

# Pathwork™ Steps

## AUTHORITY

Notes for the Teleconferences on Pathwork Guide Lecture No. 46

### 1. Context

Consider that life is like a school. You go from one incarnation to the other like going from one class to the next. Learning, developing, making the grade or remaining where you are for a while.

You have to come to the point where you understand your own individual existence, difficulties, sorrows, longings, and unfulfillments of your life. And this you can find out if you learn to understand yourself.

### 2. Early childhood attitudes

‘Authority is the first conflict for a growing child.’ Children interpret any force that restricts their wish-fulfillment as hostile. ‘Then the person unconsciously carries over the same feelings, and what he felt in childhood...he then feels for the authority restricting him as an adult.’

### 3. Two typical responses to authority

‘Law-Breakers’ happen to have an extroverted, outgoing nature combined with a certain courage, such rebellion will take a form in which they openly fight and resist. This may be mild or it may become anti-social, anarchistic, or criminal.

‘Law-Upholders’ have felt the same desire to rebel, but may have thought ‘If I turn around and become one with authority, as much as I may dislike it, I am safe.’ Thus their inner motivations may be weakness and fear.

These two responses react to what is negative and hidden in each other. The effect of unrecognized fears are infinitely stronger on other people than when you do that same act, have the same motives and attitudes, but you recognize your own tendencies and currents.

The more our attitudes contain un-genuine forces and reactions, the more adverse the effect. The Law Breaker fights harder against the false note of the Law Upholder, who reacts with more severity and intolerance in order to protect himself from his own fear and rebellion.

### 4. Self-observation

What is your attitude towards authority?

Discover what your most prevalent attitude is towards authority, that of the Law-Breaker or the Law-Upholder.

If both are present, under what circumstances might each one predominate?

### 5. The Pathwork Process: Methods

The Pathwork Process is about raising awareness and developing understanding, so that we can come to a deeper knowing of ourselves (refer to PI 127). Suggestions for this process include:

a. Daily Review, PI 28. Self-observation of disharmonious feelings and reactions on a daily basis in order to uncover patterns of unconscious generalizations and judgments.

b. Notice recreations of childhood hurts. Find where current patterns of disharmony are similar to childhood patterns.

c. Clarify thought process. Notice where our emotional responses deviate from our intellectual ideas and constructs.

# Pathwork™ Steps

## AUTHORITY

Quotes from Pathwork Guide Lecture No. 46

Full text of this plus all other lectures may be downloaded from [www.pathwork.org](http://www.pathwork.org)

Authority is the very first conflict for a growing child. When the infant reaches a certain degree of self-consciousness, the first conflict is authority. His elders, his parents or parent-substitutes, and later on the teachers represent authority for the child. This authority prohibits the child many a wish-fulfillment. Therefore authority becomes a hostile entity as such. No matter how much love, warmth, and affection a child is given, no matter how necessary the prohibitive authority is at times, this represents the first hurdle of life. The attitude towards it later on, when the child is grown and carries over the childhood and often unconscious reactions towards it, determines whether this hurdle becomes a steppingstone in maturity or not. If the grown person can adjust towards authority maturely and freely, another milestone has been reached in the overall development of the soul. If, on the other hand, reaction towards authority remains childish because unconscious compulsive attitudes prevail, this milestone remains to be reached in later incarnations. So even if authority were administered in a perfect way, the imperfect soul would react negatively towards it as long as this point in development is not reached. ... You must react towards authority in one way or another, because all human beings do.

Broadly speaking, there are two fundamental types or groups or alternatives in reacting towards authority, with many subdivisions, and often the two intermingle and are represented in one and the same human being. ... Almost always, there is a mixture.

According to personality characteristics and environment, the first category is the one who outwardly rebels and revolts against authority. He feels authority as something evil because many desires that were not bad or harmful (as a child, as well as later) were forbidden by this hostile power -- authority. He knows or thinks there is nothing wrong with what he wants. Yet, authority hinders him, and he feels it not only as an injustice but often also as generally harmful, narrow-minded, and unconstructive. ... We may say the strongest form of this attitude will be found in the person who commits anti-social acts; the mildest form is the one that may not even be noticeable to others, but nevertheless, the same feelings exist in subtle ways in the subconscious mind. The latter has just as concrete a result as the outer and more unsubtle reaction.

The other category is the one who at one time has turned about face, and although surely not thought in these terms, but felt, this person says, "If I turn around and become one with authority, as much as I may dislike it, I am safe." This safety, or apparent safety, leads the person to become a strong law-upholder in extreme cases, not only in the strictest sense of the word but also in a more subtle way. ... Instead of a free, strong, and independent choice, the choice was made, partly at least, out of weak motives.

The more that the ungentle forces and reactions are contained in the attitude of the law-upholder -- even though he may consciously be in the best of faith -- the more adverse is the effect on the law-breaker. The true law, the divine law is different from the law made out of weakness. And, because of this weakness, the attitude of the law-upholder -- who has chosen his position out of fear and in order to become free of the disadvantages his existing rebellion may have caused him -- is often a doubly intolerant attitude.

There are many shades and variations in both these opposite types. The law-breaking tendency must be combined with a current of courage. If certain other characteristics and circumstances exist in certain combinations, outer rebellion will be dimmed to a dull defiance. As far as the law-upholder is concerned, although he lacks the courage to give vent to his true feelings, wrong as they may be, he has other predominant qualities, as well as other faults, than the law-breaker which determine his attitude. For instance, a strong liking for order and organization, a wish for peace rather than for fighting, as well as many other facets are responsible, all put together, to determine the final attitude in this particular respect.

These two opposite extremes set a vicious cycle in motion. The more rebellion on the side of the law-breaker, the severer and more intolerant the law-upholder becomes in order to protect himself from his own fear and rebellion. And the more this happens, the stronger the rebellion and resistance in the law-breaker must become. He is unaware that his resistance is not turned anymore against the law as such, against the authority in its good and true sense, but actually against the false note of the equally unaware law-upholder.

This is a very difficult subject because it is so very subtle in nature. Each one of you can find out quite easily which of these two basic categories applies mainly to you, in what aspect of your life one may be stronger than the other. A few of you may be predominantly of one type or the other. If you really think of your life and your inner reactions in this respect, it will not be difficult to find out who you are in this respect. And when you can give yourself this answer, then you can go a step further and think about the remedy -- and also think about the effect this inner attitude has had on your own life, on your conflicts, as well as on your surroundings, and also on some of your dear ones. If you find yourself to be more of the kind who revolts and rebels against authority, then you should meditate in order to gain the right concept. ... You will not feel anymore that authority as such is an enemy-force. ... You will understand that even the imperfect form of authority, as it manifests on earth, is necessary. In short, your rebellion will diminish in the measure you gain insight and understanding, in the measure you understand why you have acted so adversely to certain subtle manifestations of the wrong kind of authority in the past. Furthermore, you will become increasingly aware of the meaning of divine authority that manifests also in some human beings who have reached a certain degree of development in this respect. You will then learn not to react automatically against anyone or anything where you may just feel it is authority. ... Once you fully realize that there are two kinds -- the self-righteous kind and the kind that is with you -- you will be able to divorce yourself from the generalization that one simply has to react against authority. This healthy process will, among other things, strengthen your power of discrimination in a very subtle way, not intellectually, but intuitively.

Now as far as the other category is concerned, if you find out that you tend to be more on the side of the law-upholder, my advice is this, my friends: think back on your childhood and find the times when you revolted. When you search with this aim, you will sooner or later discover and actually remember, vaguely as a feeling perhaps, but nevertheless remember, when you decided to turn around and become one with what appeared to you the stronger force -- authority as you perceived it. True, good motives are surely also contained in these inner decisions, but also weak motives. And it is your task to find them, to become aware of them. When you come to this point, you will have gained great progress on the road to self-understanding, on the way to becoming yourself. And then, when you seek further, you will also understand the reaction others have towards you. The self-righteous severity that sometimes takes hold of you, quite unconsciously and hidden, towards a brother or a sister who strictly belongs to the other kind will lessen. Your reaction will change in the measure you recognize the weak and fearful motives of your law-upholding quality. Thus you will make an act of strength out of an act of weakness. You will remain on the side of the law, of course, as you should, the outer, as well as the inner law, but in a different attitude, with a different flavor and with a different motive. And that is the important thing. You will realize, just because you are on the side of authority, on the side of the law, you are doubly responsible not to reject the side opposed to the law, but to pull the person out of his brand of error by your understanding which can only happen if you understand yourself first -- by your going with him, which does not mean to be in favor of the rebellion and acts resulting out of this rebellion.

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# Pathwork™ Steps

## Authority Worksheet for PGL 46

*...This particular path that I lead my dear friends on step by step will give you the knowledge of where and how your outer problems are connected with your inner conflicts, where you react emotionally in such a way that you attract certain happenings as inevitably as a magnet draws certain particular substances. These forces can only be truly understood when you uncover your own emotions and find out their deeper meaning. And with that knowledge you gain the knowledge of the particular reason and purpose of your life, your own individual existence within the frame of the general purpose that is known to all of you in principle. This general purpose is a well-known fact, but how your individual existence fits into this scheme is important to find out for each and everyone striving upwards. When this is discovered, it designates an important phase an entity has reached in his whole cycle of incarnations. When this knowledge can be brought forth, it happens due to important efforts which are a sign that a soul has reached a significant milestone on the upward road. He goes over the borderline of unconsciousness to consciousness in a higher degree. The true realisation of one's present existence marks, indeed, a major point of a soul's return journey to God. PL46*

1. Examining your relationship to authority requires some spiritual maturity, such as developing the Observer Self and believing in one's Higher Self. Otherwise, you might only be able to see your reactions to authority, which can often be justified or rationalised.

Ask yourself: am I willing to honestly see the truth about my relationship to authority? If there is any hesitation in your response, do not suppress it. Allow it as part of the truth about yourself. See if you can include these feelings in the answers to the following questions, allowing any resistance to contribute to your self-knowing.

2. Make a list with 3 columns, labeling them 'authorities', 'control methods' and 'reactions'.

In the first column, list the people that controlled you as a child.

In the second column, add a word or phrase that expresses how they controlled you, such as 'bossy', 'manipulative', 'pleading', 'fear'.

In the third column, add a word or phrase describing the primary reaction you had to this authority figure, such as 'obeyed', 'rebelled', 'ran away', 'hid my feelings'.

3. Make a second 3-column second using the names of the people or forces whom you feel currently control you (without your explicit consent). Some examples might be: spouses, employers, government, or the police. Do not overlook unusual relationships, such as stockholders, in-laws, or public opinion if they actually might have influence over your life or your activities.

*On one hand, the child longs for the love of the parent; on the other hand, he resists and rebels against the restriction of authority. The child feels this authority as something hostile, as an enemy-force, as prison bars behind which he feels frustrated. There is often but one longing in the child: the impatience to be grown up so that these restricting walls will cease to exist, as he erroneously believes. But when the child grows up, he finds out that this is not so. Then authority changes; instead of parents and teachers, authority is represented by society, by government, by law enforcing institutions, the employer, the powerful people he may be dependent on, etc. Then the person unconsciously carries over the same feelings, and what he felt in childhood towards the parents and teachers, he then feels for the authority restricting him as an adult. PL46*

4. Review the 'control' and 'reaction' columns on both lists. Are they similar? Is there a wide variety? Is there any pattern?

5. Make a new list, with one column marked *rebellion* and another *submission*. List the authorities from the above 2 lists on this new list, depending upon how you feel that you reacted to them. Consider your inner reactions rather than external circumstances or evidence.

What was your predominate reaction towards authority?

*These two opposite extremes set a vicious cycle in motion. The more rebellion on the side of the law-breaker, the severer and more intolerant the law-upholder becomes in order to protect himself from his own fear and rebellion. And the more this happens, the stronger the rebellion and resistance in the law-breaker must become. PL46*

6. Examine each instance, and see if there was a secondary reaction that went the other way- where rebellion hid a desire to submit, or where submission covered up a seething rage. Notice any patterns that emerge, either from past to present or in a consistent division of feelings between different types of authority.

*Each one of you can find out quite easily which of these two basic categories applies mainly to you, in what aspect of your life one may be stronger than the other. A few of you may be predominantly of one type or the other. If you really think of your life and your inner reactions in this respect, it will not be difficult to find out who you are in this respect. And when you can give yourself this answer, then you can go a step further and think about the remedy -- and also think about the effect this inner attitude has had on your own life, on your conflicts, as well as on your surroundings, and also on some of your dear ones. PL46*

7. Has this exercise brought any enlightenment upon your inner attitudes or upon patterns from your childhood which have either been repeating themselves or become caught in a vicious circle? If not, is there any possibility that you are in defense or resistance to seeing patterns in your life that are at conflict with your intellectual ideas or understandings?

*In order to build a world in which vicious cycles are prevented or broken before they come to the last and unfortunate outer manifestation, you can furnish the groundstones by examining your own reactions and understanding in what way you have contributed or are contributing by your own unconscious emotional reactions to set a whole snowball rolling. In this way, you and many others prevent the whole chain reaction.*

*What I said to you here is of more significance and importance than you may realize offhand. But, on the other hand, I realize that it is not only extremely difficult to squeeze these very subtle questions into mere human language, but I also realize that it takes quite a bit of doing in effort and searching on your part to even understand the inner and deeper meaning and to see the wider effect of this whole question. PL46*

# Pathwork™ Steps

## The God Quiz

Worksheet by Gene Humphrey Page 1 of 2

Write out your own answers to the following questions before reading the answers. Allow your first impulses, your emotional reactions, your fears and prejudices to reveal themselves! Answers from the Pathwork Lecture 28 are offered on the following page. *Don't peek!*

- 1. What is 'God'?**
- 2. Where does God live?**
- 3. What do I have to give up in order to find God?**
- 4. What difficulties do I have to undergo to find God?**
- 5. What will it cost me to find God?**
- 6. What help do I need to find God?**
- 7. If I need to sacrifice in order to experience God, how much will this hurt?**
- 8. Should I only present Big Issues to God because he is so busy?**
- 9. How long will it take?**

# The God Quiz

Worksheet by Gene Humphrey Page 2 of 2  
*Quotes from Daily Review Pathwork Lecture 28*

- 1. What is ‘God’?** “Everyone seek happiness, love, and security – and that is God.”
- 2. Where does God live?** “He cannot be found outside of yourself, neither in some building, nor up in the sky...He can only be found within yourself.”
- 3. What do I have to give up in order to find God?** *Illusion.* “In order to find God, you have to (1) recognize your hidden emotions and evaluate them, after you have clearly seen them, in the light of Divine Law; (2) acknowledge your true reaction instead of making yourself believe you react in another way and for different reasons than the real ones; and (3) clearly see your faults.”
- 4. What difficulties do I have to undergo to find God?** “You can only find God within yourself by going through your Lower Self. That is the only way. If you have a treasure hidden under a great deal of dirt and soil, the only way you can get to the treasure is in digging up the dirt. You cannot shirk handling this dirt. There is absolutely no way to get the treasure out unless you are willing to face and handle the mud first.”
- 5. What will it cost me to find God?** *Honest and the willingness to sacrifice your self-will.* “There is one wonderful, sure, and fast way to experience God and His reality, as well as the reality of God’s Spirit World, around you so strongly that all doubts will dissolve like snow penetrated by the sun – Sacrifice, my friends! If you are capable of sacrificing something for God, you will have that experience.”
- 6. What help do I need to find God?** “You cannot find God unless you overcome your imperfections. But .. you certainly can not overcome your imperfections by yourself alone, no matter how strong you are and no matter how good you will may be. You do need God’s help.” *It is a collaborative effort!*
- 7. If I need to sacrifice in order to experience God, how much will this hurt?** “You can, strangely enough, only receive this knowledge if you are prepared to sacrifice for Him... The question will never settle itself for you as long as you are not willing first and foremost to put your self-will aside for His will.”
- 8. Should I only present Big Issues to God because he is so busy?** “Every decision, no matter who small, every deed or attitude of yours stands in direct relationship to one or more spiritual laws. There is no problem with which you cannot go to God, no matter what it is. Whatever you take to God in a sincere way, He will understand and help you, provided you are asking for this help and trust Him more than yourself.”
- 9. How long will it take?** *Daily Review* “will not take more than ten to fifteen minutes every day and that should certainly be possible for each one of you.”

**“Receive our blessings. May they penetrate and envelop you, may they enrich you and may you find renewed strength to continue this path of self-finding. Be blessed, be in peace, be in God!” PL78**

# Pathwork Steps

## Finding Your Image of God

1) What is your image of God? This may first appear only as a negative aspect, one small piece of what you consider your image of God to be.

*“Find out whether you do not fear God more than you love Him. If you do so, you can be sure this image of God exists in you, and you are living by a distortion and illusion since all images are just that. Find out whether you do not fear God more than you love Him. If you do so, you can be sure this image of God exists in you, and you are living by a distortion and illusion since all images are just that.” PL52*

2) How have you managed to justify this image?

By “causing happenings that seem entirely congruent to this image”?

By creating “a cause and effect of your own inner and outer needs”?

How have you helped to bring about negative aspects of your life?

*“When you have difficulty in understanding the justice of the universe and the self-responsibility of your life, do not think of God as “he” (although, of course, God can manifest as a person too, since He can do anything and is everything). Rather think of God as the great creative power at your disposal. Therefore it is not God who is unjust, as your subconscious may believe, but it is your wrong use of the powerful current at your disposal. If you go on from this premise and meditate on it and, from there, on to search where you have ignorantly abused the power current in you, God will answer you. This I can promise you. If you sincerely search for this answer and if you have the courage to face it without the wrong kind of guilt feelings -- and you should all be big enough for that by now -- you will come to understand cause and effect in your life that led you to believe (be it until now unconsciously but, because of that, all the more powerfully) that God's world is a world of cruelty and injustice; a world in which you have no chance; a world in which you have to be afraid and hopeless; a universe where God's grace comes to a few chosen ones, but you are excluded. Only this can free you of this fallacy that distorts your soul and your life.” PL52*

3) In meditation or prayer, consider what would change in your life if you allowed yourself to fully believe in a benign, loving universe where immutable laws returned to you in unending abundance what you were willing to give out. That is, if cause and effect are true, are you willing to accept and receive your own goodness?

*“God is, among so many other things, life and life force. Think of this life force as you think of an electric current, endowed with supreme intelligence. This “electric current” is there in you, around you, outside of yourself. It is up to you how you use it. You can use electricity for constructive purposes, even for healing, or you can use it to kill. That does not make the electric current good or bad. You make it good or bad. This power current is one important aspect of God where it touches you most. This may raise the question that thus God would be entirely impersonal and therefore to be feared even more. It may contradict the idea of His infinite love. Neither is true. God, being All, is personal, as well, if He chooses to be, but His personal aspect has no bearing on the question we are now discussing and on one of the most important aspects of your personal life. His love is not only personal in God manifest, but also in His laws, in the being of the laws. The apparent impersonal love of the laws that are (understand what is implied in the words “that are!”) are made in such a way that they lead you ultimately into light and bliss, no matter how much you deviate from them.” PL52*

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# Pathwork Steps

## The God Image

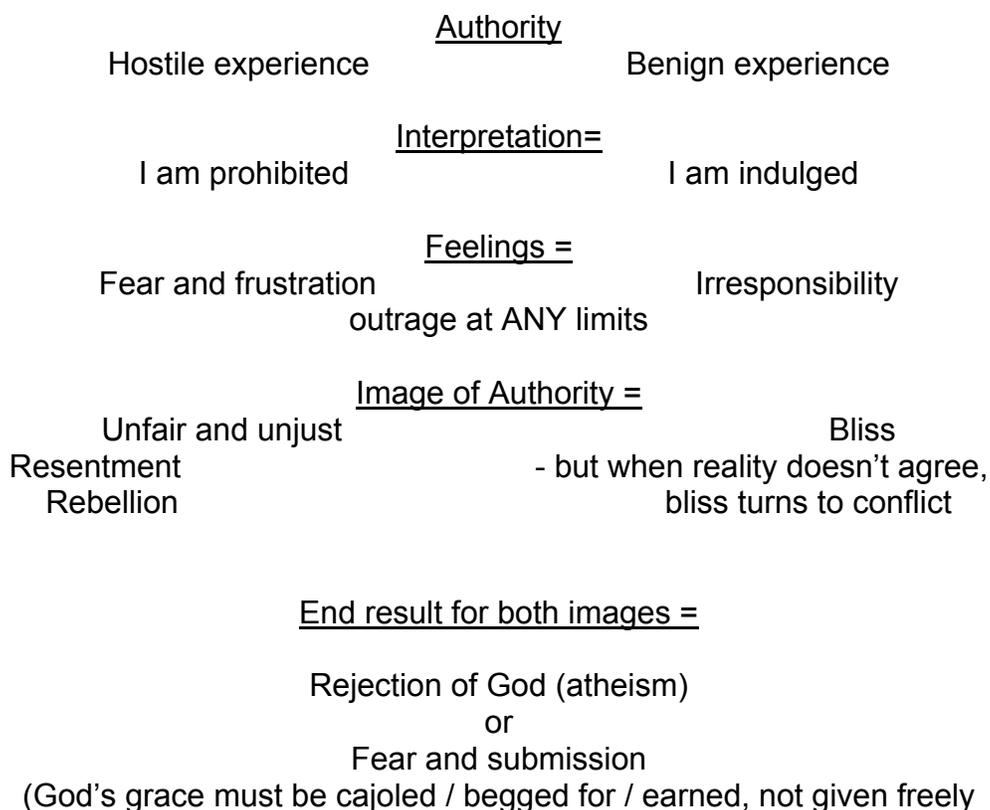
### Worksheet for Lecture 52

Full text of this plus all other lectures may be downloaded from [www.pathwork.org](http://www.pathwork.org)

This lecture deals with images, but specifically the image of God that society and individuals manifest. The image of God tends to become merged with the overall image of authority, which is derived from one's earliest experiences with their parents or caretakers. The child's logic goes thus:

- 1) God is the highest authority.
- 2) Authority is what God represents.
- 3) My experience with authority becomes what my experience of God will be.

An image exists "if you fear god more than you love him" (52/6). The result is a negative image of God that reflects more of the human parental and authority issues than a clear understanding of a divine creator. Images can begin in two apparently opposite situations, yet they produce similar results:



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# Pathwork Steps

## How to Dissolve an Image

Summarized from The God Image, Pathwork Lecture 52

### 1) Become conscious of the wrong concept:

Become conscious of what your image is  
Become aware of what is false about it.

### 2) Set straight your intellectual ideas

Do not superimpose your will over your emotional reality (=suppression)  
Do not assume that previously suppressed feelings and thoughts which are surfacing are necessarily true. Continue to examine them.

### 3) Compare what you perceive as right from what you have become aware is wrong.

### 4) Monitor when you deviate emotionally from what you believe intellectually is right.

Gently give yourself time to grow into the concepts. *“Realize that your emotions need time to adjust, but do everything in your power to give them the opportunity to grow” PL52*

5) *“Observe the emotions despite the resistances and the pretexts they can muster. for there is always that part in you that resists change and growth. This part in the human personality is very shrewd. Be wise to these ruses.” PL52*

*“As I have said, some concepts are easy to formulate. They are obvious. It merely requires a little thinking through. The resisting emotions do not care whether the proper concept is obvious or not. In either case, they will find ways and means of trying to avoid a change of inner attitude. But as far as your intellectual understanding is concerned, you must differentiate between two kinds of concepts: those that are obvious if you think about them and those requiring development from inside -- inner enlightenment that has to be earned in order to formulate the proper concept, even in your intellect, to begin with. Prayer for the recognition is an important part. Observe in times of prayer how sincerely you desire the answer! This is important. You may dutifully pray for the recognition, but inside there is a resisting block that can be felt if you set out to look for it. Then, at least, you know that not God, but you yourself obstruct light and freedom. Then you can begin arguing with that part in yourself that persists in being childish and unreasonable.” PL52*

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# Pathwork Steps

## The God Image PL52

Explore your understanding of the concepts through film

Rather than create a list of full length films I sought to find some short ones this month.

Links may change as copyright agreements change.

**God of Love** (2010 18 mins short film)

A lovestruck, lounge-singing darts champion finds his prayers are answered -- literally -- when he mysteriously receives a box of love-inducing darts. Director: Writer: Luke Matheny Stars: Luke Matheny, Marian Brock, Christopher Hirsh <http://disembodied.wordpress.com/2011/02/28/god-of-love-the-amorous-misadventures-of-a-lounge-singing-darts-champion/>

**In God We Trust** (2000 17 mins short film) A speeding truck sends Robert into purgatory, with the probability of a warm climate. He escapes to Earth and tries to fix things before purgatory catches up with him. Directed by Jason Reitman [http://onlineshortfilms.net/watch/in-god-we-trust-video\\_840de9092.html](http://onlineshortfilms.net/watch/in-god-we-trust-video_840de9092.html) or <http://vimeo.com/25008515>

## Takin' It to the Streets

By THOMAS L. FRIEDMAN

THE former C.I.A. analyst Paul R. Pillar asked this question in a recent essay in *The National Interest*: Why are we seeing so many popular street revolts in democracies? Speaking specifically of Turkey and Brazil, but posing a question that could be applied to Egypt, Israel, Russia, Chile and the United States, Pillar asks: "The governments being protested against were freely and democratically elected. With the ballot box available, why should there be recourse to the street?"

It is an important question, and the answer, I believe, is the convergence of three phenomena. The first is the rise and proliferation of illiberal "majoritarian" democracies. In Russia, Turkey and today's Egypt, we have seen mass demonstrations to protest "majoritarianism" — ruling parties that were democratically elected (or "sort of" in Russia's case) but interpret their elections as a writ to do whatever they want once in office, including ignoring the opposition, choking the news media and otherwise behaving in imperious or corrupt ways, as if democracy is only about the right to vote, not rights in general and especially minority rights.

What the protesters in Turkey, Russia and Egypt all have in common is a powerful sense of "theft," a sense that the people who got elected are stealing something more than money: the people's voice and right to participate in governance. Nothing can make a new democrat, someone who just earned the right to vote, angrier.

Here is what the satirist Bassem Youssef, the Jon Stewart of Egypt, wrote in the Egyptian daily *Al Shorouk* last week, on the first anniversary of the election of President Mohamed Morsi of the Muslim Brotherhood's party: "We have a president who promised that a balanced constituent assembly would work on a constitution that everyone agrees on. We have a president who promised to be representative, but

placed members of his Muslim Brotherhood in every position of power. We have a president and a party that broke all their promises, so the people have no choice but to take to the streets.”

A second factor is the way middle-class workers are being squeezed between a shrinking welfare state and a much more demanding job market. For so many years, workers were told that if you just work hard and play by the rules you’ll be in the middle class. That is just not true anymore. In this age of rapid globalization and automation, you have to work harder, work smarter, bring more innovation to whatever job you do, retool yourself more often — and then you can be in the middle class. There is just so much more stress on people in, or aspiring to be in, the middle class, and many more young people wondering how they’ll ever do better than their parents.

Too few leaders are leveling with their people about this shift, let alone helping them navigate it. And too many big political parties today are just vehicles for different coalitions to defend themselves against change rather than to lead their societies in adapting to it. Normally, this would create opportunities for the opposition parties, but in places like Turkey, Brazil, Russia and Egypt the formal opposition is feckless. So people take to the streets, forming their own opposition.

In America, the Tea Party began as a protest against Republicans for being soft on deficits, and Occupy Wall Street as a protest against Democrats for being soft on bankers. In Brazil, a 9 cent increase in bus fares set off mass protests, in part because it seemed so out of balance when the government was spending some \$30 billion on stadiums for the Olympics and the World Cup. [Writing in The American Interest](#), William Waack, an anchorman on Brazil’s Globo, probably spoke for many when he observed: “Brazilians don’t feel like their elected representatives at any level actually represent them, especially at a time when most leaders fear the stigma of making actual decisions (otherwise known as leading). ... It’s not about the 9 cents.”

China is not a democracy, but this story is a sign of the times: In a factory outside Beijing, an American businessman, Chip Starnes, president of the Florida-based Specialty Medical Supplies, was held captive for nearly a week by about 100 workers “who were demanding severance packages identical to those offered to 30 recently laid-off employees,” according to Reuters. The workers feared they would be next as the company moved some production from China to India to reduce costs. (He was released in a deal on Thursday.)

Finally, thanks to the proliferation of smartphones, tablets, Twitter, Facebook and blogging, aggrieved individuals now have much more power to engage in, and require their leaders to engage in, two-way conversations — and they have much greater ability to link up with others who share their views to hold flash protests. As Leon Aron, the Russian historian at the American Enterprise Institute, put it, “the turnaround time” between sense of grievance and action in today’s world is lightning fast and getting faster.

The net result is this: Autocracy is less sustainable than ever. Democracies are more prevalent than ever — *but they will also be more volatile than ever*. Look for more people in the streets more often over more issues with more independent means to tell their stories at ever-louder decibels.

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[www.nytimes.com/2013/06/30/opinion/sunday/takin-it-to-the-streets.html?nl=todaysheadlines&emc=edit\\_th\\_20130630&pagewanted=print](http://www.nytimes.com/2013/06/30/opinion/sunday/takin-it-to-the-streets.html?nl=todaysheadlines&emc=edit_th_20130630&pagewanted=print)

# Pathwork Steps

## Time to Cut Class

*Ditch habits left over from school and free your mind*

by Charles Eisenstein, reprinted from Education Revolution

Many revolutions fail when they tear down one system only to replace it with another embodying the same unconscious habits and beliefs. An education revolution would be no different. Personally, I've noticed time and again the habits of schooling infecting what I do; sometimes I end up perpetuating the mind-set even when I speak out against it.

How to avoid recreating the old within the new? How to prevent the underlying problems from expressing themselves in new form? Ideological vigilance is not enough, which is why I have decided to "deschool" myself, to bring these unconscious habits into my consciousness and dispel them.

In that spirit, I offer up this list of some of the habits and beliefs of schooling that I've noticed in myself. None of these are exclusive to school, of course, just as school doesn't exist in isolation from other institutions of our civilization. These habits and beliefs are ambient in our culture; school is just one way of enacting and reinforcing them.

1. Seeking "credit" for the right answer.
2. Seeing problems as having a right answer, and thinking that by articulating the solution, I have solved the problem.
3. Seeking external validation for choices, as in "What should I do?" (I can't just choose, can I? How do I know it's the right choice? I had better go ask someone.)
4. Work: a matter of completing assignments.
5. Life: a process of graduating from one externally provided program to the next.
6. Status: defined by rank within an institution.
7. Personal worth: dependent on external evaluations.

Wait! As you read through these points, do you notice any habits of schooling operating within yourself? Are you skimming them to simply check if you "know" them already (as if for a quiz)? Are you evaluating each one to determine whether it is right or wrong?

It was in school, after all, that we first learned that it's important to be right, to hold the correct opinion, and to be able to produce the right answer. Well, what about letting go of being right and just listening without judgment? Listening truly and deeply to another person is a new thing for me, one that requires combating habits of constantly evaluating myself and others, or listening only enough to garner information.

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