

THE CLARION CALL

Leadership and Group Life
in the Aquarian Era

By Susan S. Trout, PhD

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Susan S. Trout: *The Clarion Call*

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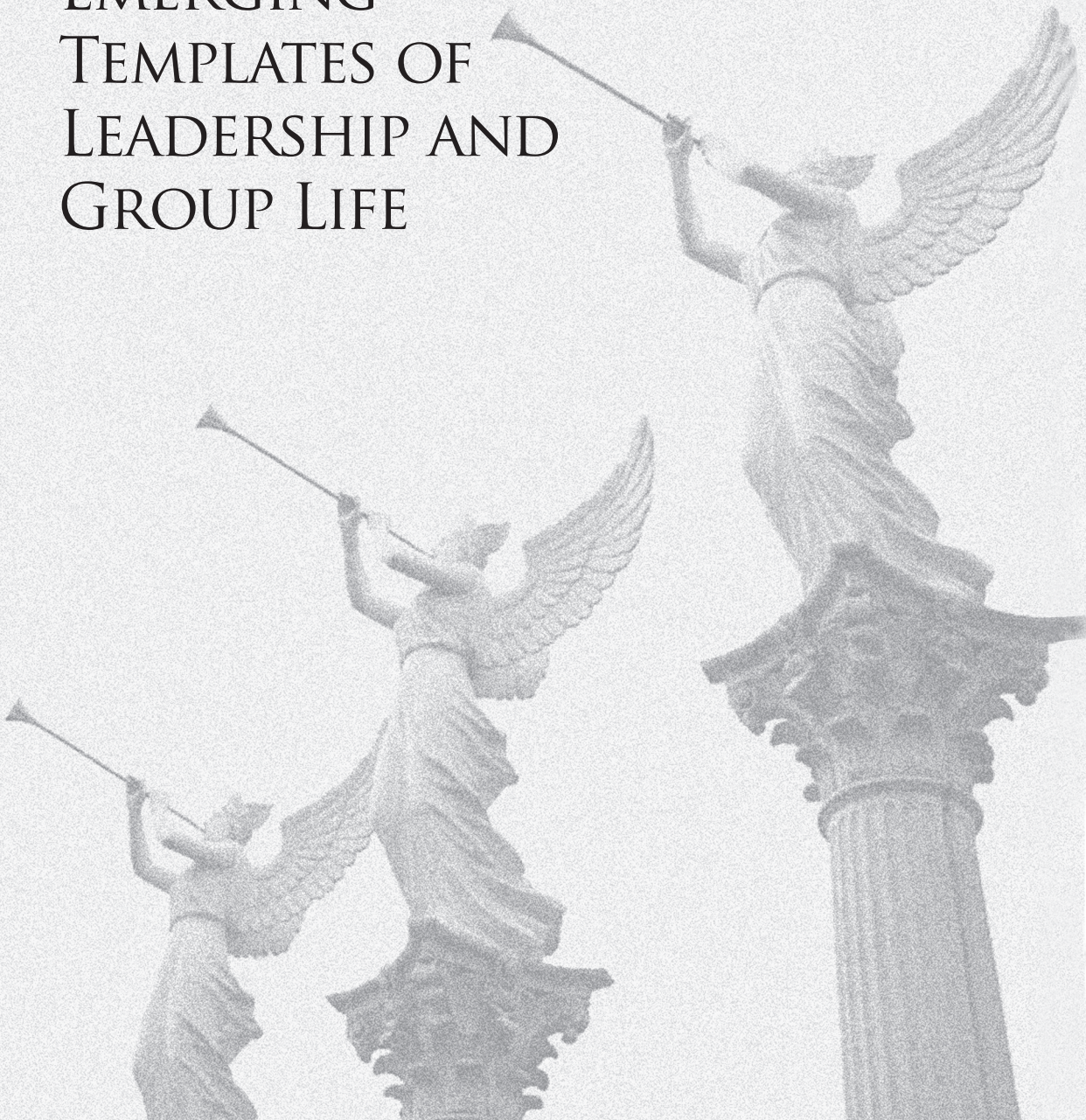
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Part One

EMERGING
TEMPLATES OF
LEADERSHIP AND
GROUP LIFE



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particularly while we continue
traversing the challenging years
of the transition.*

Susan S. Trout

INTRODUCTION

The purpose of Part One is to illustrate where we have been historically and energetically and to shine a light on the changes necessary in leadership and group life to fulfill the destiny of the Aquarian Era. The Aquarian spreads before us as an age of possibility. To fulfill that potential requires humility, diligence, and the deepening of consciousness, particularly while we continue traversing the challenging years of the transition. To proceed through *The Clarion Call* necessitates an understanding of astrology as the framework for the discussion.

The discipline of astrology—the study of celestial alignments and their influence on human activities—provides a useful container for examining millennial history. In the context of this book, astrology provides a way to discuss different levels of reality—the universal and individual, the spiritual and material—in terms of distinct cycles of growth and modes of expression. When astrology is related to history, the two disciplines offer us a long and wide view of planet Earth and the human experience.

Astrologically in 2008, Earth reached the midpoint of the five-hundred-year transition between the Piscean and the Aquarian Eras. The two-thousand-year astrological cycle of the Piscean Era has been dominated by the characteristics of the element of Water—emotions, idealism, and devotion to authority. In the Western world, Christianity and the Christian Church encapsulated Piscean thought. Four of the major traits that illustrate the Piscean character are compassion, a worldview based on unquestioning

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faith, creativity through beauty and invention, and individualism.

The Aquarian characteristics of the element of Air—the mind, cooperation, and consciousness—began appearing during the Age of Enlightenment in the mid-eighteenth century. Four of the major traits that illustrate the Aquarian character are mental focus, a worldview based on intellect and experiential proof, creativity combined with technology, and group cooperation.

The Aquarian Era, like all other astrological cycles, spans 2,120 years. Each astrological cycle is the result of a precession of the equinoxes. As-

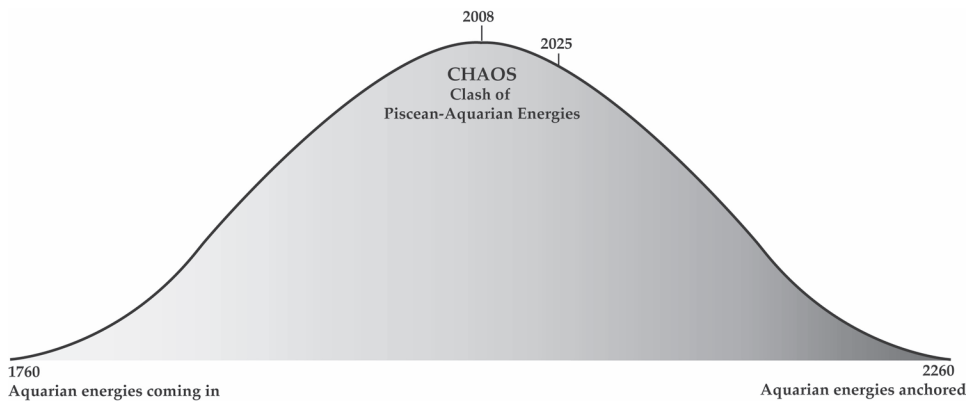


Figure 3: The Span of the Transition from the Piscean to the Aquarian Era: Piscean Model is presented as a linear, two-dimensional, bell-shaped curve. This curve spans 500 years, showing the Aquarian Era's initial arrival in 1760, the midpoint of its arrival in 2008, and its full arrival in 2260.¹ As the Aquarian Era gradually arrives, the Piscean gradually withdraws. Drawing by Ginger Graziano

¹ This drawing of the five hundred overlapping years of the Piscean and Aquarian eras is based on the writings of Nostradamus scholar John Hogue; Master Djwhal Khul, who dictated the Ageless Wisdom teachings to Alice Bailey; and Torkom Saraydarian, author and Master of Ageless Wisdom. These writers vary slightly in the specific span of years they report. John Hogue's designated years are used here because his work documents references to history, literature, and metaphysics.

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tronomy and astrology identify these cycles, also referred to as eras or ages, by the movement of a grouping of stars called a “sign” of the zodiac. The eras differ in their consciousness, realm of experience, field of activity, and source of power.

The transition from the Piscean Era to the Aquarian can be explained using preferred scientific styles from each era. Figure 3 shows the overlap drawn from the Piscean perspective, which prefers static and linear models, whereas Figure 4 shows the overlap through Aquarian eyes, which prefer a fluid and wholistic model.

On an individual level, the sign under which individuals are born is their sun sign. Although many other planets influence their astrological chart, their sun signs align with their destiny—what they are on Earth to do. As a result, individuals share the common destiny of their era along

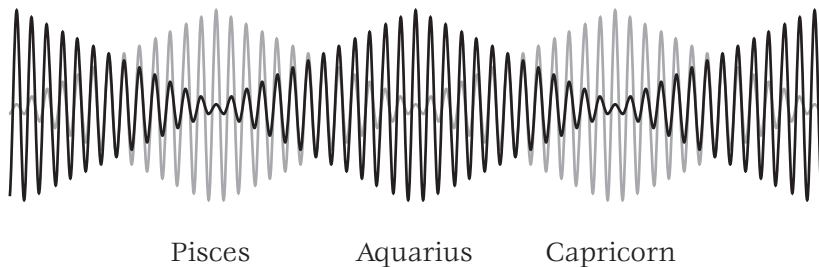


Figure 4: The Span of Transition from the Piscean to the Aquarian Era: Aquarian Model is presented as fluid, three-dimensional, overlapping spirals that convey a pattern of movement. Such patterns resemble poet William Butler Yeats's drawings of gyres. A gyre has precise, constant movements that quicken or dwindle. A gyre's pattern of movement is one way to explain the Piscean-Aquarian evolutionary shift. The gyre moves from the total dominance of the Piscean over the Aquarian, through an increasing mixture of the Aquarian with the Piscean, until the minimum of the Piscean pattern and the maximum of the Aquarian pattern is reached. Drawing by Randal Pride, adapted from drawings by Neil Mann, <http://YeatsVision.com>. Used with permission.

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with their personal destiny. The sun signs and the natural elements with which they are associated influence the traits and worldviews of the individual and the era. The four elements and their corresponding Zodiac signs



From the astrological perspective, the world is emerging from deep water into thin air.

are: Fire—Aries, Leo, and Sagittarius; Earth—Taurus, Virgo, and Capricorn; Water—Cancer, Scorpio, and Pisces; and Air—Gemini, Libra, and Aquarius.

From the astrological perspective, the world is emerging from deep water into thin air. Stephen Arroyo in *Astrology, Psychology, and The Four Elements* characterizes water signs as having force and power. Water can destroy the other elements by washing away earth, saturating air, and extinguishing fire. Arroyo associates air signs like Aquarius with the life force that materializes ideas on Earth and brings thought into action. People born in air signs can feel burdened by the emotions of water signs like Pisces, whereas people born in water signs can feel intimidated by the intellect of air signs. Air uses rational, objective thought *to let the obstacles pass by*, whereas Water *moves around obstacles*.

Understanding the complementary and opposing traits of both Pisces and Aquarius provides a way to gain perspective on the past, to examine current reality, and to predict the rewards and challenges of the future.

Part One includes:

Chapter One: The Foundations of Change provides the basis for understanding the traits and shadow tendencies of the Piscean and Aquarian eras by examining four major traits illustrated with examples from history. Historic examples also exemplify the interplay between the two energies since the Aquarian began emerging in the mid-eighteenth century while we lived out the end of the Piscean Era.

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Chapter Two: Setting the Stage examines how to educate and prepare ourselves by understanding the stages of change, the differences between Piscean and Aquarian values, and the templates of leadership and group life in the Aquarian Era.

Chapter Three: The Challenges at the Threshold covers various challenges that will contribute to the inevitable turbulence of transition. These include the fear of change and polarization; the astrological meaning of the change from Water to Air; the return of the Divine Feminine and the initiation of a true partnership of feminine and masculine energies; the arrival of the Millennial Generation; and the paradox of technology.

CHAPTER ONE

THE FOUNDATIONS OF CHANGE

Introduction

Change occurs when two or more opposing factors come together: health and illness, peace and war, food and famine. The outer changes in the environment, economy, energy, and ideologies demand internal shifts in problem solving, attitudes, worldview, and consciousness. To make these shifts, we must first understand the mechanisms at work during this time when Piscean and Aquarian energies are dancing together. The Piscean seeks to maintain the lead, the Aquarian to take its rightful role. Occasionally the dance is harmonious, but increasingly conflict erupts.

This chapter explores the traits and shadow tendencies of both the Piscean and the Aquarian eras. One purpose of the exploration is to dispel two common misconceptions: the polarization of Aquarian and Piscean characteristics into good/bad and right/wrong, and the belief that the “Age of Aquarius” will descend like a magical, starlit blanket to bring peace and light without demanding any effort on our part. Another purpose of the exploration is to present the lessons of history in the context of Piscean and Aquarian traits and shadow tendencies, grounding theory in reality.

Piscean Traits and Shadow Tendencies

As is true with individuals, each astrological era exhibits both positive traits and shadow tendencies related to its sign. Among the positive traits of the Piscean to take forward through the difficult transition ahead are compassion, the work ethic, and the appreciation of beauty.

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The shadow of any quality reveals itself as the opposite quality projected out into the world. For example, a minority group that feels powerless may project power by exhibiting prejudicial behavior against another minority. When left unrecognized, the shadow will play itself out to the extreme and become visible, forcing the individual, group, or nation to notice it so they can take conscious action. At any time during the transition or afterward, an unresolved shadow issue can reemerge. Currently, the shadow of the Piscean appears very dark because unresolved shadow tendencies have swung to the extreme and become visible. This phenomenon illustrates the inevitable darkness before the dawn. It alerts us individually to the need for change and awakens us globally to the transformation of the Aquarian Era.

Table 2 (see opposite page) delineates four major Piscean traits and their associated shadow tendencies.

History grounds this discussion for us, providing examples of how the traits and shadow tendencies appeared during the Piscean Era between the first and mid-eighteenth centuries in Western Europe. Neither traits nor shadow responses occur in isolation and more than one is usually at work in any single example.

Trait: Compassion

Shadow: Idealism and Fanaticism

The onset of the Piscean Era over two thousand years ago is identified with the spiritual teachings of Jesus, a radical Jewish rabbi in Jerusalem in the first century, identified as the Christ or Messiah by segments of the Jewish people of his time. After his crucifixion in approximately 30 CE, his apostles and relatives spread his teachings through the Greco-Roman world. His teachings exemplified the true nature of the Piscean heart and were

Table 2: Piscean Traits and Shadow Tendencies

Piscean Traits	Piscean Shadow Tendencies
<p>Compassion Expressed through the emotions, charity, and good works</p>	<p>Idealism and fanaticism Use of power to oppose and control, to establish either/or, right/wrong rules, and to discredit the emotions and heart, resulting in degradation of the feminine</p>
<p>Worldview is faith-based Expressed through dependence on outer authority, including a personified God “out there”</p>	<p>Escapism and optimism Dependence on hope instead of action; avoidance of taking action based on early warning signs; lack of curiosity; denial of current reality</p>
<p>Creativity expressed through beauty and invention Expressed through the creative arts, scientific advances, and mechanical inventions</p>	<p>Emphasis on the creative result rather than on artistic and scientific free expression Denial that the artist as creator is connected to the Divine as the Creator; misappropriation of art, science, and invention by those in authority to advance their own agendas</p>
<p>Individualism Expressed through a striving for personal freedom, world exploration, and discovery; the group fulfills the individual's need</p>	<p>Ignoring the good of the whole group Decisions based on rights of individuals or special interest segments of the group; exploitation of people and nature for the sake of wealth and power</p>

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imparted with a vibration of spiritual love and wisdom, loving acceptance, inner peace, inclusiveness, intelligent conviction, and service.

Initially persecuted for their faith, Christians prevailed through love and compassion, and the teachings increasingly gained acceptance. Eventually, the Roman Emperor Constantine legalized Christianity in 313 CE. Jesus's message became interpreted and codified into church dogma. The shadow tendencies of compassion began to polarize into rigid right/wrong rules, and fanaticism led to ethnic cleansing and other acts of terror. On the premise that Eve was created second to Adam and subsequently led him into sin, church authorities debased women and discredited the feminine by denying the importance of emotions and the heart.

Even as the Church used power to oppose individual expression and to control behavior, it also provided security, community, and ministry. For example, monasteries and convents provided necessary charitable support for the poor and infirm during the many wars, famines, and changes in political structures. Despite the often reprehensible actions of the Church and the unChrist-like behavior of some of the clergy, the faithful held to the ideal of Jesus's teachings. Those teachings validated their emotional yearnings and their hearts' longing for certainty in an uncertain world.

Trait: Faith-Based Worldview

Shadow: Escapism and Optimism

Generally throughout the Piscean, people were obedient to religious teaching and social standards, depending on the outer authority of the Church and the governing individual or group for physical safety. They approached life on faith without questioning the reasons behind their assumptions or actions. The necessities of the agrarian life and a desire to be good and faithful servants of the Lord led people to develop a strong work ethic.

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The shadow of their faith-based view led to escapism and unfounded optimism. People were at the mercy of the judgment of a personified Father God who resided outside them. Until the Reformation in the sixteenth century, they believed God could be reached only through the intercession of priests and the sacraments. To counter the arbitrariness of what they interpreted as God's retribution in the form of famine, illness, and war, they relied on the optimism of hope and escapism by denying their current reality. Their hope lay in their salvation through Jesus the Christ's forgiveness and his promise of eternal life. They hoped, prayed, and waited on the will of heaven.

In order to be protected by the safety of an outer authority, whether Church, king, employer, or God, people surrendered the curiosity that might have caused them to question the premise on which the authority stood. By giving away the responsibility of their lives to someone above them in the hierarchy, they avoided assessing their current reality for the early warning signs that would have compelled them to action. Until the Enlightenment in the eighteenth century, hierarchical religious and governmental structures held absolute authority. Curiosity and taking action against authority could lead to conflict, and in some instances, death.

Historically, the Inquisition within the Roman Catholic Church, particularly between the twelfth and sixteenth centuries, presents a prime example of the shadow of the faith-based worldview. The following are more modern examples of people holding on to optimistic beliefs despite warnings:

- ✧ The German people denied the warning signs of the inevitable outcome of the rise to power of the Nazi Party.
- ✧ The United States government and its people clung to the belief, against concrete evidence, that the United States could not be attacked on its own soil. Consequently the tragedy of September 11, 2001, not

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only occurred, but also led to the unprovoked invasion of Iraq.

- ✧ Despite more than thirty years of warnings about the limitations of fossil fuels, the health of the ocean, and the dangerous level of the water supply, the United States trails most other industrialized nations in taking decisive action to develop alternative energy sources, to combat global warming, and to conserve natural resources.

Trait: Creativity Through Beauty and Invention

Shadow: Emphasis on the Creative Result Rather Than on Artistic and Scientific Free Expression

During the Middle Ages between the fifth and sixth centuries, individual talents, viewed as gifts from God, were expressed in religious forms. Art, music, and architecture expressed the faith of the artists, who were given little if any credit for their work. For artists, the shadow of the faith-based worldview and dependence on authority meant that the art itself was prized while the artist's soul as conduit was dismissed. The stained glass windows, flying buttresses, and intricate stonework of Gothic cathedrals still speak eloquently of both the acumen of the anonymous craftsmen and the emotional yearning of their hearts to creatively express their love of beauty and of God.

The Renaissance (ca. 1400–1600 CE) created a cultural shift across Europe that inspired new themes and modes of art and expanded the study of human knowledge. In 1441, Johannes Gutenberg's invention of a printing process that used movable type, metal molds and alloys, a special press, and oil-based inks allowed the mass production of printed books. The availability of books spread literacy across Europe and led to the founding of schools where noblemen's sons were introduced to the humanistic education being imported from Italy. During the two hundred

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years—some say three hundred fifty years—of the Renaissance period, the Church gradually relaxed restrictions on the subject matter available for study. Students and artists pursued previously forbidden interests in the classics, ancient languages, mythology, and the sciences, particularly astronomy and medicine. These changes produced phenomenal results, among them mechanical inventions like clocks and the flush toilet and scientific inventions like eyeglasses and telescopes.

Throughout Europe, but especially in Italy, the Church sponsored artistic expression in all its many forms. Art and architecture gave way to a style reflective of classical antiquity with an emphasis on symmetry, proportion, and geometry. Artists were allowed to study and incorporate classical motifs and explore nonreligious subjects, although they still depended on sponsors for financial support and were limited by their patrons' commissions. To this day the world esteems the works of the Italians, Michelangelo, da Vinci, and Raphael, as well as Renaissance artists from the Netherlands, France, and Spain.

The availability of books opened the door to informed study and inquiry, which greatly impacted the science of medicine. Ancient Greek theories were tested. Whereas Michelangelo once dissected corpses in secret at the risk of his life, the Church eventually allowed dissection of human corpses and the printed illustration of body parts. Expeditions to Africa, Asia, and the Americas returned with new herbs and medicinal recipes that aided in developing new medicines such as laudanum, which reduced pain. Some physicians began to investigate the spread of infec-



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tious diseases and others modernized surgical procedures.

Freed from centuries of imposed restrictions, artistic and scientific creativity leapt toward freedom of expression, but the shadow of Piscean creativity continued, impacting science and medicine. Galileo escaped death during the Inquisition only by recanting his finding that Earth revolved around the sun instead of the sun around Earth. In the late eighteenth century, thousands of women died of childbed (puerperal) fever because fellow physicians would not accept Alexander Gordon's evidence that washing their hands could reduce the spread of infection. Refusal to see beyond faith in their own beliefs, to accept current reality, and to accept the full humanity of women all contributed to intensifying the shadow. The misappropriation of art, science, and invention by authority figures for their own purposes is easily exemplified by the use of captive labor. Some African slaves in America were accomplished artists of the metal and woodwork seen today around southern cities like Charleston and Savannah, and Jewish scientists were forced to contribute their expertise to the Nazi war machine as slaves in German factories.

Trait: Individualism

Shadow: Ignoring the Good of the Whole Group

In 1517, after years of studying the New Testament in the original Greek, Martin Luther, a German monk, declared that people did not need the Church to mediate for them, that their salvation was a free gift from God, dependent only on repentance and faith in Jesus the Christ as the Messiah. Luther translated the Bible into German, making it available to thousands and beginning the Protestant Reformation. In 1611, the *King James Version of the Bible* was published in England. Luther's proclamation contributed to the expansion of human knowledge, appreciation of

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beauty, and value of creative endeavors, opening the way for the rise of individualism and the questioning of the absolute power bestowed both on church and governmental leaders.

The rise of the individual threatened the power of the Church, while at the same time Pisceans clung to their dependence on outer authority and their faith-based view of the world. Piscean individualism served the group in exchange for the group's protection. Too great a departure from group rules or defiance of the leaders led to being shunned, exiled, or worse. In sixteenth and seventeenth century England, religious dissenters abounded and factions developed. Many sects, among them the Congregationalists and the Quakers, created non-hierarchical organizational structures. The development of disparate individualistic groups, even though still primarily Christian in theology, challenged the societal order and the power of Church and civic leadership. Many monarchs reacted with force, killing dissidents or forcing them to flee, some to the promise of the New World in America.

The exploration that led to the discovery of North America and to European colonization around the world illustrates one aspect of Piscean individualism. Sea travel provided the opportunity for adventure, and even glory for individual feats. Exploration, however, was dependent on funding from monarchs, trading companies, or wealthy individuals. Lands, resources, and treasures were claimed for countries, not for individuals. The individual served his immediate group without regard for a greater good, which led to the shadow expressing itself in nationalism and territorialism. This narrow view meant that if other groups, nature, or resources were destroyed, the consequences were not considered. Each group felt God was on their side and had given them the right to kill or enslave natives and to use natural resources at will.

Exploration brought prosperity and new ideas along with new foods and goods. Colonization led toward imperialism. The very Piscean struc-

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tures being bolstered—monarchy, hierarchy, Church—were coming under scrutiny. Beliefs and values long held began to be questioned. The gap opened through which the Aquarian would enter. Its entry paralleled the playing out of the unresolved shadow of the Piscean through increasing polarization, religious fundamentalism, and the breakdown of social and civic groups in favor of individual rights and needs.

By the early eighteenth century, Europeans were questioning the status quo with increasing urgency. During what became known as the Age of Enlightenment, thinkers across Europe emphasized “reason” as the tool to solve humanity’s problems and unlock nature’s secrets. Dr. Gerhard Rempel, professor of history at Western New England College, defines the Enlightenment as “an age of reason based on faith, not an age of faith based on reason.” He goes on to say that it was this period, not the Reformation or the Renaissance, “that dislodged the ecclesiastical establishment from central control of cultural and intellectual life... [and] rendered possible the autonomous evolution of modern culture.”

Aquarian Traits and Shadow Tendencies

Astrology associates Aquarian energy with mental clarity, practicality, and intellect combined with compassion, cooperation, intuition, and connectedness. We do not yet know how these and other Aquarian traits and their shadow tendencies will exhibit themselves. This section focuses on the Enlightenment, during which Aquarian traits arrived and began influencing Western cultures, including the Americas. Some shadow elements are already visible as are conflicts with Piscean thought. Aquarian traits and shadow tendencies are explained throughout this book in relation to soul development, leadership, and group life (see Table 3).

The Age of Enlightenment was simultaneously a response to the shadow

Table 3: Aquarian Traits and Shadow Tendencies

Aquarian Traits	Aquarian Shadow Tendencies
<p>Mental focus Expressed through reason and finding compatible modes for sharing intellectual competence, abstract ideas, and theories</p>	<p>Arrogance, devaluation of emotion Refusal to test ideas to see if they work; eccentric and/or fanatical because of intellectual prowess; avoidance of the emotions</p>
<p>Worldview based on inner knowing validated by experiential proof Expressed as reliance on intellectual knowledge, inner wisdom, and the interconnection and equality of all things</p>	<p>Avoidance of interpersonal relationships, misuse of technology Replacement of face-to-face encounters with technology; dependence on technology leads to mechanical, automatic solutions; denial of a relationship with inner wisdom because “I can do it alone”</p>
<p>Creativity combined with technology Expressed through problem solving of both practical problems of global concern and practical problems in creating new art and music forms; employing systems thinking</p>	<p>Technology negating reason, heart, and creating from the soul Unintended consequences occur when mind problem solves without heart; technological creations lack soul and reduce brain's access to imagination and play</p>
<p>Group cooperation Expressed through an objective and rational approach without unnecessary emotional involvement; what is good for the group is good for the individual; good social skills because group members objectively appreciate one another's thoughts; possibility of developing group consciousness</p>	<p>Negation of the individual, spiritual pride, misunderstands inclusiveness Fears of not being recognized for individual contributions; assumption of levels of spiritual advancement not yet attained; assumption of ability to maintain a group without a leader or structure; sentimental; wants to include everyone, whether or not they share the group vision</p>

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of the Piscean Era and the entry of the Aquarian Era. Enlightenment thinkers, sometimes called philosophes, replaced the emotional, heart-based Piscean with the Aquarian traits of mental focus expressed through reason and group cooperation for the sharing of intellectual competence, abstract ideas, and theories. According to Rempel, enlightenment figures such as Voltaire, Hume, and Kant considered themselves to be among a “cosmopolitan solidarity of enlightened intellectuals.” They imagined a world filled with independent free thinkers who slowly added pieces to the puzzle until the whole picture unfolded. They thought that if enough information were amassed and subjected to sound thinking, everything could be understood. Though arrogant about their intellectual prowess, the philosophes believed they could benefit the greater good by replacing or moderating the faith-based worldview with one founded on natural laws discerned through careful observation, research, and proof.

In France, many philosophes rejected religion as superstitious. In England, Germany, and elsewhere, however, these thinkers often portrayed rationality as complementary or neutral to religion. These two approaches—one that rejected religion in favor of science and one that saw the two as noncompeting, if not complementary—fostered tension between advocates of scientific inquiry and the Church still evident today. The conflict can be framed as the Piscean shadow of idealism insisting on an either/or, right/wrong duality opposing the Aquarian worldview that honors inter-



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connection and seeks equality in both/and nonduality. Whatever the general attitude to religion, there was a tendency to question the hierarchical authority of both church and state. In all cases, Enlightenment thinkers assumed one set of universal truths and believed that those truths were generally attainable through reason and observation.

In America, many of the framers of the United States Constitution, notably Benjamin Franklin, Thomas Jefferson, Thomas Paine, and George Washington, embraced the Enlightenment movement. They integrated the language into the American spirit when they referred to natural law, inherent freedoms, equality, and self-determination. The Age of Enlightenment planted the seeds for changes in religion, politics, and social structures that would take a century to come to fruition through the establishment of representational government and the demise of monarchies, the condemnation and end of slavery, and the separation of church and state. The faith-driven, heart-centered Piscean culture organized by top-down hierarchies leading obedient, loyal, and devoted individuals began confronting the reason-driven, mind-centered Aquarian energy that would gradually demand different group and leadership models. This confrontation was most evident in the evolution of the United States.

America became the frontier for the individual—the outcasts and outlaws, the dissidents and free thinkers. Its vast wilderness offered a seemingly endless supply of natural resources to be exploited through capitalistic ventures. On a new continent, new social structures, foods, tools, machines, and attitudes evolved. Among those new attitudes were a growing reliance on the right of people to govern themselves through a democratic process and the need to uphold individual freedom of worship by separating the secular state from religious affiliation. Until late in the drafting of the Constitution, the founders assumed that their new government would include a state-approved religion. The fact that it did not was an outgrowth

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of the Enlightenment's emphasis on individual conscience and the questioning of religious authority.

Piscean/Aquarian Overlap

From the mid-eighteenth century until the present time, Piscean and Aquarian energies have coexisted. The Piscean dominates because the energy is well entrenched and because the threat posed by the Aquarian causes the Piscean shadow to become darker and stronger. In this section, examples from history prior to 1960 illustrate the overlap in terms of the four traits and shadow tendencies of the Piscean and the Aquarian.

Heart and Mind

The great democratic experiment in the United States tested the Enlightenment's belief in the individual's ability to reason and be guided by conscience. Still, the Piscean organizational model persisted in which people depend on the leader—whether monarch or mill owner—like a father. In eighteenth-century Britain, the innovations in agriculture increased productivity and led to population growth. This enabled people to move to cities and helped drive the Industrial Revolution, bringing prosperity and mechanization. In the nineteenth century, imperialism expanded, as did its shadow in the form of slavery, decimation of indigenous people, pollution, and destruction of natural resources. In Western European imperialistic countries, the poor, particularly women and children, were marginalized.

Christians integrated the heart of Piscean compassion with Aquarian mental focus when they formed grassroots groups with the shared vision of applying Jesus's teachings to the creation of a common good. The Method-

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ists in England united religious people against slavery, a cause also taken up by the Quakers in the United States. The use of social activism designed to inspire legal solutions to societal problems spread from the issue of slavery to poverty, crime, temperance, and disease. Women, expected to be the leaders in the Aquarian Era, became crucial in all of these campaigns as both the primary motivators and the hands-on workers. They acted not only as abolitionists and supporters of temperance laws, but established tuberculosis sanitariums, maternity hospitals for the poor, social welfare agencies, and schools. With the organizational skills learned from these endeavors, women united to fight for women's suffrage.

With stronger central governments, tremendous resources, increased religious tolerance, and scientific notions of human activity, both Christian and Jewish organizations addressed social ills by integrating religion and science. The ethic of giving paralleled the emergence of an aristocracy of wealth in America. Philanthropy, as we think of it, was born when steel baron Andrew Carnegie challenged his peers to donate to social causes. People like John D. Rockefeller and Margaret Olivia Slocum Sage responded, and with others established a legacy of charitable foundations unaffiliated with organized religion.

In addition, national volunteer associations emerged as men's business groups and women's social meetings turned their groups toward public service. The Piscean individualism that used the group to meet its own needs gave way to groups of individuals formed to meet a greater good. Groups still operated within restricted territories, social rules still defined behavior, and larger organizations of business and government remained hierarchical and male-dominated. Church affiliation and class stratified American society and groups were divided along religious as well as cultural, racial, and gender lines.

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Worldview

At the beginning of the twentieth century, World War I shifted the societal structures of Western and Eastern Europe, the Soviet Union, and the United States. Colonized countries around the world demanded independence and this led, most notably, to the decline of the British Empire. Because of England's debt after the war, the world's financial center shifted from England to the United States. The Aquarian worldview of mental focus and rational thought was being increasingly integrated. People no longer felt confined to socially defined roles. Though still faith-based in outlook, they also wanted some measure of self-determination and equality. Women cut their hair and raised their hems in defiance of social norms. The working class men and women who had been fully employed during the war did not return to their former roles of subordination to the aristocracy. Gradually wealth became more equally distributed across social classes. This equalization extended to the right of women to vote throughout most of the European countries following the war and in the United States in 1920.

The end of the First World War accelerated changes already under way and created hardships and instability in Germany, the Balkans, and the Soviet Union that people were not equipped to meet. Countries like France and Germany lost their next generation of leaders on the battlefields. The United States suddenly had world leadership thrust upon it, a responsibility its people, an ocean away from the turmoil, were ill prepared to accept. The Piscean faith-based worldview that avoided responsibility and



The Piscean faith-based worldview that avoided responsibility and overlooked current reality and action in favor of belief and hope could not meet the needs of this expanded world.

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overlooked current reality and action in favor of belief and hope could not meet the needs of this expanded world. Mental focus, practical problem solving, and action based on reason and research were needed. As nations tried to adjust to a new reality none wanted to accept, political, social, and economic instability increased in Europe, creating fertile ground over the next thirty years for the conflict that led to the Second World War.

American participation in World War II brought the Depression to an end. Many Americans opposed involvement in the war. The war years exemplified the strengths of the Piscean character as, after the Japanese attacked Pearl Harbor, people joined together to support the war effort and protect America. This group behavior arose from the Piscean faith-based view and materialized as idealism—patriotism, self-righteousness, polarization, and optimism—tempered by compassion. The denser shadow of Piscean idealism—nationalism, authoritarianism, and persecution—revealed itself in the philosophies and actions of the German, Italian, and Japanese governments.

At the war's end in 1945, Germany, Japan, and England were in ruins and France had to recover from Nazi occupation. Protected by oceans, the United States was spared physical destruction. Energized by national pride, America found itself not only an economic and political world leader, but also guardian of the Free World. England and other imperialist nations began the dismantling of their colonial empires, while France attempted to maintain control over Algeria and Vietnam.

The creation of the United Nations promised a new era of international cooperation, an Aquarian concept the world had not been able to accept after World War I when President Woodrow Wilson suggested the League of Nations. Wilson's dream of peaceful cooperation was left unfulfilled because the Piscean shadow had not been fully acknowledged and resolved. The schism caused by polarized thinking regarding World War II resulted

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in increasing conflict. The United States and the European allies differed greatly in vision and ideology from the Soviet Union, which had helped them win the war. The apportioning of postwar administration among Allied nations resulted in the split of Germany into East and West and to the eventual creation of the physical Berlin Wall and the metaphorical Iron Curtain that divided the European continent. While the United States converted West Germany and Japan to democracy, the Soviet Union forced socialism on East Germany and the other central and eastern European countries under their administration.

Mounting tensions between the United States and the Soviet Union fed by rampant idealism and competition for world power eventually led to the buildup of nuclear armaments and the spread of communism. Armed with nuclear warheads, economic means, and international political power, the two countries became world superpowers on opposing sides of the Cold War. Conflict broke out around the world. In China, communist forces established the People's Republic of China on the mainland and nationalist forces retreated to Taiwan. In Greece, royalist forces defeated the communists. War also broke out between North and South Korea. The European imperialist powers, economically exhausted by the war, began surrendering their holdings, acquiescing, usually peacefully, to the Aquarian-influenced demands of indigenous people for self-determination. The United States and their Western allies joined the struggle on behalf of South Korea while the Soviet Union backed North Korea. Although the Korean War stopped in 1953, Korea remains divided and the conflict is unresolved.

Creativity

After World War II, despite the conflict around the globe, the specter of the "communist threat," and the fear of nuclear annihilation, Americans

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recreated their lives using the results of their creative wartime endeavors in medicine, manufacturing, and military science. The Aquarian use of creativity expressed through technology had also emerged as part of the war effort. The United States imported German nuclear and aeronautical scientists, some of whom had been active Nazi sympathizers, into the armament and space programs.

There was a pervading faith-based sense that good had prevailed and God was on the side of the righteous. Women who had worked during the war years returned to their roles in the home in order to open jobs for returning service members. The GI Bill enabled many veterans to go to



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college. Universities also created programs in the allied medical and helping professions to meet the care needs of the war wounded. As the economy prospered, the huge advances made during the war in medicine, psychology, psychiatry, neuropsychology, audiology, and in physical, speech, and occupational therapies encouraged more government funding for research and training grants in these fields and in allied areas like special education. Women had shown their merit as productive workers during both world wars. By the mid-1950s, some women seized the opportunity to obtain advanced degrees in helping professions, successfully combining Piscean compassion and Aquarian intellect

and bringing more feminine energy into the work world. Although many other fields were still closed to women, the increased status of the helping professions gave women opportunities they had never had before.

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Outside the United States, Soviet neurologist Aleksandr Luria and two Canadians, neurosurgeon Wilder Penfield and neuropsychology researcher and physician Lamar Roberts, were among those doing groundbreaking work on brain function, neurological dysfunction, and traumatic brain injury. Advances in technology allowed the Soviets to put the Sputnik satellite into orbit in 1957, and America responded with improved programs in math and science in order to compete in the Space Race. In medicine, the use of antibiotics and the polio vaccine reduced childhood mortality rates. The fifties also saw the first organ transplant, the first heart and lung machine, and the first pacemaker.

Individualism and Groups

The Piscean Era focused on creating an orderly and secure life through faith in outer authority, being on the side of “right,” and individualism expressed through hard work and inventiveness. As prosperity increased, people also coped with urbanization, capitalism, corporate business, and the stress of suburban living and commuting. Piscean individualism was based on the group meeting the needs of the individual. In earlier times, the group provided physical protection and economic stability along with religious structure and community. In the fifties, the shadow of hierarchy depersonalized business life, resulting in a sense of alienation. Large hierarchical corporations did not meet the individual’s need for community, and the individual was too far removed from any “group good” to feel connected to it. Money and power were the main rewards for work in large, impersonal organizations. Religious groups still played an important role in sustaining community, but increasing numbers of people felt spiritually bereft and found little in religion to fill their emptiness.

After the war, images of the victims of the Holocaust filling *Life* and

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Time magazines validated the sacrifices Americans had made and enhanced America's heroic image of itself. The idealism of the Piscean character tended to deny the country's internment of Japanese- and German-American citizens or the consent it gave to Stalin's demands to expel German civilians from within the Soviet Union's new borders. The latter policy was undertaken to suppress ethnic violence by creating ethnic homogeneity. It resulted in the deaths of as many as two million people.

Denial of the shadow of the United States over centuries had veiled the realities of the treatment of native peoples, African Americans, Jews, coal miners and other laborers, foreign migrant workers, women, and the poor. As awareness of inequities grew, assisted by radio and television, people found it harder and harder to sustain the myth of America as the land of opportunity, freedom, and equality. They began to examine the truth of their prideful patriotism, unquestioning faith in God, and idealistic view of the American way.

Despite America's standing abroad, citizens at home began to see the national shadow in the divisions along ethnic, religious, gender, economic, and class lines. Evidence of this shadow was apparent in the reaction to the intense fear of communism brought about by the rise in power of the Soviet Union. Urged by Senator Joseph McCarthy, the House Un-American Activities Committee targeted members of the Communist Party and other left-wing political groups, as well as movie stars, scientists, artists, and ordinary citizens, for investigation. Many people were interrogated and suffered personal and economic ruin as a result of the government's witch-hunt tactics.

The discrepancy between America's image and her reality widened further as events in the South reverberated across the nation, revealing the depth of the nation's shadow of racial injustice. The civil rights movement gained momentum with the 1954 Supreme Court decision in

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Brown vs. Board of Education that began the desegregation of schools; the Montgomery, Alabama, bus boycott of 1955–56; and the Civil Rights Act of 1957, which aimed to ensure the voter registration rights of African-Americans. Riding the same wave, the Chicano movement established the Mexican-American Political Association in 1958 to promote the rights of Mexican-Americans. These responses to social problems heralded another step toward Aquarian group life by increasing the grassroots activism that laid the foundation for Aquarian groups.

In 1961, in his last speech as president, Dwight D. Eisenhower expressed concerns for the future of the United States. Some of those concerns are summarized as follows:

- ✧ Crises, great or small, would tempt us “to feel that some spectacular and costly action could become the miraculous solution to all current difficulties.”
- ✧ Failure to guard against “unwarranted influence, whether sought or unsought,” exerted by the military-industrial complex would ultimately lead to “the disastrous rise of misplaced power.”
- ✧ Technology and research would become dominated, and therefore limited, by government control, and/or “public policy could itself become the captive of a scientific technological elite.”
- ✧ Americans would collapse under “the impulse to live only for today, plundering, for our own ease and convenience, the precious resources of tomorrow,” and this mistake would lead democracy to “become the insolvent phantom of tomorrow.”

Nearly fifty years later, we can list the ways in which Eisenhower's concerns have been validated by choices and events. These negative consequences resulted from the American inability to face its own suffering and to recognize its own shadow. The shadow in action is both Piscean

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and Aquarian. Both energies are present now, so both shadows are present as well.

The Piscean shadow tendencies included are: the tendency to support authority without inquiry; to manipulate technological and scientific “research” in order to maintain power and control; to avoid individual responsibility by dependence on authority; to ignore warning signs; to look to the group for protection; to focus on the immediate territory without global concern and thereby misuse natural resources for economic gain; to deny current reality and therefore delay action; and to rely on faith-based solutions.

Aquarian shadow tendencies related to the concerns include: forgetting that technology is a tool of creativity rather than the generator of theories or ideas; failing to test a theory's viability or a technology's applicability; ignoring inner wisdom out of arrogance; overlooking human compassion and the common good; allowing the fear of losing individuality to overshadow the knowledge that what is good for the group is good for the individual; and forgetting to share the vision with the global community.

As Eisenhower left office, the forces of change were already at work that would shake the foundations of the United States and the world. The seeds of dissent sown in the fifties were ready to burst forth as the transition to the Aquarian Era neared the midpoint.



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Conclusion

Examining the Piscean Era in terms of some of its traits and shadow tendencies and their role in shaping historic events shows us where we have been. The Piscean was an age of unshakeable faith, idealism, and optimism in which people looked to outside authority and social institutions to define themselves. The Piscean character is devotional, filled with fiery zeal, sincere, and humble. Its aspiration to be loyal, earnest, and ethical holds the potential for the true use of heart energy exemplified by a will toward good.

Delineating the Aquarian traits and shadow tendencies and their emerging influence projects where we are going and the challenges we will meet. In its highest form, the Aquarian could be an age of peace, equality, inner wisdom, and group consciousness. Manifesting these noble qualities will occur only with great effort, individual and group shadow work, and alignment with the Soul.