

BUSINESS TRAINING SEMINARS AND THE SELF-HELP HUMAN POTENTIAL MOVEMENT

Not all of the business training seminars are New Age, simply because they have been around longer than the New Age Movement. However, that does not mean to underestimate the power of EST, Zen, or Gurus in the corporate office. The articles in this section give an overview of eastern religious practices and business seminar training. Some of the articles are from a negative view, some are positive and some try to remain neutral. A copy of a Lifespring brochure has also been included. Whether you call New Age business training "Corporate Mind Control" or "Self-Help for executives " or even "Karma for cash" it will be hard to read these articles and not get a sense of how hinduism has been repackaged for the Western world's corporate, type A, executive yuppie.

Out of the tub, into the suite

Self-help for executives

A decade ago, when the human-potential movement epitomized the "me generation," its disciples were viewed as self-indulgent flakes who got in touch with their feelings by meditating, baring their souls in "awareness training" groups and hugging strangers. Now, though, it is emerging from the hot tubs, donning a three-piece suit and trying to become respectable.

Corporate executives and professionals are looking to this secular wing of the "New Age" phenomenon for keys to financial success. Says John Hanley, president of Lifespring, a self-help group with 200,000 alumni: "We're working with people more on how to be personally effective and less on their feelings and insights."

Dozens of major corporations, from Citibank to General Motors, foot the bill for employees undergoing human-potential training. D. J. Ruiz, a sales executive for Pacific Bell, joined several of her managers in Lifespring sessions. The experience improved teamwork and sales, she says, and "helped me commit to what I want to accomplish."

Paul Puleo, in charge of a General Foods productivity task force, sought help from a consulting group associated with onetime est leader Werner Erhard. Three days of discussions helped members of the task force discover their own self-defeating attitudes, Puleo says, and, "We probably quadrupled our efforts and benefits to the company." Cost to General Foods: \$15,000.

For seven years, instructors with DMA, a New Age training firm based in Massachusetts, have urged Sprague Electric managers in Concord, N.H., to "close your eyes and imagine the company the way you want it to be." Sprague's semiconductor sales have tripled, and Vice President Hal Mahar gives part of the credit to the DMA sessions. "They uncashed imaginations," he says.

Boost in confidence

Human-potential groups are growing faster than ever. Lifespring enrollment jumped 25 percent last year. Erhard's new "personal effectiveness course," called the Forum, claims 79,000 graduates in its first two years. "I had the notion that I had no ability whatever in business," says Barrett Mandel, a former English professor in New York. But, he says, the \$525 Forum gave him the confidence to become a corporate writing consultant.

The various groups' sessions often are emotionally charged. They include confessions and role playing and are sometimes confrontational. All programs stress individual creative potential and personal responsibility.

Critics say the sessions often lead people to unknowingly accept a mystic world view. New Age training groups have been hit by a few dozen lawsuits alleging psychotic breakdowns and even suicides. "These trainings challenge and destroy some people's coping mechanisms," says Gerald Ragland, a Fairfax, Va., lawyer who filed several of the suits. The groups deny they're harmful.

Harrison Owen, a consultant in Potomac, Md., points to one possible explanation of why companies and individuals may keep looking to self-help courses: "It's clear that the old ways of doing business aren't working."

U.S. NEWS & WORLD REPORT, Feb. 9, 1987

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Create Your Reality

Self-Help is a major dimension of the New Age movement because most people are drawn to metaphysics and a New Age consciousness in search of something that will improve their lives. While most people are concerned with spiritual needs, self-help can include anything from subliminal aid in dieting to realizing psychic abilities like telepathy or clairvoyance or attaining mastery of life.

The key is that you create your own reality. This means that you are not a victim, you can exert control over your life, you can shape your future and you can transform yourself. The responsibility is yours and the answers, your answers, lie within you — not with some established code of behavior or belief. That is what separates the New Age from the past.

But before we can accomplish a great many positive things we have to eliminate a lot of negative programming. In conducting seminars across the United States each year for New Age enthusiasts, I teach many psychologists, psychiatrists and medical practitioners. They attend the seminars to learn about hypnotic regression techniques, reincarnation and karma, because years of research with thousands of seminar participants has proven to me that past life experiences affect our daily lives here and now.

Remember that two thirds of the world has always accepted reincarnation as a metaphysical doctrine. Meanwhile, acceptance of reincarnation is growing rapidly in the United States while the organized religions are losing ground. I believe this is because reincarnation and karma offer the only reasonable explanation of total justice. For me, reincarnation and karma is not a belief: fifteen years of research verifying past life regressions and

psychic data have convinced me that past lives are influencing our present life.

In my seminars, the participants are put into a hypnotic altered state of awareness and then regressed to the cause of their problems or anxiety, and this is often a situation remembered from a previous life, stored deep in the subconscious. The situation is a source of pain and the subconscious will go to great lengths to avoid that pain again. The result is subconscious programming which is out of alignment with the present life desires. This can create a profound fear and personality conflict that is hard to explain or resolve. So what I call Past Life Therapy can relieve hidden anxiety, resolve personal fears and problems, and throw light on the cause of much of our negative programming.

The use of subliminals, which I have been exploring since the mid-Seventies, is another powerful tool for self-help programming. Most of us say we want something but fail to acknowledge that we don't really believe we should have it or deserve it. The repetition of strong, positive affirmations about our chosen goals, both consciously and subliminally, has helped many people to achieve results where they had failed before. I believe our methods, utilizing both audio tapes and new, four-way video-tapes, are the most powerful subliminal tools available today.

I often say that if fear is the problem, love is the answer, and I believe everyone is already a Master of Life but that we have an overlay of a lot of negative stuff that we've accumulated along the way. It is this fear-based, negative programming that we need to eliminate in order to realize who we truly are.

- Dick Sutphen
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A NEW AGE FOR BUSINESS?

Visionary thinkers are rejecting the by-the-numbers approach to enterprise and seeking a new paradigm for viewing the world. Love and caring in the workplace? The profit motive less than preeminent? Major corporations are buying in.

■ by Frank Rose

ARE AMERICAN corporations ready for the New Age? Michael Murphy, founder of the Esalen Institute, thinks so. Next year Murphy, 60, hopes to start luring business groups to Esalen, the Big Sur spa where the human-potential movement was born nearly three decades ago. Laurance Rockefeller has given \$250,000 to convert the Big House, the cliff-top Victorian built by Murphy's grandparents, into a corporate retreat. George Leonard, an Esalen trustee, will offer a set of exercises based on aikido, the Japanese martial art that seeks harmony rather than dominance. Conferees will be able to select from a menu of other Esalen techniques promising everything from stress reduction to creativity enhancement.

A few years back, all this might have seemed strange. Not anymore. Now companies like AT&T, Procter & Gamble, and Du Pont are offering employees personal-growth experiences of their own, hoping to spur creativity, encourage learning, and promote "ownership" of the company's results. A handful of visionary leaders—General Electric Chairman Jack Welch chief among them—are going beyond training seminars to a fundamental reordering of managerial priorities. Meanwhile, a small network of consultants, thinkers, and academics are working to transform business. Propelled by a belief that the world is undergoing major change, they call for a new paradigm—a whole new framework for seeing and under-

standing business—that will carry humankind beyond the industrial age.

The result is a curious convergence: executives seeking ways to reverse America's fall from dominance sharing common ground with freethinkers drawn to business as the most powerful institution in a global society. "In the Sixties these people would have slit their wrists before walking into any institution of corporate America," says Harriet Rubin, a business books editor at Doubleday. "Now corporations are seen as a sort of living laboratory for their ideas." As for the business side—well, Rubin's best-selling title is *Leadership Is an Art*, an inspirational tome by Herman Miller Chairman Max DePree that includes chapters like "Intimacy" and "Tribal Storytelling" and is packaged with the ethereal look once reserved for the poetry of Kahlil Gibran.

What next? Crystals on the assembly line? Channeling in the boardroom? Not likely. "The whole Shirley MacLaine approach makes me ill," says Stewart Brand, creator of the *Whole Earth Catalog* and now a co-founder (with former Royal Dutch Shell planning chief Peter Schwartz) of the Global Business Network, an on-line ganglion of thinkers underwritten by the likes of AT&T, Volvo, Nissan, and Inland Steel.

The new paradigm might be described as New Age without the glazed eyes. The word "paradigm" comes from the Greek for "pattern," and the new paradigm is just that: a new pattern of behavior that stems from a new way of looking at the world. The old world view—Newtonian, mechanistic, analytical—is present in everything from the Constitution, with its clockwork system of checks and balances, to the rectilinear street plans of Washington, D.C., and San Francisco, to the assembly lines devised by Henry Ford. The new paradigm takes ideas from quantum physics, cybernetics, chaos theory, cognitive science, and Eastern and Western spiritual traditions to form a world view in which everything is interconnected, in which reality is not absolute but a byproduct of human consciousness. Nobody is promising universal enlightenment next week, however. "What we're talking about here is not a search for nirvana," says Michael Ray, 51, holder of the BancOne chair in creativity at the Stanford business school. "It's an at-

Willis Harman warns that society is headed for a deep shift, with business sure to play a key role.

tempt to deal with a very difficult time.”

So far, what has emerged is a host of management theories and practices befitting an age of global enterprise, instantaneous communication, and ecological limits. Some are familiar: hierarchical organizations being replaced by more flexible networks; workers being “empowered” to make decisions on their own; organizations developing a capacity for group learning instead of waiting for wisdom from above; national horizons giving way to global thinking. Others may still seem a little far-out: creativity and intuition joining numerical analysis as aids to decision-making; love and caring being recognized as motivators in the workplace; even the primacy of the profit motive being questioned by those who argue that the real goal of enterprise is the mental and spiritual enrichment of those who take part in it.

Individually, each of these developments is just one manifestation of progressive management thought. Together, they suggest the possibility of a fundamental shift. Applied to business, the old paradigm held that numbers are all-important, that professional managers can handle any enterprise, that control can and should be held at the top. The new paradigm puts people—customers and employees—at the center of the universe and replaces the rigid hierarchies of the industrial age with a network structure that emphasizes interconnectedness.

WHY WOULD companies want to embrace a new paradigm? “Because the old paradigm isn’t working,” says Ray. He argues that the decline of American business from its postwar apogee is like a scientific anomaly—a situation the old theories fail to explain. Just as a new paradigm emerges in science when old theories stop working, the new paradigm in business began to take form when the old by-the-numbers school of

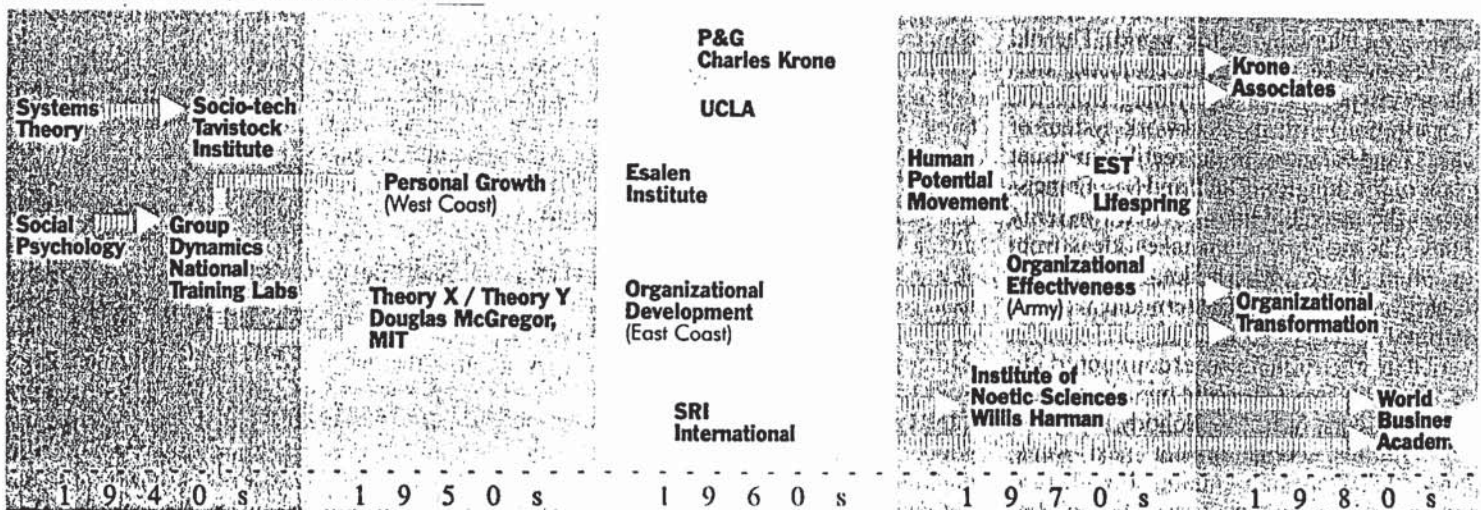
management started to founder during the Seventies. The surprise success of *In Search of Excellence*, with its explicit attack on the old model, signaled the beginnings of a new perspective.

Several factors since have encouraged the trend. Perhaps the most visible is the faltering performance that has fed the vogue for Japanese management techniques and the quest for “excellence.” But the driving force is the need for speed: The spread of computers and telecommunications and the rise of global markets have rendered bureaucracies hopelessly unwieldy. At the same time, a series of wrenching changes—deregulation, corporate takeovers, the demise of the Soviet bloc—has made the extraordinary seem commonplace. The sudden backlash against the money mania of the Eighties—combined, some say, with the gradual rise to power of the Sixties generation—has put idealism back on the agenda. The result is a vague but growing sense that business has to be conducted differently.

“The current world economy clearly will not work for the planet,” warns Willis Harman, 72, head of the Institute of Noetic Sciences, a Sausalito, California, organization founded by Apollo astronaut Edgar Mitchell. “It’s going to change somehow. The question is how. Do we make it through this smoothly, or do we go through real chaos—economic depression, people starving, conflict with the Third World? When society goes through a deep shift like this, we’ve got to hold the whole thing together or a lot of human misery will result. That’s why the business sector is so important.”

THOUGH THEIR EYE is on the future, experts like Harman and Ray are actually building on work that began in the Forties with the socio-tech movement in Britain and the study of group dynamics in the U.S. While socio-tech thinkers at London’s Tavistock Institute tried to get people and technology to work together smoothly in factories and coal mines, the group-dynamics crowd centered at MIT was inventing the T-group—the T stands for sensitivity training—in a series of freewheeling experiments in leadership and decision-making at the National Training Labs in Bethel, Maine. In the Fifties, West Coast psychologists began shifting their focus to personal growth. Meanwhile, MIT’s Douglas McGregor developed his famous Theory X and Theory Y, opposing styles of management based on opposing views of human nature—that people are lazy and have to be whipped into shape, or that they’re responsible and need only to be encouraged.

THE SPLIT between the West Coast and the East Coast—between those mainly interested in personal growth and those more concerned with the health of the organization—persists to this day. While the personal-growth faction yielded Esalen and the human-potential movement, MIT spawned the organizational development network—consultants and academics who advocated management with a humanistic bent.



THE NEW PARADIGM'S LONG PEDIGREE

Theorists of the new world view can trace their thinking back at least 50 years. Their ideas have only recently been widely applied in mainstream companies.

Until a few years ago, when guru-entrepreneurs like Werner Erhard with his Transformational Technologies won lucrative personnel-training contracts from such major corporations as TRW and Ford, the West Coast human-potential crowd was considered too far-out for the business world. Organizational development, or OD, was more influential, but it faltered during the Seventies, the victim of its own naiveté: Not only did things not always get better once everybody learned to communicate freely, they sometimes got worse.

OD flourished in the military, however, under the name organizational effectiveness. A round of post-Vietnam soul-searching culminated in the establishment of Task Force Delta, a cadre of army officers whose mission was to scan for new ideas. One of their slogans was "Be all you can be," a human-potential message that eventually found its way into the Army's recruitment campaign. Organizational effectiveness flamed out in the early Eighties, just as the OD network was yielding a spinoff called organizational transformation, composed of people concerned less with communication and team building than with deeper issues like myth, ritual, and spirit.

Among Task Force Delta's livelier members was Lieutenant Colonel Jim Channon, 50, now retired from the military and working as an OT consultant to such organizations as AT&T, Du Pont, and Whirlpool. He specializes in helping managers express their vision by creating a picture that makes corporate goals tangible against a starry universe or earthscape background. But at heart he sees himself as a shaman. "Three things are missing from almost every organization I've been through," he says. "A sincere desire to love each other in a brotherly way, an ability to incorporate spiritual values in their work, and an ability to do something physical together." On all three counts he thinks modern corporations could learn from tribal cultures: "Just because those guys can't make toasters doesn't mean that singing together, dancing together, and telling stories around a fire isn't a damn good thing to do."

THIS KIND of thinking can be carried only so far: "If people stop buying your toothpaste," says Richard Beckhard, a retired professor from MIT's Sloan School, "you can love each other all over the place and you're still out of the toothpaste business." But after the excesses of the greed-is-good crowd, who knows what a little altruism could do?

"Let's say you accept Milton Friedman's idea that the only business of business is profit," says Robert Adams, a former executive vice president of Xerox. "It's really a combination of altruism and self-interest to want to do the best for your employees, and it's only common sense to want to treat your

customers well. Why we have to learn those things from the Japanese, Lord knows."

In a recent speech before San Francisco's Commonwealth Club, Levi Strauss Chairman Robert Haas, 48, sketched his idea of the corporation of the future: a global enterprise relying on employees who "are able to tap their fullest potential" and managers who act not as authority figures but as "coaches, facilitators, and role models." Levi Strauss is striving to transform itself along those lines because it needs creative thinking and rapid response to satisfy a fashion-conscious public. "This company isn't turning into a group of Moonies for some Platonic management good," observes chief counsel Tom Bauch, 47. "It's a way of promoting our own success."

Presumably Levi Strauss won't be turning into a bunch of Moonies at all. The point of the new paradigm is not to get people to oom out in front of some guru but to encourage them to think for themselves. Ideally, this yields an organization that functions like a rugby team. "Rugby is a flow sport," says Noel Tichy of the University of Michigan business school. "It looks chaotic, but it requires tremendous communication, continuous adjustment to an uncertain environment, and problem solving without using a hierarchy." American business has been conducted more like football, with every play a call from the sidelines.

ONE MAN who's ready to play rugby is Jack Welch of GE. Having streamlined GE organizationally with a flurry of sales, acquisitions, and plant closings, Welch has now turned to the culture. "Productivity is the key," says GE's head of management development, James Baughman, a former Harvard business school professor charged with effecting much of the change. "You can only get so much more productivity out of reorganization and automation. Where you really get productivity leaps is in the minds and hearts of people."

Tichy, who used to work for Baughman, views the changes there as simply common sense: "It's just treating people with dignity and making them feel like part of a team. If that qualifies as a new paradigm, so be it." But GE's moves bear the twin hallmarks of new-paradigm thinking: the systems view—seeing everything as interconnected—and the focus on people. Welch's goal is fast turnaround, and to get it he intends to create what he calls the "boundaryless organization"—no hierarchical boundaries vertically, no functional boundaries horizontally. For Baughman, this means radical changes at GE's Management Development Institute in Crotonville, New York.

Crotonville was one place where the old-paradigm approach to business—the scientific, rationalist world view—was perfected in the years after World War II. A vast team of experts (Peter Drucker among them) codified modern management practices there in an eight-volume "blue book" that served as the manual for American business. By 1981 GE had grown an elaborate, multitiered, wedding cake bureaucracy that Welch is now blasting apart. "We wrote the book on bureaucracy," says Baughman. "Now there aren't any books, just real people talking about real problems face to face, sweating it out and grunting through. It's a revolution, nothing less, from control to let-'er-rip. Historians will tell us in the 21st century if we were crazy."

Not every company has to wait so long. Pacific Bell miscalculated badly when it hired two associates of Charles Krone, a reclusive

Californian who has developed an elaborate training methodology out of a melange of systems theory, socio-tech thinking, Sufi mysticism, and the writings of G. I. Gurdjieff. Krone's work is supposed to teach people to think more precisely, but it is jargon-laden and off-putting, and when enthusiastic Pac Bell managers tried to give it to their 62,000 workers, they discovered some people didn't want to be told how to think—especially by their employer. While attendance at the "Krone sessions" was supposedly voluntary, those who resisted were left with the impression their careers would be jeopardized. After employee allegations of mind control sparked a public investigation, which uncovered huge expenditures on the training, the program was canceled abruptly. Pac Bell has since undertaken a more mainstream total-quality program, so far avoiding controversy.

MUST CHANGE come from the top to be effective? Many proponents thought so, until the Pac Bell debacle. The experience of Procter & Gamble indicates that consistent attention from on high isn't always necessary. The giant packaged goods company began testing socio-tech ideas in its manufacturing plants more than 20 years ago, moving from the hierarchical command-and-control model to a team approach with workers largely managing themselves. Company officials rarely talked about this in public: P&G's management style was considered part of its competitive edge and was as tightly guarded as its toothpaste formulas. Managers were even careful how they discussed it internally, since corporate headquarters in Cincinnati was focused on marketing and not particularly interested in new organizational ideas. To avoid trouble one division manager, worried about disturbing his management experiment, decreed that no one from elsewhere in the company could visit a plant without going through him.

Charles Krone, 61, whose esoteric theories would later fare so badly at Pacific Bell, was an internal organization specialist in P&G's soap division, for which he set up a liquid detergent plant in Lima, Ohio, that outperformed every other soap plant in the company. A counterpart, Herb Stokes—now

"We're going back to basic values. The world is crying out for these things to become more important."

a corporate consultant and cattle rancher in Abilene, Texas—led a similarly successful effort at a P&G paper products plant he organized in Albany, Georgia. But while a number of factories like these have resisted the rigid thinking and abject boss-pleasing once labeled "bureausis," decades of running battles within P&G suggest that what's needed is some combination of support from the top and enthusiasm in the ranks.

That's what a former Boise Cascade senior vice president named George McCown, 55, is

trying to achieve. Besides serving as chairman of the World Business Academy, a group of business people and thinkers devoted to propagating the new paradigm, he heads McCown De Leeuw, a California investment firm that specializes in doing LBOs. He and his New York City-based partner, David De Leeuw, a former vice president of Citibank, target well-positioned but underperforming businesses and restructure them to stress empowerment of employees, creativity, and openness. Last December they joined former baseball commissioner Peter Ueberroth in his purchase of troubled Hawaiian Airlines, which Chairman Tom Talbot, a Ueberroth associate, is now trying to pull out of a "plantation mentality" by involving people at every level in an overhaul of operations.

One of McCown De Leeuw's early buy-outs was Coast Gas of Watsonville, California, a propane distribution company that has tripled in size in four years to revenues of about \$100 million. While borrowing fueled much of the expansion, CEO Keith Baxter has achieved much of the company's growth by instituting new practices that range from the mundane (a budget system) to the innovative. Having taken over a notoriously rigid organization (sample rule: No more than two employees could converse at one time), he literally tore down the walls to transform it to one in which everybody understands the business and its problems.

Helping Baxter reshape the culture at Coast Gas is Michael Blondell, a Carmel, Cali-

fornia, consultant who works a number of McCown De Leeuw businesses. Unlike many self-styled "change agents," whose promises of weekend transformation are worthy of weight-loss products, Blondell works with companies on a long-term basis. "I look at spirituality, at the way people live their life," he says. "What is their motivation? Do they want things to be better? Do they want to be open and honest? But I don't think we're really teaching anything new. I think we're going back to basic, fundamental values—issues of trust, respect, dignity, commitment, integrity, and accountability. The world is crying out for these things to become more important."

IS ANYTHING really new about the new paradigm? Well, yes and no. "I can argue both sides," says Noel Tichy. "No one element is new, but the attention to soft issues is new to American multinationals."

Seventeen years ago sociologist Daniel Bell wrote that for most of human history, reality was nature; then it became technology; and now, in the postindustrial of knowledge work and information science, it's the "web of consciousness." That is what's genuinely new about the new paradigm: this focus on human consciousness—not on capital or machinery, but on people. It has challenging implications. "If consciousness is important, then money and profit are no longer that important," argues Michael Ray of Stanford. "They're a way to keep score, but if you don't have any vision, you're not going to be successful in the long run. If you go for money and that's all, when you get it, there's nothing there."

So what's the alternative? Business as a spiritual pursuit? Don't laugh. Jack Welch recently remarked that he wants people at GE to feel rewarded "in both the pocketbook and the soul." This is the lesson of the new paradigm: If people are your greatest resource and creativity the key to success, then business results cannot be divorced from personal fulfillment. Which is why many executives may discover, as they arise from the hot tubs at Aspen, that when you eliminate the charlatans and strip away the bull, business and human potential are the same thing. **E**

What's new about the new paradigm: the focus on human consciousness—not on capital or machinery.

New Age Training in Business: Mind Control in Upper Management?

Celebrities do it. Middle-aged hippies do it. Now personnel executives do it too. New Age mysticism has hit the boardrooms. Is this benign training in self-actualization or is it mind-control and religious indoctrination?

by Richard Watring

The consciousness of American business is slowly, almost imperceptibly being desensitized to the introduction of a New Age philosophy into our culture.

In the larger culture, the New Age movement is gaining wider exposure through the influence of people like actress Shirley MacLaine, the Rev. Terry Cole-Whittaker, Human Potential leader Jean Houston and others.

This has not gone unnoticed by the media. *The New York Times* and *U.S. News and World Report* have both devoted attention to the subject, as have major network news and talk shows.

Business Gurus

The New York Times, *The Washington Post*, and *Newsweek* have all focused on the infiltration of New Age self-actualization into the business world. Professional conferences for Human Resource Development practitioners add important exposure by featuring proponents of the movement such as Houston, Marilyn Ferguson and others.

In an editorial entitled "Who Put the Guru in Guru Mind Control?", Jack Gordon of *Training* hit the nail on the head: "There is an implicit belief held by many in the HRD (Human Resources Development) profession that their job is nothing less than to self-actualize the American workforce." He opined that this view is both preposterous and arrogant. On the other hand, Patricia Galagan, editor of *Training and Development Journal* wrote that it is "the fear experienced in getting to that ambiguous and unfamiliar place that sends the untransformed to their lawyers." Which ever side you are on, the positions on

both sides of the issue seem to be solidifying.

In a series of letters to *Training and Development Journal*, a number of training professionals offered their views. For instance, Paul Rondina of Digital Equipment wrote, "I see the training industry being used to proselytize New Age religion under the deceptive marketing of increased productivity, self-actualization and self-improvement. As trainers, we must sound the alarm to this covert missionary work." Doug Groothuis, an expert on the New Age movement, offered: "Some practices . . . induce a trance-like state wherein one's critical faculties are suspended. Effective businesses need sharpened minds, not dulled ones." Lea Deo of St. Lukes Hospital of Kansas City wrote "spiritual encounters should not be disguised as training." Carolyn Sorensen Balling of Amex Life Assurance offered, "For a company to concentrate on developing the 'inner selves' of their employees for the sake of higher performance seems manipulative." Kevin Garvey, a consultant, predicted "an array of unprecedented lawsuits" and urged that "no corporation should blithely incur this penalty."

But what is this movement that has attracted so much attention?

Personal Transformation

Briefly stated, the New Age movement promotes a "personal transformation" of spirit (usually referred to as consciousness) through the use of certain techniques, often called psychotechnologies. The movement suggests that humankind has the ability and capacity to fully self-actualize (sometimes called reaching enlightenment or inner-wisdom, higher self) and that this is the goal of transformation. Inherent in the move-



Believers in the New Age gathered at sunrise c

ment is the Eastern philosophical view of monism, the belief that there is no distinction to be made between matter and spirit and that, therefore, humanity is connected and individuals are extensions or manifestations of the whole. Under this view of reality, there would be no separation between God and creation, since creation emanates from and is made of the same "stuff" as God. Because humanity's true destination is the realization that humankind is divine, the movement promotes techniques that accelerate the transformative process.

Among these techniques are a number that are being used with greater frequency in business. Business does not usually admit to the promotion of transformation. Ron Zemke of *Train-*

ing was most critical of this in his recent article: "This business of 'slipping it in on them' no doubt is conducted with the best intentions. But if there is to be a New Age based on respect for the rights and dignity of individuals, isn't one of those rights the right to be told the truth?"

Most often reasons other than transformation are cited for the use of the technique. For instance, meditative techniques are used as part of a stress management strategy. Techniques recommended for their stress reduction value include transcendental meditation, self-hypnosis, guided imagery, yoga and centering.

used to improve interpersonal skills, such as neurolinguistic programming.

These goals are not bad, in and of themselves. The danger is in the techniques used to achieve them.

Mind Control?

Paradigm shift. First, most people who have grown up in a Western Judeo-Christian tradition do not share the same view of reality as that promoted by the New Age movement. In order for the technique to be of value, the individual must adopt the new view (often called paradigm-shift) which underlies the change being sought. For this reason, one sees increasing acceptance

man potential seminars employ some of the same dynamics as hypnosis.

Kevin Garvey spoke to this issue in his letter to *Training and Development Journal*, "The training attacks the conscious intellect while barraging the unconscious with suggestive and outright command." Most people are not aware that hypnosis can be induced without a relaxation suggestion.

Even those techniques that do not qualify as hypnotic induction may ultimately facilitate the same result. Most meditative techniques increase the level of "alpha" rhythms in the brain (so do chanting, the repeating of a mantra and other spiritual exercises). People who are in an alpha state are substantially more suggestible than those who are not. Further, when people use certain meditative exercises, they often experience the loss of self-identifying awareness and believe that they are experiencing a oneness with a wider consciousness, often called cosmic or unitary consciousness. If this experience is reached while the person is in this heightened state of suggestibility, they are more susceptible to influence than if they were in a normal waking state.

Supernaturalism. Third, while it cannot be proven scientifically, many people believe in the existence of a supernatural realm, one inhabited by either angels or demons, departed spirits or disincarnate souls. Many of the techniques being promoted involve encountering a person's "inner wisdom" or "higher self" or "master teacher." This entity encountered through Silva mind control and some forms of guided imagery and visualization is often described as simply the personification of one's own psyche or sub-conscious. But, what if it is not? If there really is a spiritual realm, then it is possible that the entities which are encountered are not really part of our self, but some other self. If so, then the promoters of these techniques are really promoting a form of spiritism.

Worse yet, some, including Willis Harman, are encouraging "channeling" as a means toward higher creativity. What used to be considered mediumship or occult correspondence is now promoted as a benign technique for transformation and human potential.

In his book, *Higher Creativity*, Harman pooh-poohs the issue of whether or not the source of "illumination" is the self, or is apart from the self. He wrote, "The fruits of the channeling phenomenon can come to be ap-



nd the world last August to await the "Harmonic Convergence."

Some techniques are used to enhance creativity of the intuitive process: guided imagery, visualization, Silva mind control, dianetics and focusing.

Certain techniques enhance self-regulation. Techniques that assist in self-regulation include bio-feedback, hypnosis, self-hypnosis and affirmation.

Other techniques are used to encourage employees to accept a greater share of responsibility for themselves and their company. These include est (newly called the forum or transformation technologies), lifespring, D.M.A., actualizations and other human potential seminar programs.

Some techniques are used to promote accelerated learning—namely, suggestology and visualization. Others are

of beliefs in reincarnation, karma, monism (or pantheism), synchronicity (the belief in the interconnectedness of all life), metaphysics (the belief that the mind has the power to influence forces within the universe which can change material reality), cosmic unity, paranormal phenomena, out-of-body experiences and the like.

Hypnosis. Secondly, most of the techniques described are either tantamount to a hypnotic induction or their use renders the individual more highly suggestible to hypnotic induction. Most people know what hypnosis is, but very few people know that the use of affirmation, suggestology, neuro-linguistic programming, some forms of guided imagery, est and est-type hu-

preciated and used to the benefit of human kind—leaving open the issue of the ultimate nature of the channeling source . . .” This attitude must be strongly discouraged in favor of hard answers to some very hard questions.

Weighing the Risks

The rush to join. Four years ago, a survey was conducted among 9,000 personnel directors regarding their exposure to a number of New Age techniques as well as certain of their beliefs. Of the over 10 percent response, roughly 45 percent had either used or seen used at least one of eleven New Age psycho-technologies included in the survey. More surprising, 15 percent believed that at least one of the eleven was beneficial in developing human resources. The survey included meditation, biofeedback, Silva mind control, T.M., visualization, hypnosis, focusing, est, dianetics, centering and yoga.

I am usually asked certain questions as I present my arguments against the use of these techniques. Among them, “Aren’t these techniques beneficial to industry? Don’t they really help a company or employees in some way?” I cannot, and do not, argue against the effectiveness of many of these techniques. Meditation probably does reduce stress. Biofeedback most certainly is an effective tool for self-regulation. Hypnotic induction can certainly be of

therapeutic value when administered properly. However, I do not think that the potential benefits are worth the risks.

Another question I am often asked, is “why are businesses rushing to use these techniques?” Obviously, business is striving for excellence in every respect. If business can gain a competitive advantage by having their employees use New Age techniques, certainly they will be open to it. Most business people who promote these techniques are ignorant of the psychological and spiritual dynamics involved; however, there is a small number who are actively trying to promote transformation.

Another question I am often asked is “Where do I see this going? What is the likely result of the use of these techniques?” I see two outcomes if business continues its use of these techniques.

Legal Liabilities. First, I see the potential for religious discrimination charges being filed by persons who suffer some adverse action at the hands of their employer because they resisted the program or technique. Robert Lindsey of *The New York Times* reported on two such cases that are currently in litigation in his article of April 17, 1987.

Secondly, I foresee serious liability damages being awarded to persons who suffer psychological harm as a result of New Age techniques. Some psychologists and sociologists consider many New Age techniques to be a form of mind control. Already, many individuals have

sued a number of human potential or “new religious” movements for psychological harm. Many individuals and anti-cult groups consider these and other New Age groups to be “destructive cults.” If these groups are open to damage suits, it stands to reason that the corporations that offer or encourage these same programs to employees will become co-defendants in such suits.

Why Not?

Finally, I am often asked, “What difference does it really make?” It makes a great deal of difference if you are a Christian. The underlying view of reality and of the nature of human beings of the New Age movement stands in direct contrast to the primary tenets of orthodox Christianity.

My concluding message is very simple: Private corporations that are not church-affiliated should neither attempt to change the basic belief systems of their employees nor should they promote the use of techniques (i.e., altered consciousness) that accelerate such change; and while spiritual growth is important, corporations should not prescribe the methods whereby employees grow spiritually. This is better left for those more qualified than the Human Resource Development Department.

Richard Watring is personnel director for Budget Rent a Car Systems, Inc., Chicago, Ill.

NEW AGE READING

The literature that the New Age movement generates is vast. The titles below are not even the tip of the iceberg. But they provide a good introduction for readers who wish to become more familiar with how those aligned with the movement see themselves.

Books by New Age Authors

The Aquarian Conspiracy: Personal and Social Transformation in the 1980s, by Marilyn Ferguson. J.P. Tarcher, 1980.

The Turning Point, by Fritjof Capra. Bantam Books, 1982.

The Tao of Physics, by Fritjof Capra. Shambhala, 1975.

Green Politics: The Global Promise, by Fritjof Capra and Charlene Spretnak. E.P. Dutton, 1984.

Mind as Healer, Mind as Slayer, by Kenneth Pelletier. Dell, 1977.

The Atman Project, by Ken Wilber. Theosophical Publishing House, 1980.

The Holographic Paradigm and Other Paradoxes, by Ken Wilber. Shambhala, 1982.

The Spiritual Dimension of Green Politics, by Charlene Spretnak. Bear, 1986.

New Age Politics, by Mark Satin. Dell, 1978.

Christian Critiques

The New Age Rage, by Karen Hoyt, the Spiritual Counterfeits Project and Friends. Fleming H. Revell, 1987.

Unmasking the New Age, by Douglas R. Groothuis. InterVarsity, 1986.

Reincarnation: A Christian Critique of a New Age Doctrine, by Mark Albrecht. InterVarsity, 1987.

New Age Medicine, by Paul C. Reisser, Teri K. Reisser and John Weldon. Global Publishers, 1987.

Riders of the Cosmic Circuit, by Tal Brooke. Lion, 1986.

The Interruption of Eternity: Modern Gnosticism and the Origins of the New Religious Consciousness, by Carl A. Raschke. Nelson-Hall, 1980.

New Age Periodicals

New Age periodical literature is also vast but is more specialized and less generic. Two New Age magazines, however, with a broad perspective and large circulation are:

New Age Journal, P.O. Box 853, Farmingdale, NY 11737-9953

New Realities, 4000 Albermarle St., N.W., Washington, D.C. 20016

—Compiled by Bob Burrows

Corporate Management Cautioned on New Age

New Age training techniques in business are popular, effective and possibly illegal. A recent conference on the social implications of this trend concluded that corporations should tread cautiously over this new ground.

by Robert Burrows

The New Age movement has moved into big business, tapping the till of "human resource development" in large and small corporations. This past year has seen a spate of articles on the subject which indicate a growing public concern. Recent coverage of Pac Bell's infamous episode with the so-called Krone program has brought the subject again to public attention. Critics of the Krone program accuse Pac Bell of imposing a management system on its employees that depended on manipulative techniques for its implementation, was quasi-religious and pseudo-scientific in content and had largely negative effects.

An Occult Movement

In response to this mounting controversy, the American Family Foundation sponsored a conference last fall in New York City titled, "Business and the New Age Movement." The American Family Foundation is a nonsectarian research and educational organization concerned about cults and manipulative forms of control.

Defining the New Age movement proved to be the most problematic task. Carl Raschke, humanities professor at Denver University, described the New Age movement as mystical utopianism with roots in the Western occult tradition. He argued that the New Age movement has an implicit political vision with decidedly totalitarian overtones. Raschke was concerned that New Age consulting firms have a hidden agenda of "deploying employees as agents for the wider New Age vision." Dr. Margaret Singer, clinical psychologist and cult expert, described the negative psychological effects brought about by exposure to New Age "training" intent on restructuring an individual's beliefs

and values.

Tom Jackson, a business consultant and board member of the New Age educational center Omega Institute, objected to those critical assessments. He dismissed them as caricatures, unrepresentative of the New Age mainstream. Jackson downplayed the spiritual dimension of the New Age worldview, touting it as the solution to management problems in a changing corporate world. Results in business, he maintained, are not a function of technological know-how but of "appropriate thinking," and successful management of human resources is a matter of "liberating employees' psyches."

A Business Movement

Perry Pascarella, editor of *Industry Week*, echoed Jackson's assessment of the changing corporate environment, arguing that new strategies were demanded in new times. The search for alternatives to the "old management paradigm" emerged in the early 1980s, Pascarella maintained. It was then that the corporate world witnessed an increase in discussions about spirituality, greater unity and cooperation, rather than competitiveness. What corporations were now looking for was not "incremental change, but breakthroughs." On the analogy that "where there's a lot of manure, there's got to be a pony," Pascarella believed New Age consulting firms were a positive contribution.

Jeremy Main of *Fortune Magazine* saw the current New Age thrust in business as the outgrowth of the human potential movement of the '70s which in the '80s developed branches in corporate areas. To make inroads into the corporate market, Werner Erhard of est fame, formed Transformational Technologies; Scientology established World Institute of Scientological Enterprises (WISE) and Sterling Management; and from John Roger's Movement of Inner

Spiritual Awareness (MISA) came Insight Personal Seminars and Managing Accelerated Productivity (MAP). Lifespring and its consulting spinoffs have also moved into the corporate arena. GM of Canada, the Lutheran Brotherhood, Scott Paper, and Dupont are among those who have paid top dollar for services rendered by these major New Age players.

The Big Fix

The New Age movement's impact on business goes far beyond those organizations, according to Richard Watring, director of personnel for Budget Rent a Car in Chicago. A survey he conducted indicated that 45 percent of the personnel directors who responded had used or were familiar with one or more of the techniques commonly used in New Age circles (including visualization exercises, yoga, biofeedback meditation and hypnosis) and 15 percent believed that one or more showed promise. Watring insisted personnel directors had a moral and legal obligation to learn about the New Age movement, investigate its claims and practices, and weigh the pros and cons of any particular program before proceeding. He described the monolithic programs typically offered by New Age consultants as "ludicrous" and suggested there was no substitute for one-on-one management. Watring also objected to New Age programs because he saw them as contradictory to his Christian faith.

Dr. Richard Ofshe, winner of the Pulitzer Prize for his research on Synanon, also cautioned against seeking the "big fix" and encouraged some reality testing: what is the theory behind the program; how do the procedures relate to the theory; and are there any objective criteria for evaluation? New Age techniques are appealing, Ofshe commented, because they "maximize emotional arousal which has tremendous influence value." For employers, these techniques, coupled with the New Age doctrine of unlimited human potential, promise to increase employee motivation dramatically and swiftly.

But these seemingly easy results may end up giving employers a hard time. Attorney Herbert Rosedale reminded conferees that the corporation is a legal creation for the purpose of making money. It is not a device for imposing morality, pursuing political ends, inculcating religion or indoctrinating ideology.

Tampering with employees' beliefs and values raises questions of first amendment and privacy rights.

If the Shoe Pinches

Psychological casualties and employee discord can also lead employers into legal entanglements. Criticism of New Age programs in business cannot be brushed aside. "If the shoe fits,"

Rosedale said, "it must be worn. If the shoe pinches, whoever put it on is responsible."

The New Age movement presents the corporate community with troublesome issues. But they have not yet been thrashed out in court. As Rosedale said, the government has not ruled on the legality of "human enhancement." But with the rising influence of New Age

programs in the workplace, the issues may soon be tested. And whether the New Age movement is good for business or simply monkey business may soon be resolved.

Robert Burrows is the editor of publications for Spiritual Counterfeits Project, Berkeley, Calif.

The New Age Movement Is Nothing New

The Fall, Pantheism, Zen Buddhism, Humanism—man will never cease trying to make a god of himself. How does New Age differ and what are its dangers?

Commentary by Brooks Alexander

What is the "New Age movement"? Unfortunately, the title itself is misleading. The New Age isn't new, and its believers aren't a movement. The New Age movement (NAM) is more accurately assessed as a broad and diverse cultural trend. Its common denominator is not a guru, an ideology or an agenda, though New Agers form shifting alliances (or "Networks") around all three. The common denominator of the NAM is a worldview, a mindset, a way of understanding reality. It is the worldview of occult mysticism, articulated in secular terms. The NAM is an "ancient wisdom," expressed with a modern vocabulary.

The NAM embodies an ancient and enduring temptation—the desire to be like God. It is a modern version of the pantheistic dream, a godless religion that makes a god of man. That is its underlying and unifying premise, whatever aspect it may show to the world in a given case.

The occult metaphysics of the NAM are a logical extension of the secularism that dominates our culture. Both of them affirm that the cosmos is all there is, and both believe that humans control their own destiny. Pantheism simply dispenses with secularism's self-imposed limits, and openly elevates creation and humanity to divine status.

At the heart of the New Age message is the conviction that humanity is poised between two epochs, or "ages." Thus the NAM as a cultural trend is rooted in our collective, subjective sense of crisis. People share a feeling that humanity is at a crossroads, that the human condition has come to a desperate state. But instead of despair, New Agers proclaim their hope that we are on the brink of changes which will transform our society, our behavior and our very nature. The human need to hope is our vulnerability, and the New Age message speaks directly to it. Its appeal is felt, "not on the intellect, but on the soft space that yearning occupies behind the mask of reason" (Joel Kovel, *A Complete Guide to Therapy from Psychoanalysis to Behavior Modification*, Pantheon Books, N.Y., 1976).

It is no surprise that the NAM has taken root in our society. It not only plays to our spiritual pride by telling us we are gods, it also gives us "fast relief" from the anxieties and upsets of life that tell us otherwise. America's anxieties seemed to peak in the 1960s, and the New Age for our age emerged into public view through the media's attention to the hippie movement and the occult revival of that period.

The foundation of the '60s was laid by the "beatniks" of the 1950s. Their infatuation with Zen pioneered our fascination with Eastern spirituality in general. The beats were socially disenfranchised, culturally disinherited and religiously disenchanting: "They looked at the past in dismay and the future in despair. For them, Zen's ecstasy of the moment was a seductive philosophy indeed" (Bob Burrows, *New Age Rage*, Revell, 1987).

After the beats came the hippies, with their acid dreams and Eastern gurus, their flower power and utopian radicalism. The "counterculture" also gave us the first media version of the New Age proper: the "Age of Aquarius" from *Hair*, with astrology as the occult connection.

But by the time the counterculture had been named, it was already being surpassed. Next in line was the "Human Potential Movement" of the 1970s, spearheaded by "humanistic" therapists of various mystical inclinations. Esalen was the touchy-feelie Mecca for the upscale, post-hippie seeker.

In the 1980s, all these strands and more came together, mingling in new and fanciful ways. The *New Age per se* has resurfaced as well, in the form of "Harmonic Convergence."

Beyond the diversity of the NAM we see a common theme and a common impact on people. The theme is that our godhood can only be unleashed by restructuring the way we think; the impact is that this always involves shutting down our rational, critical mind. New Agers say that as long as our critical intellect insists on dividing up reality and making distinctions (e.g. between "true" and "false"), it fragments the vision of oneness that reveals our true divine nature. New Age "empowerment" comes only to those whose rational, critical filter has been removed or disabled.

The end-product of New Age spirituality, therefore, is a person incapable of distinguishing truth from falsehood, and programmed to ignore the issue up front.

It is an understatement to say that the NAM tends to produce highly impressionable and therefore easily manipulated people. The ideal New Ager is truly a "human resource," supple and submissive, the delight of managers, bureaucrats and social engineers. In large numbers, a dictator's fantasy, functional cogs for the socio-commercial-political machine. That is the most disturbing implication of the NAM—and its most likely concrete impact on our future.

Brooks Alexander is a research associate with the Spiritual Counterfeits Project, Berkeley, Calif.

KRONE METHOD IN THEORY AND PRACTICE

The Philosophy of Gurdjieff

The teachings of Carmel business consultant Charles Krone are based loosely on the theories of George Ivanovitch Gurdjieff, a Russian philosopher who spent years wandering around Asia searching for a hidden knowledge that would let people reach their full potential.

A lover of dance, at one point in his travels he became a whirling dervish.

Gurdjieff's ideas are a blend of psychology, philosophy, Christianity, Buddhism and Sufism. "He said there are many levels of human consciousness and that people identify themselves with some of the lower levels. If they could have a certain spiritual discipline, they could connect themselves with higher levels and become more moral, compassionate, effective people," said Jacob Needleman, a philosophy professor at San Francisco State University.

About 1921, Gurdjieff established a spiritual community in Paris that attracted many famous writers and artists, including architect Frank Lloyd Wright. Director Peter Brook has made a movie on Gurdjieff, and pianist Keith Jarrett has recorded several of Gurdjieff's Sacred Hymns.

Gurdjieff created his own language and taught such concepts as



G. I. Gurdjieff, pictured in a handout

the law of three, self-remembering, levels of energy and negative emotions. Krone uses these same concepts, but his interpretations "seem to have little of the content or spirit of Gurdjieff's philosophy," Needleman said.

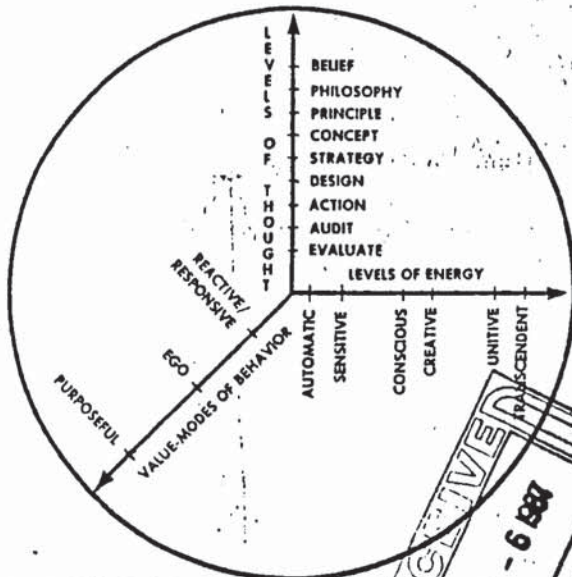
Krone said he relied more on John Bennett, a follower of Gurdjieff who studied larger systems. Gurdjieff died in 1949, Bennett in 1974.

About 10 years ago, Krone split with his former business partner, Will McWhinney, over Gurdjieff. "Gurdjieffian work tends to be rigid, formalized and dogmatic rather than open and in touch with the original spirit," said McWhinney, who now teaches at the Fielding Institute in Santa Barbara.

By following Gurdjieff, "I feel (Krone) wiped out the role of the individual," McWhinney said.

Three Components of Thought

Taken from a handout given at Pacific Bell's Leadership Development workshop. The Krone method aims to raise employees' levels of thought, energy and behavior.



Copyright 1983 by Charles G. Krone Assoc. Inc., James V. Clark Corp. and Michael J. Assum Assoc. Inc.

Pacific Bell's Business Plan

Last fall, in a dramatic change of pace, Pacific Bell's top executives used Leadership Development methodologies, also known as "Krone," to formulate the company's overall 1987 business plan.

Following is an excerpt from that plan. It puts a new twist on one of Pac Bell's six long-standing commitments: "We are creative, can-do people."

"We have the freedom to act and innovate to meet our customers' needs as though each of us owned the business. Strategy guides our direction; sound judgment guides our daily execution. We take prudent risks and are each accountable for our actions."

BELIEF

Creativity is a key asset and individuals and teams will want to and will achieve ever-increasing levels of performance consistent with ever-increasing standards as they seek freedom and are enabled to be creative within the context of our clearly understood and accepted business purpose.

PHILOSOPHY

Where individuals and teams are aligned with purpose and standards of achievement which provide them stretch, and are given the free space to generate new capabilities to achieve those higher standards, they gain personal growth and creativity which results in improved personal, team and business success.

PRINCIPLE

We will build capability and maintain an environment that enables individuals and teams to seek and use freedom to generate and achieve ever-increasing standards within the context of our clearly understood business purpose.

CONCEPTS

■ We maintain an environment where all individuals and teams are self-accountable and seek the freedom to continuously create and pursue better ideas and ever-increasing standards which are aligned with Pacific Bell's purpose, principles and concepts.

■ As individuals and teams seek and use freedom to improve performance toward increasing standards of excellence, they earn more space to contribute.

LifeSpring
The New-Age Danger in Human Potential

Lifespring is an organization promoting "personal growth" programs that was founded in January 1974, by John P. Hanley. Lifespring, in fact, is a leftover of the human potential movement that blossomed in Southern California in the early Seventies.

The group claims that about 250,000 men women, and children, from every state and several foreign countries, have graduated from their trainings. In one Lifespring session, trainees may find themselves crawling on their hands and knees, wailing like infants and tightly hugging 200 total strangers--all to get control of their lives.

"You just have to experience it."

Why Lifespring Is Incompatible With The Christian Faith:

1. Its entire philosophy is based upon belief that MAN IS PERFECT AND GOOD just the way he is, needing help from no outside source (i.e. Savior). "At the essence, or core, of each of us is a perfect, loving, and caring being" (Self Acceptance: Real Encounter, front page). Scripture Violation: Rom 3:23, Rom 1:22-25, Rom 3:10-18
2. Lifespring promises ENLIGHTENMENT along the lines of EASTERN MYSTICISM. "Nowhere in my extensive readings was I convinced to go to Tibet and meditate upon a mountaintop. And even if I did, my reading said that if could take years for enlightenment. Lifespring got me there in 5 days" (The Family News, Vol.1, No.4, Sept. 1978, p.8) Lifespring admits in it's marketing materials that it uses learning techniques derived from "Gestalt awareness training, Encounter, psychosynthesis, Eastern meditation, and guided meditations." (Lifespring and The Development of Human Potential, by Neal Vahle, p.1) Scripture Violation: John 16:13, John 17:17, 1 John 4:1
3. The occultic concept that WE CREATE OUR OWN REALITY is fundamental in LifeSpring. "We literally create our experience of life based upon our beliefs about ourselves and how we expect the universe to react to us" (The Family News, Vol. 1, No. 2, July 1978, p.14). Scripture Violation: God Is Not To Be Relied Upon/Exalt Self- Phil 4:13, 1 Chronicles 29:11-13
4. Not only is self the creator; SELF is also THE OBJECT of VENERATION (even reverence): "Come and experience beyond self-esteem and self-worth to a sense of awe and veneration for who you are just as self love is the greatest love..." (Ibid., p.7) Scripture Violation: Rom 12:3, Phil 2:3,4
5. The Lifespring "Breakthrough" experience can be almost anything "As Long As You Are Happy" often flying in the face of Christian values. "I'm going to get an expensive car with leather seats, even though I don't need it." "I've learned how to lie better, which is something I have to do in my Job" (Inside LifeSpring by Marc Fisher, Washington Post Magazine, October 25, 1987 p.32) One woman stands on a chair to defiantly announce her breakthrough, "I'm filing for legal separation from my husband tomorrow!" (Ibid, p.34) Following all these statements the group responds with wild applause and cheers.

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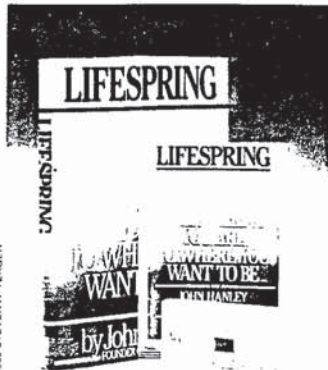


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A Time to Choose to

A human being is a part of the whole, called by us *universe*, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest ... a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.

Albert Einstein

A Time Choose to

When the eyes of the world turned to the Persian Gulf, the reality of war induced thoughtful people everywhere to sort out their fundamental philosophies and values. Thankfully, the heated conflict is behind us. Let us now cultivate the clarity of vision triggered by recent events.

It is in times of difficulty that we meet the greatest test of our character as individuals and as a society. We have the ability to choose, and our choices reveal the complexion of our humanity. We have the ability to be related, and our relationships determine the possibilities for our future. We have the ability to be united, and it is in unity that our diversity can enrich the quality of life for all.

This is an extraordinary moment in history. Our world is affected by war, economic shifts, ecological vulnerability, and social ills like drug addiction, crime, AIDS, and starvation. At the same time, the world is in breakthrough. Witness Eastern Europe, the environmental movement, burgeoning international alliances, and

the accelerating global march toward individual freedom and dignity. Amidst the storm of events occurring around us, we stand at the threshold of an important opportunity to generate a breakthrough in human communication and possibility.

While the world is speeding up, more and more of our conventional common sense notions seem to be crumbling. Uncertainty is becoming the norm. As the world changes at a dizzying pace,

we are searching for wisdom...we are reinventing our values...we are seeking new inspiration from our heroes...we are redefining both the problems and the solutions of the future. Now, more than ever, we need to know ourselves and each

deep and essential connect with our fellow inhabitants on this earth—we must weave a new global partnership which includes threads of trust and intimacy. We must expand our identity from one of separate individuals, races, or nations, to one of a human community, diverse yet unified.

The times call for unyielding commitment to love, compassion, and empowerment. This isn't always easy, particularly when world events touch us or our loved ones directly. Yet these are precisely the times when we are challenged to rechoose our commitments—to recover our power in the face of breakdowns.

Every breakdown is an opportunity to clarify our commitments. We wouldn't perceive events as breakdowns if those events weren't thwarting pre-existing commitments. War, for example, can be interpreted as a breach in our overarching commitment to live in peace and handle disagreements in a nonviolent manner. In crisis we get to see what we're "really made of," to confront the limits of our creativity and our capacity for innovation.

Each of us has a choice about how we are going to live in the face of the circumstances occurring around us. We can choose to be empowered, produce results,

other in deeply profound and authentic ways.

We are drawn together more closely every day by communications and transportation technologies, and by knowledge of our mutual dependence on the earth's resources. To accompany technology and information, we must develop an empowering sense of being related. If we are to greet the 21st century with strength, we must generate not merely shared responsibility, but a



The Intimacy Series
 Third Annual Summer
 of the Educator

Upcoming Graduate
 Workshops

Lifespring on National
 Television

Ecology of Being Workshop
 in Chico

National Calendar of Events

Book and tapes available
 for purchase

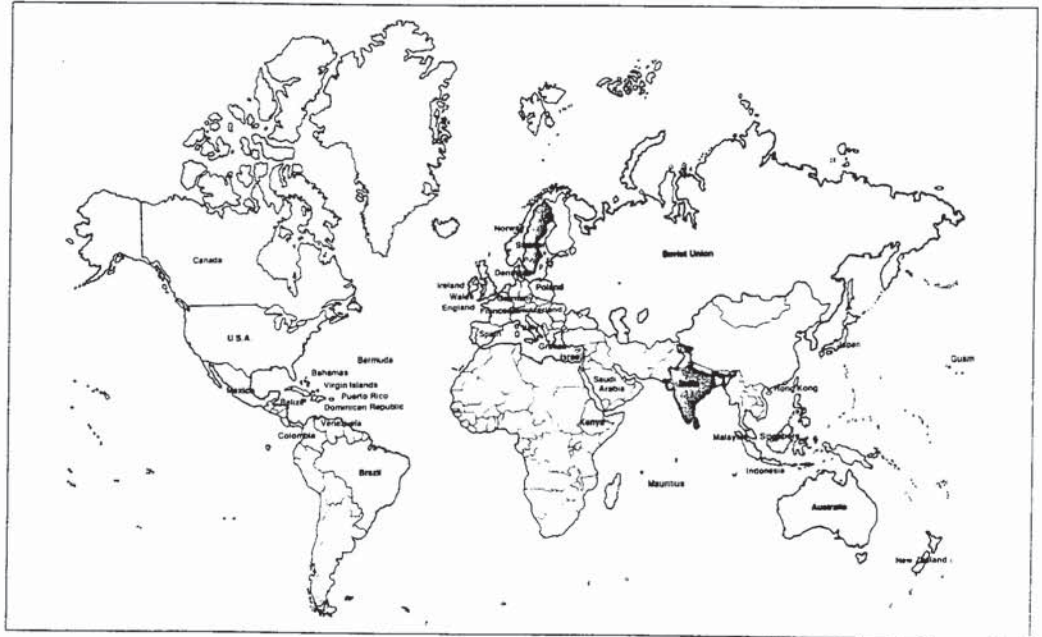

No One is an Island

It is becoming increasingly clear that we are interconnected with and interdependent on people all around the world. Our actions affect the lives of people we will never meet, and will continue to have an impact on the quality of life

and remain committed to our vision, or we can fall into explanations of how our results are being determined by the circumstances in which we live.

Individually, we can have the greatest impact on the future by exercising our power of choice in our day-to-day living. Nothing can be assumed...we must always work toward the reality to which we are committed. We must endeavor at every moment to reveal and engage the hero in each of us by making choices that will generate the greatest possibilities for humankind.

Now is the time to look beyond conflict to a future of peace, freedom, and prosperity. We can best honor the lives lost in the Gulf by continuing to live according to our highest, most loving vision. We can contribute to the rebirth of the possibility of being human by remaining in touch with the breakthroughs we are committed to realizing for ourselves and our world. When committed people unite in a context of vision and possibility, a brilliant future can be created.

**IN SUPPORT OF
 OUR HEROES**

Regardless of our opinions about the war in the Persian Gulf, each of us certainly feels proud of the men and women who were and are there serving our country. We welcome them back with love and respect for their commitment to our country.

To show our appreciation, Lifespring will grant a 100% scholarship for the Basic Training to any military personnel in uniform who served in the Persian Gulf. This offer will remain in effect through the end of August, 1991.

on earth long after we're gone. Likewise, our lives are touched by others we may never know in ways we may not realize or understand.

Here is one example of your interconnecteness with other human beings. The map above illustrates the international Lifespring graduate base—people around the globe with whom you share the experience of the Lifespring Basic Training. (Lifespring graduates live in all countries that are colored in.) Imagine how world events are affecting their lives. For example, 15 graduates reside in Riga, Latvia, 5 in Israel, 2 in Saudi Arabia, and over 550 in the Soviet Union.

What else might you have in common with these people...

Printed on 100% recycled paper

TIMES:

Guest Events
Registration 7:30 P.M.
(7:00 P.M. in some cities)

Basic Trainings
Registration Wednesday,
6:00 P.M.;
Graduation Sunday,
6:30 P.M. (approx.)

Advanced Courses
Registration Wednesday,
11:00 A.M.;
Graduation Sunday,
6:30 P.M. (approx.)

Masters Courses
Registration Thursday, 6:00 P.M.
*Events and courses are subject to
change after Lifespring NOW
press deadlines. For the most cur-
rent information, please contact
your local Lifespring Center (ad-
dresses and phone numbers lo-
cated on back cover).*

BASIC TRAINING

June 12-16
June 24: Post Training

ADVANCED COURSE

May 8-12
May 21: Post Training
June 26-30
July 8: Post Training

POSSIBILITY OF INTIMACY

July 17

MASTERS COURSE

May 30-June 2

SEXUALITY WORKSHOP

May 4-5

GUEST EVENTS

May 7 June 4
May 21 June 10
May 29 June 24

BASIC TRAINING

May 29-June 2
June 11: Post Training
June 26-30
July 9: Post Training

ADVANCED COURSE

May 8-12
May 21: Post Training
June 12-16
June 24: Post Training

POWER OF INTIMACY

June 7-9

MASTERS COURSE

May 2-5

**RELATIONSHIPS
WORKSHOP**

July 13-14

**Congratulations
Boston Graduates!**

5 years of making
a difference.

GUEST EVENTS

May 7 June 6
May 13 June 11
May 21 June 17
May 28 June 24
July 2

BASIC TRAINING

May 8-12
May 21: Post Training

ADVANCED COURSE

May 22-26
June 4: Post Training

**POSSIBILITY OF
INTIMACY**

July 30

GUEST EVENTS

May 21 June 4
May 28 June 18

BASIC TRAINING

June 12-16
June 25: Post Training

ADVANCED COURSE

May 8-12
May 21: Post Training
June 26-30

July 9: Post Training

POSSIBILITY OF INTIMACY

June 5

POWER OF INTIMACY

July 19-21

GUEST EVENTS

May 7 June 25
May 21

BASIC TRAINING

May 15-19
May 28: Post Training
June 26-30

July 8: Post Training

ADVANCED COURSE

May 1-5

May 13: Post Training

May 29-June 2

June 11: Post Training

June 5-9

June 18: Post Training

GUEST EVENTS

May 7 June 11

May 13 June 18

May 28 June 24

BASIC TRAINING

June 5-9
June 18: Post Training

ADVANCED COURSE

May 1-5

May 14: Post Training

June 19-23

July 2: Post Training

MASTERS COURSE

May 9-12

GUEST EVENTS

May 7 June 3

May 14 June 18

May 21 June 25
May 29 July 2

BASIC TRAINING

May 1-5
May 13: Post Training
June 5-9

June 17: Post Training

ADVANCED COURSE

May 15-19

May 28: Post Training

June 19-23

July 2: Post Training

POWER OF INTIMACY

June 20-30

RELATIONSHIPS WORKSHOP

June 22-23

GUEST EVENTS

May 7 June 3

May 13 June 11

May 20 June 17

May 28 June 24

July 2

BASIC TRAINING

June 5-9
June 17: Post Training

ADVANCED COURSE

May 8-12

May 21: Post Training

June 19-23

July 2: Post Training

MASTERS COURSE

May 30-June 2

GUEST EVENTS

May 6 June 17

May 21

SEXUALITY WORKSHOP

July 13-14

BASIC TRAINING

May 15-19
May 28: Post Training
June 12-16

June 24: Post Training

ADVANCED COURSE

May 29-June 2

June 10: Post Training

June 26-30

July 8: Post Training

**POSSIBILITY
OF INTIMACY**

May 22

**Career Opportunities
with Lifespring, Inc.**

If the 1990s include a new career direction for you, we invite you to consider the possibility of turning your desire to make a difference into a professional commitment.

Lifespring currently has openings at its Corporate Offices and in certain local Centers.

For more information about a professional future with Lifespring, contact the Human Resources Department at (415)479-7873.

POWER OF INTIMACY

July 26-28

FAMILY WORKSHOP

June 7-9

GUEST EVENTS

May 6 June 4

May 13 June 10

May 23 June 20

May 28 June 24

BASIC TRAINING

May 8-12

May 20: Post Training

June 12-16

June 24: Post Training

ADVANCED COURSE

May 22-26

June 3: Post Training

June 26-30

July 9: Post Training

POWER OF INTIMACY

May 17-19

SEXUALITY WORKSHOP

June 22-23

GUEST EVENTS

May 6 June 3

May 16 June 10

May 20 June 20

May 30 June 24

July 1

BASIC TRAINING

May 1-5

May 13: Post Training

June 5-9

June 17: Post Training

ADVANCED COURSE

May 15-19

May 28: Post Training

June 19-23

July 1: Post Training

POWER OF INTIMACY

June 14-16

SEXUALITY WORKSHOP

May 25-26

GUEST EVENTS

May 9 June 3

May 13 June 13

May 21 June 17

May 28 June 25

July 1

BASIC TRAINING

May 29-June 2

June 10: Post Training

ADVANCED COURSE

June 12-16

June 25: Post Training

**ABUNDANCE AND
PROSPERITY WORKSHOP**

May 18-19

GUEST EVENTS

May 7 June 10

June 25

Special Offering to Educators Lifespring's Third Annual Summer of the Educator

Education has become one of the most exciting and troubling fields in today's America. As a society, we have recognized the vital necessity of an educated citizenry, and we have begun to measure and face up to the extent and implications of the crisis. The problems in education are daunting, and the solutions complex. There is much bad news.

The good news is that America has unleashed its creative energies on the problem, and is trying a multitude of innovative methods to insure our young people have the educational opportunities they deserve and need. Everyone—parents, teachers, students, politicians, business leaders, community volunteers—is getting involved in new ways in the effort to reform the troubled institution of education, and to enrich the lives of our young and the future of our country.

One way Lifespring is fulfilling its commitment to education is to make the Basic Training available to educators at a reduced tuition during the summer months. 1991 marks the third year of this special offer. In the first two years, over one thousand educators across the country participated and found Lifespring's experiential courses to make a significant difference in their lives and work.

In the months of May, June, July, and August, full-time or part-time teachers and administrators from pre-school to university level may participate in the Lifespring Basic Training at a special reduced tuition of \$350 (\$375 in New York). Proceeds from these tuitions will go to the Lifespring Foundation which is committed to generating breakthrough programs of experiential education which promote self-esteem and personal and social responsibility.

There are a limited number of spaces available in each training for this tuition rate which includes a \$100 non-refundable registration fee.

Call your local Lifespring Center for training dates in your area.

The Intimacy Series

The Possibility of Intimacy

Hours: One evening

Tuition: \$35

Prerequisite:

Lifespring Basic Training
or other similar course.

The Power of Intimacy

Hours: Friday evening

All day Saturday
All day Sunday

Tuition: \$600.

Prerequisite:

Lifespring Basic Training
or other similar course.

**Call your local Lifespring Center to
enroll in the next available course.**

The Greening of Lifespring

Ecology Update

Lifespring on National TV

Lifespring graduates got a chance to make a difference on an enormous scale when ABC's *Home Show* aired an 8-1/2 minute segment about Lifespring's "Ecology of Being" workshop. On January 22, the Home Show's 11 million viewers saw trainer Stuart Gelles, and participants of the Orange County "Ecology of Being" workshop explore their commitment to the environment.

Lifespring graduates Lynnea Bylund, Jason Engle, and Dorothy Descoteaux-Dunn appeared on the Home Show to report on the environmental projects they had undertaken as a result of their participation in the workshop. Bylund conducted a lesson about trees at her daughter's elementary school, and then helped the children plant a tree. Engle cut red meat from his diet, and coordinated a beach clean up that included more than 40 people. Descoteaux-Dunn initiated a recycling system in a 78 unit apartment complex.

We are thankful for the opportunity to reach an audience of 11 million with an ecological message, and we appreciate the *Home Show's* commitment to our environment.

The "Ecology of Being" Workshop

On February 23, 175 concerned residents of Chico, California were able to participate in the Lifespring *Ecology of Being* workshop because of the vision and committed action of Dr. Mark Miller, Helene Ginsberg, and their team of 12 Chico Lifespring graduates. A wide range of community members participated, including twenty-five teenagers and their families. Seventeen local environmental groups were represented.

Ginsberg said they had two reasons for taking on the project. First, they saw value in inspiring people to have a positive impact on the environment. They acknowledged and re-energized local environmental groups, and activated the community in support of them. Second, they wanted to give people in their community an experience of Lifespring's educational technology. The workshop, led by trainer Gene Dunaway, was powerful according to Miller, because it was tailored for their community.

Miller and Ginsberg hope that their success will inspire other communities to get into action to benefit the environment. "Putting this project together," according to Miller, "was a way to apply Lifespring principles by producing something concrete that makes a difference."

We acknowledge Mark, Helene, and the other graduates who coordinated this event. We are pleased to have been invited to contribute to their community.

Family Workshop

Experience all the love, joy, and support that is possible in your family.

Our family relationships are fundamental in our lives, and deeply influential in so many ways. Family is our first and most intimate experience of people, our first awareness of connection, and our first team activity.

The Lifespring Family Workshop offers you and your family a chance to build on what you have together.

Do you want to communicate more openly and honestly with your family? Be more spontaneous? Have more fun together? Be more supportive of each other? In this fun Workshop, you and your family members can explore together how your family works and plays, and how you can expand and enrich your relationships.

New York June 7-9

Abundance and Prosperity Workshop

Discover your power to prosper, and experience the joy of creating true abundance.

In the Lifespring Abundance and Prosperity Workshop, you'll set high goals for yourself, and empower your ability to accomplish them. You will identify and discard beliefs and

Upcoming Workshops for Graduates

Keep your perspective fresh and your mind alert to new possibilities by participating in this system of graduate workshops.

Transformation is a journey that is enlivened by fully participating in life. In Lifespring Graduate Workshops, you and others who already have command of the fundamentals of the Basic Training, work together on specific areas of life.

Open new horizons for yourself and your loved ones by participating in the Workshops coming to your area. Call your local Lifespring Center to enroll, or to request the Workshops in which you would like to participate in the future.

attitudes of scarcity that limit the love, money, time, peace, and personal satisfaction available to you. An extensive 40-page workbook will enable you to design a winning game plan to fulfill your commitment to abundance.

This outrageous workshop combines the depth of the Lifespring principles with the fun of a treasure hunt.

Washington, D.C.
May 18-19

Sexuality Workshop

Generate passion and power in the sexual identity that is yours alone.

More than a biological question, sexuality to a great extent dictates self-expression. Explore the ways you make distinctions between men and women—between yourself and others. Discover the

freedom, creativity, and joy available

in your relationships by reinventing your beliefs about men, women, and your sexuality. The Lifespring Sexuality Workshop is a framework that can transform your capacity for open and honest interaction.

Atlanta May 4-5

Minnesota July 13-14

Orange County

June 22-23

San Francisco: June 29-30

Relationships Workshop

Cultivate a way of being in your relationships that is empowering, productive, and satisfying.

From the moment of birth, and in every stage of life, relating to one another effectively is crucial to our success, our fulfillment, and our ability to make a difference with others.

Having truly powerful relationships demands a willingness to participate fully with people and take interpersonal risks. In the Lifespring Relationships Workshop you can leap forward in your ability to generate love, trust, respect, and communication that will empower your relationships.

This weekend is for people committed to winning in relationships.

Boston July 13-14

Los Angeles June 22-23



Business and the New Age Movement

A Symposium

The goal of this symposium, convened by the American Family Foundation on November 23, 1987 at the American Management Association Building in New York City, was to improve understanding of how New Age thought and training programs affect the business community. AFF also wanted to examine widespread allegations that some New Age programs employ damaging cultic techniques of persuasion and control. The symposium, which brought together expert observers of the New Age Movement (see page 4 for sketches of the presenters), addressed three basic questions: What is the New Age movement? How does the New Age movement affect business? How should business respond to the New Age movement?

Philosophical Bases

Professor Carl Raschke, from the University of Denver, opened the symposium by saying that the New Age movement, which underpins and guides the practices of many of the training schemes now being sold to industry, aims to radically transform American society. New Age thought, according to Professor Raschke, has an affinity with a number of well-known traditions: the millennial religious-political vision of the seventeenth-century Puritan Commonwealth; the mystical and occult views, represented by Theosophy, for example, prominent in late nineteenth-century America; the utopian socialism of St. Simone and Fourier during the same century; the humanistic psychology, New Left, and human potential movements of recent decades, which have based hopes of social change on development of self-perfection; Eastern religious ideas about the oneness of the universe and identity of God and man; and the popular mystical thinking of the eighties, characterized by astrology, "channeling," and kindred practices. This New Age thought, at once religious and political, says Professor Raschke, holds essentially that our badly failing economic and social systems must be changed through the development of a "sharing and caring" consciousness, a new way of looking at reality, a new system of relationships among management, employees, and other factors of production. Professor Raschke also thinks that the New Age prescription for the fulfillment of this vision, with its emphasis on "we" (the converted) versus "they" (outsiders), is totalitarian.

"Thought Reform Programs"

Dr. Margaret Singer, of the University of California (Berkeley), next argued that many of the new training schemes, which she indicated are take-offs on large, New Age group awareness programs such as "est" (now The Forum) and Lifespring, are basically "thought reform programs" that can harm employees and engender lawsuits. Training based on New Age principles, Dr. Singer said, is essentially the updating of age-old techniques of social and psychological "influence"



Mr. Jeremy Main, a member of the Board of Editors of Fortune Magazine, and author of "Trying to Bend Managers' Minds" (Fortune, Nov. 23, 1987), speaking at the AFF symposium, "Business and the New Age Movement," which took place in late November at the American Management Association Building in New York City.

designed to create "deployable" people. The result, she adds, is that the majority of trainees experience varying degrees of alienation and anomie because they were urged to give up old norms, goals, and ideals. They also suffer "culture shock" as they try to reconcile pre-training values both with what they learned in the training and with the realities of their post-training existence. Importantly, a small number of trainees will be more seriously harmed, demonstrating conditions such as: reactive schizo-affective psychoses; post-traumatic stress disorder (exemplified by a woman who was induced in training to re-experience her life in a Nazi camp); atypical dissociative disorders, which stem from the difficulty in accepting new theories of causality and reality; relaxation-induced anxiety; and miscellaneous reactions, including phobias, cognitive

Advice to Managers

Professor Richard Ofshe, of the University of California (Berkeley), suggested that potential consumers of New Age training programs ask and answer two questions before proceeding: "Do you believe in magic?" and "What did your mother tell you about responding to strangers?" If a manager answers "no" to the first question, he is then able to ask about and get satisfactory answers to inquiries about the theory behind the training in question, about how the claimed outcome is supposed to be effected. Something is wrong if the trainer cannot answer these questions; sometimes the explanation will be irrational enough to forewarn against purchase. Managers should note, said Professor Ofshe, that low-level training in some schemes may appear harmless, but later training may well include psychologically harmful exercises. Clearly, he emphasized, managers must know exactly the content and style of the proposed training.

As to mother's advice about strangers, Professor Ofshe warned managers to beware of promises to increase productivity dramatically. Pacific Bell's experience with the Krone training is a case in point (and all potential consumers should, he added, read the California Utilities Commission's report on the matter). Pacific Bell made a \$7-8 million annual investment in Krone without any objective evaluation after early pilots. Performance measures were late and selective (in order adequately to explain the fiasco to the PUC). The decision to let the contract to Krone was not businesslike, but based simply on the fact that a powerful manager thought it would be good. In the end, according to Professor Ofshe, Pacific Bell's \$160 million investment brought the company the mundane insight that the language people use conditions the way they think, the appointment of 500 "thought police" to ensure that the training language was used and training concepts assimilated, the widespread feeling among employees that it was a worthless program which was jammed down their throats and which made communication even more difficult. There was no evidence of positive gain from the training. Professor Ofshe ended by warning that companies could be debilitated by splits between those who supported and those who opposed the radical philosophical and attitudinal changes which New Age training programs often demanded.

Be Open But Alert

Mr. Perry Pascarella, Editor in Chief of *Industry Week*, said that he saw aspects of New Age thought already reflected by America's managers. Faced with declining productivity and increased competition, they believe that the old system of hierarchy and control will no longer work. In order to release the latent but stunted creativity in their organizations, they are willing to consider that there is a context in which the



Panelists at the New Age and Business symposium (left to right): Professor Richard Ofshe, University of California (Berkeley); Herbert L. Rosedale, Esq., Parker Chapin Flattau & Klimpl (New York City); Richard Waring, Personnel Director, Budget Rent a Car; and Perry Pascarella, Editor-in-Chief, *Industry Week*.

firm should operate that goes beyond the old organizational boundaries. Thus, the increasing talk by managers, says Mr. Pascarella, about greater spirituality, unity, and cooperation in organizations, about breakthroughs in ways of looking at themselves and the people with whom they work, and against the "scientific" management mindset. But, Mr. Pascarella, added, while managers are looking for creative changes at the top, they are not also looking for the creation of robots at the bottom.

The *Industry Week* editor then suggested several questions to ask when evaluating a training scheme: "Is it aimed at making me feel good about myself or about others, so I can help them? Does it serve people or try to change them? Does it invite inquiry or simply present solutions? Does it serve people or try to change them?" He said that while managers should consider taking certain New Age trainings themselves, they should not insist that others do so. Personally, Mr. Pascarella would ask his superiors to take a course, but not require his subordinates to do so. He concluded by asking the symposium to be open-minded about New Age training possibilities — some work, he said, and some do not, some are manipulative, and some are not.

Pragmatic Evaluation Needed

Mr. Richard Waring, personnel director for Budget Rent a Car, believes that business should respond to the New Age movement the way it does to other external forces over which it has no control, which is to say by investigating, evaluating, and managing what he characterized as the inherent dangers in the promotion of New Age transformation.

inefficiencies, heart attacks, and suicide. Dr. Singer concluded by asserting not only that business and professional groups remain unaware of these potential harms, but that the trainings do not, in fact, teach the skills they advertise. Unfortunately, she said, the decision to buy a training scheme is often made on an emotional rather than a rational basis by an executive who is still high on his own introductory experience of the training.

Negative Effects on Thinking

Consultant Kevin Garvey said that New Age training schemes, which he believes gain a foothold by deceiving executives about their true nature, have three types of negative effects on business. First, they inject political and social themes into their prescriptions for employee development. This creates "true believers" who can then be used by the training group to work in various outside activities not at all related to the firm, thus disrupting the corporate purpose and reducing productivity. Second, as Dr. Singer noted, the training can cause serious psychological problems and the loss of valuable employees. Mr. Garvey referred to an attorney who developed a reflexive block when working on a brief; to a woman whose experience in an encounter group situation led to her ostracism by fellow employees and her eventual resignation; and to the demotion or firing of employees who refused to attend the training. He added that psychological harm can be manifested long after the training itself has ended. He noted the case of an executive who, in the wake of a major business success, reverted to the irrational euphoria first experienced during his New Age training. This euphoric phase left him incapable of carrying out his normal daily functions. Mr. Garvey concluded by warning that involvement of persons in advanced levels of certain trainings, which tended to inhibit rational corporate activity, created "psychic time bombs" for business.

Fortune Editor's Investigation

Fortune magazine editor Jeremy Main reported that he has found much evidence of New Age and (what he defined similarly as) "human potential" movements in the trainings now being sold to industry. He believes they promote the notion that the corporation must replace other institutions, the church for example, which appear to be failing in our time. New Age organizations that he discovered operating in industry include Transformational Technologies (which he said derived from est, or Erhard Seminars Training), WISE (connected to Scientology), the Pecos River Institute, Insight Training, the Krone training, and an organization started by a graduate of Lifespring. *Fortune* 500 companies using these New-Age-inspired trainings include, according to Mr. Main, Pacific Bell, Sears,

Dupont, Scott Paper, and GM Canada.

The results of these trainings, Mr. Main went on, are difficult to determine: some executives feel that they have been very helpful; others do not. Many complaints about them remain inaccessible, he added, because of pending litigation, continuing psychological treatment of damaged employees, or employee fear of being fired if they are quoted on the record. In this regard, Mr. Main noted that the California Public Utilities Commission inquiry into the Krone training for Pacific Bell (which spent \$160 million on the project) revealed great employee anger and discontent over the training. The *Fortune* editor concluded by urging corporations to investigate trainings which they considered buying, and to be especially attentive both to legal issues and potential human damage that might arise from using it.

New Age Views Needed and Useful

Mr. Tom Jackson, who is associated with a firm that develops corporate training programs, objected to what he called unfair characterizations of New Age ideas and their effects. New ways of thinking about the world and how to solve pressing social, psychological, and survival problems were indeed developing, Mr. Jackson said. A new historical age is, in fact, emerging, not with a single political or spiritual agenda, but including political and spiritual ideas, a diversity of perceptions and approaches vying in a healthy way to improve planetary development.

Mr. Jackson's prescription for industry, which suffers from dwindling resources, loss of technological leadership, and diminished productivity, is to get people in the workplace to be more "resourceful." To do this, employees from top to bottom must rethink their roles and relationships. Perhaps, Mr. Jackson suggested, managers and workers ought not to distinguish between themselves as such, or to divide themselves further within these two categories. Thinking of relationships differently, he said, can liberate employee and corporate potential. The use of such new "paradigms" – some derived from the revolution of the sixties and others from Eastern philosophies – is not evil, but liberating, he said.

Mr. Jackson acknowledged that some training schemes were harmful "cons" that sometimes caused psychological damage, but he felt that managers can usually be trusted to avoid these. He urged the symposium to be open-minded and not close the book on the New Age, which was impossible to do anyway. Regarding harm, Mr. Jackson argued that seminars like this one ought to discuss the issue directly with organizations which had been criticized. He added that more harm has been done by a single reduction in force in a major plant than by all the New Age trainings put together.

Mr. Watring said that the New Age movement is essentially spiritual, based on Eastern religion and occult mysticism, and fosters a belief system that is not compatible with the Judeo-Christian view of things. He also said that the New Age movement employs techniques which alter the consciousness of those who come under its influence without first getting their informed consent. Once this is understood, business should share the knowledge in any way it can.

Mr. Watring maintained that business must pragmatically evaluate New Age trainings because it is not obvious at first that they may be harmful, or ineffective in alleviating stress, accelerating learning, improving creativity, and the like. Claims by critics that some trainings employ mind control techniques and other dangerous practices must be measured and substantiated or refuted. The possible gains and liabilities must be weighed, the long range implications determined.

Mr. Watring closed by noting dangers inherent in choosing to become involved with New Age trainings: employee lawsuits charging religious discrimination; suits alleging negligent infliction of psychological harm; claims for compensation to workers for emotional stress; a polarized workforce; and possible legislative involvement to ensure employee well-being. Decisions about New Age trainings will be rewarded or punished in the marketplace, he said, and if business fails to manage New Age influences well, it will have failed its larger social responsibility.

Legal Issues — Caveat Employer

To elucidate the potential legal problems posed by New Age trainings, Attorney Herbert L. Rosedale asked the symposium first to consider government's

historical intervention to ensure such things as: the provision of a safe workplace; accommodation to religious belief; prohibition of discrimination in hiring, firing, and terms of employment; protection of whistleblowers; recognition of the right of assembly and union organization; and the right to be free of torts, e.g., assault, battery, defamation, and invasion of privacy (in some states) committed at work by supervisors.

The mandatory imposition of New Age training schemes, Mr. Rosedale said, has the potential (already being realized) for a similar involvement of government, through law, in helping to foster a safe workplace that protects personal rights. With the implementation of certain training programs, industry may be faced with employees claiming company liability for emotional and physical injury arising out of training sessions; workers' compensation; necessary disclosure by employers to their carriers; and the effects of the training on the rest of the employee's life.

New Age trainings, Mr. Rosedale said, also raise broader legal issues for business: the definition of "religion" and the degree of accommodation to religious diversity required of a firm; problems arising from mandatory attendance and participation in programs; the need for advance disclosure of a program's nature and consequences; the rights of those who object to the program or aspects of it; the use of training sessions as recruitment for additional participation in the training organization's out-of-firm activities, which may open the door to the solicitation of union organizers; the emerging limitation of at-will employment and discharge without cause; and other, derivative liability. Employers, Mr. Rosedale concluded, should consider these issues carefully before implementing new training schemes.

Symposium Presenters

Kevin Garvey, Kevin Garvey and Associates, Carlisle, PA. *Tom Jackson*, Career Development Team, New York City. *Jeremy Main*, Board of Editors, *Fortune Magazine*. *Richard Ofshe, Ph. D.*, Professor of Sociology, University of California, Berkeley. *Perry Pasquarella*, Editor-in-Chief, *Industry Week*. *Carl Raschke, Ph. D.*, Director, Institute for the Humanities, University of Denver. *Herbert L. Rosedale, Esq.*, Parker, Chapin, Flattau & Klimpl, New York City. *Margaret Thaler Singer, Ph. D.*, Professor of Psychology, University of California, Berkeley. *Richard Watring*, Personnel Director, Budget Rent a Car System, Chicago.

The American Family Foundation

AFF is a non-profit research and educational organization founded in 1979. Staffed by professionals and guided by a distinguished advisory board, AFF collects information on cults and manipulative techniques of persuasion and control, analyzes the information in order to advance understanding of the problem as well as possible solutions to it, and shares this understanding with professionals, the general public, and those needing help with cult involvements.

AFF programs include: publication of the *Cult Observer* and the *Cultic Studies Journal*; the development of educational programs and counseling guidelines for schools, community organizations, and helping professionals; a series of monographs, reports, pamphlets, and newsletters in support of these programs; and the dissemination of information about cultism in society. A publication list is available on request.

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Who Put the Guru in Guru Mind Control?

By Jack Gordon



This column was going to be about trends and how they are manufactured. It was going to be about some of the things we are urged to regard as issues of grave import, alarming new rips in the national fabric, radioactive behemoths rising like Godzilla from the murky depths of the sociological sea and slouching toward Toledo.

I planned to tell you about all the phone calls I received from newspaper and television reporters this spring after I inadvertently became a potential source for a minor media bandwagon story about Corporate Guru Mind Control.

I had never been a potential source for a bandwagon story before. What struck me was the disappointment of most of the reporters—their impatience with me—when I failed to assure them that Guru Mind Control is a dramatic new trend in corporate training. Or, for that matter, that I know what Guru Mind Control is. Or whether it's "increasing." Or how one might try to document such an increase ("Which of the following types of training does your organization conduct [check all that apply]: sales skills, time management, guru mind control. . .").

In short, as a potential source I was a washout. No crisp, clean opinions that fit neatly into the predestined framework of the Guru Mind Control story. Yes, I said, the fact that Pacific Bell is running its employees through a training program based on the teachings of an Armenian mystic-philosopher is certainly *colorful*. But no, there's nothing new about companies sponsoring courses that try to change the way employees think and feel about their jobs, their coworkers or, indeed, their lives. No, there's nothing new about some of these programs appearing outlandish to many

observers. No, there's nothing new about people objecting to certain "interventions" on grounds that they cross a line between the company's business and the employee's own personal business.

The only really novel development, I opined, is that some employees, at Pacific Bell and elsewhere, are now objecting on religious grounds to programs designed to change their values. And they're taking their objections to court. The "news" here is mainly that the fundamentalist Christian war against "secular humanism" has jumped the boundaries of the public school system, where it's been raging for several years, and opened a second front in the corporate classroom. Actually, we should have seen it coming.

Interest in me as a potential source has waned.

That's what this column was going to be about.

But the more I think about it, the more I feel that the Guru Mind Control nonsense, by virtue of its seeming oddity, obscures an important question in the field of human resources development: *Why* is there nothing new about organizations sponsoring programs intended to change the way people think and feel about their lives, instead of just about their jobs?

Few in the HRD community would disagree that there really are lines to be drawn, somewhere, between the employer's desires and the employee's personal beliefs, values, "style" or worldview. But a lot of us do seem to have a problem with the concept that there also are lines between the employee's worldview and the HRD professional's convictions about what constitutes a well-adjusted person—a person with "correct" perceptions about things. Those lines are rather important in situations where the trainees have not sought the trainer's therapeutic help—where they have not asked to have their consciousness

raised, but have been sent to class by their employers, presumably to learn to do their jobs better.

There is an implicit belief held by many in the HRD profession (and not just those in the "New Age" fringe) that their job is nothing less than to self-actualize the American work force. It is rarely stated in so many words, but it saturates our professional gatherings, our dialogue, our literature. The assumption is that the trainer's true mission is to kick-start people like motorcycles and drive them straight to the top of Maslow's pyramid.

What, exactly, are our qualifications for this rather daunting task? It is considered bad taste to ask. What do self-actualized people think and feel and value? Well, despite the talk one hears about "freeing minds" and such, the answer to this one is easy: Self-actualized people think and feel and value whatever we do. We are, apparently, the models.

So, shall we condemn a company or a consultant for running a "transformational" training program that produces a media circus? Shall we call this an embarrassing anomaly in the HRD world? Not when the underlying premise seems to be the same as that of a dozen presentations we applauded wildly at the last convention we attended, i.e., it is the duty of the corporate trainer to teach people how to relate to life, the universe and everything.

A reader who objected to the irreverent tone of a July article I dashed off about the term "wholistic" wrote to ask if I wouldn't please "dispense with the sarcasm. . . and do some serious exploration of what it means to even attempt to provide learning experiences that engage the total being." I guess this is my serious answer. I think it's very well-meaning. But it's essentially preposterous. And I'm sorry, but it's arrogant as hell.

Jack Gordon is editor of TRAINING.

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TRYING TO BEND MANAGERS' MINDS

Guess who could conduct your next management training session. Werner Erhard of est fame, the Church of Scientology, or some other "human potential" guru. ■ by Jeremy Main

IN THEIR OCCASIONALLY feverish effort to become more competitive, American businessmen have grabbed for one restorative after another, some of them quite strange. None seems stranger than the human potential movement, which for years has offered the ordinary citizen a vaguely defined "breakthrough experience": In a week-end or so, change your life forever. Now prophets of the movement have begun to argue that they can fundamentally change companies the same way, by appealing to emotions rather than reason. The gurus have adapted their standard programs to suit busi-

ness clients and are finding a fast-growing market among corporations still searching for the answer to productivity problems.

A few examples:

▶ Werner Erhard, 52, has abandoned his Erhard Seminars Training, or est, a program famous in the 1970s for the draconian ways it used to teach people to take charge of their lives. But in 1984, Erhard started a management consulting operation called Transiorational Technologies Inc.

▶ A related movement called MSIA (pronounced Messiah) offers seminars to individuals, some sent by their companies. MSIA is

led by the Mystical Traveler Consciousness in the person of John-Roger, 53 (who doesn't use his last name, Hinkins).

▶ The Church of Scientology, a full-blown cult that believes it has simple cures for high cholesterol levels, radiation sickness, low productivity, and just about anything else that ails society, now has two subsidiaries that specialize in consulting to corporations.

Recently even mainstream management training in the U.S. has moved a long way from standard classroom instruction. Otherwise conventional companies send their people on white-water raft trips, or to rappel

Pumping energy and emotion into Dow Chemical and Mitel executives, Larry Wilson teaches his "leaders experiential adventure program."



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down cliffs, or to act out corporate concerns in games or skits (see "Wanted: Leaders Who Can Make a Difference," *FORTUNE*, September 28). Sometimes the dividing line between what's conventional and what's daft is hard to pin down.

The line might be found at the 2,000-acre Pecos River Learning Center on a ranch near Santa Fe, New Mexico. It's owned by Larry Wilson, 57, the founder of Wilson Learning Corp., a well-known and relatively straightforward training company. In 1982 he sold Wilson Learning to John Wiley & Sons, a New York publisher, and put \$6 million of the pro-

Even companies over the line have attracted mainstream clients. After two years Erhard's Transformational Technologies has licensed 58 small consulting firms for a fee of \$20,000 plus 8% of the gross. They are selling his techniques to dozens of *FORTUNE* 500 companies. At the extreme of human potential training, the Church of Scientology finds most of its business clients among small companies and, remarkably, medical group practices.

The human potential outfits that cater to business like to play down their past, styling themselves as part of the mainstream today.

ing fixedly without movement. Both exercises are classic ploys in brainwashing, or thought control: They create a sense of powerlessness to rid the subject of old patterns of behavior. Groups also try to subjugate students with nit-picking discipline, demanding perfect punctuality and accepting no excuses for missing a session. Handsome, seemingly powerful instructors wrap themselves in mystery with jargon often bordering on the meaningless.

HUMAN POTENTIAL GROUPS all have a common aim: to alter people—or corporations—radically by unleashing energies that purportedly remain unused in most of us. They seek to liberate the mind, they say, by breaking the chains of habit and passivity. Training is designed to be a powerful emotional experience. To chief executives seeking breakthroughs to new levels of quality, say, or productivity, the potential kick from all this unchained energy seems just the ticket.

Many observers of the human potential movement don't share this enthusiasm, however. Carl Raschke, an expert in religion and society at the University of Denver, sees in the groups' outreach to business an attempt to transplant cultism and mysticism from the counterculture of the Sixties and Seventies to the corporate world. "It puts people in a more mellow mood and makes them more compliant," he says, "but it certainly doesn't make them more productive. It robotizes them."

Whether or not the training makes people more productive, it certainly raises troublesome questions. Says Robert Tucker, head of the Council on Mind Abuse (COMA) in Toronto, an organization that helps people break away from cults: "It's one thing if an individual walks in off the street and signs up for a course, but quite another if your boss sends you. Then there's a level of coercion: Does my boss have the right to put me through training that conflicts with my religion and my world view?"

Margaret Singer, a psychologist at the University of California at Berkeley, has studied what she calls "coercive thought reform" for over 30 years, since the Korean war. She points out that putting people through intense psychological pressure without good therapeutic reasons, and without knowing their family history, can have shattering results. Forcing someone terrified of heights into a precarious position in a high place can create that pressure, especially with the boss looking on. Singer, Tucker, and organizations such as the American Family



The zip line purportedly helps Wilson's students overcome their fears of trying the unknown.

ceeds into building a center designed to give managers an unforgettable experience. Among other things, they are invited to launch themselves off a cliff, hanging onto a pulley that races down a so-called zip line stretching to the other side of the Pecos. Each new arrival at the bottom gets a big welcome from his colleagues, who crowd around, jump up and down, and shout, "Hug, hug, hug."

With clients such as Dow Chemical, General Motors, Hewlett-Packard, the Lutheran Brotherhood insurance group, and Sears, Wilson clearly has established his appeal to big business. The ranch's revenues jumped from \$1.8 million in 1986, its first year, to an estimated \$4 million this year.

REPORTER ASSOCIATE Charles A. Riley II

But they bring with them some of their old medicines, even if watered down. They may, like Wilson, use simple group dynamics to get people pumped up. But some go far beyond this, using psychological techniques that can induce ordinary people to suspend their judgment, surrender themselves to their instructors, and even adopt new fundamental beliefs.

PEOPLE who take the Scientology course in communications find themselves the subject of "bullbaiting" and "confronts." In bullbaiting sessions, a student must try to remain expressionless while classmates badger him with taunting jokes and insults. In a confront, two people sit and face each other squarely, star-

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Foundation in Boston and the Cult Awareness Network in Chicago report an increase over the past few years in the number of people needing psychiatric care as a result of corporate training programs.

RICHARD OFSHE, a colleague of Singer's at Berkeley who as a freelancer won a 1979 Pulitzer Prize for his investigative reporting on another cult, Synanon, believes that corporations are building "an enormous potential liability" with such high-pressure training. "Assuming these organizations transfer the methods they use with private individuals to the corporate side," says Ofshe, "there will be a significant casualty rate." People who believe they have been psychologically damaged have successfully sued human potential groups in the past; now they will be able to sue their employers as well.

The casualties and the lawsuits are probably still few; it is hard to fix their exact number since cases remain shrouded in medical and legal confidentiality, and employees are reluctant to criticize what their bosses have embraced. Trainees just coming out of a human potential course are characteristically on a high—the courses are designed to produce that euphoria—and will give the most glowing testimonials. Only rarely does a critical firsthand account emerge.

The best-documented case of employees in revolt against human potential training

came earlier this year at Pacific Bell. After the breakup of AT&T, Pacific Bell, a subsidiary of Pacific Telesis, decided that it needed to overhaul its corporate culture, which had been standard Bell. To help, it hired two associates of Charles Krone, a trainer who for years has served the likes of Scott Paper and Du Pont. Krone, who often veils his ideas in impenetrable language, claims to make people rethink the way they think and hence arrive at new ways of solving problems. The Krone consultants worked with Pacific Bell for two years and obviously made an impression on corporate culture: This year's corporate statement of principles was worded in a manner even Krone might find indecipherable. It defined interaction, for example, as the "continuous ability to engage with the connectedness and relatedness that exists and potentially exists, which is essential for the creations necessary to maintain and enhance viability of ourselves and the organization of which we are a part."

When the mounting resentment inside Pac Bell was revealed by the San Francisco *Chronicle* in March, the California Public Utilities Commission investigated and asked a consulting firm, the Meridian Group, to survey the utility's employees. Guaranteed anonymity, employees by the hundreds complained furiously. They hated the jargon and obscure language, the perceived threats that those who didn't adopt the new-think would have no future at Pac Bell, the "facilitators"

who sat in as "thought police" at meetings make sure the Krone procedures about agendas and note-taking were followed, and the implication that anyone who didn't get the new routine was stupid. There were, admittedly, also some pluses. Company meetings became more purposeful, and managers got to know each other better.

The commission found, too, that the Kroning of Pac Bell was enormously expensive. It recommended that \$25 million of the \$40-million cost of the program in 1987 be charged to the stockholders, not the rate payers. Pac Bell suspended further training and ordered its own study. The company's president, Theodore Saenger, took early retirement, and his heir apparent, Executive Vice President Lee Cox, the chief supporter of the Krone program, was demoted to the presidency of a subsidiary, PacTel Corp.

THE CHURCH of Scientology, while not yet as much of a force in corporate training, has developed a reputation in the press for its extravagant claims and affinity for lawsuits. Its founder, L. Ron Hubbard, a hugely successful science fiction writer, created the movement in the 1950s with the claim that he had come through incarnations for 74 trillion years and had learned that man's ills and shortcomings can be attributed to "engrams," or painful memories, that can be erased by a purification process he developed. It involves the use of



The "trust fall" used by several human potential organizations like Wilson's is supposed to teach managers that they can count on their colleagues.

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meter," an elementary galvanometer, or detector. Hubbard died last year, after living in seclusion for many years. He had previously turned the keys of the kingdom over to the Reverend Heber Jentzsch, 52, a practicing Mormon who believes that Scientology cured him of fatal radiation sickness. Scientology's many legal troubles have included the 1983 jailing of Hubbard's wife and eight other Scientologists for burglarizing the IRS and other government offices, several suits involving the church's tax-exempt status, and a \$30-million suit by Larry Wolfersheim, a San Francisco businessman who charged that Scientology left him psychologically damaged and drove his novelties business into bankruptcy. Several of these cases are winding their way toward the U.S. Supreme Court.

These tangles haven't slowed Scientology's growth, claims Jentzsch. He puts membership at 6.5 million souls. The Los Angeles-based church has moved into management consulting through WISE, a nonprofit organization, and Sterling Management, a consulting firm. According to Jentzsch, Volkswagen is a client of WISE.

Waving to a massive collection of gilt-edged volumes on his office shelves, Jentzsch says Scientology has developed "brand-new technology" that provides answers to business and economic problems that no one else has. On his computer, fitted with a Plexiglas screen containing lead particles to block radiation, he can call up 6,000 graphic representations, he says. Just what the books and the graphics will do is something of a mystery, but people who have taken Scientology courses say they do offer excellent material on subjects like handling work flow efficiently.

Loretta Garrett, 27, head of the sales department at a 65-employee phone-answering service called Megaplex in Atlanta, was persuaded by her boss, John Stewart Jr., to take a Scientology course this year. At first it seemed to her like straightforward management training. But after a couple of sessions in what was called a communications course, she found herself deep into Scientology—the obscure language, the bullbaiting, the content. "They tried to get us to admit guilt because sales were poor," says Garrett. "They wanted to get us past the analytical brain to clear the inner brain, where the poor sales were caused." Another employee, who

has since resigned, said the training was "one of the most traumatic experiences of my life. It was essentially brainwashing."

After Garrett refused Stewart's invitation to go to the local Scientology mission to have her personality "audited," she concluded that people who didn't go along with Scientology wouldn't get anywhere at Megaplex. She quit; Stewart responded by telling her that she was fired. Garrett, who is black, filed a complaint with the Equal Employment Opportunity Commission. Stewart says the quarrel is really over vacation pay and that he will countersue. He also says his business's



Heber Jentzsch presides over the Church of Scientology.

performance figures have "gone up phenomenally," and that he will continue to urge his employees to take the course, and pay their tuition. "At \$60 a head, I'm happy as hell about it," he says.

Werner Erhard's Transformational Technologies Inc., John-Roger's MSIA, and John Hanley's Lifespring—all California organizations—are gradually moving deeper into the corporate world. Hanley and Erhard both came out of the Leadership Dynamic Institute, a training organization dissolved after its leader, William Penn Patrick, died in a 1973 plane crash. Former members have accused the institute of bizarre and brutal cultish practices used to force paying students to face their fears.

In much modified form, some of these practices continued in the successor organizations. For example, Erhard's est locked its students in seminar rooms for hours without the right to go the bathroom. MSIA, an offshoot of Lifespring, still enforces a strange

discipline: Students are forbidden to be late, but cannot wear watches; they must abstain from alcohol, coffee, and sex during the six-day course. For some ominous reason, vomit bags are placed on the backs of the chairs where training is conducted.

THE LEADERS of these groups, especially Erhard and John-Roger, have the knack of attracting Hollywood stars, society celebrities, and some CEOs. MSIA, for example, has been boosted by Barbra Streisand, Leigh Taylor-Young, and Arianna Stassinopoulos Huffington, who capped a brilliant social career in London and New York by writing a best-selling biography of Maria Callas and marrying a Texas millionaire. She promoted MSIA by writing about it and introducing John-Roger to her friends. Philip Lippincott, CEO and president of Scott Paper, was captivated by John-Roger's seminars at the beginning of the Eighties and offered them at company expense to all employees.

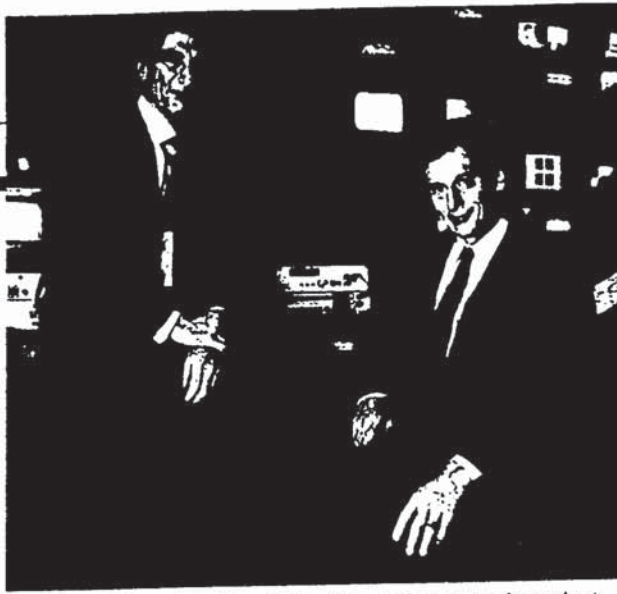
These three organizations dominated the human potential movement a decade ago. Their goals and methods were vague, expressed in words such as alignment, commitment, breakthrough, breakdown, and coaching. An analysis of Lifespring training published in 1983 by *Psychiatry*, an academic journal, found that graduates usually endorsed the experience enthusiastically with comments like, "It changed my life." But they could not specify exactly how. The article's authors argued that the sense of well-being is short-lived and deceptive, because in a sense the graduates regress into childhood, becoming more dependent on the organization.

Now that they have moved to the corporate world, Erhard and the others have tried to put some distance between themselves and their past. Erhard owns Transformation Technologies Inc. outright, but it is run by his friend and est graduate, James C. Selman, 45, a former Touche Ross partner. Selman says there is no est left in the training, but then it isn't easy to figure out just what the content of the training is. When he describes it, Selman uses sentences like this: "When we talk management technology, what we are talking about is a rigorously tested and challenged body of distinctions for having access to whatever the phenomenon of management really is." *continued*

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Transformational Technologies' licensees can design their own programs, using Erhard material as they see fit. David Spiwack, co-founder of one of the firms, JMW Consultants Inc. of New York, explains that his people tackle a company with a combination of workshops, interviews, and individual coaching of managers and engineers to help speed new-product development, for example. He might work with a team of 25 executives for a year for a fee of \$250,000 plus expenses. Clients of Transformational Technologies' licensees include Allstate and Sears, General Dynamics, the Federal Aviation Administration, IBM, Boeing Aerospace, and Lockheed.

MSIA has been selling its courses, Insight I, II, and III, to individual and business clients since the late 1970s. Insight I and II are offered as fairly innocuous "intensive growth experiences" for individuals, but Insight III gets heavily into the mystical teachings of John-Roger, the carrier of the Mystical Traveler Consciousness and enemy



Werner Erhard (left) and Jim Selman have transformed est.

of the Red Monk (the devil). Russell Bishop, who designed the Insight courses, has moved on to form his own firm, Insight Consulting Group; he says its work has no connection with John-Roger. The company began by selling an elaborate \$145 diary called Time/Design and now offers a fairly prosaic business course called MAP (for Managing Accelerated Productivity), which deals with time management—handling office work flow and reducing interruptions.

John Hanley's Lifespring has followed a similar path, giving regular courses to corporate employees, including Pac Bell's, and adapting its teachings to business. A loosely affiliated consulting firm, Sen-Delaney of Los Angeles, offers what Larry Sen, a Lifespring graduate, calls "fairly conventional management consulting." Maybe so, but Hanley serves as a director of the firm. Hanley, who was convicted of mail fraud in 1969 long before he established Lifespring, says he has been wrestling for ten years with the problem of applying to

corporations his methods for showing individuals how to open up new possibilities and achieve peak performance. But he says he is still an amateur in dealing with business.

Larry Wilson winces at the thought of his courses being lumped together with training by more cultlike organizations. But there are similarities. Businessmen at Pecos Learning Center start off apprehensive and cold, just as if they were at a meeting at the office, but after a day riding the zip line and climbing a

telephone pole, they are transformed, whooping, cheering, and hugging. Hugging is important at the Pecos ranch.

There's little physical danger in the outdoor activities because safety harnesses keep trainees from falling more than a few inches, but fear rides with them. The idea of the program, says Wilson, "is to create a powerful intervention to make them what they need to be today." After the exhilaration of overcoming fear, they can sit down together for the next three or four days at the ranch and talk with an openness and confidence they have never achieved back at the office. With Wilson's encouragement, they often reveal intimate, even painful things about their personal lives. The whole experience, Wilson says, bonds company executives together.

Some of the companies that recently have sent groups of up to 100 senior executives at a time to Pecos report significant results. According to Wayne Townsend, GM Canada's



John Hanley wants to move Lifespring closer to business.

company conceived its business vision for 1990 at the ranch last spring: "Easy to buy, a pleasure to own." Now Wilson is setting up a temporary Pecos camp in Ontario for 335 GM middle managers. The Sears merchandise group, which runs the retail stores, put its top 200 people through the ranch this year. While there, they agreed on an important change: to raise the status of part-time salespeople. Part-timers account for at least half of the company's employees, but have

been treated as second-class workers. Sears executives are now considering giving them a better benefits package. Obviously Sears and GM Canada think it was well worth the \$1,500 fee to send each manager to the ranch for five days. Con S. Massey, Sears VP for employee relations, says one senior executive came to him with tears in his eyes to say that Pecos was one of the greatest experiences of his life.

But some Pecos veterans, who prefer to conceal what they think from their bosses, came away with entirely different feelings. Although the outdoor exercises are voluntary and no stigma attaches to the person who gets only half-way up the telephone pole, these veterans felt pressured into doing things that frightened them. They found the personal confessions intrusive and the hugging and games ridiculous. Responds Wilson: "I'm pushing on the leading edge of training, but I'm not far out. Companies feel safe with us." But should they?

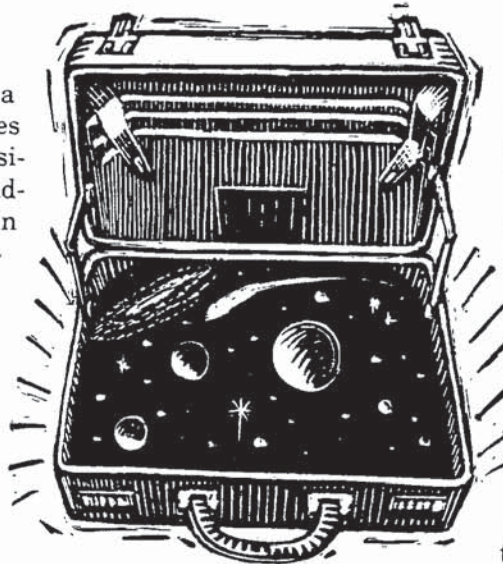
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SCP Newsletter

Vol. 14, 1, 1988

New Age in Business: What You and Your Employer Should Know

We continue to receive a steady stream of inquiries about the New Age in business, the subject we intend to address in our next SCP Journal. In the meantime, we thought the issue demanded some immediate attention and that the best place to begin was by answering the practical question: "What should employers and employees know about New Age programs in business?"



Mandatory Programs

1. Anti-discrimination law.

An employer is obligated by law to make reasonable accommodation to an employee's religious beliefs. If an employee perceives a program to be at odds with his or her religious beliefs, the employer is obligated to restructure the program.

An employee does not have to convince an employer of the religious nature of a program offered to receive the accommodation required under the law. The Equal Employment Opportunity Commission's (EEOC) policy statement makes the point clear:

"That the employer or the sponsor of a 'new age' program believes there is no religious basis for, or content to, the training or techniques used is

irrelevant to determining the need for accommodation. . . .

An employer may not reject an employee's request for accommodation on the basis that the employee's beliefs about the 'new age' training seem unreasonable."

Required attendance at programs that an employee perceives as conflicting with his or her religious beliefs may violate anti-discrimination laws and provide employees with grounds for requesting an investigation by the EEOC and/or filing a suit.

2. Invasion of privacy.

The programs offered may demand participants contemplate or reveal details about their personal lives that are frankly nobody's business. They are particularly

not the business of the sponsoring employer — another basis for litigation.

3. Psychological damage.

The psychological fallout from New Age programs is well-documented and is also grounds for filing a suit. If a company puts its employees through a program, that company is responsible for the consequences.

Typically, these programs are designed to create a heightened sense of solidarity between participants by engaging in (1) high risk activities, or at least activities that are passed off or perceived as high risk and (2) exercises that demand intimate self-disclosure. But those activities are precisely the ones that have the greatest potential for taking their toll on the psychologically vulnerable. For some, the psychological risks are considerable. Any damage that occurs is the responsibility of the sponsoring employer.

4. Negative results.

In spite of the claim to improve employee relationships and company productivity, New Age programs tend to do the opposite. The "Kroning" program introduced to Pac Bell employees is a case in point. As the report prepared by the California Public Utilities Commission indicated, the pro-

(continued on back page)

Illustration by Dave Dantz

(cont'd from page 1)

gram did not unify the corporate-culture. It divided it, sharply and severely.

Voluntary Programs

The issues for the employer remain relatively the same even if participation in a program is considered voluntary. The sponsoring employer is again responsible for the consequences of the programs it introduces and endorses.

Thus, **invasion of privacy and psychological damage** may still be grounds for suit against the sponsoring or endorsing corporation.

The anti-discrimination law may also apply when programs are passed off as voluntary but are in reality mandatory. If employees in a corporation are rewarded for participating and penalized for abstaining, the anti-discrimination law comes into effect. It is the reality not the posture with which the law is concerned.

Finally, in keeping with **fair-access laws**, if an employer introduces a voluntary program into the workplace, the door is then open for others to introduce programs the employer may not regard with the same enthusiasm.

General Advice

With the points above in mind, we suggest that if you feel that a program conflicts with your religious beliefs, tell your employer and ask for the accommodation that you are entitled to under the law. Remember, you do not have to convince your employer of the validity of your opinion, although you may have to point out the problematic areas so due accommodation can be made. You may want to first raise the issue personally with your employer. If that doesn't bring about any

results, you may then want to seek out those who share your concerns and present yourselves collectively. If that fails, you then may want to contact the Equal Employment Opportunity Commission in your area and let them know of your conflict. The EEOC's number is listed in the front of your phone book under "United States Government Offices." You may also want to seek legal counsel and advise your employer how legally vulnerable the corporation is.

If you need further assistance, contact SCP's ACCESS at 415-540-5767.



NEWS UPDATE



LEGAL

EEOC sets guidelines on employee training programs

Businesses and their employees are increasingly coming into conflict over "New Age" training programs.

Recognizing this, the Equal Employment Opportunity Commission recently established guidelines for cases that arise when an employee objects to participating in a training program because it conflicts with his religious beliefs—or lack of religious beliefs.

Six former employees of the DeKalb Farmers Market in Atlanta, Ga., are suing that firm charging that they were fired or forced to resign because they refused for religious reasons to attend compulsory seminars run by The Forum, formerly known as est.

This is exactly the kind of situation the EEOC addresses in its new policy statement regarding employers' accommodation duties under Title VII of the Civil Rights Act of 1964.

Although the courts and the EEOC have not addressed the particular conflicts raised by the "New Age" training programs, "this issue can be resolved under the traditional Title VII theory of religious accommodation," according to the EEOC statement.

Under Title VII, an employer may not judge the veracity or reasonableness of an employee's religious beliefs. Nor must a religious belief be based upon a traditional religion or held by others of the same faith. According to the EEOC, religious practices include "moral or ethical beliefs as to what is right or wrong which are sincerely held with the strength of traditional religious views."

The only limitations on a belief protected under Title VII are that it must be religious as opposed to social, political or economic, and it must be sincerely held. Moreover, the EEOC protects the rights of people not to believe in any religion.

If an employee believes that some facet of a training program conflicts with his religious views or tries to force a religious view on him, he may ask to be excused from attending the training pro-

gram, or at least that part of it that gives offense.

It doesn't matter if the employer or sponsor of the training program believes there is no religious basis for, or content to, the training. The employer may only ask about the employee's beliefs and consider how strongly they are held. "An employer may not reject an employee's request for accommodation on the basis that the employee's beliefs about the 'New Age'

... the EEOC protects the rights of people not to believe in any religion.

training seem unreasonable," the statement says.

Of course, the duty to accommodate an employee is not absolute. An employer does not have to accommodate an employee if doing so would create an undue hardship on the conduct of the business. An employer can also adjust the training program to suit the employee, or excuse the person from that part of the program that is the cause of the objection. If neither of these options is satisfactory, then the employee may be excused from the entire training program.

And because Title VII does not allow an employer to penalize an employee for his religious beliefs, alternative training could be part of the employer's accommodation. Without proper training, the employee's prospects for future advancement could be jeopardized.

In instances where there clearly is a religious connotation to the training, an employer can be accused of discriminating against persons who hold no religious belief, as well as against persons whose religious beliefs differ from those espoused in the training program.

(From EEOC Notice No. N-915, Feb. 22, 1988. Courtesy of Commerce Clearing House, Inc.)



MARKETPLACE

WORKPLACE

Employers' 'New Age' Training Programs Lead to Lawsuits Over Workers' Rights

By MARTHA BRANNIGAN

Staff Reporter of THE WALL STREET JOURNAL

ATLANTA — When co-workers told Franklin Marsengill that, because of religious reasons, they didn't want to participate in a training program urged by their employer, the DeKalb Farmers Market Inc., he said he wasn't going—and that they didn't have to either.

"I told them, 'Don't join. This is America, and if you don't want to, you don't have to,'" recalls Mr. Marsengill, who was the market's security director. "I didn't go. Look where it got me."

Where it got Mr. Marsengill was out on the street, he says. In a suit filed in federal court here in December, he and seven other former employees of the local farmers market say they were fired or pressured to quit after objecting to the Forum human-potential sessions developed by Werner Erhard & Associates.

Clash Over Religion

The former employees say the Forum sessions, held outside of work, as well as separate programs introduced at the market by Consulting Technologies Inc., a consulting firm, clashed with their religious beliefs, which range from Christianity to Hinduism. They are asking the court to enjoin the market from forcing workers to attend the sessions, which their attorneys describe as "New Age." The suit seeks back pay as well as damages for psychological trauma the workers say they suffered.

Whatever its merits, the case marks a growing trend. The burgeoning use of so-called New Age training programs on the job is spawning legal challenges by employees with religious and philosophical objections—and raising new questions about the rights of employers and workers.

Training programs described as New Age vary widely and draw on a myriad of sources, from Eastern mysticism to positive thinking. Some include traditional management training methods in communicating and cooperation. Others use meditation and hypnosis.

Dong Shik Kim, a Korean-born Christian who was a supervisor at the DeKalb market, claims in the suit that he went to the Forum sessions at his boss's behest only to encounter "emotional confessions, psychological conditioning and programming" designed to produce a breakthrough "equivalent to being 'born again.'" Mr. Kim says he was urged to shed his beliefs and see the world through new eyes. In the suit, he says that Robert Blazer, the market's owner, urged him to recruit subordinates and, when he balked, made work conditions so difficult he had to quit.

Ranjana Sampat, a bookkeeper and

member of the Hindu faith, says in the suit that in another program at the market she was asked to confess intimate details of her life, including sexual relations.

The market denies the allegations. Edward D. Buckley III, an attorney for the market and Mr. Blazer, says workers were encouraged, not coerced, to go to the Forum sessions, which were held outside of work. He adds that ideas introduced at the market by Consulting Technologies weren't religious or philosophical and didn't impinge on employees' personal beliefs.

Jan Smith, co-owner of Consulting Technologies, based in North Miami Beach, Fla., declines to discuss the suit. She says, however, that the company is a "typical

TRAINING programs described as New Age vary widely and draw on a myriad of sources, from Eastern mysticism to positive thinking.

management consulting company," and "not at all New Age." The Forum, which wasn't named in the suit, says it would never sanction coercing people to participate in its programs.

The training programs now in vogue at some companies are raising new legal questions because of their scope, says Herbert Rosedale, a New York attorney and president of the American Family Foundation, which monitors groups that use coercive persuasion and in 1987 sponsored a seminar on New Age training in business. He says the training sometimes goes beyond improved job performance and aims to alter employees' fundamental beliefs.

"The issue is what is permitted interference by an employer into an employee's life," Mr. Rosedale says. "Suppose an employer says you should attend a New Age program and sit under a pyramid?"

Most consulting firms, especially those catering to Fortune 500 companies, eschew the New Age label, which they say conjures up notions of cultism and the bizarre. They assert that their programs aren't religious or manipulative and don't intrude on personal beliefs.

But many critics, such as Kevin Garvey, a Hamden, Conn., consultant on psychological training, say problems arise when the programs include controversial psychological techniques dealing with theology. Employees should be informed of the techniques beforehand, Mr. Garvey says, and allowed to choose whether to at-

tend. "Otherwise it constitutes a forced religious conversion," says Mr. Garvey.

Title VII of the Civil Rights Act of 1964, which protects workers from discrimination based on religion as well as race, sex, age or national origin, requires an employer to "reasonably accommodate" a worker's religious beliefs unless it creates "undue hardship." Until recently, though, most cases of religious freedom on the job involved issues such as allowing a worker to have the day off on the Sabbath.

The Equal Employment Opportunity Commission says it increasingly is seeing complaints about training programs that employees say infringe on their religious rights. In September, the agency issued a policy-guidance notice saying that New Age training programs can be handled under traditional Title VII guidelines. If a worker challenges a training session on religious grounds, the EEOC says, employers must provide a "reasonable accommodation" unless it creates an "undue hardship" on the business.

Boosting Car Sales

In a suit filed in 1987 and set for trial next December in state court in Pierce County, Wash., Steven Hiatt sued Walker Chevrolet, a Tacoma car dealership, claiming he was fired as a sales manager after objecting that a program called "New Age Thinking to Increase Dealership Profitability" conflicted with his religion. In the suit, Mr. Hiatt says he and his wife were sent to a five-day session offered by the Pacific Institute but left after deciding it was un-Christian.

Jack Maichel, an attorney for Walker Chevrolet, says Mr. Hiatt was fired because of his job performance, not objections to the program. Jack Fitterer, president of the Pacific Institute, a Seattle firm that provides cognitive-psychology training, says the sessions "in no way touch on personal belief systems or religion."

William Gleaton, one of the first workers to complain about New Age training, sued Firestone Tire & Rubber Co., in federal court in Albany, Ga., in 1985, alleging, among other things, that he was fired as human-resources manager at the company's Albany plant after refusing to permit a training program.

The case was settled out of court on undisclosed terms, but Mr. Gleaton says he sometimes regrets giving up the battle.

"I just didn't have the money to fight it," says Mr. Gleaton, who felt the program went against his religious beliefs as a Christian. "But there are constitutional issues to be raised here. Individuals may want to be loyal to a company but have a personal conflict."

New Age Sessions Are Same Old Brainwashing

By PETER F. DRUCKER

Another wave of pop-psychology is hitting American management. Business after business is putting its managers into "New Age" seminars. Offered by a dozen outfits, some of these seminars promise to free the participants of their "hang-ups"; others offer "understanding of your psycho-dynamics"; others still will deliver "positive attitudes." All promise "consciousness-raising" and non-religious conversion resulting in a "changed person."

These programs use their own terminology—a mixture of computer jargon and the "self-realization" of the flower children of the '60s. Otherwise, however, they are strikingly similar to earlier psychological fads that have hit U.S. business.

In the late '20s and early '30s, management became infatuated with auto-hypnosis, exemplified by the wildly popular "mantra" of French guru Dr. Emile Coue: "Every day, in every way, I am feeling better and better." Repeated morning, noon and night, it was guaranteed to make a superman out of the worst wimp. In the late '50s and early '60s, we had the "sensitivity training" of "T-Groups." Now we have "consciousness-raising."

Pseudo-Revivals

All these methods use pretty much the same technique: baring one's soul in a "rap session" that publicly discusses each participant's state of sin. These psychological panaceas are, in other words, secular—and pretty feeble—descendants of the great religious revivals that regularly, every generation or so, swept over 18th- and 19th-century America.

An old gibe defines a "changed person" as a drunkard who does not hit the bottle for a whole week after taking the pledge at the temperance meeting. It pretty much fits the pop-psychological pseudo-revivals.

A month after the great personality change wrought by a week with a T-Group, the New Adam likely had again become the Old Sinner—just as nasty, intolerant and uncaring as before (though perhaps a little more self-righteous). And while lasting positive effects were few, there often was long-term, sometimes irreversible, damage.

In the T-Groups (and also, 30 years earlier, in the Coue sessions), shy, insecure, introspective people—the very ones who were supposed to be helped the most—were often badly mauled by domineering

and brutal fellow-participants. These sessions encourage the bullies and bring out the worst in them. The proponents of sensitivity training argue that an experienced group leader prevents bullying, and so do their successors in the New Age cults. But as sensitivity training became popular, T-Groups came increasingly to be led by inexperienced enthusiasts, such as interviewers from the personnel department or graduate students from the nearest university, dabbling in "group dynamics."

The proponents of sensitivity training—including the current-day New Age vari-

success in helping twice- or thrice-convicted felons to go straight (but these people are proven losers and know it). Juvenile Court judges sometimes mandate family group-therapy (but they do so only because there is a clear danger: A juvenile delinquent is far gone toward self-destruction).

These examples are often cited by proponents of company-mandated psychology sessions, whether of the Coue, T-Group or New Age variety. But they are so fundamentally different as to invalidate the analogy. The Catholic Church's confession

And they are bitterly resented as such by a good many of the people who are being subjected to them—there is no greater fallacy than the company's belief that they generate "positive attitudes."

"Maybe it's a good idea," a recent graduate of one of these seminars said to me, "to make them available to us. But then they should be offered the way the company offers other courses: as something each of us decides whether to take or not, off-premises, and perhaps with a company tuition-refund."

But there is also a legal question. What entitles an employer to order an employee into a session aimed at changing the employee's personality? Since the Roman lawyers first grappled with it, some 2,200 years ago, the employment contract has always been strictly construed. It differs from all other civil contracts in that it is not a contract between equals. The employer has a preponderance of power—must indeed have considerable power. Hence anything that goes beyond asking for the specific performance for the sake of which the employee is on the payroll is usurpation and illegitimate.

Performance vs. Attitude

The employer can demand that the employee acquire whatever skills and knowledge are needed for performance. The employer can, for instance, demand that an engineer learn a little budgeting and acquire a few people-skills when promoted to engineering supervisor. The employer can demand specific changes in behavior that disrupts or upsets others in the organization. But if an employee performs, what difference do "positive attitudes" or their absence make? Or "hang-ups"? Or lack of "understanding of one's personality"? Above all, what in the employment contract gives the employer a right to attempt to change the employee's personality?

To demand performance, and the skills and knowledge necessary to attain it, is legitimate—and most American employers are not nearly demanding enough. But "consciousness-raising" is abuse of power. However well meant, it is brainwashing. And that in a majority of cases it is likely to have no effect whatever still does not make it legitimate or permissible.

Mr. Drucker is a professor of social sciences at the Claremont Graduate School in California.

Drucker on Management

Company-ordered psychological seminars are an invasion of privacy not justified by any company need. They are morally indefensible and bitterly resented.

ants—also argue that the casualty rate is nothing to get excited about. It isn't so very high after all, no more than 10%. But if psychological therapies were held to the same standard of efficacy and safety that we impose on a medicine, a 10% rate of severe side effects would surely keep them off the market.

These harmful side effects are always greatest when people who work together are forced to join together in the sessions and are pushed to bare their psyches to colleagues. Some decent and competent people were so badly scarred by their T-Group experiences that they had to quit their jobs and look for work where no one had witnessed their public humiliation. Surely it is dangerous to do what many companies are again doing—that is, forcing managers into psychological sessions with their colleagues.

The crucial issue when employees are ordered into such sessions is, however, neither efficacy nor the potential to do damage. It is the morality and, indeed, even the legality of the practice.

"Confession is good for the soul," goes the old saying, and the Catholic Church demands regular confession from every communicant. Group confession, too, has legitimate uses. It is central to the success of Alcoholics Anonymous (but is confined there to self-confessed alcoholics talking to fellow sufferers), and has had moderate

is absolutely private and under the strictest seal of secrecy. And it does not probe the person, but deals with specific acts. Attendance at Alcoholics Anonymous or at the group therapy session in jail is strictly voluntary. A court order to attend family therapy is based on a clear and specific emergency—and is rarely enforced if the family refuses to obey.

There is nothing voluntary, as a rule, in company-ordered group-psychology sessions. In most cases managers are simply told to attend. Even if there is ostensible choice, it is made pretty clear—or so managers think—that non-attendance would be seen as a sign of "disloyalty" or of "negative attitudes." The order to attend is not based on any specific diagnosis; the session does not aim to remedy any proven or overt shortcomings or defects. The people who are ordered to attend have not committed any crime, and suffer no disease or disability that endangers them, endangers their fellow workers or threatens their ability to perform. They would not be on the payroll otherwise.

They are ordered to attend a session aimed at "changing their personality" because somebody claims that it's likely to be good for them or, maybe, good for the company—no one quite knows. Company-ordered psychological seminars of this kind are, in other words, an invasion of privacy that is not justified by any company need. They are morally indefensible.

Gurus Hired to Motivate Workers Are Raising Fears of 'Mind Control'

By ROBERT LINDSEY
Special to The New York Times

SAN FRANCISCO, April 16 — In their zeal to become more competitive, American employers have turned increasingly to motivational gurus who say they can change how employees think. But now employers are encountering resistance from workers who assert that many of the training programs use "mind control" techniques or promote values alien to their religious views.

Defenders of the training techniques contend that raising workers' self-esteem and making them more independent, assertive and productive is essential if American corporations are to survive in a world of heightened foreign competition and increased rivalry at home brought on by deregulation.

Business school professors at Stanford and other universities have endorsed some of the techniques. But critics are asserting that many companies are forcing employees to attend seminars in group therapy style that they say pry into their personal lives and shape personalities and values off the job, often under the influence of occult precepts and mystical principles of Eastern religions.

Among the techniques some critics object to are meditation, relaxation, self-hypnosis, inducements to trance-like states or instructions to visualize events in the mind.

Complaint at Naval Shipyard

Last month James L. Baumgaertel, an inspector at the Puget Sound Naval Shipyard in Bremerton, Wash., alleged in a complaint to the Equal Employment Opportunity officer at the base that his First Amendment rights had been violated because he had been ordered to attend training programs using meditation, "guided visualization" and other techniques that "can change a person's view of reality and religious beliefs."

In an interview, he said, "These are psychotechnologies that are meant to induce altered states of consciousness. They are trying to reprogram the subconscious."

William Gleaton of Albany, Ga., said he was discharged as manager of human resources at a Firestone Tire and Rubber Company plant in Albany three years ago after refusing to carry out what he described as a New Age training program offered by the Pacific Institute of Seattle, Wash. He said he had objected because the



William Gleaton in front of the Firestone plant in Albany, Ga. He was discharged as manager of human resources there three years ago after refusing to carry out what he described as a New Age training program.

program "was in conflict with the value system in our community."

Mr. Gleaton said he adhered to the Christian view that human fate is dependent upon the will of God. In contrast, he said, the course "focused everything on the self; the self was the center, the source of energy; the self had the ability to deal with any problem in life, you were capable of anything."

Firestone, which reached an out-of-court settlement with Mr. Gleaton after his dismissal, has declined to comment on the matter.

Mystic's Teachings for a Utility

In another case, the California Public Utilities Commission recently opened an investigation of training practices by Pacific Bell, the state's largest utility. The commission said it had received complaints that employees companywide had been required to attend seminars based largely on the teachings of a mystic, George Gurdjieff, who was born in Russia and died in 1949.

Mr. Gurdjieff and many others are often associated with a disparate collection of organizations stressing human potential and quasireligious sects. These segments of what has been collectively called the New Age movement attract many followers around the country, often with an appeal

based on a combination of Eastern mysticism, the occult and a Norman Vincent Peale style of "power of positive thinking."

William Ahern, a senior official at the California utilities commission, estimated that Pacific Bell might be spending as much as \$100 million a year on the Gurdjieff-based training program in an effort to "change its corporate culture" in its transformation from monopoly to competitive business. The cost is being passed to telephone subscribers on their monthly bills.

Mr. Ahern said that the investigation would determine whether it was appropriate to require subscribers to bear these costs and that the commission would evaluate employee complaints, which he said could range from "'Gee, this thing is useless,' to, 'It's an intrusion of my personal belief system.'"

Spokesmen for Pacific Bell have defended the course, saying it had improved communications among employees and had otherwise helped the company.

According to specialists in employee training, most of the nation's major corporations, many small companies and numerous government agencies have hired some consultants and purveyors of similar "personal growth" training programs in recent years.

Curtis E. Plott, executive vice president

of the American Society for Training and Development, an organization of training professionals, said no statistical breakdown was available of expenditures on such programs. But he noted that, in all, businesses spent about \$30 billion a year on training and that a small but growing portion was now going to outside specialists who offer courses to motivate employees.

Although many corporate executives say they are pleased with the results of the new programs, some acknowledge the growing resistance.

Among the largest operators of corporate training programs that critics have accused of having links to the New Age Movement are Insight, the Pacific Institute, Edge Learning Institute, Lifespring, Actualizations; Charles Kroll, a Carmel Valley, Calif., entrepreneur whose program is used by Pacific Bell; and Transformational Technologies of Sausalito, Calif., which franchises a program developed by Werner Erhard, founder of EST, the psychological training program that was popular and controversial in the 1970's.

Defending What They Do

Representatives of these new training programs, which are descendants in some ways of the "encounter groups" of the 1960's, all deny there is anything sinister about the methods they use, and they say they can change a company's way of doing business in a hurry.

"The traditional approach to bringing about change is less than effective, because traditional change takes a long time," said James Selman, executive director of Transformational Technologies. "We are looking for ways to speed up change; when people challenge their basic assumptions, they see possibilities they hadn't seen previously."

But Richard Watring, personnel director of Budget-Rent-a-Car in Chicago, who is a leading critic of these training programs, asserts that many are dangerous because they seek to "induce a trance-like state" that is intended to clear the mind so that new thoughts and ideas can be implanted that will lead to modification of a person's behavior.

He compared the techniques to the "brain washing" practiced on captured American prisoners of the Korean War. Mr. Watring asserts that "this manipulation of the mind" changes not only work

habits but also individual values and personality.

Although operators of the new programs, including Mr. Selman scoff at this view, some independent observers disagree.

Jerry Poras, a professor of organizational management at Stanford University's Graduate School of Management, said:

"In my experience, the new behavior and sensitivities people learn are first applied at home and then tried in the workplace. Any training that improves problem solving will affect people's personal lives; what happens at home if someone becomes more open? If the spouse is not tuned in to that kind of relating, that can cause problems."

Does Training Invade Mind?

In February, Steven A. Hiatt, a Pontiac dealer in Tacoma, Wash., filed a suit against a former employer, the Wajkar Chevrolet Company, charging that he was wrongfully discharged as sales manager after refusing to participate in a program offered by the Pacific Institute of Seattle. He objected to the program, "New Age Thinking to Increase Dealership Profitability," because he contended its teachings were inimical to his religious views.

His former employer has denied any wrongdoing. And Pacific Institute has emphatically denied that its programs have a religious content and says it is related in no way to the New Age Movement. It and other groups ascribe the recently criticism largely to ultra-conservative religious groups.

Jack Gordon, editor of Training magazine, an influential trade publication, said the programs were likely to spread because more and more corporate executives, looking for easy answers to their business problems, were responding to "people who make the most dramatic claims."

He recalled training programs in which executives were asked to walk on burning embers as proof they could do anything.

"Fire walking was popular" in some corporate training circles two years ago, he said. Now, Mr. Gordon said, businesses were responding to sales pitches "that say, 'Let's invade the employee's head and see if we can adapt the employee's basic motivation.'" He added, "When they accept this, then the training tends to become guru-driven instead of concept driven."

TRENDS

Karma for Cash: A "New Age" for Workers?

When Christian auto dealer Steve Hiatt selected a training course for employees at the firm where he worked, he did not realize he would be getting anti-Christian philosophies. Nor would he have predicted his later opposition to the training would get him fired from his job of nearly ten years.

It all began in late 1983 when Hiatt, a senior manager for Tacoma-based Walker Chevrolet, introduced the firm to training offered by Seattle's Pacific Institute. Hiatt's superiors bought the program, which its promoters said would help the dealership "capture \$226,000 of additional profitability."

In February 1984, Hiatt and his wife, Carol, attended a facilitators training workshop designed to help him guide the firm's 60 workers through the program. All went well until the third evening of training when, as Hiatt says, the meetings took on a decidedly religious tone.

"The leader set a very spiritual mood and began talking about life after death and religion," says Hiatt. "He urged us to question our concepts of truth, and to set spiritual goals using the program's techniques and goals. He said the real reason for the training was to save the world."

The Hiatts walked out. A day later, Hiatt sent the training materials back to the Pacific Institute, which led to his firing.

"I felt deceived and tricked," says

Hiatt. "And I definitely felt like a Lone Ranger."

Not alone

Hiatt took his problems to the Tacoma Human Rights Commission, which ruled he had no reasonable cause for a complaint against his former employer. Neither did the Seattle office of the Federal Equal Employment Opportunity Commission offer any help. Finally, last February, Hiatt filed a civil suit against his former employer.

He is not angry—his suit seeks no damages beyond attorney's fees and court costs. "I just want to set a legal precedent and help stop government funding of these programs."

And he is not alone. Other Christians are taking a stand against career training built around New Age concepts.

- William Gleaton of Albany, Georgia, was discharged as manager of human resources at a Firestone Tire and Rubber Company plant after objecting to a Pacific Institute training program. Firestone reached an out-of-court settlement with Gleaton.

- James L. Baumgaertel, an inspector at the Puget Sound Naval Shipyard in Bremerton, Washington, is pursuing a First Amendment complaint he filed after being told to attend training using New Age techniques.

- Five employees of the DeKalb Farmers Market in Atlanta, Georgia, have filed an Equal Employment Opportunity Commission (EEOC) complaint after being dismissed for refusing to participate in training based on est.

Richard Watring, director of personnel for Budget Rent-a-Car in Chicago, thinks the growing controversy over New Age training may be the beginning of the end for many programs.

"I think the business world is sufficiently pragmatic that it's going to drop this stuff like a hot potato if there's a big damage suit or a major public relations faux pas," says Watring, who has criticized New Age training in the *New York Times* and on ABC's "20/20."

"And besides," he says, "these programs are bogus; they don't work, they don't do what they purport to do, and they do more harm than good."

But meanwhile, New Age training continues to grab a bigger share of the lucrative corporate training market.

Tarot cards and chanting

American business spends \$30 billion a year training employees. In the past five years a growing number of New Age-related firms have been staking their claim to an increasing share of the market:

- Werner Erhard, founder of Erhard

Seminars Training, founded Transformational Technologies, Inc., in 1984. Last year the firm's more than 50 franchises generated \$15 million in revenues with such clients as RCA, Procter & Gamble, Boeing, and Lockheed. Other est-related firms include Lifespring and Actualizations.

- The Church of Scientology has spun off two New Age training firms, WISE and Sterling Management.

- Krone Training, or Kroning, was developed by Charles Krone and is said to be based on the teachings of Russian

mystic Georges Gurdjieff. Pacific Bell spent more than \$40 million on Kroning its 67,000 employees. After employees complained about the bizarre training, the California Public Utilities Commission conducted an investigation and recommended that stockholders—not rate payers—pay \$25 million of the bill.

New Age training techniques, which are based on a mixture of Eastern, cultic, pantheistic, and human-potential philosophies, include meditation, hypnosis, encounter groups, chanting, biofeedback, and isolation, as well as tarot cards, psychic healing, channeling, fire walking, flotation tubs, and the intervention of spirit guides.

Yet the Pacific Institute claims it has not intentionally promoted New Age thinking. "Our program does not have any religious content," says Jack Fitterer, president of the Pacific Institute, which had revenues of \$20 million in 1987. Their "New Age Thinking" seminars have been replaced by "Investment in Excellence" programs, although the new programs still contain sections on "self-image and belief" and "visualization."

"'New Age' was a name our marketers picked back in 1979," says Fitterer. "We never heard of 'new age' until 1981. Now excellence is the term the marketers use. We don't teach any theology. Our program is simply a cognitive psychology curriculum, similar to the curriculum that can be found on any university campus."

But such denials fail to convince many critics, including Ron Zemke, senior editor of *Training* magazine. Zemke focused on two major problems of the new training in a cover story for his magazine entitled: "What's New in the New Age?"

"I have a right to talk to employees about their job-related behavior," wrote Zemke, "but what goes on inside their heads is none of my business. I see the issues of intrusion and informed consent as troubling, both morally and legally."

"My second reservation is [about deception]. I interviewed a graduate student [and] was appalled at her zealous excitement as she described a workshop she had attended in which she had been told how to 'sell a New Age agenda to management without them realizing what they were signing on for.'"

Fleeing the flock

Budget Rent-a-Car's Richard Watring worries that fellow Christian workers who are asked to attend such seminars may be seduced into New Age thinking. "I'm concerned that even strong Christians will look at this training and see nothing wrong with it," says Watring. "They may become conditioned to accept incorrect views of the nature of man and how people are to develop."

"I think it's the church's responsibility to assist the flock in the formation of a Christian world view so that they will be able to recognize a counterfeit belief system for what it is when it's looking them in the face."