

# Dwelling in Relationship: Nurturing the Needed Capabilities for Setting up Humane Governance

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**ABSTRACT** *Interpersonal neurobiology indicates that reasoning and identity grow from the social self schema, itself internalised in the infant in response to the first social field. One could say the social field gives rise to the mind using the intermediary of the brain. The individual and the group are in a tight reciprocal relationship. Psychotherapy works at this interface, where the inner world interacts with the outer world, where power and choice are known personally, in direct relationships. This paper takes a wide-ranging journey through core concepts of self, imagination, power, and choice, identifying the areas of work where psychotherapy can deeply impact on our institutional formulations and functioning. Companioning clients in the psychotherapeutic relationship builds resilience and resources in the face of difficulties and the unknown, develops fluidity, and encourages intimacy and the building of cooperative working relationships, thereby setting up the necessary conditions for a liberation of the politics of governance from dependency, passivity, and bureaucratic fixations into more humane-based communities of being and action. Copyright © 2015 John Wiley & Sons, Ltd.*

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It was an extraordinary experience. Several days into a voyage from New Zealand to Tahiti, I was on deck sailing alone one night. The Milky Way was not high overhead as it had been when I earlier, but it had dipped like a disc to the side, one end going down on a deep skew. I had been renewing the bearings star by star. I saw how it moved, one gigantic piece, and then suddenly I got it: it wasn't the stars moving, but us here on Earth turning. I got the vast expanse of it all, the full roundness of Earth. Suddenly I was seeing it in space: a globe just like how they tried to teach me in school with pictures in books, but not like this, all by itself, one great mass suspended by all the other celestial bodies holding it. I was out there, a little further out than the moon, and then, in an instant of thinking and putting my intent or gaze to it, I was gone beyond the solar system, out amongst the stars, witnessing a magnificent dazzling dance. It was extraordinary. At the point where I was to ask myself anything to do

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with having a self – perhaps it was as little as wondering where I could or should actually be – I looked and saw a glimmer, a twinkling like the light reflected off a puddle, and I knew that that had to be the ocean and the yacht must be a tiny flake, and that would have to be where I was. I had the sensation of falling headlong to be the real me on the yacht – but it wasn't purely a coming from the outside in: it was just as much a rushing from the inside out. An extraordinary experience. There I was on the yacht looking out into heaven and feeling it all in me. My skin could be wherever my attention turned, cosmic or differentiated part, each held each: in being the differentiated part, the cosmic was within; in being cosmic, each part was present. In that moment, for as long as it lasted, I was able to take that all in and be with it consciously.

I remember this experience as I ponder the relationship between psychotherapy and politics. There are worlds within worlds, each reflecting and impacting on the other, the social within the individual, the individual in the group. There are different skins that can be put on, perspectives entertained; important concepts can be put as continua with polarities represented by the symbol “<->”; for example, the individual comes from the group, <-> the group forms out of the individuals; the mind arises from the brain <-> the brain arises from the mind; our stories are who we are <-> our stories are invented; the external world exists <-> the world is illusory. I hope to present this inquiry in a way which invites a response in the reader that is personal – and political. Perhaps there will be movement that is dialectic in spirit, entertaining a certain aspect and then trying another perspective: a freedom to enter fully into the opposite view without the need for a pre-emptive compromise. Perhaps a stillness can be engendered in which polarities dwell without exclusion, perhaps a Jungian coincidence of opposites leading to, a third way. In the article, I look at some areas – the social self schema in the brain, imagination, power, choice, relationship, and vulnerability – and offer some proposals for psychotherapy and politics.

## THE SOCIAL SELF

The interpersonal neurobiologists and social neurologists (Badenoch & Cox, 2010) have revealed the existence and nature of the social brain. It appears that in recent evolutionary moves certain areas of the human brain have expanded to be home for a socially constructed schema, that is, the social self. The social self is a template of the different social situations, mapping the nuances of interpersonal language, gesture, gaze and posture which inform social experience (Cozolino, 2002). The neurological structures of this social self appear to be both set up after birth and in response to the first set of human relationships the newborn enters (Siegal, 1999), and also as an inborn, genetically specified body image that Giummarra, Gibson, Georgiou-Karistianis, and Bradshaw (2007) have termed “the neurosignature”.

Psychotherapists are very familiar with the reciprocity between the individual and group. In the psychotherapeutic relationship, therapist and client work directly with the schemas and scripts governing social interaction, thereby impacting on the nature and functioning of groups. Group psychotherapists will be able to find confirmation and expansion of their use of group dynamics in effecting desired change in an individual's behaviour. As a psychodramatist, I am very pleased with how this new field of neuroscience is giving further impetus and insight to our personality theory of a social constructed self, a self that emerges

from the internalisation of significant others, a psyche that is considered to both be internal and external (Clayton, 1992, 1993, 1994; Clayton & Carter, 2004; Moreno, 1953, 1985).

The interpersonal neurobiologists present us with a radical finding, a profound disturbance of an existing assumption:

It appears that mutual recognition and identification are the progenitors of reason, self-consciousness, and culture rather than vice-versa. This understanding overturns the cherished assumption that social behavior results mainly from a learning process mediated by a formal language. (Schermer, 2010, p. 492)

The social self is the result of our social field and the foundation on which reason, language and identity are built. This challenges the assumption that the brain is the primary driver and source of behaviour. In the very first sentence of his book, *The Neuroscience of Psychotherapy*, Cozolino (2010) wrote: “How does the brain give rise to the mind?” The idea is put forward as though it is a given. The raw acceptance of this belief in many disciplines indicates an ideology. This is not surprising; being able to map and measure the brain is so very exciting. We stand upon the edge of unlocking the secrets of this marvel. We can depart from superstition and religious delusion. We do not have to deal with some indefinable and unknowable soul. We chart new territory unaffected by old world orders. We may not even need to concern ourselves with consciousness. We can put ourselves and our behaviour into the realm of engineering. There is input and output and then what goes on inside. Much will be learnt. New things will be gained. Lives enriched. Lives extended.

Then, when so inclined, we can take our selective inattention and apply it to another locus nascendi. Let’s suppose the opposite, that the mind gives rise to the brain. The mind has to mean some kind of non-physical field. Consider fingertip regeneration in young children (Illingworth, 1974); the client born without arms who has phantom limbs (Ramachandran & Blakeslee, 1998); face recognition that occurs so fast that is not a function of reasoning; the neural remapping that can occur within a minute as illustrated by simple demonstrations (Ramachandran & Blakeslee, 1998). Could there not be a field from which the physical is made manifest? Could these “fields” interact, contribute to and be acted on by a wider web of interconnectedness, a socially collective force, a collective unconscious, a morphonic resonance? There would then have to be an interface, a set of layers from which the very ethereal spirit condenses into thicker electromagnetic fields and on through into finely grained physical forms such as the nervous system and cellular mechanisms.

Such considerations may evoke a calming or humbleness, a withdrawal of any kind of righteousness and smugness. The individual mind or brain cannot be independent of the social field. One could say the social field gives rise to the mind using the intermediary of the brain. By forming its identity around a relational core, psychotherapy resists efforts to reduce its approaches to human behaviour to an eclectic toolkit of techniques. We can claim authority, perhaps even practise wisdom, in the interface of where the mind meets the body, where the collective meets the individual. Psychotherapy sessions are practical experiments in what conditions the imagination flourishes and how new ideas arise as the everyday demands come from without and within. It is that resilience and fluidity that creates conditions in which members of a group can emerge from dependency and passivity into taking participation in group decision making. It is in the movement between

the inner and outer worlds that our technologies and institutions have been birthed and matured (Mumford, 1966, 1970). Understanding the workings of the imagination will aid us in further developing our abilities to formulate and influence institutional structures and functioning.

## IMAGINATION

It was not the stick in the hand of the ape smashing a nut that provoked the emergence of technology; apes still bash sticks and birds are still building nests and neither have manufactured a screw or invented a knitting needle. Somehow and somewhere in human evolution, a sustainable inner world of imagination appeared to consciousness.

The critical moment was man's discovery of his own many-faceted mind, and his fascination with what he found there. Images that were independent of those that his eyes saw, rhythmic and repetitive body movements that served no immediate function but gratified him, remembered actions he could repeat more perfectly in fantasy and then after many rehearsals carry out. (Mumford, 1966, p. 45)

Lewis Mumford (1970) made a sustained and careful inquiry into the genesis of technology and human institutions. He offered us multiple, compelling illustrations of how the inner world has been the chief organising principle in human institutions and technologies:

Technics has been deeply modified at every stage of its development by dreams, wishes, impulses, religious motives that spring directly, not from the practical needs of daily life, but from the recesses of man's unconscious ... It was initially through the fabrication of the mind, through dream and symbol, not alone through the cunning of his hands, that man learned to command his own bodily organs, to communicate and cooperate with his kind, and to master so much of the natural environment as would serve his actual needs and ideal purposes. (pp. 415–416)

In the movement back and forth between the inner and outer worlds, many things were produced: symbols, rituals, tools, machines, architecture and institutional structures. The knitting needle, the pipe and the screw – incredible things were invented – watches, lathes and printing presses. Then a weaving machine was directed by a card that had the patterning of the cloth in its own shape – an astonishing synthesis of engineering with symbol that then inspired further acts, the mechanisation of logic into a new breed of thing – the computer. It appears we have done the ultimate God act in creating in our own image as symbol manipulators, as creatures of abstraction and language.

The psychotherapist works with our beliefs about technology whether we have it that technology will release us from drudgery and save us from our messes or whether we see it as instrumental in the cause of our ills (Carter, 2010). Devices, artefacts and institutions of our own invention become yet another abstraction from being able to touch the world directly. The slave–master dynamic asserts again; the slave threatens to become master. The universal principle of differentiation also applies to the artefacts; just as no two pine trees are the same, so technology won't be tidy and standard in its devices,

algorithms, formats, and wares. By being mobile in every place and connected to every other place, we find ourselves in no place. We are worker ants spreading, as Berger (2006) put it, the “drosscape” of roads, railways, suburbs and rubbish heaps. We leak our abilities to the machine and find ourselves spectators to some technodrama. However, we continue to invent and innovate if only because we can. It appears we will seek to transcend the limits of our biological nature “and to be ready if necessary to die in order to make such transcendence possible” (Mumford, 1970, p. 434):

human development exhibits a chronic disposition to error, mischief, disordered fantasy, hallucination, “original sin,” and even socially organized and sanctified mis-behavior, such as the practice of human sacrifice and legalized torture. In escaping organic fixations, man forfeited the innate humility and mental stability of less adventurous species. Yet some of his most erratic departures have opened up valuable areas that purely organic evolution, over billions of years, had never explored. (Mumford, 1966, pp. 10–11)

We are not sure if our animal inheritance is sensible or blind instinct. We are not sure if the emotional independence of mind is a great thing or a curse. We are not sure if progress is real or even wanted. The field of psychotherapy works explicitly with these inquiries in the field of the personality. We are concerned with the inner worlds of imagination, dreams, intent and will to see how they play out with the world. Power is an orientating principle. As with the inner world of imagination, some consideration of power, what it is and how it arose, can assist us in refining our approaches to political thought and action.

## **POWER**

Joseph Campbell (1972) woke us up to the profound shift in human consciousness that occurred about five thousand years ago:

Man is therefore not to put himself in accord with nature – as in the ancient and oriental worlds – but to make a decision for the good, put himself in accord with the good, fight for justice and the light, and correct nature ... Where formerly there had been, as the ideal, harmony with the whole, there was now discrimination, a decision to be made ... effort, struggle, and zeal, in the name of a universal reform. (p. 16)

Mumford (1970) tapped into the same zeitgeist and saw that such a intent of will, to assert power, could also be reified, made into a God itself:

Change itself became not merely a fact of nature – as it is – but an urgent human value; and to resist change or to retard it in any way was to “go against nature” – and ultimately to endanger man by defying the Sun God and denying his commands. On these assumptions, since progress was ordained by Heaven, regression was no longer possible. (p. 208)

We are fascinated with power. We die in order to break out of the constraints of the body. We are determined to modify nature to our own ends. We will not go as slaves to the rules and

systems that we did not set up. A sober look at the wider picture reveals what we are up against. Evidence of the insurmountable is easy to compile: we have no sway over the movements of the Moon, the consumption pace of the Sun, the gentle greed of gravity, or the magnificence of photosynthesis. There are forces with wavelengths the breadth of galaxies, so beyond our instruments to catch that we don't even know what we don't know. We are left to guess and make religions for the long-length evolutionary impulses imprinted within the structures of the body; intents with gestation periods of eons. We do not choose to be born, we do not choose our parents, we do not choose our body type, we do not choose to be immortal. No wonder so many people want to improve upon nature. No wonder we made power into a God.

The concentration camp experience appears to peel away the layers to the core agglutination of power. In *This Way to the Gas, Ladies and Gentleman*, Tadeusz Borowski (1976) presented us with a conclusive statement by a group of survivors of the Holocaust. He had experience as a Kapo, the prisoner turned middleman doing the dirty work in return for some ration of survival, a role some consider to be the most despicable in the whole nightmare. This could be considered a hermeneutic critique of how power has been integrated into the very depths of the human organism:

Morality, national solidarity, patriotism and ideals of freedom, justice and human dignity had all slid off man like a rotten rag. We said that there is no crime a man will not commit in order to save himself. And, having saved himself, he will commit crimes for increasingly trivial reasons; he will commit them first out of duty, then from habit, and finally for pleasure.

We told them with much relish all about our difficult, patient, concentration-camp existence which had taught us that the whole world is really like the concentration camp; the weak work for the strong, and if they have no strength or will to work, then let them steal, or let them die.

The world is ruled by neither justice nor morality; crime is not punished nor virtue rewarded, one is forgotten as quickly as the other. The world is ruled by power and power is obtained with money. To work is senseless because money cannot be obtained through work but through exploitation of others. And if we cannot exploit as much as we wish, at least let us work as little as we can. Moral duty? We believe neither in the morality of man, nor in the morality of systems. (p. 168)

Psychotherapy looks at our relationship with power, our attitude to having or not having it, our responses to risk, threat and the unknown; the scripts, stories and beliefs we have around breakdowns and things that cut across what we are trying to do. This is crucial work for our current age. The inability to live with an unknowable and uncontrollable universe will result in the build up of political frameworks, bureaucratic structures, and rules and regulations. Without the valuing of and work on building relationships this effort creates less safety and wellbeing, in that there is greater exclusion, power over, compliance, punishment, and isolation.

Freewill and choice are central ideas to our demand for and assertion of power. Even if circumstances have it that we have little power over external influences, we do have choice over internal responses. Victor Frankl (2006) was a champion of this: that we always have the power to choose how we respond. In his spirit, one can stand with dignity and say "Here I am, a man raised on breadcrumbs of affection and great lashings of shame, and look what I can do." Choice and freewill are other foundational

ideas that are fascinating to examine as they impact on personality functioning and the formations of our politics.

## **NO CHOICE BUT ...**

Our modern institutions – democracy, justice, religion, and commerce – have a central tenet, an essential principle: *we have choice*. Even literature and drama appear to demand it; for if the protagonist has no choice, then where is tragedy, pathos or comedy?

The images of survival we confront in Holocaust drama ultimately influence and are influenced by what we believe about the issue at the heart of the Holocaust experience: the nature and possibility of choice. That subject, and the hope it arouses or defeats in us, is the lasting and continuing focus of the theatre of the Holocaust, and the inquiry that will shed light on the darkness we all carry. (Skloot, 1988, p. 19)

The dignity of the military appears to rise and fall by choice. Theodor Eicke was clear about this:

they have come of their own freewill to serve the Fuhrer; at an early age in response to an inner urge, they forsook their homes for the physical and mental training of the SS. The fact that they did so of their own will is of more importance than any legal regulations; this freewill must be recognised with gratitude and carefully fostered, for it is the basis of future achievements and future great deeds. Without this element of freewill there can be no obedience to orders, no loyalty, no sense of honour or duty. (As described by Krausnick, Buchheim, Broszat, & Jacobsen, 1968, p. 331)

But something's not right with choice, certainly not when we go shopping (Schwartz, 2004). It appears that choice is making us increasingly miserable with regret, escalation of expectations, self-blame, and avoidance of responsibility. Is choice to be added to the rotten bag of morals and ideals the modern humanoid is slumping around with? We could reject it. We can apply selective inattention again and see choice as but an invention and fabrication. Apparently, a person's awareness of the decision to act occurs after the act has already been initiated (Libet, 2004). The person is already moving towards the thing 0.4 of a second before the area of the brain that makes executive decisions is activated. Choice appears to be a moral compass.

Although the experience of conscious will is not evidence of mental causation, it does signal personal authorship of action to the individual and so influences both the sense of achievement and the acceptance of moral responsibility ... the experience of consciously willing action occurs as the result of an interpretive system ... conscious experiences of will do not cause human actions ... conscious will as a feeling that organises and informs our understanding of our own agency. (Wegner, 2002, pp. 317–318)

If one is keen on this idea, one can find many influential allies. Albert Einstein (1930) invited us to entertain that we don't know what we don't know:

If the moon, in the act of completing its eternal way around the earth, were gifted with self-consciousness, it would feel thoroughly convinced that it was travelling its way of its own accord ... So would a Being, endowed with higher insight and more perfect intelligence, watching man and his doings, smile about man's illusion that he was acting according to his own free will.

The conviction that a law of necessity governs human activities introduces into our conception of man and life a mildness, a reverence and an excellence, such as would be unattainable without this conviction. (pp. 11–12)

Perhaps we could take this mildness as a challenge, as an experiment to see if we can have it at the same time as making a decision. For decisions must be made: Will the cat be spayed? Will the teenage son get to borrow the car? One may turn into the place of introspection and find one's own experience. There, in the working surface of your life, are the living truths to all the great questions. Did I make a choice or was I already moving towards the most attractive thing? To come to a close adherence to the actual experience, to touch it whether it be frightening, longing for intimacy and worth, strong in intent or weak, given into fear and anger lashing out: these can all be experienced by the witness. This is a faculty the psychotherapeutic process works to build. The client comes into in a friendly field with the therapist that is saturated in non-judgmental, unconditional positive regard. This builds the ability to witness, whatever the conditions. This ability to remain conscious and present is necessary for the development of cooperative working relationships. Mutuality and reciprocity have grounds to develop, particularly if care and appreciation are nurtured. Working purposefully in the conditions of real difficulties and differences can transform our institutions, from within or without.

## HEAVEN AND EARTH: RELATIONSHIP

Imagine the moonlight is shining upon a yacht on the ocean and you are at the helm. To every fresh swipe of wind and swell that pulls at the boat, you haul on the tiller, elbows and knees hard to an angle, holding, until the boat comes back into line. The moon splits the dark clouds and shines through the taut cloth and you realise it has been like this right back to the very beginning – a Viking or a sea bandit, a Polynesian adventurer – you are up the back of the deck, the ship before you, muscle and sinew to the rudder, the rudder to the water, the wind on the sail, the power through the ropes and mast and into the ship's body crafted to split the skin of the ocean. No need to be anxious or sentimental. The compass sits in front of you, the rudder to the rear and the wind comes from behind and over your left shoulder, very keen.

The pilot, the compass, the rudder, the sails, the body of the boat, the wind, the sea: all can claim influence, yet the actual initiating impulse may have been your love of the Moon at sea or the call to return home. Perhaps the elements were wanting to find themselves expressed with each other at a point called a yacht. Imagine the new butterfly, the self-consumed grub metamorphosed, newly hatched, with wings hanging damp. A breeze touches the wings, dries them and they lift. It is the flight of the butterfly, drawn to the immediate beauty ahead, no map.

Darwin's primary perception evoking the theory of evolution was that everything in nature is in relationship. Martin Buber (1958) offered a rationale for space and time to emerge from relationship. An aspect of this can be entertained by imagining the movement of the Earth around the Sun, how the relationship between the two creates a sequence – the Earth spinning



from day to night, the Earth orbiting for the annual revolution – this is the thing that is divided up to be time. Time is a function of the relationship.

The relationship is the dwelling place of energy, the quivering tension of the dyads as they interpenetrate: individual and group, imagination and reality, agency and object, mind and brain, Creator and created. One may hop to one side in an operation of the mind and ride that and it will inevitably meet and know the other. Things are not always what they seem. That the utopian visions of recent times have been so easily allied with totalitarian brutality does not necessarily mean the desire for progress is intrinsically corrupt; perhaps the slice of the brain that holds ideology must get better integrated in with the other organs of humanity. Plainly it is not easy; not the least as we are not about to give up the emotional independence of our thinking. We could look back at what fundamental attitudes to life we have had; perhaps the nature of the impulse may be perceived; the attitude of Heart, taking hold in mindfulness, the unconditional positive regard of the other person. Society's most despised, rejected, doubting, deluded, traumatised, addicted, insane and depressed are the bleeding-edge practice of psychotherapy. All will be included and companioned on their roads of recovery, restoration and resurrection. Psychotherapy is the field dedicated to this vision, committed to the "science" of human relationships. When enough individuals with an attitude of inclusion reach a threshold in a group, the functioning of the group is transformed; the decision making, plans and actions of the group are released into more expansive and liberated modes.

We need not to react to every bit of bad news as some catastrophic error requiring an additional measure of political control. Consider it as just the higher orders giving us a provocation to wake up and say don't be silly, it's only the flu, go to bed with a cup of goodness. To enjoy the sun is not to be lazy. The deep, cultural impulse from within that is being massaged by living within life. Within this perceptual field, differentiations can be made: service is not slavery; surrender is not abandonment; non-attachment is not resignation; individuated is not isolated; the greater good is not moronic; self-love is not narcissistic; filial piety is not ancestor worship; dedication is not abduction; justice is not revenge; nationalism is not exclusion; democracy is not might; education is not obedience; choice is not illusion.

The self is the self however you might conceptualise it; here it is, illusory or real, a product of the brain or the producer, attached to a soul or unattached; it's here being a self. We may as well give it some dignity, act individuated, develop clear thinking that is free of emotional entanglement, and take up the dignity and power of being responsible. We might call an act of daring and dignity, an act of imagination, an act of purposeful thinking, the act of the existential hero. Turn to Heart. If you don't understand, then that is the understanding. You are already there. It is here. This, thing, now – as it is. From here, this place, no more excuses, we build a more humane society.

## STILLNESS AND VULNERABILITY

The psychotherapeutic influence on politics can be seen as a Confucian type approach of cultivating harmony within the self as a basis for right relationships in the immediate family zone so that the home has wellbeing, then the village, and so on out into the wider groups. In *Politics and the English Language*, George Orwell (1946) demonstrated the direct connection

between sloppy thinking and the rise of totalitarian power. In the preface he wanted for *Animal Farm* (Orwell, 1944), he quoted the second line of John Milton's (1645) poem "I did but prompt the age to quit their clogs | By the known rules of ancient liberty". The root principle of our collective being and life that we have put into laws, institutions and political structures – is liberty.

Mumford (1970) visualised a certain detachment and withdrawal that could "lead to the assemblage of an organic world picture, in which the human personality in all its dimensions will have primacy over its biological needs and technological pressures" (p. 423). He didn't say it was to be simple: "To describe even in the barest outline the multitude of changes necessary to turn the power complex into an organic complex, and a money economy into a life economy, lies beyond the capacities of any individual mind" (p. 423).

To live in the unknown, to welcome it and be spacious, even to be vulnerable, is to practise resilience, to create conditions for equanimity to grow even when uncertainty holds. I imagine this quality of spaciousness is very familiar to successful practitioners in couples counselling. Practitioners need to be light footed and ready, not attached to one perspective or another. Some would maintain they have a professional distance, a meta-view or an orientating principle that assists them in being neutral. Sometimes the liberating force may come from the dialectic movement. Perhaps with the realisation that both parties are right about the other party being wrong, there is a beingness, a type of surrender and because of that comes space for contact with the intentions and the conscience, and this may lead, for example, to recognition of mutual hurt.

Stillness is not an absence or a passive position but an expansion, a place for all potentials to seep and quiver with the different layers of sensibilities within a person. To be naïve is not the action of a fool but of a learner. To enjoy the warmth of the sun does not make you lazy. It is to enjoy a friendly field, such as when deeply companioned in a psychotherapy session, when the residual of hurt and trauma is touched again but this time with a companion without emotional entanglement and fusion. A different universe is aligned. A different way of working together is established and embedded within the being of the person. This will, in time and through critical mass, impact on the operations of our institutions.

If we take as the baseline that people are not to be trusted, then policies and procedures will tend to expand to fill the vacuum. If the universe is perceived and experienced as fundamentally predatory and the core efforts go into responding to threat, then how much does that become self-fulfilling? In learned helplessness, contact with the environment is retracted and the individual can only be more vulnerable to further shocks and surprises. The psychotherapeutic relationship is the place to inquire into a person's setup in this area, and to try out new things. Psychotherapy is an ally to the person finding what is them and what isn't them, to work towards individuation that is the necessary ground for mutuality and reciprocity. This is especially needed in the midst of the unknown, uncertain and difficult situations. It cannot be a Pollyanna solution. The functioning must be prepared for and tested out on the reality of things. Such a basic building of the self and ability for reciprocity in the midst of no promise of trust must be the essential and needed foundation for a healthy functioning politic. I doubt any political structure has achieved success without a critical mass of the participants having base confidence and experiences in being humane with each other. This is resilience, a quality of vulnerability, living open while inner and outer disturbance is occurring.

I salute the young man on the yacht, tapping into the awe, stirred in the blood of his seafaring Irish and Polynesian ancestors, longing for a place to belong. I reach back through the years and tell him not to do it so hard, have a good time, take in the goodness, the love, open the heart and risk it all. And he reaches forward into the future to me and finds a man committed to be with what is, exactly how it is, committed to taking the next step into the unknown with you, whether he is ready or not, trusts you or not.

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