



Discovering a Passion of Already Being Together for a Higher Purpose

A dialogue between

Mats Edin, Per Löfberg and Nick Drummond

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Summary

In this intersubjective dialogue between Nordic Integral Team members, Mats Edin, Per Löfberg and Nick Drummond, they begin discussing the sense of purpose that brought them together to form the Nordic Integral Team and what it is that "*makes us want to come together to discover a higher purpose*". They look to uncover the passion and deeper context behind their endeavour. They also discuss the significance of what they are doing for Sweden and for the evolution of consciousness itself. In doing so they discover a "*togetherness does not have to be created at all.*" It's not a feeling of togetherness that has to be created. They discover a "*passion in already being together*" and discuss the implications of this in catalysing the social transformation of Swedish society and culture.

1. The need for a radically new way of being together

ME: I would really like to discuss the passion of why we formed Nordic Integral, why are we doing this? What makes us want to come together to discover a higher purpose?

PL: Yes. What higher purpose or context pulled us together in this endeavour to start to change things together?

ME: We really need to be open here, and speaking for myself, I can see that whenever I look at what is happening in schools, with both teachers and the students, I see how people are suffering – that fear is present much more than love – and it is unbearable! It is unbearable to see how abuse is something more prevalent and frequently happening than help, solidarity, care, happiness or lightness.

PL: In my case I discovered a completely different and radically new way of being, both on my own and with other people, though the teachings of Andrew Cohen. And in the light of that, you start to see things radically different, much like Mats is saying. And looking at the Scandinavian countries, and Sweden in particular, the situation there is driving me crazy. There is a very deep, negative and strongly held conviction about what life is about in Sweden and it is very wrong. This perspective about life is having a very caustic and violent effect on the culture and mentality of the people living there.

ND: And many Swedes will perceive this as being very judgemental?

PL: Yes! And it's because of this that I have to be very judgmental for very good reasons. There is a general sense that Swedish people are, if I can use this metaphor, just walking though some sort of "mental porridge" consisting of semi depression and seeing oneself as a helpless victim – which is completely unnecessary. This position robs us from finding any deeper sense of purpose, commitment and meaning with our lives. People in Sweden are living in one of the most politically and technologically advanced regions on the planet, they have literally everything, they have every reason in the world to be happy. Yet at the same time they lack any deeper sense of meaning and purpose whatsoever. If people could see this, and understand why they should be happy, even slightly happier, so much more could be possible. The potential is enormous and unbearable to see.

Swedes in general lack any real sense of purpose. If this were found, so much more humanity could be expressed between people within Sweden, and then in addition is the potential and implications that this level of meaning and care would have for the rest of the world. Swedish politicians are basically suffering from the same thing; they lack a sense of purpose, they just try to make things work. If we look back there was sort of quasi sense of purpose in Sweden back in the 50s, 60s and maybe even 70s. But this sense of purpose has now largely evaporated, and what we are left with is selfishness, narcissism and materialism. This is leaving our youth completely devoid of any sense of deeper purpose and meaning. We are basically left to find purpose in consuming and surviving. A terrible tragedy is unfolding and we know we can choose something much better.

2. Accepting responsibility to give birth to true human potential

ND: There is this huge potential to give birth to something new, while all we are seeing is extreme pain and suffering – and for each day it's becoming more and more acute. It's like the culture itself doesn't now how to give birth to this radically new potential. We have this

fear of not wanting to discover a much deeper sense of truth and purpose within ourselves, of not caring enough to give birth to something higher, so much so that this results in stagnation. Fear prevents us from popping our heads out to discover how radically different the world could actually be. Our deep cynicism, scepticism and sense of losing the comfort and security of our womb prevents us from discovering that there is actually bright sunshine out there.,. That on the other side of this fear and insecurity lies a whole new world and sense of self and meaning of what it means to be a human being, and its just waiting there for us to discover.

So I see this enormous potential, and the forces trying to stop it, and it annoys me enormously. The more I see it, the more I become provoked into having to do something. There is so much potential in Sweden for a radically different perspective, as Andrew Cohen said, to finding out what it truly means to be a human being, and it's excruciatingly painful to bear seeing when we remain focused on an egocentric perspective.

Like Mats was saying, I meet this perspective virtually all the time in the field of education and in schools. The perspective is one of, even though we have so much, we don't want to take any responsibility for choosing, of choosing to show the better part of ourselves and of making things better. We don't realise that we actually have a choice. We have access to very high levels of health care, education, public facilities, modern technology and political freedoms and legal rights. And yet we are not willing to accept any deeper sense of social responsibility. In effect we have given these away to our social institutions, instead of accepting a growing sense of responsibility ourselves. We refuse to accept responsibility and so the result is that we turn ourselves into a victim every time we meet a problem. So that Swedish culture, actively propagates a victim culture and the effect is that we actively prevent each other and ourselves from growing. We don't see that we actually have a choice of deciding whether or not to make things better and that this choice only comes when we accept full responsibility for what we are experiencing, what we are thinking, and what sense we are making of it, no matter how painfully difficult the situation or experience is. So we carry this huge potential of choice, of control over our actions and behaviour – enormous untapped power to make things better – and we give it away and leave ourselves as victims. We blame everything and everyone for what we are experiencing and our culture supports us in seeing the world this way.

We fall into the trap of nobody wanting to accept any deep sense of commitment and responsibility for actually trying to make things better. We lay blame on someone else for the difficulties we are facing. And because our own lives become miserable and devoid of deeper inner meaning and purpose, the only thing that we are concerned about is in making our lives cosier.

We are more concerned with finding security, meaning and happiness for ourselves in superficial and material things. We couldn't be that much more separate and fragmented in our feelings for each other even if we tried. We are more concerned with getting a divorce, having a new relationship or choosing where we are going on our next holiday than becoming committed in choosing to accept responsibility for what is happening around us. Basically we don't care.

3. Discovering a deeper side of what it means to be a human being

PL: It's an insane position. Our way of living and concern for what is important is still much like as if we were living in the nineteenth century and we only had three potatoes to survive

on. We are basically still thinking only about ourselves. And that's much like the emotional relationship we have to everything, everyone and every challenge. It is no wonder Sweden is experiencing what is happening now. We are extremely selfish even though we now live in the twenty-first century and in one of the most advanced regions on the planet. But the strange thing is that on the soul level, we know that this is completely wrong, because it's not true, there is another far deeper side to what it means to be a human being within us.

So that whole sense of holding everything back for yourself every time, because of fear of not surviving if I give a little bit. It is suffocating us, and stopping, as you said Nick, this pregnant condition from giving birth to a much deeper and higher level of human potential.

ND: If I compare this condition with Australia, I have the impression that Australian's are slightly more narcissistic than Swedes. Australian's live in a very young country and because of island isolation, beautiful sunshine, great climate, fantastic beaches, world class national parks, great cities, unexploited natural resources and material wealth – this makes the truer human condition we are speaking about even more difficult discover. Australians live in a very privileged part of the world – materially speaking. So when we think of Australia we tend to associate it with a very relaxing, laid-back sort of life style. It's very cosy and encourages an even more extreme narcissistic life style than in Sweden!

4. Discovering a deeper sense of what it means to be excited

ME: So to be honest, what I think the three of us are saying is that, we're not limited to having three potatoes. Because we are living in Sweden we are becoming aware that we are morally obligated to do much more than we are presently doing. When we compare our situation with any country the result is still the same. What we do here is vitally important.

PL: Yes that's right. I realise that when I am outside of Sweden I feel happy, but when I am in Sweden sooner or later I become unhappy. And this doesn't make sense really because things are actually better in Sweden and yet people are more depressed.

ME: If you travel to other countries and compare them with Sweden you become very appreciative of the high level of service, infrastructure, political freedoms and standard of living we have which are not possible in many other countries. But at the same time, after one has been living in Sweden for a while one gets the feeling that everything is actually stagnating despite all this, when it should in fact be dynamic and evolving. There is no sense of excitement of the country going anywhere.

PL: That's exactly the feeling I have each time I'm in Sweden for periods longer than a day. There is no sense of excitement for anything.

ME: Definitely. It wouldn't make sense to do this in Rwanda, North Korea, Italy, nor maybe even in Australia. But in Sweden and Denmark it does make a lot of sense for us to awaken this potential.

ND: Yes and while we do see this new potential, none of us knows as yet what this is going to imply. What we do see is this radically different approach to the question of who we are, and with that comes this new sense of excitement – because we don't know, and we want to find out together.

5. We are already together, so what do we want to do with that fact?

PL: One of the main obstacles we need to overcome in addressing this question is this sense of individual and collective isolation. Most people in Sweden seem, for most of the time, to be basically walking around in a bubble. They are convinced that their inner reality is the most important thing there is as well as being something very private. They don't see or are aware of their interconnectedness with each other. That what they are experiencing is *not* something unique and separate to what everyone else is experiencing. Even neighbours who live next door to each other for over twenty or thirty years stay separate on any deeper level. At best they might say hello and share a couple of BBQs together during the summer. And also on a global level – except for a few politicians who have travelled and seen more – no one sees what impact we are actually having on the world and that we could have an incredibly positive impact. We don't see how connected we actually are.

ND: We are stuck inside this pregnant condition and nobody wants to pop their head out and see what sort of potential there is. And until we do that we won't be able to wake up to this fact.

PL: Yes that's right. We need to pop our heads out of this membrane to see how stuck we have been in a way of thinking and being.

ME: Exactly. And in schools it makes so much sense to point this out. In fact it's a necessity. When we choose to see ourselves as being separate from each other we pretty well much put a lid on anything good being able to happen between us. A barrier goes up. Because we have decided on seeing ourselves as being separate individuals, we have to then pretend we want to be together and pretend that we are not separate – which is like a paradox. When we decide on first seeing ourselves as being separate individuals and then want to be together, it will never happen, we will never be able to truly come together. And I see this all the time in schools and education. Leaders in schools and organisations as a whole put an awful lot of energy and resources into finding better ways of working together but continually end up in conflict and disagreement with each other. When we start out by seeing ourselves as individuals we actually prevent each other and the culture within the school from growing and learning. If we instead say, "You are already together, what do you want to do with that? And that means you have a tremendous responsibility and potential." This potential is something that exists already – you cannot be not together, so forget about wanting to be together and having to engineer it. No matter if you are a group of city leaders, a group of headmasters, a teacher with a year six class or a group of kindergarten teachers, whoever – you already are together, you have a tremendous responsibility. And when we wake up to this deeper truth and stand firm in this higher position we actually release a very positive potential for upward growth – when we become it we can't stop it. From this position we are already together, and we're ready to grow together for a higher purpose. So nothing has to be engineered at all, the potential is already there and is absolutely fantastic and very beautiful.

PL: And from this position we see that we already have an incredible effect on each other all the time and are ready to accept full responsibility for what *we* are doing.

6. How can we go further?

ME: On an experiential level I felt we had a very clear experience of what it meant to be already together during the enlightened communication workshop this afternoon. What I very clearly see, on an experiential level, is that I have never seen this fragmentation between

people so clearly as now. Until now I have understood it on a theoretical level. I see this fragmentation in kindergarten when I hear teachers say, "The reason I stay with this work is the feeling of togetherness we have." This level of togetherness being expressed is very superficial and actually stops them from developing.

When I hear this I respond, "That's exactly what keeps you down because nobody can stand out and make a leap higher." We need to make this point clear to people, that we are already together, and we can't change that fact. So what do we want to do from that level? Were do we go from here? Were do we proceed? Like this afternoon (a discussion group event in the IEF-centre in Copenhagen), we see and experience that we are already together and that everything I say and do counts. It has tremendous importance. I feel it now as we speak. If I'm stumbling now I slow everything down because we are so much together in this. We want to do the same thing, we want to accept responsibility for where we are going, we don't want to bath in the feeling of, "It's great to be together" however pleasant that feeling may be. Instead we want to focus on, "How can we go further and higher?"

7. Accepting more responsibility is perceived as a threat to togetherness

PL: You mentioned a good example before about the women in this kindergarten situation; they are so occupied with being together, focusing on their relationship of *feeling* together, that they keep each other down. No one wants to rock the boat. As soon as anybody wants to rise up and maybe take more responsibility for what is happening than they usually do that is perceived as a threat to the togetherness, to the stability they feel is togetherness.

ME: Exactly, because it's created, it's artificial. They pretend there is a problem or conflict somewhere so they have to be together in order to prevent this from destroying their relationship, not realising that they are already together. So it's like they are left chasing a ghost.

PL: This relationship is also emotionally based, because it's based on the feeling of togetherness that may come and go as their emotions change. Because there is no trust in the truth of them already being together. There is no experiential awareness of that very fundamental togetherness. This is not abstract or intellectual or spiritual or anything. They are just together, they work together, and if they don't *feel* together this becomes a threat to their togetherness. Because it is actually obvious that they are together, they are working together. So you keep looking for that *feeling* of togetherness, then when someone tries to do something else, you don't feel together, because they are actually rising up, they are making a distinction about something being higher. So it's a very superficial and personal kind of togetherness.

ME: This is very interesting because although we are talking about kindergarten teachers here, we see this in both men and women and something that characterises the whole of Swedish society. It's like everyone is trapped in the GREEN meme, trapped in celebrating his or her uniqueness and separation, which they think is absolutely real. So they try to solve a set of problems that are not even there. They use all their energy to create a solution to something that is in fact a fantasy. It's like dog chasing it's own tail – it's so crazy.

8. Togetherness is not something we have to engineer

ND: Because we don't appreciate that we are already together, this is what is generating our problems. We are putting all our focus into trying to engineer how to feel together. We are

putting so much time, energy and resources into engineering ways for being able to work together, to come together, to think together, and in even higher levels of complex thinking. Yet what Mats said actually had a big impact on me, "We are already together."

ME: That's very interesting, because remember when we started our dialogue one of us, I think it may have been me, said, "We want to come together to discover a higher purpose." And now when I hear that I feel, that's crazy, we are already together! We don't have to make that happen, it's something that exists already. The only point we have to focus on is evolution and going higher. We know this but it is so deeply rooted even in us this "having to feel together". For example there were several people in the experience we had this afternoon who were not totally experiencing this fact of "We are already together", while many others were able to experience this.

PL: It's incredibly fascinating, the "truth of already being together." Which is not the same as the awareness of already being together.

ND: The truth of us being already together in this evolutionary context, that we don't have to engineer us feeling coming together, because in doing so then we are still separate from this deeper context and truth, and therefore separate from each other. It's like we are struggling to bring about a connectedness that already exists and the more we struggle the more separate and isolated we become.

PL: But we might have to work very hard for the awareness of that fact.

ND: That's right, but the awareness itself, when we do see it, doesn't take more time than an instant recognition. You are either aware of it or you're not aware of it. There is no in between. And it is awareness, not something that has to be engineered.

9. Only by moving in this direction, by recognising that we are already together, will we be able to change anything at all in Sweden

ME: I have this same sense now. The realisation that I actually ended up in, after having experienced this awareness of one mind for four hours this afternoon, is an awareness of the immediacy of this togetherness, of non-separation. And my experience and understanding of this right now is that only if we keep moving in that direction, can we actually change anything at all in Sweden, because if it is only an intellectual understanding, then I can't change anything for those kindergarten teachers. But when I now see that I am already together with you two guys, what do I do with that? And when I see that I am already together with those kindergarten teachers, what do I do with that? It's not, "My god, they're operating on a lower level of development and I am much more superior to that and separate from them." Instead it is a sense of, "We are together and therefore everything that I say and do counts, and everything that they say as individuals is vitally important." And this realisation, this leap in understanding that we are having now comes about from enlightened communication. I'm not sure we can convey the actual experience in written form, but it was a real leap we took today, a leap that is actually happening now as we speak.

PL: Our discussion right now, being non-separate from what we are doing and what we want to happen – of course in as sense it is obvious, but it's also something very true.

ND: We started out by talking about is this passion of coming together, and then now discovering this *passion in already being together*. It's what brought us together and it is what is stopping Sweden from coming together. So when someone says, "But we always talk like this." In actual fact what they are doing is expressing their ego. Because, as Andrew Cohen says, ego is not interested in developing, it is not interested in change or depth. It is not interested in seeing the enormous depth behind this truth. In Sweden we haven't discovered that difference in depth, being stuck in this pregnant potential we discussed earlier.

10. Ego just wants to be left alone in a summerhouse in the archipelago

PL: Yes. It's an extremely individualistic culture. And I often have a feeling that the dream and goal for many people in Sweden is to have your own house on your own island far away from everyone else. We have this feeling of, "I just want to be left alone. Just leave me alone – in peace!" so that we don't have to deal with other people. That is kind of the ideal. That is why everyone wants to have a summerhouse in the archipelago.

ME: *Your* own island, that's true.

PL: You want your own island – your *own* island. It's like a metaphor for an ideal. Which I think is the problem actually. That whole process of striving for separation, it's an active striving for separation.

ND: It's creating an enormous amount of stress and a hell of a lot of problems, for individuals and for the culture.

11. Crisis means I can't make it on my own living on my island retreat

ME: Yes and what gets people leaving their very private island and wanting to be together with other people is a crisis. It's interesting to see what brings people together. And I just realised I see how crisis is one of the big factors that pulls people together. Because, as Andrew Cohen says, in wartime people come together. Whenever there is like a possibility for this illusion for self-independence, a feeling of "I can take care of myself, I want this island" arises. But then there is a crisis, like maybe 200 people are killed in Stockholm Central Station, people come together and realise, "I can't make it on my own, I can't take care of this."

As Andrew Cohen points out, it's like we have this illusion in Sweden of living our life as if it were some kind of weekend retreat. And it's like Sweden as a culture and a society has just retreated from the world, separated itself from dangerous cities in Germany and Spain and wherever. But what actually brings people from their islands and makes them want to come together is a threat. Like when Olof Palmer and Anna Lindh were murdered we saw the country coming together.

12. A much deeper context than a crisis is calling us forward

ND: And it's like the evolutionary life process itself is calling us to see ourselves as one and to become involved to change and evolve. But we are also sensing the positiveness in this evolutionary process, it's not like we want to become involved because we are only sensing the urgency of a crisis. We are also sensing something much bigger calling us forward. The potential is not that, "We are facing a crisis now, we have to come together." But that, as Mats said, "In an evolutionary context we are already together, so what does that mean for us now?" For sure the biosphere is threatened, along with all the other problems, but what we

are talking about goes much deeper, it goes beyond all that, and is a calling to change and evolve, that once recognised is unbelievably urgent.

ME: We have to push ourselves so that we become clearer about what is happening. Without a higher perspective and means for doing this we can't help.. I can see that when I am talking from an intellectual understanding to these school teachers, sure I make something happen, but it's not any kind of big time change, it's not a transformation, and it won't be until I myself become an example of that change. That's why we want to push others; because we know that in doing that we have to push ourselves. Pushing ourselves to change is the way to push others. The change has to begin with our selves. So we have to be very clear that we are always present to what is being said and what is happening and not caught up in our own thoughts, ideas and feeling and what we want to say.

ND: So by wanting to express this passion we want to be already coming from a very high level of caring. Okay we are working in schools, with teachers, with students, but our level of caring needs to be much greater. We are talking about Sweden, the planet and an evolutionary context.

ME: The level of care might already exist but the level of understanding and engagement does not.

13. Taking full responsibility

PL: I sense – because we are having an incredible experience together of this intersubjective evolutionary potential and truth – that the collective Swedish psyche holds so many false assumptions about everything, that if we are going to be able to move forward, these now need to be exposed and expressed for what they are.

We want something else to happen than what is currently happening, and we have a choice to do this. For example I am a member of the Actors Union in Sweden, and I get a members magazine sent to me every third month. This magazine is expressing a very fundamental assumption about your responsibility and role as an actor, in this case working in the cultural sector. And it is very much an assumption of victimisation, which comes across very powerfully. There are almost no articles expressing a perspective of striving or spirit of, "Wow – we people who work with culture can actually become engaged in elevating other people, we can lift things up so that we can shed light on problems, and try to find solutions." No, the message that comes across is self-centred. It's all about trying to understand: "Why is this person doing something awful to me? Why can't we make more money? Why isn't there enough work for actors and technicians? Why is it so hard to work with puppet theatre? Will I be able to find enough work and survive as an actor? Why isn't the government spending more on culture?"

It's basically coming from the same position, that life is a bitch and is basically one big problem. And I find myself in a self-centred position of seeing myself as either being successful or a victim. But the context is the same. My situation is one big problem, I'll never be really happy, I'll never make money enough to support myself and my family, and why is that, because something other than myself has to change, i.e. the politicians have go to do something about it. The whole focus on change is on external change. It begins by finding fault in and laying blame on everything around me. And once this starts it never stops. The focus is not, "Okay, wait a second I live in a society where we have actually the incredible opportunity to have people work with this freely." Which is not something to be taken granted

in any way at all. But maybe I can't make a living as an actor. Maybe I just have to face the cold facts and get another profession or do something else and really appreciate the possibility of that when I see it in a larger context, which is possible only when I give up my self-centred position. I think this is a very common, maybe it is more expressed in the union for example because they are traditionally used to fight against these external forces, that's their whole *raison d'être*, to fight against oppression, to fight for their rights or to fight for something – anything.

And I bring this up because I sense that it is very important to point to these fundamental false assumptions, wherever we see them, being propagated and upheld within the Swedish culture and which effectively inhibit us from seeing what is true and thus moving forward.

14. You don't know your own potential

ME: I also got his sense when Andrew Cohen was saying on the video (viewed prior to the workshop), "You don't know your own potential." What can we do when we actually let go of all ideas of limitation, which is the opposite of victimisation? But only if I allow myself to be pushed in this laboratory – being together in enlightened communication and in the context of evolutionary enlightenment – can I discover how to get rid of the ideas of limitations to change, and actually be a true expression of it in my relationship to myself and in turn the world around me. To be honest, having groups come together in enlightened communication is a more important and significant tool than anything else we have. Because I see how I choose to transform and *then* I can do something out there. Otherwise it's like I will come there as a teenager and solve it from a teenager's maturity. I have to connect to the adulthood of these groups. This is how we all become mature enough to make a change out there to say, "That's a victimized position you're taking out there. Why did you choose that?" When Andrew says that, nobody argues with him because he is the opposite of victimisation. He says, "You can't even see that I have just had the worst six weeks in my life." Nobody can see it! So we are expressions of freedom, space and responsibility. Why? Because we are educating ourselves in realising our full potential through this experience of *already being together in enlightened communication within an evolutionary context*.

15. Bringing enlightened leadership to Sweden

ND: I may understand intellectually that there is some sort of evolutionary context, but it doesn't necessarily imply anything on an emotional and experiential level. So long as I only understand it intellectually I am able to hold it separate from me. I don't ask, "What does that mean for me on a deep level?" So what we are doing with enlightened communication is an experiential way to understand that. Understanding what it means to be one with or separate from the evolutionary process. And if you are separate from it then you will see yourself as victim unto everything happening around you or focusing on yourself.

So if we were to practice enlightened communication with leaders in Swedish, then it would change the whole approach to everything we do. It would literally change Sweden.

ME: How else would we do it? I can still see the resistance to change, but how else would we provoke people to stop seeing themselves as victims and to take responsibility?

ND: The potential is enormous. Yet the resistance to hieratical and evolutionary thinking and to take responsibility is extremely strong. GREEN pluralistic thinking will not accept

hierarchical thinking that distinguishes different levels of development. And ego is against change. So experientially what does it mean to be the opposite of this?

ME: This is interesting, because we want to explore this more, we want to educate ourselves more, and to the degree that could be actually possible for us at least to introduce the experience of intersubjective consciousness with for example top key leaders in the City of Malmö. Once this happens they would say to their middle managers and employees, "I realise something and that is that we are already together. Whatever I do and say and the quality of that action has an impact on everything else." And then this perspective goes down all the way until it reaches and impacts upon preschool children, so that no one is allowed to see himself or herself as a victim any more.

ND: Yes, it has to be a top-down process. So we have to start as high as possible. It can't be us saying to RED, "Hey you guys, you are already together." But as we now recognise leaders in Sweden expressing a high level of GREEN then it is going to be much more plausible to bring such a leap in thinking about with these leaders, to have them experience this next level of consciousness on an experiential level.

16. A choice of focus, to facilitate the awareness of what is possible

PL: It's interesting because you can feel, or at least I can feel how my focus is shifting as we speak. Because I have a lot of frustration about so many things in Sweden and when we start speaking this way I start thinking, "I can't allow myself to choose to put my energy on that frustration." I have to start choosing to put my energy on facilitating what is possible and facilitating the awareness of what is possible on the highest level possible for it to have as big an impact as possible.

ND: And I think that is where we are going to have to focus, as high as possible. The resistance to change has to be felt experientially, it can't be reasoned intellectually because we are so conditioned into seeing ourselves being separate.

17. The higher we go the slower and simpler we have to be

ME: We need to aim high and we need to think about our approach. At the same time we can't expect to walk into a room full of leaders and say, "Hey you guys, you are already together; you are already one!" We have to give them some time and we have to give them some experience of what this means. We have to go slow and simple here. In the same way we can't just force feed kindergarten teachers to accept evolution and the different levels.

PL: I sense that many of the people stuck in the GREEN meme may perceive us as being extremely arrogant, because we are claiming verticality and that we know a truth more significant than theirs i.e. we know something that they don't. We have to dare claim that something higher is possible.

ME: I had a sense of what you are saying right now when Andrew Cohen talked about the potential and the responsibility we have. As he was saying that I saw an image of myself taking a stand and saying to groups of people, "I know more." I am not there to say things that are equal to everything else being said. Telling them that what I will say will sound provoking so long as they take it personally. And because they are conditioned to listening from a personal context and not used to listening from an impersonal context it will sound provoking. Because of the GREEN meme they are not used to distinguishing which position and context

is actually more mature. This realisation actually pushes me to expressing more humility and care. If I misuse this position then what I say will come across as being very vulgar and that is the edge we have to be on anyway. We have to be mature and stand up and say, "I know more, that's why I am leading", and then to not step down from that higher ground. Like Peter Bastian says, "You're always on the stage." Which I guess means we are always totally responsible. That's the only way to push myself, to stand on that edge, no matter what happens, and not just for a moment, but forever. In effect one is saying, "I know more, I care about this and I'm here to push evolution though being an example by saying there is a natural hierarchy here that needs to be respected and it demands my integrity to do so."

Nick Drummond
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