phone, please hit \*2. We have a question from Valentine McKay-Riddell in Santa Fe. She asks, "How do you see a world that works in higher education? How do we move beyond the current possessiveness and stagnation in academia? How do we teach to allure of which you speak?"

Jean: Yes, yes. Well, I think one of the important ways is, first of all, you don't make it so abstract. It's got to be concrete, hands-on, century rich. I would bring practically some of the best modalities of teaching children where art is central to the curriculum, where they are dancing and



singing and working with the information. Put the body and mind back into the process of creation and not just a series of equations or abstractions. I think that's very, very important. People are people at whatever age.

When I worked in higher education, that's one of the things we do. We do work and we find that people learn the actual material they're supposed to learn much faster and with a greater facility if they are thinking on more levels and not simply just trying to absorb or teach for the test, you see.

I once studied 55 of some of the people in North America our subjects, and they came to my house and we worked together. Buckminster Fuller was one. Margaret Mead, Joseph Campbell -- I went to his house -- and I found that they were thinking in images, they were thinking with their whole bodies. I would activate that whole body, that whole mind thinking and then look at the information in the light of being, the light of your own growing fabric of depth and richness and complexity and not it just being so abstract.

Of course, you have the problem with the computers and internet where people have become manic, addicts of the internet and are not doing their own thinking and reflection anymore. So that's the implication for me.

Philip: Wonderful. Okay, Jean. We've got a couple of more questions here. We just have a few more minutes. What role must women play in creating our new world, and what must men do in order to help facilitate this new role?

Jean: Well, for one thing, I think that women -- oh, dear, I don't want to get into this subject. But I would have to say the most important that happened in the last 5,000 years, I would have to say is the rise of women to full partnership with men and the whole domain of human affairs with, of course, horrendous backlash but it is happening because women bring the narrative mind, the symbolic mind though the emphasis on process rather than product on making things go here and develop and grow.

But at the same time, and I've been doing studies in this, men in middle age, if they are given the opportunity and if they take it are often at their most creative phase. So I think we have to look at the dynamics of women and that why does so women go in nursing and teaching because the years of the '20s, in early '30s are the years of nurturing, aren't they? As they go into the professions, they tend to go into that. This doesn't mean they can't be engineers and economists although that can be hopefully a nurturing profession.

But then in the '30s, they began to take on these other kinds of roles and leadership with men interestingly enough that you think that after the '40s it's over, not at all over from '40 to '60. Sixty-five is often the most creative time. But I think the new partnership and the rise of women releases men to their potential. I really believe that because they're not caught and insulated in the traditional archaic roles anymore.

**[0:25:04]**

Philip: Wonderful. Beautiful, Jean. Jean, we only have a couple of minutes here. I just wanted to mention Carol **[0:25:12]** **[Indiscernible]** with acknowledging your school, the Mystery School, as education. Also, wisdomuniversity.org is another example of school. Before we go I want to ask for any final word from you and also just want to acknowledge your relationship with humor. I learned that your father was a writer for Bob Hope. Is that right?

Jean: Among other things, and my dad also wrote the joke "Who's on First?" quite frankly.

Philip: Oh, he wrote that?

Jean: Yeah. I think it was he and two Jewish guys. When you look at the tone or the nature of the joke, my dad was an agnostic Baptist from Texas. I grew up on the road and in show business.

Philip: That's great. Any closing remarks and if you want to include how does humor play into helping shift our minds?

Jean: Oh, humor is tremendous. Humor brings you divided and distinguished worlds that normally would never get together, shakes them up and then it emerges as a new reality. That's what humor does. It creates weird and wonderful realities. The smartest people I have ever met in my life have been the comedians. No, really because they are always creating new realities. They are looking at things from a point of the divinity of paradox and paradox is what we're about, isn't it?

Here we are in our local finite selves, but we also have access to the infinite self and we can go back and forth. That's already a huge piece of comedy. So it is the paradox, the absurd, the pushing the membrane of the possible and the impossible which is the essence of humor and which is why with humor we release our old stuff and we enter into the blooming ebullient crazy universe.

Philip: Wonderful, Jean. Jean, we're at the end of our time now. I just want to just deeply thank you for the time here with us and also who you are and what you're doing. Again, James O'Dea has been a friend and mentor of mine, and I know you've been a mentor of James. So just thank you for all the gifts that you are bringing to the world.

Jean: And thank you for doing what you're doing on The Shift Network. I'm good friends with it and with the other similar networks. Again, I was told I could mention that people go to [jeanhouston.com](http://jeanhouston.com) to find out some of the works we're doing. So that was permitted commercial. You're all doing brilliant work. This peace network, the peace forums that you're creating are critical to our rethinking of society and where we can be, who we are and what we can be.

Philip: Wonderful. Thank you, Jean. That website again is [jeanhouston.com](http://jeanhouston.com). I highly encourage you to visit there, wealth of information in books, in courses. You're one of the best mentors out there, Jean.

Jean: Thank you.

Philip: And then tomorrow we're going to have Brother Satyananda from Self-Realization Fellowship who will be talking with us about the heart of peace and the peace beginning in the heart.

All right, listeners, our friends around the world, thank you for the questions and thank you for your participation and helping co-create a culture of peace at this time. We'll be with you tomorrow. Okay. Bye-bye.

**[0:28:47] End of Audio**