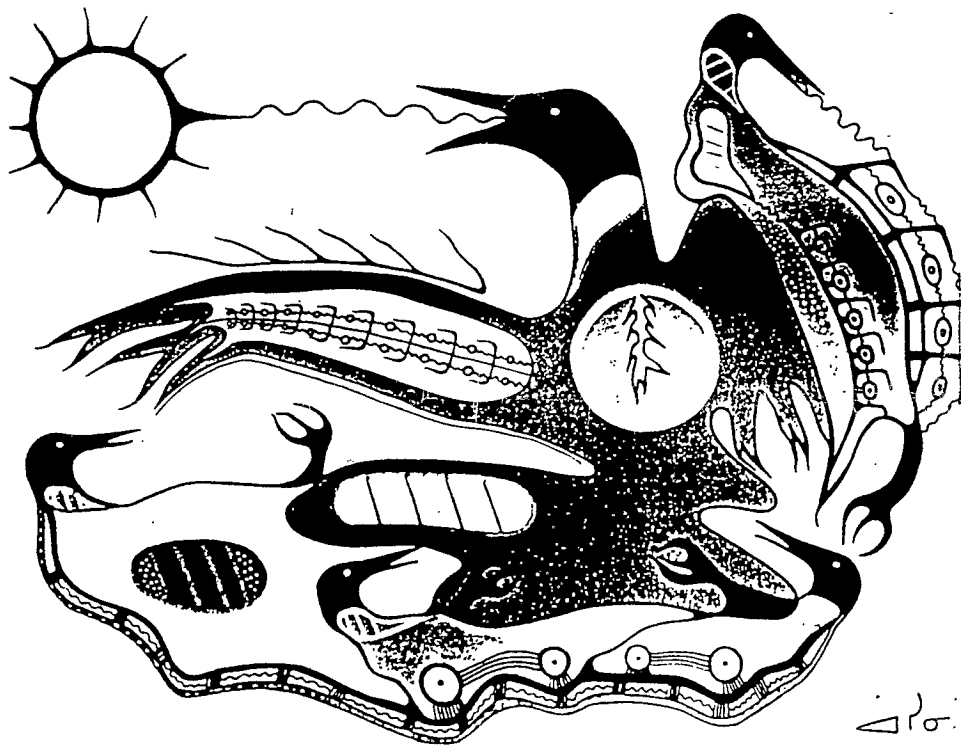


The Node

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THE NODE

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Apologies

The publishers offer their apologies for the late publication of this issue. It is so late that we will be distributing this at the time we should be preparing the next one. We hope your understand and forgive.

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EDITORIAL**The Movemental Order
Is Alive and Well**

While in Toronto to teach the RS-1, (see elsewhere in this section), Lyn Mathews Edwards made a few informal comments on the order. Lyn observed that the going out of being of the "symbolic"- residential order in 1988 was exactly what was needed because the local was calling to all of us. This was the time for the movemental order dynamic.

Today the movemental order is very much alive in many locals. It is a real presence in the business world through continuing LENS programs and strategic planning. It is very much a presence in education (see the report of Jim Wiegel), in health, administration, the Church, Native communities, not -for profits, personal growth, the UN and many more. A look through The Directory will highlight the diversity of vocations and avocations. The Global Order has gone local.

Over the past six years since Oaxtepec, people have worked hard on the foundational dynamic of their lives to establish a sound financial base—some sounder than others! Some have set up ICA offices locally, some have started new businesses, some have established themselves as consultants, and some have gone into the jobs they know best, or into brand new jobs. At the same time, some have maintained the services provided by ICA offices, whether in Brussels, Lusaka, Bombay or Phoenix.

And, by many means, mutual support and interchange among the movemental order continues, whether at Australian or New York retreats, or gatherings of the International Association of Facilitators, or the regular international conferences; but also in many informal ways.

Yes, the movemental order is alive and well. Thank you, Lyn, for this insight.

Brian and Jeanette Stanfield

The Node

Alas, this is the second-last issue of *The Node*. After the October issue, The Node will no longer be published from ICA Canada. The enterprise is wide open for anyone who has a yen to pick it up and run with it. While we mourn its passing, we rejoice in the new abundance of interchange possibilities.

BOOK REVIEWS**Leadership & The New Science**

Margaret Wheatley; Beret Koehler Publishers, Inc. 1993
Ken Whitney

For the past twelve years I have been nibbling around the edges of quantum physics and chaos theory. I have been fascinated by its imagery and have had a gnawing sense that something important is going on. Leadership and the New Science came to me as a treat. More as a witness to a revelation than a proponent of management theory the author describes with enthusiasm and awe how the new science paradigm clarified her experience with organizations and provided new handles for working with them.

According to Wheatley, the underlying contradiction which frustrates attempts to understand and guide organizations undergoing rapid change is the mechanistic way that we have looked at them. The Newtonian paradigm through which we have analysed discrete parts, structures, building blocks, plans, causes, effects, prevents us from seeing and understanding the underlying factors that influence organizational behaviour. The lens of quantum physics with its screen of fields, attractors, fractals, self-references brings into bold relief the crucial elements of information, relationships, vision, and values. In shaping these factors the "new leadership" can more simply and effectively guide their organizations in an environment of continuous change.

One chapter is devoted to a discussion of invisible field which in the new science view of things make up the basic substance of the universe. Rupert Sheldrake, for example, postulated the existence of morphogenic fields that govern the behaviour of species (for example, the hundredth monkey hypothesis). These unseen forces are able to take the energy from other sources and shape them. Wheatley cites examples of fields in organizations in vision and values. When, a vision or value is clear, shared and permeates every aspect of the organization, employee behaviour will manifest it without the imposition of further definition or control. From a Newtonian, linear perspective vision is a destination. She suggests that we think of it as a field that develops, grows and focuses energy as people interact with it.

Another aspect of the new science paradigm is the participative nature of the universe. People create their world through their interaction with information. Wheatley writes that organizations which can access the greatest number of perspectives can make the clearest sense of their world and respond most appropriately. The more participants we engage, the wiser we become and, the deeper the buy-in to the organization's mission and objectives.

Wheatley affirms that the world despite the appearance of chaos is inherently orderly. She urges the reader to trust that fact and welcome disruptions as evidence that their organization, as a microcosm, is continuously renewing itself. Rather than trying to control what is happening, Wheatley says that effective leaders need to grant more autonomy and opportunities for the disruptions and concentrate on strengthening self-referencing images that enable the organization to maintain its underlying identity throughout the process of change.

Leadership and the New Science provides fresh language to talk about what we do with ToP methods. For me, it raises the question of how we continuously evolve them. We need to explore new ways to help people to interact with information and each other. The book caused me to examine the form and function of the products we use in our strategic planning process. For example, the product of the vision workshop while powerful for those who create it, needs refinement to make it simpler to communicate throughout the organization and allow continuous

development. Wheatley suggests that the process by which vision is disseminated is as important as the vision. Contractions workshops have frequently identified the dysfunctional, messages and patterns (fields and fractals) that block organizations from accessing internal and external information. We need to be even more careful that our strategic directions address those blocks. The places where we might do the most profitable development of our planning process is in the pre-vision work. The environmental analysis needs to be an experience rich in information and reflection. We need to look at Weisberg's *Discovering Common Ground* for ways to enrich that dialogue. We might in addition, make the identity components: story, mission and values, a key part of our process for clients.

The insights of this book are worth integrating into our discussions on how to improve our service.

Ecology of Commerce: A Declaration of Sustainability

by Paul Hawken; Harper Collins Publishers New York, 1993
Dorothy Craig

For anyone who suspects that something is terribly wrong with the present economic system this book comes as a breath of fresh air. Hawken writes as a successful businessman with a radical but practical prescription for transforming the economy from an engine of planetary destruction to one of restoration.

Hawken's premise is that the design of the present economy is inherently flawed because it depends upon ever-increasing and ever-more-wasteful use of energy and materials. We need to do more than

tinker with the system. We need to devise a "restorative economy" based on nature's design principles that actually nourishes life on earth.

Among his more intriguing strategies for this are:

- Transform manufacturing to eliminate waste
- Make prices reflect true costs by gradually replacing all taxes with "green fees" that favour "ecologically correct" actions
- Insist on corporate accountability by claiming the public right to revoke the charters of corporations
- Get business out of government and restore the role of government as the guardian.

Articles based on this book appeared almost simultaneously in the *Utne Reader* (Oct/Nov 93) and *Inc.* (Nov 93). The first is not surprising; the second is an encouraging sign that Hawken's ideas may be influencing those in corporate America who have the power and influence to follow his prescriptions.

ARCHIVES DIALOGUE

The Archives and the 94 Meeting

Jack Gilles

I would like to get some input from whoever might have ideas on the Archives and the 94 Meeting. Lyn is going to present the work that has been done so far at the meeting and she has asked me to chair the session following in regards to the future. We only have the one day, so we won't get a lot done, but your ideas about that and the larger picture/question would be much appreciated. Several people have been in touch directly with Lyn and Betty with thoughts and suggestions (notably B. Stanfield). I also have been doing some thinking on the subject. My feeling is that it is an invaluable resource for the future, but it is an immense job. Perhaps the easy part is the scanning, cataloguing and indexing. The real work and question is what can be done with it and what are the priorities?

There is a lot of wisdom that is behind the content in the archives that needs to be organized. For instance, Richard Greene recently wrote a book called *Global Quality* (ASQC Quality Press, Milwaukee WI, 53202) in which he relates the ICA/EI/Order methods and wisdom as it applies to quality. It is very good, but only touches the surface. He compares it with the Japanese methods he learned and how our methods can be applied to critical organizational implementation of quality. It is rather lengthy, but I'll be glad to share key parts of it for those who are interested.

I have been doing work that relates our NRM work with the functioning of the mind-body-spirit relationships found in the brain/central nervous system. This is from work that I have obtained from Bob

Campbell who wrote Fisherman's Guide and who I have had extensive conversations and correspondence with over the last several years. Again, I will be glad to share it with whoever might be interested.

These are but two of many areas our historical work can be applied to current edge thinking. I'm sure there are many more.

The question is how to mobilize our collective ideas and insights in these areas? I'm not sure electronic conferencing is really effective for this. Roy Stansbury was here recently and he said that this kind of work really requires face-to-face meeting so that ideas can work quickly and freely in a creative environment. I tend to agree with him, but what forums can provide this? (IAF?)

To get us started I am suggesting some questions that might be addressed. Feel free to answer any (or none) of them. The important thing is to see what interest and thoughts are in our network.

1. What future do you see for the Archives? Books, papers, programs etc. What are the priority arenas? Any ideas of how it could get done?
2. What should be the products/decisions from the 94 Meeting?
3. How could we gather/codify the wisdom from dimensions of our corporate methods and work that are not well documented? Things such as Room E, Memorials/Priority processes, Assignment/Team procedures and values, Polity Dynamics etc. These all have present day applications.
4. How do we update the archives with our work, insights and new constructs/programs? How do we design the archives access system so that it become usable?

The Archives' Future

Sandra True

1. What future do you see for the archives? Leroy Phibrook has a dream that we have a 2-week intensive conference on the products in the Archives. The product of the two weeks would be 16 periodical/articles/handbooks that would be published for organizational transformation folks. ICA and IAF people would be invited. An alternative would be four three-day events held in different areas of the US or Europe with the same goal. We are skilled at working on a product, sending it out to colleagues for further work and building on it. Some participants would be constant and some temporary and involved via Econet reports and dialogue. The files just since 1972 have an abundance of wisdom ranging from the New Social Vehicle (the language needs changing but the concepts are more relevant today than in '72) to the 4 basic principles of decor. So I see publications, handbooks, guides, addenda to how-to books and I see theoretic in human transformation in the social context. We wrote a lot on contextual ethics; ethics is an edge right

now—the world needs this thinking.

2. What should be the products/decisions from the '94 meeting? The Archives task force needs some priorities on which portions of the Archives need to be made known to whom. Both the New Religious Mode and the New Social Vehicle are relevant to all organizations in all sectors. How do we describe and what language do we couch it in? Perhaps Richard Greene's book would help guide this. Certainly our collective experience in the strategic planning world would be a good resource in this connection. We all seem to have fond memories of this Assembly or that PSU but content is not always attached to the memories.. For example, I saw a file titled the New Social Vehicle. I know how important that has been in our history; I had not laid eyes on it for ages. Just reading it got me excited all over again and I marvelled at how timely and meaningful it still is (except for the language—which is terrible). Is there a way we could get some tid bits in key products to spark our imagination? Also needed are some images on who can access for what purposes the Archives data. We may want to say anyone, but we need to define that.

3. How codify wisdom, corporate wisdom? - Does anyone have the work done in Brazil on the Long March exercises for corporate executives? Just a sample of how our work is relevant. Everything has applications. We need a gathering time. Roy was correct.

4. How to update/expand programs and constructs? An Internet or Econet conference dedicated to archives retrieval may be a way many of us could work on to develop writing and thinking. I agree we need eye-to-eye time but our world is so different we also need econet time to prepare, to develop after the gathering and to plan more gatherings.

Thanks for the questions. As I said this is intuitive but hopefully some will add to my thoughts.
Sandra True

Bamboo Shoots

Do you know the story of the Chinese bamboo? After the bamboo is planted, only a tiny shoot is visible. The gardener must tend and nurture the bamboo for four years, while the shoot remains the size of a thumb. For those first four years, all the growth takes place underground, unseen, in the plant's root system. But the gardener perseveres. Knowing the potential of the bamboo the gardener faithfully waters and fertilizes the almost invisible plant. Finally, in that fifth year, the gardener's efforts are rewarded as the bamboo grows eight feet.

My Wife's 50th Birthday Party

David Cunningham

Seattle colleague, David Cunningham, has used the ICA's Technology of Participation (ToP) methods extensively in his work as an education administrator. He has also tried them in a number of other, quite diverse situations. One of the most memorable of these was the occasion of his wife's 50th birthday. He shares the experience with us.

It was with some trepidation that my wife, Jan, approached the milestone that was to mark her 50th year. Filled with the overtones of being "middle-aged" and all that conveys in our culture, the prospect ahead was a weary one and the view backwards seemingly punctuated with many difficult periods and too much wasted time. All this, of course, was her perception. From another angle, her past and future were quite different; so different in fact, that I felt bound to help her see them in a better light.

I decided to employ ToP methods to not only plan a meaningful event for her birthday but to help her change her perception and story about her life. I asked her who she wanted to help celebrate the occasion, what she wanted and how she wanted it to happen. I also asked her to talk about her life in its early years, who the faces and places were which marked those times, what the events were and the turning points in her development.

As she talked, I took notes. Lots of them. Over about two weeks of conversation, we covered the broad sweep of her journey to this point. At times it was difficult for her to remember and to talk about some of the more painful times. I placed it all on a large, horizontal timeline and we worked together on it in a workshop.

Using the O-R-I-D conversation method, I helped her reflect on her life. Together, we named the different periods, the turning points, and the truths she uncovered in each stage. She then began to look forward to her birthday and to sense that she had indeed reached a triumphant vantage point in her life.

The birthday duly arrived and the festivities began. The timeline was on the wall. Many present had been a part of her life at various times. Again using the O-R-I-D Conversation method, I invited the group to join in telling the story, with its good times and bad.

In the middle of the celebration, a prearranged call came in from a retired doctor who had been a central figure in Jan's life. It was a complete surprise to her and a moving encounter which served to further remind her of the greatness of her life. We then

progressed to the cake, candles, toasts and more stories. This was a most powerful event, for Jan and everyone else, because we were all involved at a deep level. The significance of turning fifty was not reflected in culturally appropriate platitudes or some vroomed-up hype but in Jan's real life story, just as it occurred.

What was Jan's response to all this? "I felt anxious and full of dread about turning 50, but as I became involved in the ToP process, I began to see that issues which had bogged me down had been challenges I'd actually met. For the first time in my life, I felt proud of myself and the journey on which I've come."

Reflecting further on the significance of the event, she added: "My 50th birthday turned into a joyous celebration. I now have a much deeper appreciation of the value and meaning of the vicissitudes in life.

By using the ToP methods of event planning, focussed conversation, reflection and workshopping, I was able to help my wife discover a new and vibrant relationship to herself and to her future as a woman over fifty, in a culture where age is rarely valued and facial lines and bulges are despised. Why don't you try using ToP methods the next time you plan a birthday party?

Uphold Those Who Care...

Some of us in Ontario were bowled over recently when Ontario Hydro, one of Ontario's largest corporations, put these verses in newspapers, bus stops and magazines. One ad showed a little girl holding up the globe. The other showed a small boy with a big watering can watering small pine trees. These verses accompanied the images:

**Walk far from cynics and whiners,
they don't believe, they never have.
Uphold those who care, who share.
Cheer on those willing to change,
cheer on the renewers, cheer on the new.**

**See the good and keep it good.
Make stronger that which is weak.
Uphold those who care, who sacrifice.
Cheer on rebirth. Celebrate the visionary.
We can be the renaissance.**

The Magic of the Facilitator:

Mapping the Facilitator's Competences

Brian Stanfield and Jo Nelson

competence n. (also competency): being competent, ability

Thirty years of ICA research and training have generated a band of facilitator-consultants around the world who are second to none in their grasp and practice of the dynamics and 'how-to's' of the art and science of group facilitation. In many nations round the world, these practitioners have laboured for many years in facilitating community consultations in the developing nations, assisting major corporations and other organizations to work cooperatively to solve problems, and trained others in the same art and science.

Now, these graduates of ICA training have teamed up with representatives from other traditions of consultation to create a bold new organization, The International Association of Facilitators (IAF). Among other items on the IAF's agenda is a statement on the specific competences involved in participative facilitation. So far, members have listed competences gleaned from their own training and experience, facilitator groups in different locations have forged out their own skill listings, and all these have been amalgamated with the ability charts of other facilitation traditions. The end product will be a statement of the multifarious abilities needed by a facilitator. This will give both ICA and the IAF a platform from which to evaluate where trainee facilitators are on the journey toward facilitation mastery.

After a first-blush organization of the data, a big picture is beginning to emerge from the mass of data that is far more than a dry list of what facilitators have 'gotta be able to do'. What is lurking in the preliminary gestalt is a prescription for creating a culture of participation, the lineaments of an emerging new discipline, a paradigm for human-to human relations, and, possibly, as one devotee put it, 'what every newly elected politician needs training in before taking office.'

The data on facilitator competencies has so far been lumped into fourteen arenas of competence. Here is a "stop-press" initial version.

COMPETENCE #1. ON TOP OF THE METHODS

The Facilitator Is Effective in Using the Core Methods

The facilitator is competent in designing and leading larger or smaller group processes and events: a conversation or discussion, a meeting, a workshop, a

design conference, an environmental review, a strategic planning session or a macro program of consultation. With this comes a complete familiarity with the process of creating and sequencing questions that move the group from surface considerations into the depth implications of any topic. Underneath this again is the capacity to distinguish process from content, and the discernment to decide which bracket of methods best fits the client's needs. Beyond simply knowing the steps of the methods, the facilitator has a profound comprehension of the underlying framework of facilitation through which the difference between mere technique and underlying method is made obvious. As a result, the facilitator is free to flex in the face of new emerging possibilities

COMPETENCE #2. ABLE TO DELIVER ON THE DEAL

The Facilitator Carefully Manages the Client Relationship and Prepares Thoroughly

The facilitator has to be able to care in depth for the client organization. This involves knowing how to customize programs to fit the client's situation, and how to close a deal and deliver on the contract. It also presumes the courage to say no to a deal if facilitation is not an appropriate solution or will not work. It means preparing every aspect of the program ahead of time. Especially important is getting crystal clear on the specific intents for the event—both rational and experiential—and designing the components of the event that will realize those intents. Along with these, is the setting of realistic time allotments for each part of the program, developing the key questions the group will wrestle with, thoroughly researching the client's situation and needs, and taking special care in the strategic selection of the event space.

COMPETENCE #3. BOTH JANITOR AND METRONOME

The Facilitator Uses Time and Space Intentionally

It is not enough to merely select a good space for the group event. The facilitator has to know how to create the event environment. If the janitor has not cleaned the space up, the facilitator has to do it, and, at break times, keep on doing it to ensure the environment remains the ally of the event. It is important to know how to best arrange the space so that it works for both the process and the group. This means checking out the space ahead of time and making sure there is a large wall to hold the data; it means arranging the tables and chairs to communicate intentionality and maximize face to face participation; it also means a skilful use of decor tuned to the nature of the event and communicating its significance. Similarly for time: the facilitator has to be the metronome for the group, sensing the rhythm that is most enlivening at the particular time of day; pacing the activities so as to capitalize on the "beat" of the group; apportioning the time available so as to get the job done and reach timely closure. The facilitator has to also

know how to punctuate the time to release tension whether through the use of humour, or through 'stretch breaks', or even great music—whatever it takes to keep releasing the group. Finally, the facilitator knows the importance of letting the whole group own the time and the task so that they can make the decisions.

COMPETENCE #4. THE EVOCATEUR:

The Facilitator Is Skilful in Evoking Participation and Creativity

More than a methodologist, the facilitator also has to be an evocateur; has to have an unshakable belief that the group itself has the wisdom and creativity needed to deal with the situation. What is involved here is the ability to create a climate of participation. The facilitator has to know how to elicit the latent wisdom in the group by catalysing everyone's participation, and involving the whole group in taking responsibility for its own decisions. The ability to create a group climate conducive to both participation and creativity has to be a critical art up every facilitator's sleeve. Eliciting the wisdom of the group is the name of the game. It is here that the facilitator's magic is most needed. Objective skills here involve the setting of an enabling context that corrals and focuses the group's insights toward a specific topic and a focus question. Then the facilitator has to be able to elicit the group's best responses to the question which involves appealing to imagination, and encouraging some boldness and even wildness in the responses. This involves giving individuals time to write down their own answers, so that people who think a little more slowly, but possibly more surely, than others, have time to marshal their input. Then the facilitator has to be able to get all the group's data out through an inclusive brainstorm. Here maximizing participation is of the essence. The leader has to involve the whole group, find ways to draw out the quieter folk, and push each one in the group to play an active role in the organizing the data into bite-able chunks, and naming it.

COMPETENCE #5. AFFIRMATION ON THE HOOF

The Facilitator Is Practiced in Honouring the Group and Affirming Its Wisdom

Appropriating the diversity of a group as a gift is more than a skill, and much more than what is involved in the facile "I'm-OK-you're-OK" It stems not only from methodological necessity but from a deep recognition of the wonder of life and the implicit wisdom and greatness of each human being. This involves a foundational stance of affirmation, the constant decision to reference situations positively, and the habit of responding with the 'yes' before the 'no'. The facilitator is aware that the method works best when he is able to affirm the wisdom of each person, honour the collective data of the whole group, celebrate the completed work of the group, and at the same time affirm each person in the group individually. This is not

an abstraction. In practice it entails the ability and readiness to listen to participants' actual words, to accept silence with understanding, to maintain accepting eye contact with the speaker and to note down the individual's insights verbatim. It also entails the willingness to focus on what the individual is saying rather than what the facilitator is going to say next. The other side of honouring what the participant is saying is the readiness to push occasional answers for clarity, so that the participant's real insight is revealed.

COMPETENCE #6. UNDER NEUTRAL FLAG

The Facilitator Is Capable of Maintaining Objectivity

A key role of the facilitator is to provide objectivity to the group process. One side of the facilitator is more like an orchestra conductor who wants a first-class product, but the other side is more like the dispassionate referee who knows the importance of maintaining a neutral stance toward what is coming out of the group. To this end, the facilitator has to be able to set aside personal opinions on the data of the group, to be careful not to react negatively to people's insights, and to maintain detachment from the group-generated data. In the same universe is the capacity to buffer criticism, anger and frustration with a non-defensive stance when the group energy overheats.

COMPETENCE #7. ANTENNAE UP

The Facilitator Is Skilled in Reading the Underlying Dynamics in the Group

The facilitator is practiced in sensing dynamics in the group. (In particular, the facilitator has to be versed in interpreting the silence of the group, identifying 'axes' and hidden agenda, and not only sensing the group's uncertainty at particular points but taking steps to clarify it. Deft at picking up non-verbal cues, the facilitator can also listen to the group with 'the third ear' to pick up the significance of what lies behind participants' words. On the more active side, the facilitator is facile in pushing negatively phrased data for its underlying insight and to probe vague answers for their fuller meaning.

COMPETENCE #8. THE ORCHESTRATOR

The Facilitator Is Deft at Orchestrating the Event Drama

Paramount to engaging the group's commitment to the process is the development of audience rapport. The facilitator has to be able to engage this rapport from the start, creating icebreakers that loosen a group up. Then, as a group goes through its alternating ups and downs of mood, the facilitator has to be inventive in shifting time and mood intentionally to get the job done, savvy in using personal illustrations to release the group, and sagacious in using humour catalytically. Along with these talents, go the sensitivity to know when the group needs a break, when the pace needs to

be changed, when the process has reached a critical point that needs significating, and when to allow the group to struggle if necessary in order to reach the breakthrough point.

COMPETENCE #9. THE DRANO FUNCTION

The Facilitator Can Creatively Release Blocks to the Process

At the same time, facilitator must have creative ways to release blocks to the process. This demands a light touch to gently discourage side conversations. It calls for shrewd tactics to discourage speechifying and argumentation, and demands tactful ways to discourage the dominance of particular individuals, to handle 'difficult' people and to deal helpfully with conflict. If need be, the facilitator is quite capable of apologizing publicly if the needs of the group demand it, and do anything necessary to keep the process moving forward. In thorny situations, the facilitator is able to bring difficult decisions back to the group so that it can take responsibility for its own process.

COMPETENCE #10. A HIGHWIRE BALANCING ACT

The Facilitator Is Adroit in Adapting to the Changing Situation

Facilitation involves a balancing act on the highwire. Ancillary to all the skills so far described is the capacity of the facilitator to flex with the changing situation. The facilitator has to know how to balance the process on the one hand and the results of the process on the other; and to harmonize the needs of the participants at any one moment with the total demands of the task. This is based on the foundational understanding that the process for arriving at the results is just as important as the results themselves. In addition, a certain mental nimbleness is mandatory: when the unexpected happens, the ability to think and make decisions on the fly, to use the methods flexibly, and, very occasionally, to fly by the site of one's pants can make the difference between success and failure.

COMPETENCE #11. BIG SHOULDERS

The Facilitator Assumes Responsibility for the Group Journey

Facilitating a process for an organization is much, much more than using a bag of tricks to occupy the audience for a day or two. The facilitator must have the maturity to assume responsibility not only for the process, but also for the overall task, the participants and the outcome of the event. This assumes the willingness to take on a big load, to take responsibility for every single aspect of the program, to deal successfully with ambiguity, use one's critical intelligence to make hard decisions and then to take the consequences of those decisions. This assumes a solid personal discipline and a strong spiritual base.

UNIVERSE #12. HARD COPY

The Facilitator Can Produce Powerful Documentation

Coming up with a finessed group product—a documentary record of the group's insights—is the bottom line of facilitation. With the help of an assigned documenter who inputs the group data in tandem with the process, the participants can be handed a hard-copy product before they leave. Vital to this is the ability to keep track of all the group-generated data and enough versatility in using computer programs to produce the data holding charts. Making a powerful verbal report to the client that captures the significance and implications of the program, and, in certain situations, and having the courage to protect the group's conclusions, (especially the more controversial decisions) are not insignificant attributes of the facilitator.

COMPETENCE #13: GROUP ROLE MODEL

The Facilitator Demonstrates Professionalism, Self-Confidence and Authenticity

The development of a professional self-image, self-confidence, and an intentional style and dress is an important asset of the facilitator. Even more important is the willingness to play the role of a model of authenticity for the group. The facilitator can also take on whatever role the group requires to provide a walking image of authentic selfhood in the midst of practical tasks. Whether working alone, or co-facilitating with a diverse facilitation team, the facilitator can be serious, probing the depths of unknown puzzles, or can be glad-handed, setting at ease those reluctant to participate; or distant, causing the group to reflect on its own insights, or close, sharing learning in ways that illuminate the present situation of participants. With nothing to win or lose, and able to transcend personal neuroses, the facilitator is totally free to do what's required by the situation to disclose authentic human potential. Above all the facilitation practitioner takes care to walk the facilitator's talk. While rejoicing in the successes of the group and giving the appearance of having a great time, the facilitator speaks only from experience, preferring to remain silent rather than give "good advice" that is not grounded in personal experience.

COMPETENCE #14: THE IRON PILLAR OF FREEDOM

The Facilitator Maintains Personal Integrity

Finally, the facilitator knows the secret of maintaining personal integrity; has learned how to authentically process and relate to rejection, hostility and suspicion; how to let go of any personal pain arising from a program; and how to take care of personal renewal for the sake of the next client situation.

RS-1

Mariam Gibson is something else! This year she gave her husband, Stan, an amazing gift for his 50th birthday—an invitation to The Ecumenical Institute's RS-1 to be held on September 9 - 11 in Toronto..

I suspect that, even prior to that, Mariam had enlisted Lyn Mathews Edwards to be one of the teachers, and that Lyn had persuaded Jo Thomas to be on the faculty. I guess Stan accepted, and an invitation was sent out to many others who might be interested to know of the event. Jeanette Stanfield and L.E. Philbrook, Sr were also invited to be on the staff. Following the RS-1 there was to be a celebration in honour of the 25th anniversary of the Toronto Region Cadre and Stan Gibson's 50th.

Friday evening found 22 people gathered in the basement of the Windermere United Church. Most of us had experienced the impact of RS-1, even though it was up to 20 years ago. There were three exceptions. Lyn True (now a mature young woman) was there; as were Cheryl Avery and Belinda Forbes who had come from Joe Crocker's church in Boston.

In your imagination, add the following: Hilary Bell (previously Hilary Kitney), Nancy Fraser, Mariam and Stan Gibson, Ian Gilmour, Sheila Hickey, James La Trobe, Lyn Mathews Edwards, Beverley Parker, Ann and David Patterson, Jim Patterson, L.E. Philbrook, Robert and Sandra Rafos, Jeanette Stanfield, Joe Thomas and Ralph Wood (the latter an old RS-1 grad from the 60s).

What of the RS-1 itself? Mariam put herself on enablement and produced artistic, healthful nourishment with such calm and grace that this old enabler was deeply impressed. At the same time, she managed to participate fully in

Revisited

Bev Parker

the whole course. The pedagogues had met in advance and said they had "done it" to themselves. Although there were some revisions, the basic structure was held—even to a quite lively rendition of the Daily Office.

There were enablement assignments. The mealtime conversation were held, and we struggled with the issues being addressed—and will continue to do so. I experienced my own inadequacy, especially in the priest conversation: how do you truly befriend someone who has been fired from the only job they have ever had? Joe Thomas played the 'victim' to the hilt; we were deeply impressed by those reaching out to help Jo in his dilemma.

The lectures and the papers still deliver a wallop. It was a real gift to have Lyn, Cheryl and Belinda as the neophytes in the group. With Lyn True, you knew she had been RS-1'ed from early childhood. Cheryl and Belinda were both professional women, who were about to go to Nicaragua for a time. Their participation was outstanding and their responses, at times, approached euphoria.

All the guides were great; Lyn Mathews Edwards at 77 (all is known, Lyn!) was inspirational. She shared many experiences from her life. One thing I got a kick out of was her refusal to read "How Beastly the Bourgeois"—'especially the male of the species', because she said she *really* likes men. She said that 20 years ago she would have read that poem with gusto, but that was not where she is now.

We all remember the Bonhoeffer paper. Talk about radical obedience! All during the paper, someone was outside banging on the windows, going from one to another and then even turning a hose on the windows. There were whispers around the group: had anyone seen

a strange man outside? By and large, however, we ostensibly ignored the knocking at the windows. When the seminar was over and someone went outdoors to bask in the sun, it was revealed that the lone strange angel was none other than Nancy Fraser, who had inadvertently locked herself out. (After lunch she had gone out to find a tape that was needed.) When asked why she hadn't called out at the windows, she replied, "Well, I didn't want to disturb the seminar!" This incident evoked such belly laughs that some could barely catch their breath, while Steve Patterson said next day that he'd laughed himself to sleep that night, thinking of the incident.

Contemporary technology, in the form of a VCR, lent itself to a flawless presentation of *Requiem for a Heavyweight* on video. The old slice-of-life movie still reveal the Mountain, Armie, Maish, Miss Miller and Ma Greely in all of us—both in our public and private acknowledgements.

In the course evaluation, it was felt that the dynamics of RS-1 are still powerful, with acknowledgement that some changes were needed. These might not need to be drastic if delivered in the context of the Christian Church. Mariam, as a Muslim, pointed out the need for a radical change if the course were intended for people with different symbol systems, although she witnessed to the power of the lectures and seminars.

The celebrative part of the weekend was held at the Gibson's home where a larger gathering celebrated the 25th anniversary of the Toronto Region Cadre and the life of one, Norman Stanley Gibson, who cited this weekend as the event of his life.

Eco-Cultural Tourism Takes Root In Taiwan

Jo Thai and David Blundell

Jo Thai: When a modern person goes inside old temples, what kind of chemistry will result? A most interesting question, the answer to which we began to discover two years ago when the ICA invited the renowned American psychologist, Dr. Jean Houston, to Taiwan. The three-day "Travelling Seminar" was a precursor to Dr. Houston's six-day Human Capacities Academy. The tour generated such interest that we have continued doing it.

Eco-Cultural Tours might seem like something for a special elite or eccentric few but they have attracted the attention of people from all walks of life - business, education and media, to name a few. Their uniqueness lies in the tour leaders' deep concern for and genuine knowledge of the people and places visited. As one enthusiastic participant put it: "The tour has combined environmental concern, cultural enlightenment and personal reflection in depth."

The 40 people on the first tour had a comprehensive experience of this island nation. Heading east by train from Taipei, we arrived at the hospital and medical training complex of a Buddhist Tse-chi nun. We were moved by the superb facilities, caring staff and national volunteer network of over one million supporters.

We visited the ancient caves of the Eight Immortals at Palsientung which face the Pacific Ocean. They were once inhabited by paleolithic and neolithic ancestors. Jean Houston and David Blundell led the group in imagining what it must have been like to live there thousands of years ago. Said participant Lukas Hsaio: "With the crackling of burning wood in the stove and the dim shape of towering

Mt. Bei Ta Wu in the silent dawn, we became children standing by the river in the mystery of time."

The second day, we headed south into the mountainous Ping Tung County with its Hakka aboriginal communities. At one village, we were welcomed by the villagers with whom we spent an evening eating, dancing, talking and staying overnight as guests.

The third day began by visiting Taiwan's "supermarket of the underworld" - the Tung Yueh-tien Temple in Tainan. We were privileged to witness powerful seances and trances guided by local priests, to attend the posthumous wedding of a young woman and to listen in on a son's scolding by his dead mother.

The journey drew to a close with a stop at a marine development project on the Taiwan Straits and a visit to the famous Matsu temple in Ta-Chia. Perhaps most valuable was our final reflection on our experiences, over a meal.

Subsequent tours have focused on particular parts of the island. This July, we are planning a pilgrimage to Mongolia and Russia. The two-week tour will depart on July 2 and return by way of Ulan Bator, the Mongolian capital. Another tour will go to the east coast of Taiwan in November.

Dr. David Blundell of the National Taiwan University:

Taiwan is richly layered with the various ways people have been living together since prehistoric times. The 10,000 year-old Palsientung culture along the east coast, the Austronesian speakers of at least 5000 years ago, and the Chinese groups from before the Ming dynasty attest to this. These layers can be seen where people made their homes and shared their culture in the natural surroundings, such as in marine or mountain areas.

At Tainan on the southwest coast, the way of life of these ancient Taiwanese remains along with their contemporary ways, embedded in a diversity of religious

beliefs and practices.

Since The Eco-Cultural Tours are not only educational but also for pleasure and aesthetic value, we choose some beautiful places to visit - a grove of ancient cypress trees, old and contemporary Taoist temples, an abandoned village of the Rukai tribe situated on a mountain near a pond and waterfall with spectacular views.

One tour spent an evening by the campfire, listening to ancient legends in Chinese and English. Another visited a Catholic basilica in southern Taiwan. In a future tour, we would like to explore an island off the coast of Taiwan to view the spring season and to live on the indigenous resources found there.

Eco-tourism has been around for about twenty-five years with the slogan, "Take only photographs and leave only footprints." In Taiwan, this concept is just picking up, thanks to a few university environmentalists. Now the tourist authorities are beginning to take notice, along with commercial interests as well, to make travelling a more in-depth experience. Come and find out just how in depth it can be.

The Art and Science of Participation

Jo Nelson

On a warm sunny week in July, 13 graduates of facilitating training courses, plus the four ICA guides, sat around the table for six days to gobble up as much as they could on the philosophy, the methods, and the practice of facilitation.

Participants came to Toronto from north, south, east and west, and as far away as Dogrib in the North West Territories (the old Yellowknife Region). There was even one from the US. They brought with them case studies related to particular client situations, and used these throughout as a laboratory for designing facilitation

events and in upfront tutorial practice.

The 13 participants quickly bonded into a learning community of people who realized they had common interests and commitments. The myth of the Man of La Mancha appeared out of nowhere on the very first day and quickly became the common story of the program with accompanying song, artform, and video.

Each day started with a collegium-style philosophy session; then segued into an exposition and practice of a key method. The afternoons were devoted to upfront tutorials and design sessions.

'Ah-a's abounded: "So, that's why you do it that way...."; "so that's why they're called life methods"; or, "I really have a low level of intellectual rigour"; or, "these methods are more than techniques: they've got soul!" or, "Initially I was looking for techniques to apply in my work situation; now I see that the applications are endless."

One participant summed up the impact of the week: "This week has been such a deepening for me and such a sacred experience. There really is an element of the sacred in the art of facilitation. The program was absolutely wonderful and life-changing."

The IAF Mid-Year Meeting

Sherwood Shankland

Mile-high Denver was the site for the meeting of the Coordinating Team of the International Association of Facilitators (IAF)—its first time of meeting since it was formed in January. Sherwood Shankland reports: "We had a powerful time together. We worked through some long, hard discussion, wishing that they would go more easily. We were

wowed by the view of the beautiful Rocky Mountains from the 25th floor of the stunning CERT offices.

"We appreciated the fresh energy, questions and insights of new faces who joined the coordination Team for the weekend. We heard a powerful story of deep commitment from Don Elliot as he shared his experience of performing heart surgery in Kazakhstan with a team of volunteers. We met each other at new levels of conversation, both as a group and in many one-on-one chats. We wished many others could have been with us. We searched madly through the Denver shops for the right T-shirts to take home. It was another great spirit event that will keep us going on this incredible pathway of facilitating, associating and caring."

More Books on Facilitation

Government Works

Jim Troxel's second book, *Government Works*, is due to be published in November 1994 by Miles River Press.

Spanish Edition

The Spanish edition of Laura Spencer's *Winning Through Participation* is expected to be off the press shortly.

Culture In the Transformation Process

October 3-9, 1994
Lonavala, Maharashtra, India

You are invited to come with your project and ideas to a global gathering of persons associated with the Institute of Cultural Affairs for dialogue and study of approaches that empower transformation.

Themes:

- Grassroots Approaches in Transforming Education
- Building Partnerships for Sustainable Development
- Transformation Designs for 21st Century Organisations
- Recovering Depth Human Culture

Signs of Life

An Interactive Experience
featuring
Leadership and the New Science
by Margaret Wheatley

An invitation to.....

- dialogue with new understandings of how things work
- examine our experience with organizations in the light of new perspectives
- build new models to test in our work with organisations and communities
- explore five universal shapes and their illumination of self and the world

All activities will take place and Hashawha Environmental Center, Westminster, MD, October 7-9, 1994. For information contact the Retreat Registrar, Dorcas Rose, 248 Second St., Troy, NY 12180. Telephone 518-273-6797.

A New Religious Mode Thinktank

The NRM think tank will be a time to reflect on the religious journey, to share our journey and to plan how, united, we can shape the future church.

The date and place for the think tank has been set for Jan. 23-28, 1995 at Litibu (one hour north of Puerto Vallarta) in Mexico. Registrations must be received by Nov. 1, 1994. For information call Marianna Bailey (708-672-5644).

Probes of the Grows

Nan & Bill Grow send news via the ICA: Colquitt *Trace*, Vol. 1, Issue 1, of various probes they are involved in. Among them are:

Academy Exploration.

Southwest Georgia has experienced a severe leadership drain over the past few decades. While we were pondering on how to address this issue, church leaders approached us, unsolicited, with a request to start an "academy". We took this serendipitous event as a sign and have launched an academy exploration task force.

Lens Consulting

Organizational transformation consulting was our economic mainstay and great learning in Brazil. We wondered if it could be replicated in this "tri-state" region of S.W. Georgia, S.E. Alabama and the Florida panhandle. It was hard enough in a city of 6 million people to find executives willing to pay for work on the "intangibles" of the human factor. How about in a rural metro with a population of under a million? We didn't have to go far (12 miles) to discover the general manager of an REA power company concerned enough for the vocations transformation of his staff to sign us on. Our motivation program with them begins in September.

Seminary Edge Research

When we returned to the States in December, we found we were out of touch with the major issues facing the church and its seminaries in this decade. Jim Laney, a friend and president of Emory University in Atlanta, had invited us to visit there before he left for Korea as U.S. ambassador. Stimulating conversations with faculty at Emory, Candler and Duke Divinity School in April revealed a major emphasis on ethics and public responsibility. Emory has a multi-discipline centre devoted to ethics and a joint law and theology degree program. As a result of these visits, we felt it was time to dust off our

indicative ethics work.

Avalon Academy Moves

Residents of Houston's Montrose neighborhood were witnesses to a unique event that occurred last March 4. Children, parents and friends of Avalon Academy, a very loose-knit group of people from all different backgrounds, ethnicities and outlooks, marched eight blocks carrying candles and noisemakers, complete with a police escort. We must have been quite a sight.

The event was the "Carrying the Light" celebration, where the spirit of Avalon Academy was brought from its original place on Hawthorne Street to its current home on Indiana. This gave children, teachers and others associated with the school a chance to both inaugurate the new facility and also say goodbye to, and let go of the old tired house that had served so well for so long.

At the head of the ragtag bunch was a group of spiritual leaders from around the world. There was Sharma, a Hindu priest; Bobby White Owl, a Native American of the Seneca tribe; Bhante Nanda, a Bhuddist monk from Sri Lanka; Don Raschke, a Methodist minister and Geshe Yeshe Phelgye, a Tibetan Lama. The people streamed down the street to the polyrhythm of a hundred different instruments (many of which the children had made). The procession, which stretched for two blocks, gradually collected at the new facility, and everyone gathered upstairs in the enormous new commons room.

Each spiritual leader in turn gave his or her blessing to the building and its new community, and everyone was moved by the occasion. Even the littlest children seemed to catch on to the importance of what they were witnessing. Bobby White Owl came last and asked the children to

sit in a semicircle around her. She then sang a song and sprinkled them lightly with blue cornmeal, then touched each one with a long eagle feather in an Indian blessing. The children sat quietly for a little while before one of them burst into a gleeful laugh, and then they all laughed. It was a beautiful and funny moment.

The children sang "Universe People", the unofficial school anthem, and then the party began. Everyone talked at once, as it finally sank in that we had actually done it.

CELEBRATIONS

The Completed Life of David Blanchard

Long-time colleague Dr. David Blanchard, husband of Marilie, died at his home in Louisville, KY on July 16th at the age of 57. The following is taken from the notice that appeared in the Oshkosh Daily Northwestern on July 21st:

"Blanchard taught at the University of Wisconsin-Oshkosh for nearly 24 years. Colleagues remembered him as an innovative instructor who was concerned about the plight of Third World six years before his retirement in 1993.

Current Chairman Kevin McGee said Blanchard's No. 1 contribution to the university was in the field of interdisciplinary studies and innovations in teaching. "David was involved in one shape or form in all the innovations on campus in the last 20 years," McGee said.

"One was a student self-paced program called 4M, and another was the bachelor of liberal studies program, in which students earn a college degree by attending weekend classes. "Blanchard's specialty was economic development," McGee said.

"He was part of the team that put together an exposition of rural development in New Delhi, India." The idea was to have a showcase of small rural development work

projects that could be taken on by a village," McGee added.

"In the past five or six years, Blanchard operated a simulation game called Machakos. The game's scenario was a development project in Kenya involving 30 different villages. The idea was to get the participants in the game to realize the problems that crop up in real life situations. The game, copyrighted by the Institute of Cultural Affairs, was used in both academia and for training purposes by various agencies.

"Blanchard was a humanitarian with a lot of compassion for third world peoples," said Keith Voelker, Associate Dean of Letters and Sciences.

"Locally, Blanchard was active in the Presbyterian Church, where he worked in congregational development. He also was active in training church leaders and helping clergy to be more effective in their leadership role."

ICA colleagues will remember the time David spent working with us in our various human development projects and his chapter in the third volume of the IERD series, "Empirical Strategies of Bottom-Up Development". On EcoNet, he was "dblanchard" and someone I always looked forward to hearing from around the world and getting together with when I was back in the U.S. David struggled throughout much of his life with a problem of balancing his white and red blood corpuscles. In the past two years, medications which had proven effective over the years ceased to be so, and he succumbed to pneumonia on July 16th.

The final book David was working on at the time of his death is in the process of being edited and readied for publication by Marilie's sister and former member of Austin's Faith and Life Community, Betty Nicholson of Seattle. Marilie is Associate Director for Mission

Personnel of the Presbyterian Church (U.S.A.) and can be reached at 100 Witherspoon St., Louisville, KY 40202, tel. (502) 569-5273.

We celebrate in wonder and gratitude David's completed life.

The Completed Life of Mark Reames

Colleagues in Denver, Colorado celebrated the completed life of **Mark Reames**, who died Friday, 8 December, 1993. He fell about 100 feet in a freak accident while hiking with his brother on a trail in the Rocky Mountains he had enjoyed many times since his youth.

Mark was 60. He and Ruth have been ICA colleagues for many years. Mark taught English Literature in Japan, under assignment with the Methodist Board of Global Ministries before returning to the US and settling in the Denver area about five years ago. Mark and Ruth's two sons have returned to Denver to be with Ruth. Ruth's address is 170 Archer Place, Denver, CO 80223.

Birth Salvador Graham Bastin

Margie Tomlinson is a grandmother. Celebrate the birth of Salvador Graham Bastin, born 28 June, 1994 to Kathryn Tomlinson and Matthew Bastien, 217 East Elm River Falls, WI

Marriage John Cock—Sofia Tangalos

The blessing of the marriage of John Preston Cock II and Sofia Andreas Tangalos was celebrated with friends and family on July 30, 1994, on the Blue Ridge Parkway, near John's home in Galax, VA. The couple recently returned from Indonesia where they taught English

as a Second Language. They met while working in Washington, DC, with Partners in International Education and Training. Sofia grew up in Haiti, France, Greece and New York. John grew up in Chicago, Australia, Indonesia, Kenya, Pennsylvania and North Carolina. The new Cock family may be contacted through John and Lynda Cock, 115 S. Main St., Galax, VA 24333.

Local Student Wins Grant from Hampshire College

Jenny Wiegel, a recent graduate of Hampshire College and native of Phoenix, Arizona, has won a Threshold grant from Hampshire which to produce pamphlets based on her research on small farms in Nicaragua. The pamphlets would offer suggestions to farmers on reducing costs to help survive harsh economic times.

For her Division III year-long independent project Wiegel studied the problems of small farms and cooperatives in Nicaragua and ways to reduce farming production costs. She focused on pest control, specifically of the "whitefly" which attacks tomato crops, as well as other broader issues affecting small farmers.

Wiegel's Threshold grant will allow her to begin producing pamphlets and other material to help educate farmers in Nicaragua on such problems as cheap whitefly control. She hopes the pamphlets will give farmers access to her research, as well as the sources that she cited, especially those that might be published only in this country or only in English.

Threshold grants, funded by a private donor, allow graduating students to refine their Division III projects and prepare all or a portion of the project for publication.

The following poems were written during late April, 1994 by Nelson Stover, at the bedside of his mother, Nina May Stover whose completed life was celebrated in April 1994

The Watch

Death -- final eventfulness -- breathing, bye-ing, one-ing -- one life completes itself --

Humour -- spiritual rebalancing -- acknowledging, accepting, internalizing -- universal paradox becomes embodied -- Healing

Breath -- universal interchange -- inhaling, exhaling, photosynthesizing -- all creatures sharing life -- Vitality

Consciousness -- reflected experience -- encountering, interiorizing, interpreting -- meaning comes through me -- Signification

Time -- phased eventfulness -- moving, changing, happening -- things become other things -- Growth

Television -- programmed unconsciousness -- selling, illusioning, opinionating -- exchanging experience for sensation -- Distraction

Grief -- healing disjuncture -- crying, remembering, affirming -- relationship turns into memory -- Solace

Silence -- profundity, space -- deepening, understanding, illuminating -- mystery moves in vastness -- Unification

Home -- no-wrong place -- sleeping, being, loving -- the place I belong -- Warmth

Soul -- interior universe -- communicating, growing, stabilizing -- place eternal truth resides -- Peace

Tears -- extruded compassion -- sobbing, weeping, drying -- my heart's emotions emerge -- Cleansing

The Fruits of This Watchfulness -- heeding, annotating, publishing -- dying advises forthcoming deaths -- Gratitude

Moon Shadow

The Death Angel moves
Like the moon shadow
Slowly and inexorably
Over the landscape of life

The Death Angel sits
On its new friend's eyelids
With each passing day
Shut eyes become more comfortable.

Befriending the Death Angel
Involves affirming life's joys and sorrows.
When the yes has been said,
The past becomes history.

The death angel seeks help
From those with strong eyelids:
To care for details,
To keep options open
And to describe reality.

The death angel
Spins a veil
Between Life and Death

Make peace with the death angel.
Negotiate if you will;
But use wisely your last energy
And prepare to be on the other side

