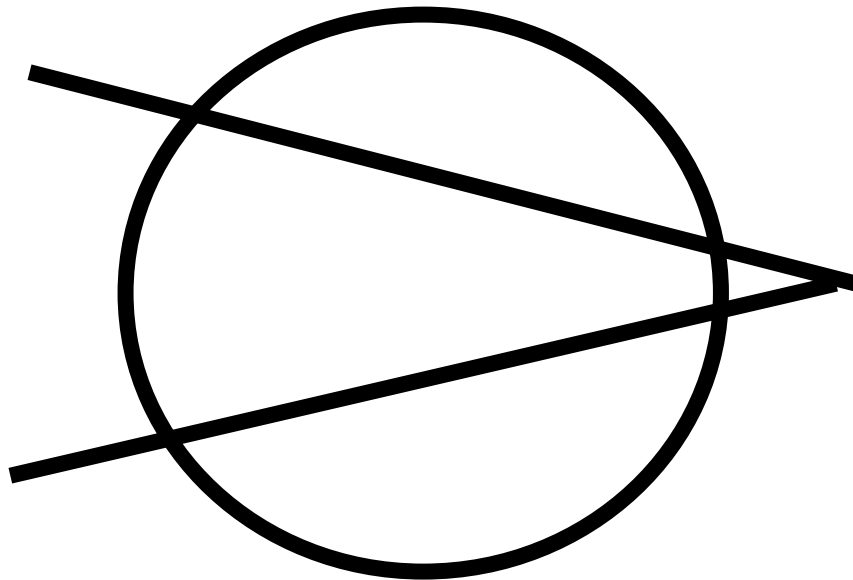


THE ORDER:ECUMENICAL IN AUSTRALIA



***A brief history of the activities of the
Ecumenical Institute and the Institute of Cultural affairs
In Australia, 1967 - 2000.***

THE 7 BUSH-TRACKS

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ACKNOWLEDGEMENTS

While this production has been a corporate effort, there are some in particular to whom our thanks go for without them it would not have happened.

Frank Bremner rescued the archives when they were under threat. Katrin Ogilvy maintained them when everyone else had forgotten them. Her painstaking work in ordering our files is remembered with gratitude, and so is the small team of helpers she recruited.

Jonathan Barker with cohort Ron Denham, was responsible for the excellent work in the first 3 chapters. His record of the Mowanjum project is received with deep gratitude. Jim and Isobel Bishop, Rob and Ann Duffy and John Hutchinson also added paragraphs.

Deirdre Dowsett submitted a very helpful account of the Oombulgurri School's role in the reconstruction of the community and Elaine Telford shared her reflections of the last days of Oombulgurri. Elaine also included a testimony about life in the Order for her family. Others, like Ray Richmond wrote pieces that filled out the stories.

Credit goes to Mike and Nan Chapman for their work on Global Womens Forum and Community Youth Forum files. John and Nina Walmsley put sweat and tears into Community Meeting Australia files. John and Elaine Telford recorded for us the work of Murrin Bridge along with helpful contributions from a number of people including Wayne Nelson.

Joan Firkins (nee Priest) gave great editorial assistance to this work but also added reflective contributions on Global Womens Forum, Oombulgurri and Community Meeting Australia. Michael Firkins has given unstintingly of his technological skill. The actual CDROM is largely due to him. Joan and Michael have made their home and hospitality available for all our meetings.

The work horses on this project have been David and Sue White, Joan and Michael Firkins, Frank Bremner and Brian and Rhonda Robins. Along with them is a small army including folk like Karen Newkirk, Yvonne and Maxine Myers, Margaret and Barry Oakley, and Bruce and Helen Martin. They carry the gratitude of us all.

Not least is our thanks to the Board of the ICA. They have encouraged this venture, made capital available to it and engaged in several workshops that gave us the basic concepts for the project. They kept us 'on the track'!

Finally, none of us seeks thanks. This has been a venture that has had its own rewards. We have recaptured memory, we have experienced a healing of hurts, we have rediscovered the collegiality between us. None of us has experienced all of these 30 years, but somehow they now belong to us in an important new way. We trust that our experience may also be true in the other great centres of Order:Ecumenical endeavour around the world.

7 Bonzer Bushtracks

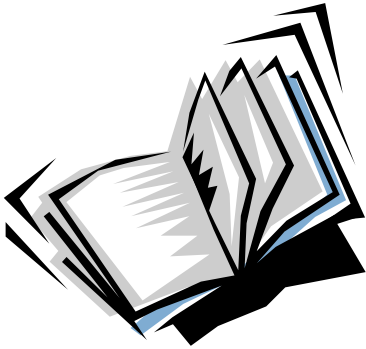
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Welcome. Rest your swags awhile and read as much or as little as you wish. There are three levels on this journey which give you 21 tracks to take. The first level is the Executive Summary, an overview that will convince you to take another look at your map, or not. The second level is the 7 chapters of story, the bushtracks you may want to follow consecutively or skip about from one to the other. The third level contains the documents, the record of the work and results of those years. Your mouse will lead you through them. We hope you will enjoy, reflect and remember....



This presentation has been many years in the making but our real work began 18 months ago at a gathering in

Canberra. Since then lots of colleagues have played a part. We do not claim this is the last word. For errors, omissions, misquotes and even unhelpful biases may the good Lord have mercy upon us.



AN EXECUTIVE SUMMARY

1. CHURCH RENEWAL FOR THE SAKE OF THE WORLD

In January 1967 a group known as the Ecumenical Institute (EI), based in Chicago USA was invited by Australian Frontier to lead a conference in Sydney. EI was a no-nonsense group of church folk whose credibility came from its comprehensive development project in a black ghetto in Chicago. The conference left many of the participants convinced that EI methods could be helpful to the church in Australia. Accordingly, within a year they were invited back and conducted seminars across the country. The tour concluded with a hard-nosed planning and training session at Otford, south of Sydney.

EI left behind three of its staff to lead and coordinate colleagues across the nation and conduct 'awakening' programs for church leadership. 1968 was a time of intense coverage with a seminar that either spurred this leadership into action or sent them away angry. By the end of the year a national faculty had emerged. Summer '69 in Adelaide, a 3 week, highly disciplined program, resulted in the consolidation of a Movement of convinced people. Most of them were church folk; some clergy, some lay.

In the middle of that year there was an International Training Institute (ITI) in Singapore and a number of Australians were called on to be there, some to assist as faculty. Jack Goodluck from Darwin brought a contingent of superb Aboriginal leadership. These people made a profound impact on the participants and further convinced the Australian Movement that an important part of our strategy was the releasing of Aboriginal people to share their gifts with the globe.

Toward the end of the year the first Religious House was opened in Sydney and some colleagues from across the nation were asked to consider internships. This was a time of quite rapid movement expansion. Even Queensland, which had so far held out, suddenly broke open for the basic Religious and Cultural seminars. An extended course for Methodist Deaconesses proved invaluable.

2. RESPONDING TO ABORIGINAL AND ISLANDER PEOPLES.

Some of the key leadership in the Movement were South Sydney Clergy and lay people. They were seeking to assist the large number of Aboriginal people moving into the area and were aware of their plight. The impact of the tribal elders at Singapore ITI convinced our own participants of the gifts they had to give to the larger society. Joe Mathews, the Movement's leader from Chicago, spent a great deal of time with George Winunguj from Goulburn Island. With encouragement from Joe, George wrote a poem, "Run into the Future, Run" which left the ITI spell bound and as a song, sustained EI Colleagues for many years.

Two highly trained young people from Chicago, Kaye Hayes and Russell Campbell, were sent out to assist Jack Goodluck and George Winunguj prepare a seminar for aboriginal youth. They received permission to tour Arnhem Land Aboriginal communities and won the respect of the Aboriginal people. One result of their work there was an "Aboriginal Heritage Course". When Joe Mathews visited Sydney that year, the group under his guidance produced a 5-point strategy for our work with Aboriginal people. One point was the need to establish an Aboriginal Social Demonstration Community. Within a very short time, the Presbyterian Church asked us to work with the people in Mowanjum near Derby, WA. Three families were sent and a most remarkable 2-year project began. The people became self-sufficient, self-reliant and self-confident beyond their wildest dreams. It was two years of miracles dependent not only on people but on methods pioneered in 5th City, Chicago. The people regained their dignity, revealed skills and a willingness to work that transformed their community and expanded the vision of their role in 20th century society. Many of their ancient symbols were restored to them and the village began resounding with victorious celebrations.

3. EXPANDING HORIZONS

At the Summer program in 1972, Sydney, three major strategic arenas were laid out. One, under the rubric of *penetration*, was "to continue the coverage of the nation with the basic religious seminar and to find a way to replicate the Mowanjum Project". A successful trek into the Kimberleys by Mowanjum leadership and some EI staff brought possibility to a dispossessed people on the outskirts of Wyndham and revived their hopes of returning to their homeland, Oombulgurri.

The second was, "establishing Religious houses in each regional (state) capital, and staffing them with volunteers", and third under the rubric of *formulation*, was "to launch the Local Church Experiment (LCE) and to successfully hold an eight-week Academy in Australia". To this point all Academies had been in Chicago.

The Academy was a demanding challenge with some surprising results. A team was assigned to Papua-New Guinea to encourage people to attend. The result was the breaking open of some very good contacts throughout Vanuatu and New Caledonia as well as New Guinea. The Academy offered broad training in a comprehensive curriculum of all the disciplines. It deepened the skills and perspective of both house and regional colleagues.

The Local Church Experiment was a plan to allow a cluster of four congregations in a neighbourhood (therefore usually of different denominations) to follow a common plan toward renewal of their congregations for the sake of their community. While the experiment was not launched in Sydney until 1972 there was already a Galaxy of congregations in South Sydney who had been working on reformulation since 1969. They

became a signal demonstration of a cooperative local church venture and were a constant encouragement to Local Church experiments in the other regions.

4. GRASS ROOTS ACTION

By 1975 we understood ourselves as 'turning to the world'. We had given our gifts to the church and it was time to demonstrate care for total communities. We had learned many lessons from our time in Mowanjum. Our colleagues around the globe had been devising methods for bringing practical hope to ordinary communities both urban and rural. The time had come, we were no longer limiting our work within the framework of the local church, our name needed to be acceptable in the total society within which we were engaged, so we became the "Institute of Cultural Affairs (ICA)".

Plans were well in hand for the launching of Community Meeting Australia, a scheme to hold at least one community planning meeting in every shire across Australia. This meant 700 Community meetings. It was one of our boldest manoeuvres. It took several years to complete and almost wore out all our staff and all our equipment. But it was one of our most exhilarating campaigns.

This campaign amounted to one tactic in a strategy called The Primal Community Experiment. It was our aim to establish a renewal project in a neighbourhood in all of our capital cities. One of the tools was the Community Meeting and many of the things learned about spirit-releasing events and community recreation were also focused on these neighbourhoods. Some of these events were adopted city-wide and two remain today.

Two tools that were invented along the way and used in this period of our history were the Global Womens Forum and the Community Youth Forum. Both of these groups were recognised as among the oppressed and some great stories are told of the release that came through these courses.

The crowning happening in this period was the Oombulgurri Human Development Project. In the days of the Mowanjum community project, visits with Mowanjum elders, Stan Davey from the Department of Community Welfare and members of EI were made to the remaining elders of the Forrest River Mission, resident at Wyndham. The elders discussed the possibility of returning to their own country. A federal grant was applied for and approved in August 1973. In September 1973, Robert Roberts and his family led the people of Oombulgurri back to their tribal land.

The Oombulgurri people invited an auxiliary staff from the ICA to live and work with them as together they about rebuilding a viable community. In July 1975 a comprehensive plan for the future was created during the Oombulgurri Human Development Project Consultation. Major achievements were made in all the planned programs towards self-sufficiency at Oombulgurri.

In September 1978, however, after several upheavals and following pressure on the community from both political and economic sources, the decision was made by ICA to leave the Oombulgurri community. Oombulgurri was envisaged as a sign of hope to the oppressed peoples of the globe, and it has been that. The community, against all the odds, remains viable in the new millennium.

5. THE STRUGGLE TO BROADEN THE BASE OF CARE

The people of Oombulgurri with ICA staff, had embarked on a series of treks, called 'the Walkabout' to tell other aboriginal communities of the hope that had been given them through the project. They used the Aboriginal Heritage Course as a basis for their talks. One community they visited was in western NSW, Murrin Bridge. Murrin Bridge soon invited the ICA to work with them.

The Murrin Bridge planning consult was a week long and took place in 1978. The process had a low-key start. The women had craft skills and the men had a leaning toward woodwork. These two skills were focused toward economic self-sufficiency and brought some immediate success. More importantly, they played a major role in giving Murrin Bridge people their dignity. The industries later developed and markets were established in Sydney. Being nearer the cities, this community had to learn to pick and choose what they needed for their community rather than what they were being offered. They lived on a fertile plain and soon they decided to grow vegetables to sell. Zucchini's were their specialty.

Also, the people, particularly the elders, were story tellers and were soon encouraged to begin telling children in the schools of the district some of their great stories. Later, they decided to use their stories to form 'Readers' for the children. These became known as the Murrin Bridge Readers and were used quite widely in schools. They were illustrated by the sketches of one of the village women. Oodgeroo Noonocul (Kath Walker) visited the community and was a great favourite, especially of the children. Later the school bus driver took the children to visit Oodgeroo.

This was the time of the International Exposition of Rural Development (IERD). It was a global event, staged in New Delhi, India in 1984 and featured the efforts of village people from many countries. Rural development agencies were invited and the event opened up some great networking among local people and agencies. People and projects uncovered through the Community Meeting Australia Campaign and through our Human Development projects were encouraged to attend. Probably nothing like this event had ever been held and it certainly put rural development on a new footing in many countries.

Aboriginal circuits were commenced in Southern Australia as a result of the IERD. A network of villages from Murrin Bridge to Ceduna in SA began to recognise each others' efforts and were encouraged through small planning seminars and ICA experience.

The Pacific links began to be given more attention. During the '80s and '90s regular visits were made. Australia took responsibility for the base in the Kingdom of Tonga where some excellent work resulted in the training and establishment of a Young Farmers Association.

A question often raised is, "How were the necessary funds produced?" In this chapter, time is given to talk about how this happened. 'Development' was a complex and exacting task at which the ICA developed skill. We raised a lot of money and in-kind many goods for our projects, but more importantly our story was told in many circles and our work given respect. There were four significant ways in which funds were raised:

1. First of all the ICA was a self supporting group. Many of our staff worked in regular jobs to support our work. Also the way members lived was in a minimalist way.

2. Our work was sustained by enormous amounts of generous, relatively small donations of money and resources.
3. Large donations were given directly to our big projects from company benevolent budgets.
4. Guardians (people of status who liked us and our work) endorsed and gave authenticity to our work.
5. Governments, Churches and Religious Orders under-wrote particular projects.

6. A FURTHER TURN IN THE JOURNEY.

In the 1980's it became clear that our methods were marketable to companies and other agencies. This demanded a very different style from village development. Accordingly, while village development continued, another arm of our work was the marketing of our programs in the urban society. We concentrated on LENS (Leadership Effectiveness and New Strategies). This had become a finely honed product. It was from the same stock as Village Consults but it now became the basis of consultations with corporate and government sectors. LENS was an innovative tool designed to produce consensus amongst any group of people, demanding that a very broad perspective be maintained throughout and that an action plan be implemented.

As can be imagined, this demanded that we upgrade our marketing materials and learn a consultant style. We were among the first to use the title, 'facilitator' and we had a unique way of describing that role in terms of honoring every participant. We established a separate company, called 'MicroconneXions' and we featured the use of computers at a time when the PC was relatively new. A book about our methods as tools for Corporations was written in 1989, called "Winning through Participation" as a result of which our methods became known as ToP - "The Technology of Participation". While written in the States and featuring our work with American Companies, it has been used to great effect in Australia.

In 1988 we had some hard questions to answer. Did we intend to follow in the direction of becoming a structured organisation or did we need to scale down the structure? We chose the latter. Individual families decided how they would use the skills and memory entrusted to them through the long years, and maintain our links through a network. This meant that a wide variety of approaches were taken and the old structure of Houses and corporate living faded away.

In the time since then, some people have earned a worthy living marketing our products. Others have written books about the many methods we devised. Others again have quietly permeated the work place with the common memory that we all carry.

7. RADICAL ENGAGEMENT

This chapter really underlies the other six. It concerns what we have sometimes called the "Global Servant Force" or "the committed colleagues". It is the power, the decision, the determination that underlies all that has been described as program.

It describes the training we all underwent. It describes the life style of those living in "Religious Houses". It describes the way we communicated with each other and with the society around us. It describes our decision to be people of 'poverty, chastity and obedience' given what we believe to be the original intent of those words.

This chapter is about the cost of our care. What it meant for us as families. How we cared for our children and sometimes how we didn't. It tells something of the exhilaration of living corporately and something of the struggle. The last part of this story is like a testimony of one of the families who plumbed the meaning of this experiment and tells the story victoriously.

This chapter was purposely left until last.

I. CHURCH RENEWAL FOR THE SAKE OF THE WORLD

EARLY FORMATION

The fascinating history of the Order:Ecumenical and its two missional arms, the Ecumenical Institute and the Institute of Cultural Affairs is told in the attached document. It covers their inception in the University of Texas in Austin, Texas, the establishment of a community in Evanston Chicago, the move to the black ghetto on Chicago's Westside and the establishment of a presence in over 30 nations around the world.

<History of the Ecumenical Institute, the Institute of Cultural Affairs and the Order:Ecumenical Link>

<Progressive Symbols of the Order:Ecumenical link>

In 1962 an organisation known as Australian Frontier Inc (AFI) was given birth by the Australian Council of Churches (ACC). It was an independent non-profit organisation committed to social research. Its people watched keenly any groups around the world involved in Church renewal and authentic mission. The work of the "Ecumenical Institute" in Chicago, USA came to their attention. A personal invitation was given to Joe Mathews by the Director of Frontier, Peter Mathews, to lead the Australian Frontier Conference from 2nd to 9th January 1967 at Wesley College. The team who came were Joe and Lyn Mathews and Frank and Aimee Hilliard. They spoke of their years of research, presented their models for church renewal and told of their own work for comprehensive renewal in a black community on the West side of Chicago. There were many who sensed in that conference a way forward for the church in Australia.

In the mid-60s, there was a small group of clergy and lay people from around the Paddington/Redfern area called "Sydney Inner-City Ecumenical Associates" It included Jim and Isobel Bishop, Dean and Judy Eland, Harry Roberts, Ron and Pam Denham, Drude McMaster (Townsend), Fred Turvey, Doug Cole, Bill McLeod, John Hutchinson, Ross Godfrey, Deaconess Sharon Heaton and Clive Harcourt-Norton who were struggling to relate their congregations to the enormous needs of their communities.

Jim Bishop, Ron Denham and Harry Roberts attended the Frontier Conference. Towards the end of the Frontier conference, several people were sounded out about the prospect of a return visit. Jim Bishop and Ron Denham followed this up with their inner city Colleagues. The Sydney group was the initiating group but in Melbourne, Adelaide, Perth and Canberra other Frontier attendees did the work of setting up for the return visit. There was no money available for such a venture, so this small group on Sydney's South side began raising it. They took on menial jobs like cleaning buildings, done very early in the morning before their real work as pastors etc began.

The return visit was scheduled to start in Perth, then across to Adelaide, Melbourne, then Sydney and Canberra. Newcastle was added in for good measure. In each place there was a team busily recruiting. Jonathan and Janeen Barker organised the first course in Perth in early November 1967 at Forrest House and it caused a great stir for the 30 persons present. The faculty was Joe Slicker, Joe Mathews, Fred Buss and Don Clark.

Adelaide was the place where the biggest course was held. Maurice Wilmshurst, Home Mission Director of the Methodist Church, strongly advocated the course and together with Paul Parkin rallied a group of about 50. Melbourne was organised by Rob Patterson who found that radical alternatives were hard to advocate in Melbourne at that time! Canberra was organised by Ian and Katrin Ogilvy. Newcastle was added to the schedule and several people who could not attend other courses travelled (some from interstate) to be there. Finally Sydney completed the round of courses.

John Hutchinson recalls the following incident:

"Joe Mathews and Joe Slicker were also a part of the teaching team for the Otford Conference. One time, just prior to the Otford Conference, John Hutchinson had the task of picking up Joe Slicker and Don Clarke to come to a meeting of our little group in South Sydney. So he went to the motel and joined the group as they were finishing dinner. In being introduced to Joe Mathews, the question is asked, "Do **you** love the Church?" a fumbled response of 'yes', followed, having been taken by surprise. Then, again, the question, "Do you **love** the Church?" Again a yes, this time a little more positive. But then again comes the question, "But do you love the **Church**?" The response this time was, "Yes, (and turning to Don Clarke) Who is this fellow?" Don's reply was, "Don't worry about it, let's go!" This was the beginning of a long and exciting journey for a diverse group of people, of 'loving the church' in a radical new way".

The courses followed the classic time design of RS-I but were modified in content. The tour set the church on its ear. People were excited, offended and challenged. The Institute was at once secular, yet deeply religious. The Institute staff were not just theoreticians but had practical models which were global in concept and practical in their implementation for every congregation and parish. At each course an invitation was extended to participants to attend the Otford Conference.

<RS-I manual link>

<RS-I Course Construct link>

<RS-I papers link>

<Daily Office & witness Link>

OTFORD

The tour ended in October at Otford Conference Centre south of Sydney with a four-day gathering of those interested in looking at next steps. It was at this meeting we created what was called a problemat. We named the key problems facing Australian society as we saw them. Each problem followed the social analysis emphasis: economic – under-developed natural resources; political – regionalism; educational - a subtle sense of national self-depreciation; symbol - paternalistic attitudes to Aboriginal Australians.

It was decided to set up Ecumenical Institutes (EI) in Australia. Form was thus given to a movement of people concerned with the renewal of the church for the sake of the world.

THE MOVEMENT TAKES SHAPE – A NATIONAL FACULTY

Immediately after Otford, an ongoing structure emerged which gave form to the Movement to carry forward the task of radical church renewal. Fred and Sarah Buss with Don Clark were assigned to resource the fledgling Movement. The Sydney colleagues found ways to provide financial support for them as they were constantly on the road criss-crossing the continent. Those who had covenanted to spearhead this Movement met together on a quarterly basis. Unlike El Chicago, we had quarters of the year that fitted an Australian rhythm February to April, May to July, August to October, November to January. (Fred Buss ruefully noted that eventually we would have to fall into line!) The first two months of the quarter was Course delivery time and the third month for planning and training. Each quarter, colleagues gathered from most major regions (our grid at the time had 12 regions – including Eucla on the Nullabor plain!). In 1968 we met first in January and then in April at Nunyara, Adelaide, then in July at Mount Martha, Melbourne, concluding in October at Nunyara again. Summer '69 came in the following January.

<To teach Charting link>

These quarterly meetings were called the Praesidium. Time was spent catching up on the emerging cadres around the country, strategic model building and planning the expansion of the key strategy to awaken the church through RS-I and the Parish Leaders Colloquy (PLC). Actually we still did not teach the standard RS-I but the modified version known as the *International RS-I*. The difference was that the movie, "Requiem for a Heavyweight", was replaced with the Contextual Ethics lecture and workshop. The PLC was a 3-day event, primarily for clergy and church leaders. It included RS-I but added extra sessions on practical strategies to renew the local church.

<Curriculum overview link>

In January, 1969, a course brochure was produced for 18 RS-I's and 5 PLC's over 2 months in 13 communities from Perth and Pt Hedland through Whyalla, Broken Hill and the capital cities up to Townsville and Darwin. Those courses yielded 384 participants. The quarterly schedule of courses used a powerful global grid design by Owen Tooth, an artist in Paddington, Sydney. Each course always had faculty flown in from interstate as a sign of being part of a nation-wide movement.

<RS-I and PLC brochures link>

Immediately after each Praesidium, we engaged in intensive pedagogy. Almost everyone was a member of the National Faculty. Fred and Sarah Buss and Don Clark were outstanding pedagogues – modelling the best teaching with quite different styles. In a strongly male and clergy dominated context, Sarah played an important role in encouraging women to open up their pedagogical gifts. Many will remember the important role that Isobel Bishop, Katrin Ogilvy and Janeen Barker played particularly in PLC's at this time. While there was no skimping on standards, everyone was both challenged and encouraged at the same time. Participants had to demonstrate the process of using the seminar papers and giving the lectures.

There was a pedagogical journey. It began with being a participant observers (a PO) moving on then from Third to Second and finally to First Teacher. As a First Teacher, one had to be able to have achieved an exemplary standard, to be able to teach every part of an RS-I and assume full responsibility for the whole course. Each RS-I required at least the roles of a First, Second and Third Teacher with more, depending on course numbers. Everyone took part in as many courses in their region as possible. By the end of 1968

Australia had many Third Teachers, about eight Second Teachers and three were ready to be First Teachers. When the Barkers and Ray Spencer were assigned to Chicago in 1969, they discovered just how well they had been trained compared to their American colleagues.

The emergence of the Movement in 1968 was really quite a remarkable phenomenon. Nothing that we know of has happened before or since, not only as a church renewal movement but also in Australian society. Each region was treated equally – we were not to be tyrannised by distance or finance. We funded ourselves on an equity basis using a pool. Regional cadre members contributed generously out of their own pockets to send people to Praesidia – true collegiality! Cadre members covenanted themselves to undertake a corporate reading program of religious and contemporary works. One could visit a colleague's house and there was the reading list on the Fridge! For some it was their introduction to Patrick White (*The Burnt Ones*). Everyone studied *The Lucky Country* (Donald Horne) and *The Unlucky Australians* (Frank Hardy).

Courses were held everywhere, not only in the cities but also in places like Port Hedland, Dalwallinu, Ceduna, Whyalla, Mount Gambier, Broken Hill, Nelson and Murwillumbah. Brisbane was a late starter. The colleagues from Northern NSW, St. John Edwards and Dick McFarlane took responsibility for Brisbane. In South Australia, thanks largely to Maurice Wilmshurst, almost every Methodist Minister did the PLC. The largest course for the year was a PLC held at Nunyara in September 1968. It had over 60 participants, mostly Methodist Ministers and included Barry Oakley, Ken Maher, and Lis Banks.

SUMMER '69 - THE MOVEMENT CONSOLIDATING

Summer '69 was an incredible happening. Participants (largely, whole families) came from all over Australia. There was a children's program as intentional as the adult program. We arose early and started the day at 4.00 am for reflections on the "New Religious Mode". We worked throughout the day and late into the night. The pace, the theology, the secularity, the iconoclastic intent cut deep into our measured life-style.

<List of participants at Summer '69 Link>

<The Meditation Lecture and nine New Religious Mode Charts Link>

<Fifth City Community Reformulation link>

Many of us knew that we were being confronted with the challenge of being the church authentically. We grasped the responsibility of enabling the whole church to make that turn. The end result was that some were willing to put their lives on the line for the formation of a movement within the church in Australia while others decided against that.

It was a moment of truth in the life of the Ecumenical Institute in Australia. It was both an exhilarating and a painful occasion that would continue to cast a shadow over the movement, particularly in SA for a long time to come. It was like the end of our innocence. We knew as never before that a Movement is born on deep decision, the result of which can be division and sorrow along with freedom and creativity.

The second year of a Movement usually determines whether or not it will endure. Summer '69 actually cleared the air. Many, especially Methodist ministers in South Australia, had taken offence to parts of the Summer Program. Joe Pierce gave some blistering lectures and shocked listeners with jokes that came out of the black ghetto. The use of Kazantzakis' "Saviours of God: Spiritual Exercises" was too much for those who

were still clinging to an old conservative piety. There was quite an exodus. But it cleared the air. Summer '69 left a fine legacy of old and new colleagues who knew what this Movement was.

The cycle of courses continued but now it was the standard RS-I with the movie included. We began to pick up more of the Movement's language to describe the broad strategies – penetration (with courses like RS-I), formulation (cadres and faculty training) and permeation (living out radical obedience in the workplace and wider community).

Small 'cadres' (groups with a missional intent) began to appear all over Australia. They were clear they had one task, to saturate their district, state, nation with Religious Studies (RS-I) and Cultural Studies (CS-I) week-end seminars. It seems like every congregation and every clergy-person in Australia was visited with the idea of having people attend these basic courses that had the capacity to ground people and their faith in the life understanding of the 20th century.

<CS-I Manual Link>

They were heady days. Many of us who had never been out of our State began travelling to take part in the leadership of RS-I and PLC. There were wild affirmations of these courses, and equally wild reactions, but few went away bored. For many of us it was the experience of being trusted as teachers. Clergy and lay stood together in this task. Angry revolutionaries and mild conformists found themselves together in this movement to renew the church for the sake of the world.

Every opportunity was grasped if it advanced the Movement's purpose. Special assignments to local churches were an example. In 1969 Vance Engelman, a United Methodist minister, was sent from Chicago to be short-term minister at Scots Presbyterian Church in Sydney. In the same year Barbara and Bill Alerding were assigned to Perth, where Bill acted as interim minister of the Applecross-Mt.Pleasant Congregational Church after the Barkers had gone to Chicago. Did they ever actually know that Bill was a former Catholic Priest? Their presence helped the Perth region to continue to develop.

<Course Schedule link>

SINGAPORE ITI (1969)

The big event for the year was the first six week ITI (International Training Institute) held in Singapore. Some people were actually paid to attend! The significance of the presence of Aboriginal Australians is referred to below, but had its own special impact, even for the white Australians. The ITI was offered mainly in zonal cities like Bombay or Kuala Lumpur. These were the means of training large numbers of nationals as well as training in pedagogy for some of the budding extra-nationals. Many Australian folk played a role in the events.

The Singapore ITI was the first of the South East Asian and Pacific (SEAPAC) ITIs and it was followed by one in Hong Kong. Then Melbourne was the host for the 1974 event. ITI was a tool to break open a spirit of profound care among third world people. A number of our faculty were involved. Jack Goodluck was assigned to take a contingent of Aboriginal leaders to Singapore and he was true to his word. One report said, "The Singapore ITI was a major breakthrough in self-consciousness on the part of the church and the Movement. We saw the vision of possibility for the Aboriginals of Australia. This vision

was shared by some key Aboriginal leaders who know the gifts of their people and see the demands being made upon them".

<The ITI logistics manual and letter link)

THE ARRIVAL OF THE ORDER: SYDNEY – THE FIRST RELIGIOUS HOUSE

The founding in mid 1969 of the first Religious House in Sydney located at Paddington on the premises of St John's Presbyterian Church marked a new chapter in the history of the Movement. The "Order" had come into the Movement scene. The Order consisted of those who had made a life commitment to the Spirit Movement and had taken vows of poverty, chastity and obedience (according to the original intent of these vows, as we understood them). The Order was an experimental unit, designed particularly to plumb the depths of living in community. The introduction of the Order into the life of the Movement was not without contention and trauma. The Sydney colleagues had played a coordinating role for the Movement in Australia. They had learned that corporateness was powerful but could also be circumvented. It appeared that the decision to have a Religious House had been taken out of their hands, indeed out of Australia. Hence there was felt to be good reason to be suspicious of the new Religious House. This feeling existed not only in Sydney but elsewhere, especially in the strongest region, Adelaide. *(For more information on the structure of the "Order" see Chapter 7.)*

The establishment of the House did indicate a power shift in Sydney. So much had depended on the work of colleagues in South Sydney and would continue to do so. Slowly but surely a new form of church was emerging there. It gave authenticity to the reality of church renewal. What was more, it was considered to be the hardest place in Australia for the church to work. The prospect of a breach in the Movement had to be healed. Tribute has to be given to David and Donna McCleskey who with the Rippel family had replaced the Pierces and Alerdings. At first, it was hard for anyone to follow the popular team of Buss and Clarke. But David and Donna were able to keep things together – patiently and carrying their own authenticity. They kept the vision of radical renewal and commitment before everyone. Gradually, the presence of the House at Paddington was accepted. However, there always remained a degree of tension between the Movement as a whole and the Order. Perhaps that was part of the dynamic. The Order needed to be reminded that it was usually at least one degree away from reality. The Movement needed the Order to give people the space to intensify their religious journey. Radical obedience was given to all.

SUMMER '70 IN MELBOURNE

The early Summer Programs were signal events for the burgeoning Movement, e.g. the 1970 3-week Program in Melbourne. In this time we grounded ourselves in some of the courses surrounding RS-I and CS-I, particularly the courses which looked in depth at the Church and its theology in practice (RS-III A) and the Family (CS-III A). We were introduced to spiritual events like the Odyssey (a weekend in self-renewal), and we immersed ourselves in daily religious practices such as meditation, contemplation and prayer. There were occasions for excellent field work. One day we journeyed to different areas of the city, interviewed many people in the streets and offices, drew a "grid" that defined the area geographically, and met with local church leadership in the evening to assist in developing a renewal plan for them.

<Summer '70 Participant list link>

<Odyssey link>

On another day we built in broad brush-strokes a course on Australian Heritage. Our research had shown us the struggle Australians were having with identity and an adequate story of self worth. The program concluded with a presentation about the Religious House as an Order dynamic and the seed was planted for region colleagues to consider a "sojourn" (a retreat) in the Sydney House.

<"Ecumenation"Link>

<Australian Heritage Workshop Link>

MOVEMENT EXPANSION DURING 1970

In 1970 David McCleskey did an interim ministry for the Methodist Church in Broken Hill. It was a timely appointment and an encouragement to two families considering an internship at the Religious House in Sydney. It was also an assurance to the local people that it was not our intent to "gut" congregations. Praesidiums were held, January in Melbourne, March in Grafton – Laurie Utemorrah went with Janeen Barker from Mowanjum to that. In June it was at Silverton, near Broken Hill, the coldest Praesidium on record! In September it was Bordertown when the colleagues were given a report by Kaye and Russell on their trip to Arnhem Land.

Courses were held in a number of Aboriginal Communities, Mornington Island, Aurukun, and one very memorable one at Ernabella. CS-1 was having a surprising impact e.g. Robe in July. Pedagogy training now included CS-1. The people of Brisbane were finally enticed to attend courses mainly through Ross Smith and Robert Bos. Robert later became quite critical of the Institute but for a time he was a key colleague. Donna McCleskey did an expanded program for Methodist Deaconesses in Brisbane. Toowoomba came on the scene with RS-I and CS-1.

<Three papers/lectures of J W Mathews link>

II. RESPONDING TO THE ABORIGINAL AND ISLANDER PEOPLES

THE ORIGINS

The Movement recognised from the beginning the importance of including and standing with the Indigenous people of the nation. Otford declared in its manifesto that the key problem facing Australia was its treatment of Aboriginal people. This was regarded as *the symbolic issue* at the heart of the nation. It touched the very core of being Australian. The future would hang on our relationship with Aboriginal sisters and brothers. This issue also illustrated what was being taught in RS-I, *innocent suffering* as the clue to the will of God. The Movement and later the Order and then the ICA had its first involvements in the following ways.

In the 60's more and more Aborigines settled in the inner Sydney urban suburbs of Redfern and Surry Hills. Local church leaders were among the first to respond to their presence. Ron Denham in particular played a leading role in the establishment of NAIDOC (National Aborigines and Islander Observance Day). Jim Downing, minister of the Congregational Inner City Mission in Redfern established a close relationship with the local Aboriginal community and stirred for their rights. Dean Eland succeeded him in 1967. By then the Presbyterian and Congregational Churches in South Sydney were

working together collegially. Joe Mathews' visit to Sydney caused quite a stir (getting his photo on the front page of the Australian!) with remarks about the need for black people to take charge. (Using the word black was not acceptable at that time!) This shocked many liberal minded white people. It was not surprising that as the churches in South Sydney gave form to their mission, they gave strong support for the establishment of Aboriginal legal aid and health services. South Sydney Community Aid, a project of the Inner City Parish (later South Sydney) was the site of Australia's first Aboriginal Legal Aid service.

The first contacts with traditional and remote Aboriginal people came through the first 6 week ITI (International Training Institute) held in Singapore in July 1969. Rev Jack Goodluck was Education Officer for Methodist Missions in Arnhem Land. He came with a contingent of carefully chosen Aboriginal delegates, including Gatjil Djikerra and Galawuruy Yunupingu. For these Aboriginal delegates it was their first trip outside Australia, and contact with people from so many different parts of the world was a new experience. Just being inside was a problem for them and for a long time they sat outside by the windows listening. But a remarkable thing happened. George Winunguj from Goulburn Island and his friends shared with Joe Mathews their revelation that Aboriginal people had unique cultural gifts to share with the whole world. Working closely with Joe Mathews, George wrote a remarkable poem *Run Into The Future, Run*, which became the global Order's Christmas card for 1969 and later a song. The following is the chorus in the language of George's tribe -

*Angurina duga
Ganyaga angurina
Angurina dga gungurin muwan*

George said, "the words translated mean Run into the future, run, men who run are making the world of tomorrow".

<"Run into the Future, Run" link>

On their return, Jack Goodluck asked for help to write a Christian Education curriculum for Aboriginal children. The Ecumenical Institute: Chicago sent Kaye Hayes and Russell Campbell. In no time they visited all the Methodist Missions on Arnhem Land, to the east of Darwin in the Northern Territory, as well as calling in on some Anglican Missions. They received a mixed reception. In some places, they were confronted with outright hostility by Mission staff. But not in all places. Gowan Armstrong, Superintendent at Maningrida became a supportive colleague. Yirrakala Mission staff gave a warm welcome. The reception to Kay and Russell from Aboriginal leaders, however, was invariably positive. They were excited by Russell and Kaye's way of listening to them and their way of relating everything to present realities. Russell and Kaye seemed to transmit a message of hope for the future. In mid 1969 a major training event took place at Yirrakala with many significant participants from all over Arnhem Land and other parts of Northern Australia. Some outstanding Aboriginal leaders became colleagues. Wandjuk Marika was just one of those. Even in year 2000 there are those in Arnhem Land who remember with great affection the visits of "Kaye and Russell".

A NATIONAL STRATEGY

In July 1970, at the Sydney Religious House, with Joe Mathews present, Russell and Kaye with George Winunguj presented an extensive report of their work. Although it was clear that the Methodist Church was not going to extend their assignment, there was no dampening of spirits in regard to the Movement's (and by then Order's) continuing work alongside Aboriginal people. The report was really the first draft of an emerging Aboriginal

Heritage course. We realised then that we were so ignorant about the deep significance of Aboriginal culture and spirituality (in the sense of the adage 'the more you know, the more you know you don't know'). Kaye had internalised everything there was to know about Imaginal Education and somehow it seemed to be best exemplified in her interpretation of Aboriginal wisdom and social structures. At the Praesidium held in Bordertown in September 1970 we knew that the Aboriginal Heritage Course could be a powerful tool for awakening white Australians. Somehow though, this course was never really promoted and never became part of the total curriculum. A great chance was missed, when it was not included in the eight week Academy in 1972.

< Aboriginal Heritage Course link >

< Children's Aboriginal Heritage Course link >

At the gathering in the Religious House in Paddington mentioned above, Joe Mathews really pushed the Australians to come up with an overall strategy for working with Aboriginal communities. As often was the case he already had one to suggest. The five-point plan was breathtaking in its scope. The first strategy was to tell the story expressed in George Winunguj's poem. The aim was to affirm the 30,000-year journey and its global significance over against the influences that eroded such a belief. (Incidentally, a period of 30,000 years was first suggested by Kaye and Russell – no one else was saying anything this radical). This strategy was to be given form in a dance drama with the prescient motif *The Land is not Empty*, which was to be shared across the top end first, then to tour around Australia. Russell Campbell was reassigned back to Arnhem Land to work with tribal elders on this project. Despite his close working relationships with key elders, Mission staff were still powerful enough to prevent him from bringing this project to fruition. He then brought the script to Mowanjum and worked with the Elders there.

The second strategy was the establishment of a network of Aboriginal leaders who could become a voice for all their people. It was realised that for this to work there would have to be a recognition of the differences between traditional, fringe dwellers on the edge of white society and urbanised Aborigines, who had lost their links with their land. This strategy was difficult to implement, but we managed to make some credible links with emerging leaders. The third strategy was the advancement of young Aboriginal people through a program similar to Fifth City's Emissary program (Chicago). This happened when the Perth Religious House was established in 1971. Mowanjum youth, including Heather Umbagai, Stanley Woolagoodjah, Jennifer Barunga and Margaret Bear, all benefited from this scheme. The fourth strategy came from George Winunguj and was based on the use of a given traditional structure. It was called the *iwauj* which was a means of elders passing on their knowledge to a younger generation.

The fifth strategy was deemed to be the key. This was the need for a signal social demonstration in a particular community. No one knew where that could be. However, Ron Denham was present and was musing over this possibility. Thus when Mowanjum happened in just three months, it was originally intended to be part of a comprehensive national strategy. Strangely, as the Order expanded, this national strategy dropped out of sight. Why? Some would say that the ever-present centripetal power shift to Chicago allowed for the strategy to drop off the agenda as an Australian priority. Then, why weren't Australians able to hold their ground on this? Or was it too hard? Then again, perhaps the vision was grand, but history just took another course.

SUMMER '71 IN PERTH

Summer 71 was at Hale School in Perth. The trip over there was an Odyssey in itself. Buses were chartered in Brisbane and Melbourne and we met up in Adelaide and went in tandem across the long dirt road to Perth. It was there we were met by the Perth contingent, 24 Aboriginal people from Mowanjum, and several from Arnhem Land communities. This encounter made us aware we would be different people before the event was over and that proved to be true.

By Summer '71 our vision had been made real. The work in the Aboriginal Community at Mowanjum near Derby in WA was established. The Aboriginal Heritage Course was in being and had already proved useful in the children's program at Mowanjum.

<The Summer '71 participants list link>

We were beginning to raise the question of working at greater intensity in the renewal of local congregations. We were raising questions about our own structure. The "Religious House" in Sydney was a training centre and also a hub around which programs and planning could be intensified for the regions.

The formulation of the movement was the deeper question being raised. Long range planning and the emerging story of who we were was nudging us. The question about our role as an historic Order was being raised. We were asking spirit questions about a particular emphasis among the new religious in Australia. We were thinking about imaginal pre-schools on the basis of the preschool in 5th City, Chicago. We were raising the question about the untapped resource of University students, and of course we were raising the question of financing this task. Coming out of the Summer '70 program was a document which lays out strategic approaches to these issues in greater detail.

<Summer '70 PSU Link>

We went back from Perth to an Order Council in Sydney. We decided to strengthen the project in Mowanjum by opening a training centre ("Religious House") in Perth. One of our first tasks was to receive 3 youth, Heather Umbagai, Stanley Woolagudga and Margaret Bear to sojourn with us and attend school. This was a big step for these youth and also a steep learning curve for the rest of the House. The House was a big old boarding house and left a great deal to be desired in terms of suitable family and individual space.

In that year (1971) Praesidiums became more like Order Councils - the power shift from the informal region cadres of the Movemental Order to the presence of the Symbolic Order in every region was moving to completion. This was the last of the old style Praesidiums.

<15th National Praesidium Story link>

Though the Local Church Experiment didn't eventuate in this year, there were always some signal congregations, mostly where Movement ministers were working, eg South Sydney, Goodna United Parish (Ross Smith – Brisbane), Applecross Cong in Perth, Campsie Presbyterian, Whyalla United Parish, Broken Hill Methodist/Presbyterian.

NOW ABOUT MOWANJUM

The Mowanjum Aboriginal Community, 10 kilometres (about 6 miles) from Derby in the West Kimberleys of Western Australia was the first place outside of Fifth City, Chicago where comprehensive Community Reformulation was implemented. In 1968 Ron

Denham, one of the original Sydney Inner City colleagues had been appointed by the Australian Presbyterian Board of Missions as Secretary for Aboriginal Missions. In mid 1970 the Board decided on its own initiative, to replace the complete Mowanjum staff. Ron was sent with his wife Pam and their children to take charge and recruit replacements as soon as possible. Seeing the opportunity for a new community re-organisation thrust he gained approval for the appointment of Ecumenical Institute trained staff. By October 1970 the Denham, Holcombe and Barker families and Russell Campbell, had established themselves as a Religious House, sharing mission housing. Working closely with Mowanjum elders in a daily Collegium, an initial development plan was created and presented to the Mission Board. Despite the reservations of conservative members, the plan was accepted.

<Fifth City Community Reformulation link>

At first, the new team experienced culture shock. For example, at the first meeting with community elders, people shared their names. Sambo, Rastus, Whistler, Cocky and Windbag were some of them. From our perspective, it was hard to believe that such demeaning names - given by cattle station managers - were still being used. It was certainly time for new images of human dignity. The real task soon became clear - to enable the Aboriginal community to move from being a white controlled Mission to having control over their own affairs. In no time the old entrance notice board, which said: *Mowanjum Mission - Keep Out* was changed to *Mowanjum Community: Mission to the World* superimposed over the wedge blade (refer to glossary).

<Progressive symbols of the Order:Ecumenical link>

The first tangible sign of a new era was the establishment of the Mowanjum Preschool – Janeen Barker and Wanda Holcombe developing an imaginal education curriculum. Indigenous teachers were appointed to be trained and co-teach the curriculum. They were excellent choices – Rebecca Morlumbun, Maisie Nenawat, Janet Oobagooma and Elsie Burgu. The Preschool was an instant sign of new hope. It was also clear that we needed people with farming and mechanical experience. Doug and Julie McCauley with their children, moved off their farm at Maitland, SA with amazing swiftness arriving in November 1970. By early 1971, Don Baker arrived as a mechanic. Then Sue and David White with their children, having nursing and farming credentials completed the initial team. Mostly, these people were recent grads of RS-I. All joined the Order at Mowanjum. Robert Shropshire, with extensive Chicago Fifth City experience was also appointed by the Board to work primarily with the teenagers. (*"The day he arrived in Derby was a major community event. Many of the young people came to welcome him, and they were amazed to see alighting from the aircraft, a small rotund man dressed entirely in black, right to his black beret. Shropshire found himself in a totally alien place. Even though the people were black, they were nothing like Afro-Americans"*).

The 1971 Summer Program which was scheduled to be held in Perth seemed like a wonderful opportunity to have people present from Mowanjum. The question was how to get them to Perth. It so happened that the Mowanjum Dancers had been selected to perform at the opening of a new outdoor theatre in Perth. A deal was made between the Mowanjum community and their agent, Mary Selzmark, to allow the 24 person troupe to attend also the Summer '71 Program. Steve Orme, now a Uniting Church minister in Darwin, recalls this Summer bi-cultural event as an incredible and awesome occasion. The Summer Program convenors were unprepared for the demands that the media and the Presbyterian Church leaders were to make on these traditional Aboriginal people.

However, the overall result of this con-vention of Aboriginal people and the other Summer program participants had a remarkable effect on both groups.

The contingent returned to Mowanjum overland in a new commuter bus christened “Gul-Gul”. The new bus would mean less dependence on Derby taxis. New plant and equipment for the community was obtained with either Mission Board or Department of Aboriginal Affairs assistance. Business was less formal in those days. In 1970, over an old-fashioned party line phone, Ron Denham rang up the Director of Aboriginal Affairs in Canberra and said, “Barry we need a new generator up here, how about it? OK, \$15,000 will give us a new Dorman. Thanks.” It was installed for Christmas.

Joe Mathews visited Mowanjum in February 1971 for the first time. The real differences in doing Community Reformulation in a community of traditional Aborigines, who had been dispossessed from their homelands, had not yet become apparent. Joe asked Doug McCauley to take him over the property together with Albert Barunga. (Mowanjum was located on a small cattle station bought by the Presbyterian Church – later to become the first cattle station to be owned by an Indigenous corporation). On their return, Doug announced that a key for empowering the Mowanjum community would be the establishment of economic enterprises, which would enable economic self-sufficiency. Legend has it that Joe did not know when he prayed in the daily office for sheep to feed the community, that 5,000 sheep were the very next day donated by the last sheep station north of Port Hedland to the Mowanjum Community. The catch was getting them to Mowanjum. After first trying to bring them overland and losing all of them (yes really!), it was decided to transport them by truck after they had returned home (leave them alone and....). After several days they were safely at Mowanjum, on the grasslands of the Fitzroy River estuary, and a great corroboree *dreamed* to celebrate the “great sheep drive”. For two years, the community dined on fresh mutton.

The establishment of the Economic Guilds gave work to almost all in the community. Each guild had persons assigned with Aboriginal leadership chosen by the community. The staff acted as *shadows*, to play a supportive, enabling and when appropriate a training role. The guilds were *Cattle-Sheep-Horses, Chickens-Pigs-Goats, Bricks-Salt-Maintenance, Market-Fishing-Hunting, Kitchen-Laundry-Slaughterhouse, Arts-Crafts-Office*. In addition employment opportunities were through the Preschool and Health Clinic. The Community Kitchen baked bread and provided breakfasts and lunch for workers. The Laundry team successfully tendered for the meatworks laundry – run entirely without support from the staff. Community people ran the Community Store for the first time. The Office too handled banking and administration. An amazing thing happened with the flow of money at this time. Much of it was being recycled in the Community. Many agreed to pool a proportion of their income and pensions for a community fund. This was the beginning of a new kind of *Wunan* (see below). The staff contributed as well. The intention was that we would live at the same level as the people of the community.

<Mowanjum Community Grid & First Quarter Plan link>

In a very short space of time the new enterprises, despite precarious funding, had something substantive to show for their efforts. Four-year plans were created, but the real secret was the quarterly and daily time designs. Quarterly planning was a truly corporate effort by the members of each guild and enterprise. The community actually lived by an ancient seasonal rhythm - Minungul, Mowingi, Bungunal and Djowad seasons equivalent

to the Order's quarterly pattern. Each day had a rhythm. House Collegium was early – 5.00 am followed by the daily office and breakfast (shared with many from the community – elders had decided that the children should take advantage of this). After the school children's assembly before being bused into Derby, the guilds had their assembly. Assignments were made for the day, then each guild in turn had its ritual, always accompanied by loud cries of “yao-dillally-yao”. The daily time-line was informed by the story of the sun rising, climbing to its zenith, (when “the snake bites the sun”) and then setting. Late afternoon was the time for celebrating (“gulla-gulla time”) with Junbah and Wonga (dancing and singing)
<Mowanjum Rites link>

From the beginning, the staff was privileged to work closely with the community elders, men and women. As we were taken into their confidence, secrets were shared about traditional life as well as their hopes for the young men and women. We learned about the two moieties (Aboriginal society was divided into two halves – determining kinship and marriage ties), the Wunan (the laws about economic, symbolic and ceremonial sharing), the Djarruk (decision making similar to consensus), ceremonies, rites of passage and women's business. As the ancient beliefs and customs were clearly under threat (a fact the community both recognised and denied at the same time), much discussion ensued about the possibility of *transformulating cultural wisdom and social structures into new forms which would be meaningful in a 20th century context*.
<Mowanjum Moiety link>

It was the task of *transformulating the ancient* ways which underpinned the work of the core structures for renewing the community. These were the Guild Boards. The Political Guild sought to express djarruking in new ways. Towards the end of our time the community was ready to acknowledge that there needed to be new ways for women to have a voice and that younger people needed a forum – which were called the *new elders*. The Symbol Guild not only fostered cultural preservation but also dared to explore new cultural images. The Education Guild tried hard to find ways for the children and youth to be prepared for the twentieth century. Adult literacy and global awareness classes were held mid week. The Style Guild arranged for Movies to be shown at Mowanjum – a relief from the Town's Open Air segregated Cinema. This Guild arranged great quarterly celebrations always with corroboree and feasting.
<Grace and Heather Umbagai link>

Always there was a longing for the lands, which the various clan groups had been moved from. Aboriginal identity and spirituality is tied to ancestral landmarks and living creatures. Each person is thus linked to a particular gee (i.e. totem). Traditional Aboriginal culture cannot exist without the custodianship that belongs to clan and individuals. At the time we did not fully appreciate the other important foundation for the continuance of cultural identity – that is language.

The three language groups – Worora, Ngarinjin and Wunambul had long-standing ties with one another, but white intrusion had upset the balance. We discovered that significant differences within and between each had been overlooked. More recent missionaries had also tended to favour those who had been Christianised, creating some resentments and jealousies. However the unique legacy of JB Love, the most prominent of the pioneer missionaries when the Mission was at Kunmunya in the Prince Regent River country, still acted as a guiding light. His affirmation of their culture and spirituality

allowed Christianity to stand alongside their ancient heritage. This was often problematic because there were elements in the Presbyterian Church, not to mention faith missions and fundamentalists of Protestant and Catholic persuasion, who saw Aboriginal cultural and religious ways as pagan, needing to be totally discarded. In early 1972 three Wandjinas were painted on the interior back wall of the church. The painting of these ancient symbols of divine mystery in the creative and destructive forces of nature, (which to this day are still “looked after” in the sacred caves in the West Kimberleys), were done by chosen representatives of the three language groups. The significance of this act was profound beyond imagination. It meant that their uniqueness as a people was totally affirmed. Sadly, this action also stirred deep anger amongst the conservative Christians in Derby and on the Board.

The time came for the Denhams to return to Sydney (although Ron made several return trips). Phillip Dowsett joined the staff – adding the much needed skills of a professional accountant. Others who lived as part of the Religious House set in this remarkable community were Robert and Jenny Robins, John and Nancy Clarke and family. Eric Vasily, a Czech linguist, stayed in a caravan in the back yard of the old superintendent’s house. He gradually joined in much of the corporate life of the House.

Late in 1971 Stan Davey and his wife Jan Richardson, became firm and loyal colleagues. Stan, who had formerly been vilified and ostracised by the Native Welfare Department, was beginning to be recognised by them as a man with great experience and wisdom. With Stan, Albert Barunga and David Mowaljarlai visited the Wyndham Reserve and inspired the dispirited people of the former Forrest River Mission (Oombulgurri) in their resolve to return to their homeland. Visits were made also to Fitzroy Crossing which in the early seventies, was a place of despair and desolation. Later the Nookanbah crisis galvanised the Bunaba and Wolmejeri peoples there into resistance and by the nineties, Fitzroy Crossing has become a remarkable centre of Aboriginal cultural revival.

Everything happened very quickly and in no time Mowanjum was in the press. Initially the coverage was excellent – perhaps a bit too glowing. Everyone wanted to visit Mowanjum. Senator Neville Bonner, the first aborigine elected to Federal Parliament made a glowing report on his return “down South”. With some haste a gift had to be found for Senator Bonner. Mickey Bunguni, the most senior lawman in the community, had made a *wandagi* (a ceremonial headband) for Janeen Barker. For Senator Bonner, an urban aboriginal, this was a moment of deep emotion. It was an honour he had never received from his own people before. After it had been ceremoniously rubbed under elders’ armpits it was presented to him, but still with suppressed giggles, as everyone knew that it was a woman’s headband! Oodgeroo Noonucal (Kath Walker in those days) also gave a rousing speech in Perth citing Mowanjum as the example of “our people doing something for themselves”.

There were other visits. Church and Government officials came in constant procession. Some came as consultants, (eg WD Scott and Company) because some on the Board were sceptical of the viability of the economic program. As it happened, John Telford, “Agricultural and Farm Management Consultant: Bordertown, SA” and a Movement colleague provided a helpful and positive report! Ernie Stringer, who worked as a children’s worker with Aboriginal families in Perth also became a strong advocate after seeing the Preschool in action. (He is now Professor of Community Development at Edith

Cowan University). Local doctors and the Child Health Sister testified to improved health and nutrition, especially among the children.

Visitors were always referred to the community leaders – quite a shock for many. Some flying visitors did not appreciate the significance of what was going on. Others who stayed and closely observed, were affirming in their reports. Rev Jim Stuckey, General Secretary of the Presbyterian Board of Missions, confessed to the morning Collegium that his diary entries started with doubts and worries but were gradually replaced with praise for what was happening.

In the summer of 1971-72 the one and only Mowanjum Training School was held. Participants came from all over Australia and included Judy and Dean Eland who came with Dick Blair, a well known Aboriginal boxer from Redfern, Sydney. Others were Pam and John Hannon from Melbourne. Everyone worked in the morning in one of the economic guilds and had training sessions in the afternoon. George Holcombe was indeed a marvellous resource!

<Mowanjum story link>

Bad publicity started the day the Mowanjum Community for the first time ever put a float in the Derby Boab Festival in August 1971. The sign of children in black T-shirts was cited as a sure sign that Mowanjum was a hotbed fostering Black Power! It hit the front page of *The Western Australian*, “Is there Black Power in Derby?” When Ron Denham interviewed the Derby Town Clerk who had initiated the report he said, (quote) “There’s a new lifting of heads and squaring of the shoulders of the Mowanjum Aborigines and the people of Derby don’t like it.” It was also true that as the people were able to say “no” to Native Welfare officials, there would be an inevitable clash with a Government policy firmly based on assimilation (recognised now as a form of *cultural genocide*). This was also what we now call *stolen generation time*, when children were forcibly taken from their parents. A policy, which was based on self-sufficiency, self-determination and cultural affirmation, was in direct conflict with Western Australian Government policies.

The other area of opposition had a church connection. The (AIM) Australian Inland Mission of the Presbyterian Church, founded by Rev John Flynn of Flying Doctor fame (“Flynn of the Inland”) served the needs and interests of white graziers and cattle station families. As Mowanjum’s own cattle station was moving along very well, some of the best stockmen in the Kimberleys decided to return to Mowanjum. Vincent Bear, a top stockman said, “We run our own show now.” There were also very good reasons to work at Mowanjum for a minimal stipend at the time. Some of the stations (not all) were harsh in their working conditions with white overseers. What angered one station manager, was that the community put a stop to the collection of young girls who were to service the white stockmen. (Had earlier mission staff been complicit in this obscene practice?) Quickly the word got to AIM headquarters. What were that staff at Mowanjum up to? It so happened that the current Moderator General of the Presbyterian Church was Flynn’s successor, Rev Fred McKay. He visited Mowanjum for himself before going up the track to compare notes with the powerful white station establishment. He was very polite – but we suspect we had made an enemy.

The Mission Board was getting nervous about Mowanjum. It was split from the beginning, but now there were members who had become deeply suspicious of the Ecumenical Institute connection. Unlike the Methodist and Congregational Churches in Australia, the

Presbyterian Church had very few colleague ministers and lay people in any positions of influence. Jim Bishop had been charged with heresy – to be thrown out as it happened, but the smoke and fire connection fuelled letters of complaint to the Church press. The Board decided therefore at its September meeting in Melbourne in 1971 to send a team to evaluate the “experiment” at Mowanjum. It took place, but included persons who had already been deeply offended by EI courses in earlier times. The decision was to terminate the experiment. Both community and staff appealed against this decision and a reprieve was gained for the time being. From that time on, all efforts were doubled to prove that what was going on could become economically viable but above all to emphasise that Community Reformulation was what the community really wanted. It was time for the Aboriginal voice to be heard.

This was also a time when the staff and community experienced some of the more overt forms of Australian racism. Damage was done to fences. Horses and sheep were let out and sheep stolen. Fires were deliberately lit on the grasslands and near the residents’ housing. Even random rifle shots were fired into the community near staff housing. Some community members became dispirited and more young men were sent to jail – often on trivial charges. There was an increase in drunkenness. Despite all this, this was the most intensive phase of the reformulation program. It was to no avail. The Board at a meeting in March 1972 decided to ask the American staff to leave and instructed that the rest cease *propagating all doctrines peculiar to the Ecumenical Institute*.

This posed a real dilemma for the staff. We knew that this was not what the community wanted despite the fact that a senior elder had been visited by the UAM missionary in Derby to get him to say on tape that the community was not happy with aspects of the program. This had no support from anyone else in the community. We delayed, only to be instructed by the March Priors council to send Shropshire and the Holcombes home. It was stated that the “local church experiment was at stake” and so was our credibility with the Presbyterian Church. What about our credibility with the Mowanjum Aboriginal Community! Also, to stop the reformulation project when it was in full flight and go on with a truncated version was ridiculous. For all the staff at the time, it felt that we were betrayed on all sides – the Government, Mission Board, the Church at large and most painfully, our own colleagues. In April 1972, the Board appointed a new Superintendent, Bill Edwards who had retired as the last Superintendent of Ernabella Mission in central Australia. His was an invidious task, as no one really wanted him there. It was at this time that the rest of us finally decided that we would not continue – we could not be a party to such a reversal of policy.

The decision of the Board to terminate the project was communicated to the Community by its Chairman who paid a visit with his friend Lech Kula, an architect from Tasmania (ironically he had come to oversee the building of new community houses after having had extensive consultation with the community earlier in the year). Even at this last hour, in talking with community leaders, the Chairman heard the anguish and pain from community leaders at having their hopes dashed. He conceded that the Board had made a mistake, but that he couldn’t do anything about it because “my credibility was also at stake!” (quote) So at the beginning of June 1972 the last of us left, with a deep sorrow in the soul and the guilt of having felt that our Aboriginal brothers and sisters had been let down.

Could any of this have been prevented? What were our own mistakes? We were certainly politically naive, quite unaware of the *unity of interests* in the opposition forces that

emerged. Our official communications with the Board were extremely poor. When we did send official bulletins they were so filled with EI jargon and positivism that no one knew what we talking about. There was also a typical Order propensity to remain inflexible, even when we knew, for example that the daily office would only enrage members of the Board's review team. Much of our economic planning was simplistic and unrealistic – something which failed us when the Board demanded close scrutiny. Often the Order's public talk about Mowanjum served only to alarm members of the Presbyterian Church. Some of our Order colleagues never did understand that we were all employees of the Mission Board, making things extremely difficult for Ron Denham. But do these and other mistakes that others could name, really justify a decision to terminate the project? I do not believe so. We were all learners in many respects. Most of what we did worked! The fact remains that something wonderful was terminated. As has so often happened in Australian history, the hopes and aspirations of Aboriginal Australians were trampled upon and denied.

The immediate impact of our leaving was tragic - death. Mowanjum leaders, Sandy Nenawat and Don Ginyud, who had flourished over the last two years, suddenly died. As a pall of gloom descended over the community, so many old and young died untimely deaths. The Board itself was in some disarray. Ron Denham felt personally betrayed and in time resigned. Mowanjum now felt that the Church had abandoned them. Under the guise of espousing a policy "self determination", the Board withdrew financial and other support.

The Mowanjum Community became a corporation and experienced the exploitation of various "consultants". In the early eighties the community had to move once more. (Ironically, Mowanjum literally meant "settled at last"). The Airforce planned a new base on Mowanjum's own freehold land. After the community had been moved to a site nearer town (not a blessing!) the Government changed its mind and the Curtin Air Force Base was built 30 kilometres away. Too late. Everything at old Mowanjum had been demolished. The old church was destroyed along with its Christian symbols down one end and the Wandjinas down the other. Some say that was when the church died for Mowanjum.

But the impact of those Community Reformulation days cannot be erased – certainly from memory and life giving possibilities. Firstly there is Pantijan - the old Panter Downs cattle station near Mt York. The grant application to purchase this traditional tribal land and to manage it as a cattle station was written while we were there but came through after we had left. Something interesting happened as a result of this. As some moved up to Pantijan (mainly upper Worora clan), others felt free to establish homeland settlements of their own. The Woolagoodjah-Umbagai clan for example has one at Cone Bay – keeping the fishing tradition alive. The Oobagooma family has a place at Oobagooma station (although the Army has also appropriated the land for military exercises.)

Some Mowanjum leaders went on to become living legends. David Mowaljarlai (who died in 1998) was given the prestigious award of being an Aboriginal Person of the Year. He went on to found with Paddy Neowarra the Bush University in the Kimberleys. This outstanding venture gives people a profound experience of Aboriginal culture and has effectively converted many of Australia top lawyers (QC's) to supporting Aboriginal Reconciliation and land rights struggles. Daisy Utemorra before her death fought for a landmark claim in a widely publicised cause. Her books of Aboriginal stories for children

are to be found on bookshelves around Australia. Kenny Oobagooma (died 1999) also became a highly acclaimed spokesperson for land rights.

The community still remembers the outstanding figures of the seventies who have passed on - Elkin and Sam Umbagai, Grace Umbagai, Wattie Ngerdu, Daisy and Laurie Utemorrhah, Sam Woolagoodjah, Elsie Burgu, Albert Barunga, Paddy and Wendy Morlumbun, Jerry Jangoot, David Mowaljarlai, Ray Goonak, Buru Goonack and Alan Mungulu. Many of the children have had their successes. Heather Umbagai for example became a qualified nurse and recently was the first Kimberley graduate in Community Development from Edith Cowan University. Mowanjum remains a centre for traditional arts. Donnie Woolagoodjah has been selected to contribute art works for the Sydney Olympic Games.

Despite the destruction of the old Mission church, the church does live on. While some have turned to other religious groups, Mowanjum has its own church – ministered to by its own leaders. It is a congregation of the Uniting and Islander Christian Congress (*Congress*) which is the Indigenous part of the Uniting Church in Australia. Two Community Ministers have been serving the church – Roger Burgu and until his recent death, Kenny Oobagooma.

Janet Oobagooma is one of the great repositories of her people's culture. In year 2000 she (and others from Mowanjum) studied at Nungalinya College, Darwin (a tertiary College for Indigenous Australians sponsored by the Catholic, Uniting and Anglican Churches). She regards the days of Community Reformulation as her main reference point. Sometimes as she speaks of the younger generation lost to alcohol and drugs she says, "If only you had not left." But then she brightens up. This is a new moment and has its own challenges and possibilities. The past is received and the future is open. Anything from the past has to flow on to meet the challenge of the coming days.

<A New Approach to Training and Demonstration Proposal link >

III. EXPANDING HORIZONS

SUMMER '72 – SYDNEY

Summer '72 was held in the Presbyterian Ladies College in Croydon, Sydney. That year, in January the weather was a scorcher. There was a big influx of families into Sydney House (eg Rod and Pam Andrews) and a lot of Americans. The decision was made to go for broke to set up Houses in all regions. Adelaide first and then Brisbane. Melbourne already had at this stage a mini-House which Bill and Barbara Alerding began and later David Morton prepared the way for its upgrade to full status.

The Research Assembly in Chicago in the previous July/August had focused on an analysis of social processes as experienced anywhere and at any time. The result was a series of triangles that held social dynamics in relation to one another. This was an important tool for our coming work in parishes and communities.

<The Social Process Triangles link>

<Toward a Practical Vision of the New Social Vehicle link>

This was the year when Grids took on a new intensity. We realised their importance as a means of holding in our minds the geo-social relational networks of which we are part. There is one Globe. There were emerging three major Spheres of the Globe - East, West and South. There were broadly 9 distinct Continents. Each continent could be divided into 6 Areas, and each Area into 6 Regions. In each Region we decided on 6 Metros and in each Metro, 6 Polises and in each Polis, 6 Micros and in each Micro, 6 Parishes (Remember the acronym - "GS CARMP MP"). Of course it was not all as neat as that but all this can be held in your head when the actual complexity seems to overwhelm. It was possible to see how this looked, for example, on the Grid of Australia. Sydney was the name we gave this Area, the region names of Area Sydney were Sydney, Brisbane, Darwin, Perth, Adelaide, Melbourne.

<The 54 areas of Planet earth and Sydney Region grids link>

There were two phrases representing Summer '72 planning: the *penetration* (or the coverage) of our geography and the *formulation* (or the training) of awakened people.

Penetration was to cover four arenas:

- a) Teaching RS-I in every metro.
- b) Preparing to replicate the Mowanjum Project.
- c) Intensifying the pedagogical experience of the national faculty.
- d) Creating brochures and materials necessary for penetration efforts.

Formulation had to do with:

- a) Launching the Local Church Experiment,
- b) Building clergy Guilds.
- c) Insuring a common approach and familiarising ourselves with the Global models.
- e) Recruiting for the forthcoming Academy in Australia. It was to take place in September and represented a massive organisation.

It was decided that the Sydney House would become a publishing centre – with the help of Jurgen Pokrandt, Heather McKay and Jim Bishop's father

There was a major explorative trip planned to Papua New Guinea. Phil Adkins and Jonathan Barker were to make the trip. Although the idea was to recruit for the Academy (at one month's notice!!) it provided good links with church leaders all over the country. The visit also included the New Hebrides (Vanuatu) and New Caledonia. It was clear that we were going to have a closer relationship with Catholics. Phil and Jonathan also visited Townsville and Cairns: Bishop John Lewis in Townsville said he wondered when we were going to come!

This was the year that we had the second Religious House in Sydney in George Street, Redfern. Terry Loomis was the Prior and the Elands were there also. So were Doug and Julie McCauley, suffering the trauma of leaving Mowanjum. The House at Paddington became an area House. It was not a successful venture. The Loomis' were then assigned to start the first Darwin House and the George Street venture was dropped.

The visit of Joe Matthews to the Summer Program January 1973 reaffirmed the importance to accelerate the ground work with indigenous Australians. In the previous year (1972) there had been practical research in many countries where there was urgent need for social human development project work. Mathews' insight was that the

Australian Aboriginal people were the most dispossessed in the entire world. Practical work in comprehensive community development must be initiated as soon as possible.

THE ACADEMY AT THORNLEIGH, SYDNEY

Ever since Summer Program 1969, a sizeable number of aspiring Australian faculty were assigned to participate in the 2-month "Academy" in Chicago. The courses previously mentioned were part of the comprehensive life curriculum offered in the Academy. Colleagues funded themselves to this event. It required some rather radical reorientation where families were concerned. It usually meant a 6-month time away. The comprehensive program opened up vistas undreamed for many of us and demanded some depth decisions about the expenditure of our lives.

<Prospectus of the Global Academy overview link>

<The Eight-week curriculum of the Global Academy link>

<The Life Triangles and Religious/Cultural Studies curriculum link>

With this constant stream of Academy participants going and coming, the Movement grew in strength, benefiting both from the wisdom of those being trained but also from the demands made by giving up our best leadership for long periods. It was not only a time for growing spiritual *giants*, it was also an occasion for Australia to make a unique contribution to the global movement. Subsequently in 1972, the first Academy outside of North America was held in Thornleigh, Sydney. It was a great event with about 60 participants. The Dean was Gene Marshal, an outstanding pedagogue. The event left an indelible mark on all participants.

At the Annual Gathering in Area Sydney in December 1972, some comments from participants reverberate with achievement from the past and vision for the future :

The last four years....

"In the past four years the Australian movement has journeyed from a small band of disestablishment churchmen into an indigenously grounded multitude of people who 'don't give up' on the actual transformation of the church and society. They are confident of themselves as being the key to both the church and society. They are clear about the hard work and peril in truly succeeding".

"Already in history is-

a) a global mindset;

b) an area wide network of penetration and religious houses, and

c) a commitment to the full embodiment of local church, demonstration projects, permeation etc., in the future."

"The journey of the awakening of the self conscious people of God in Australia began with a series of catalytic events in January '67 culminating in the gathering together of some 60 people at Otford in December '67. After this it was decided by that group to indigenise and ground the teaching of RS-I across the nation. Many strategies were then used to develop this. People began to receive global strengthening by depth training in USA, Singapore, Hong Kong, India, Manila, Samoa and other strategic places. In Yirrkala a fourteen day training course was a key event for the aboriginal people."

<Papers from the Yirrikala Parish Leaders event link>

The next four years...

"With the launching of the Local Church Experiment, the deepening and regularisation of comprehensive training of local church people, and signs of responsible momentum, the next four years will initiate the long journey to reshape SEAPAC on behalf of the globe. This next year will be the crucial phase in continued momentum of penetration and deep training, in broadening the collegial net and Houses, and in launching the Local Church Project. Also, this will be the year to turn to the secular, first in experimental ways, then through intensive and long range projects and courses. The Summer Research Assembly will probably be the sign of the turn for the transformed movement."

"Now we become the servants, who call out the church on the epic journey to the other world. The Local Church Experiment is the vehicle, but the style of the builders is what will call forth the pilgrims. We now die to ourselves as (no longer place the emphasis upon) a 'Movement in a nation' to emerge as colleagues in (turn our attention to) a Movement worldwide and history long, but never clearly defined. In four years time, the overwhelming imperative on the historic church for renewal will have become its joyful indicative. Congregations will be singing again, and the new cleric (religious leader) will be the skilled journey master."

<Some songs from the Local Church Experiment days link>

THE LOCAL CHURCH EXPERIMENT

It seemed as if many church folk were locked in their "cigar boxes with steeples". The great need was for the church to be released to authentic mission. The following paragraph came from a Global Research Assembly in Chicago in 1970:

"No individual, no institution and no culture escapes the radical upheavals and global crises which are the 20th century. Nevertheless, time and again in the journey of humanity, there has arisen a body of God's people who have seen themselves called to forge and pioneer the necessary new patterns of social relationships. The church in particular hears and struggles to be obedient to that call. Today, however, like every other human institution facing the convulsions and ambiguities of our historical moment, the church is experiencing a painful failure in morale. At the same time, it is precisely here in the midst of her despair over spiritual aridity, structural disrepair and intellectual stagnation, that the church is undergoing a purification in preparation for fulfilling her ancient and ongoing function of creating the future".

That Assembly was devoted totally to creating a model for the renewal of local congregations. The result was a comprehensive plan worked out to minute precision, of strategies and tactics for renewing every facet of congregational life. Across the globe we then launched this program which was called "The Local Church Experiment". The principle was to invite clusters of four congregations representing four denominations to participate, initially, in a 3-year renewal program.

<The Local Church Experiment link>

<A Comprehensive Experiment in the Reconstruction of the Local Church link>

Institute personnel acted as mentors to congregations, and each week would sally out with their stack of A4 documents, about 20 centimetres high. With this arsenal, EI colleagues would work with the leadership of their four congregations on the next set of tactics. They met for worship, reporting and planning. There were some high moments in this

relationship and a great deal was learned about the congregation dynamic and its renewal.

Local Church Experiments were initiated in each of the regions in Australia. As an example, in Adelaide the four clergy and their congregations who were part of a galaxy of churches (as the four congregations of one experiment were called). They were Rev Roy Arnold and the Clovelly Park Church of Christ, Father David Withers and the Northfield Anglican, Rev Graham Lawrie and the Hampstead Gardens Church of Christ and Father Kevin Condon OP and the Stanley Street, North Adelaide Catholic Parish. The galaxy would meet regularly in their own local territory and there was one occasion when a Basic Training School was held for all of the regional experiments in Sydney.

The effort put into renewing the church required that we explore the next horizon for those who would follow. While it could not be said that the program was highly successful, a tool had been given to the historic church. Part of our learning as a movement was that it is our task to research edge methods, to demonstrate their use and to put them in the hands of those committed to the discrete task. The Local Church Experiment had demonstrated the power of ecumenical cooperation. Further, it had shown the possibility of profound dialogue between the denominations and of action that changes things. What the agents do with models entrusted to them is up to them. The 36 booklets of tactics covering leadership training, congregational preparation and the missional parish were that sort of gift.

<The Local Church Experiment charts of operation link>

THE SUMMER OF '73

This program was a time of in-depth social analysis. In turning to the world we needed to know the society of which we were part. The tools created in the Global Research Assemblies were to be put to good use for this task. As a group of ordinary citizens we intended to know our society, its economic, political and cultural gifts and malaises. We were looking for trends and social patterns. We were risking the creation of models that would play a role in allowing needed changes to be recognised and so to occur.

This work was to enable us in the creation of the Primal Community Experiment and later in Community Meeting Australia and the Human Development Zone.

<Toward the Reconstruction of Australian Society, Part 1 link>

<Toward the Reconstruction of Australian Society, Part 2 link>

<Toward the Reconstruction of Australian Society, Part 3 link>

<Toward the Reconstruction of Australian Society, Part 4 link>

It was decided at Summer '73 that a Community House be formed in Darwin. The recommended assignments of staff were the Loomis and Telford families along with Steve Rhea. The first few months were taken up with finding paid work and moving house three times. When the House was secured in the suburb of Parap the first public event held in the residence was an evening with colleagues. The use of décor was always important and we displayed the religious symbols and models. The reality of living in this small city and pioneering new modes and methods was not going to be done transparently or incognito. Through this event it became immediately apparent that we could not be "up-front" with our religious heritage and roots.

It was decided that the ICA operation would operate out of an office down-town. One weekend we spent pasting a new sign-board for the office which read, "Human Development Project office". In the same week we had news from the Chicago office that world wide the organisation would be known as "the Institute of Cultural Affairs". The board we had spent painting painstakingly for the Office now had to be re-painted. We named the triangular board and when we stood back and admired the finished work, the bold capitals of each word clearly spelled out the initials CIA! We bought another piece of board *in a rectangular shape!*

Several pioneering projects happened in the first two years. One was testing the myth that Darwin has a transient population. The team designed in conjunction with the Australian Bureau of Statistics to carry out the first Attitudinal Survey. Kit Krauss was key to the design of the Survey questionnaire as this was pre computer days and the data had to be analysed. The survey team was trained by ABS and carried out doing a random survey of interviewing every 10th house in every street. I believe it was 10% of the population. The results of this survey were the grist for a new story for Darwin. Not everyone evacuated Darwin during the wet season and other strongly held myths.

Another project was involvement in the designing and implementing a survey of Darwin as a Duty Free Port. This was instigated through the Darwin Tourist Association.

THE GALAXY IN SYDNEY

The Sydney Religious House moved in early 1974 to a large house at 1a East Crescent Street, McMahan's Point, and a site that had been due for redevelopment - until local residents stopped it (no more Blues Point Towers!) What an incredible view! Right under the Bridge framing the Opera House. (The site has now been subdivided and total value is over \$1 billion.) The Order was always a bit uncomfortable about being in such a plush place, but could not get itself to move until it had to. It moved in May 1976 to Redfern Street, Redfern. After returning from India, Jonathan Barker was assigned to be a minister of the Pitt Street Congregational Church – which was also due for demolition! With the help of Jack Munday from the Builders Labourers' Union, who slapped a green ban on the proposed demolition, the fine Georgian style building was saved. But the congregation had not yet been saved! By a strange leading of the spirit, Jonathan happened to persuade the remnant congregation not to close but to look at some completely different alternatives. This is how he got to be a minister there. The real salvation for Pitt Street however was the Galaxy model of the Local Church Experiment.

What happened? By 1974 South Sydney United Parish had become the best example of a renewed congregation almost anywhere in Australia. Dean Eland took the initiative to propose that the churches of the inner city work together. Others were the Village Church in Paddington which was linked to the Woollahra Congregational Church where Rex Matthews had gone strategically to be the minister. The Campsie Presbyterian Church where the redoubtable Arthur North had persisted, with the Yallop family under their own inspiration from the Movement, also joined in. Together these parishes - Pitt Street, South Sydney, Paddington-Woollahra and Campsie became linked in a Galaxy model of renewal. There was also a small unofficial group from St. Vincent's Catholic Parish in Redfern. The three inner city parishes had the added advantage of covenanting together to share their ministry resources. All were committed to prepare for or expand significant engagement in their communities. Pitt Street became the centrum for meetings and that congregation began to have a *new day*.

On Sundays, the churches fashioned their common life around the new Revised Common Lectionary. The key structure was the Wednesday night shared meal at Pitt Street, followed by the classic ecclesiola model. Each supported the others, performing mundane but imaginative “miracles” – such as painting the Woollahra and the Raglan Street Halls (South Sydney). The monthly lunch at Pitt Street exemplified a meeting of people from every conceivable social class! Two of the most successful Community Meetings were held. The first, initiated by Campsie in May 1975 Church for the Canterbury Municipality was a BIG gathering and had the effect of changing some local government policies.

The second was one initiated by Pitt Street in Surry Hills in October 1975. This event required us to establish our bona fides with the locals on both sides of politics. What proved key was getting the authorisation of both labor and Reform (liberal) aldermen and support from some who were natural enemies such as Lenny Devine and Enid Cooke. It was a great success. The social climate was changing away from confrontational politics. The community seemed to be ready to recognise common causes.

The Galaxy actually played a pivotal role in encouraging the Pitt Street Church to continue. In the following years, with many Movement and former Order members in its congregation, Pitt Street Uniting Church came to model a viable alternative form of church for Sydney. Its members continue to stand firmly for social justice, and social transformation while affirming and deepening the interior spirit journey of all who share in its life.

THE END RUN

Until this time the Institute consisted chiefly of clergy and lay church members. It was painful for the Institute to decide to turn its attention to the Parish, i.e. the society that surrounds the congregation, for most of us had given many years to the struggle of renewing the congregation. It was painful because to this point we had seen the Local Church as the vehicle for the task of creating a new day in society. We were admitting that the edge had moved on and to be faithful to our mysterious vocation we must demonstrate what care for the parish involves.

IV: GRASS ROOTS ACTION

EMPOWERING THE LOCAL

If there was one intent of the Order:Ecumenical (OE) and its two arms, the Ecumenical Institute (EI) and the Institute of Cultural Affairs (ICA), it was the empowerment of local people. This was a global passion because there seemed to be no place on earth where ordinary people were not awakening to the possibility of participation in decision-making. This was not only in wider political issues but even in the determination of their own villages or neighbourhood future. What was lacking for local people seemed to be methods.

This state of affairs meant that a large proportion of people across the globe were experiencing themselves as second rate citizens. Wonderful people blossomed like flowers when they discovered that their freedom to participate in the global transformation of our time. In the Movement in Australia, this potential was glimpsed through RS-I, burst

into creative expression in the Human Development Projects and in programs like the Primal Community Experiment and fanned out across the nation in Community Meetings.

These campaigns put great pressure on the Spirit Movement and many people were driven to the point of exhaustion. Nationally, it was the Summer Programs that undergirded and sustained people throughout these years of unprecedented demand.

The Summer Program in 1975 was a time of great visioning. At the Global Research Assembly in Chicago during July 1974, the next step from the Local Church Experiment was devised. It was called the Primal Community Experiment (PCE). It had to do with renewal for neighbourhoods (the church called them "parishes") and was to depend totally on local input and creativity. The Institute would offer methods where people's imagination ran out, but the effort was that of the neighbourhood itself. At Summer '75 in Australia concrete plans were laid for PCE's in 7 urban locations around the nation. South Sydney would be the flag ship.

At the same meeting the basic work was done on the concept of "Community Meeting Australia" (CMA) even although it would not gain full speed until 1979. It was also during this time that Global Womens Forum (GWF) and Community Youth Forum (CYF) became valuable tools in the total process of Global Community Reformulation.

<Area Sydney Council IX - "Ten Memorials" link>

THE PRIMAL COMMUNITY EXPERIMENT

The Handbook for the Primal Community Experiment devised at the Global Research Assembly in Chicago contains the following 2 paragraphs:

"On January 1st 1975, the Spirit Movement around the globe launched the Primal Community Experiment as a sign of its decision to embrace the task of "primalizing" human settlement in its every particularity. Yet it is evident that the movement has been about that task for a long time. Almost 15 years ago it began doing massive social research in 5th City aimed toward the total reformulation of that community. At the same time experimentation began to give form to the movement of the Spirit around the globe, with special emphasis on the training of spirit leadership in local communities across North America. As the forms of the movement began to take shape the research edge shifted to the Christian Church as the place where the profound dynamics of primal community have been very clearly manifested through the years. In 1970 at the culmination of four years of research, one thousand churchmen came together and built the model for the "Local Church Experiment" which began the following January. For four years this experiment focused on the congregational dynamic of the local church and involved several hundred congregations of the pluriform church. During this time extensive research was done on the social process and especially on the process by which social change takes place. At the end of those four years of research and experimentation, the movement was ready for the "Parish" phase of the Local Church Experiment. But it was a much more radical happening than those over-familiar words are able to indicate. It was an expansion to six continents of the globe and an expansion to include every aspect of local sociality. In an effort to freight the radical import of the experiment the name "Primal Community Experiment" was chosen.

The first year of the Primal Community Experiment (PCE) saw it launched in 105 locations in 23 areas, with the grids accomplished and miracles of great variety impacting the consciousness of local people. The coming year was a year of increasing the commonality of the experiment as well as continuing experimentation with methods of local implementation. At the same time, each area used a common model for building a vision of the expansion of the PCE. The global experiment depended on Uptown 5 for new models, materials and images. In many areas Global Community Forum was utilised as an impact event to awaken local people to the possibility of engaging their own community. The eight social demonstrations brought increased sophistication to the experiment and informed its future direction. It was a year of hard practical work in the midst of awesome ambiguity. It also was a year of high excitement as gradually and more clearly the shape of the new Primal Community emerged".

The prior work in South Sydney

The initial venture in Australia had been emerging ever since 1968. It was called an Ecumenical Parish in South Sydney and it had a cadre (small, dedicated team) of people from several denominations as well as some ordinary, caring citizens with no relationship to the church. In 1973 the neighbouring Catholic Church entered the movement. Now the cadre experienced themselves as representative of the whole parish as never before. Redfern is a multi-racial community and has within it one of the most glaring sore spots of human suffering in Australia.

In 1974, the Summer Program included participation in a "Fiesta" sponsored by the South Sydney Cadre. The cadre had done an enormous amount of work to prepare it. It included a day long Community Meeting in the local Institute. There was also a 'Global Fiesta' that had 5 intents:

- a) A celebrative community happening
- b) A demonstration of the multi-cultural character of South Sydney
- c) Opportunity for the various groups of the community to participate together.
- d) The creation of a sense of pride and achievement.
- e) A positive image of South Sydney

There was dancing, music, an exhibition, and a market all going on together. At the end of the day there was a Cabaret in the "Lord Raglan" Hotel at Waterloo, Sydney. At the latter, for the first time in history, drinkers left the bar and came into the lounge to watch. They all thought it was great and the Proprietor invited us to come back and do another one any time!

While this was a great event for the Ecumenical Parish in South Sydney, it also did wonders for the colleagues from across Australia at the Summer Program. We had spent the whole week during lunch times and other odd bits of time preparing for our part in the events. We saw how the local Church could really take responsibility for the community around it. It also prepared us to replicate such events in the other Primal Community Experiment locations around the nation in the days to come.

<The Sydney Metro Power Parish Cluster link>

<Ecumenical Parish Permeation link>

<South Sydney Global Fiesta link>

<South Sydney Community Consult link>

<South Sydney Global Fiesta report link>

The seven communities

The Primal Community Experiment was for urban neighbourhoods. They all bore the name 5 after "5th City" in Chicago. So it was Parap 5 in Darwin, Prahran 5 in Melbourne, East Enfield 5, Adelaide, Kurilpa 5, Brisbane, Canberra North 5, Victoria Park 5, Perth and South Sydney 5.

<The Primal Community Story link>

These projects all faced somewhat different social issues. Groups of citizens met to create their vision for the future of their neighbourhood; analyse the obstacles confronting them, and determine the directions in which they intended to move. The events were facilitated by ICA people making use of the Community Meeting methodology.

Committees were appointed to work at the implementation of their plan. The results were quite startling. A common tactic was a one-day workday miracle chosen and done as a demonstration of what a group of ordinary people can do in a concentrated span of time. Every community staged a festival. In Parap, Darwin, and in Kurilpa, Brisbane, the festivals still happen.

In Parap, the main work was through many community meetings and the small business association of Parap retailers. Many meetings were held after work in the Collegium Room at the ICA house talking through ways to promote this neighbourhood. Several actions which were implemented were a regular, early morning "paper pick-up", by our own children around the small shopping centre; the erection of a solid sign at the main road and the Parap turn-off saying : "*Parap the Heart of Darwin*". This sign was erected in the middle of one night and withstood the Darwin Cyclone. The first Parap Festival was the foundation of the regular food markets which are a feature of Darwin to this day. Jean Loomis designed a street wide Black Cockatoo which is the literal translation of Parap and this gigantic sign was carried at the beginning of the Parade. The parade was attended by town dignitaries such as Grant Tambling and other key leaders of the day. This Festival was later developed into a Christmas Festival which is now a regular annual event.

Another important element of the Parap experiment was its concern for the multicultural make-up of the community and the lasting and now proudly held tradition of diverse cultures celebrating together. These projects were showing what Community renewal was really all about. They were meant to be catalytic.

<Prahran Global Fiesta Link>

<E. Victoria Park documentation link>

THE COMMUNITY TRAINING CONSULTATIONS (CTCs)

The Summer programs in the January of 1977, '78 and '79 were called Community Training Consultations. They sought to impart and facilitate the use of tools that would awaken people to the possibility of participating in local community development. The people who came to these events included participants from the Primal Community Experiments, the early Community Meetings and the Human Development Projects.

The first CTC was in Brisbane and is remembered because a young Aboriginal participant was accidentally killed and amidst deep grief and a sense of crippling division between the Aboriginal participants and the immigrants, it was an Aboriginal Smoking Ceremony that brought healing and new strength to the community. This experience proved to be one of the strengthening pillars for the long journey ahead.

<CTC Brisbane 77 documentation link>

The second CTC was in Sydney. The third, in Adelaide, was the initial event in the great "Golding Campaign". It was during these years that more was demanded of people than any thought they had energy to give. The Community Training Consultations played a significant role in enabling the necessary motivation and expertise.

<CTC Sydney 78 documentation link>

<CTC Adelaide 79 documentation link>

<CMA Local Co-ordinators guides link>

<CMA Steering Committee guide link>

<CMA Promotion guide link>

<CMA Enablement guide link>

<CMA Practics guide link>

COMMUNITY MEETING AUSTRALIA: "THE GOLDING CAMPAIGN"

Community Meetings had been happening from 1974 onwards. Some of these were successful, some weren't, but they were sufficient to stab us awake to the fact that there are people who care in every neighbourhood, people who are awaiting the motivation and the methods to move toward 'real community'. Until 1975, *experimentation* with the Community Meeting Construct had been the emphasis.

In the Summer of 75 it was decided that "a coordinated program across Australia would be designed to impact 1% of the population through 700 Community Meetings, one in every shire". A number of Memorials were devised:

- a) The whole geography of the Area would be covered.
- b) There would be a coordinating team in Sydney.
- c) Sponsors for the campaign would be sought.
- d) The program would have a unified impact across the nation.
- e) The ICA and local community leadership would be trained for these events.
- f) There would be regular circuits to Metro cadres to ensure readiness

While there were a number of forays in the coming years it was not until mid-1978 in Western Australia that the "Golding Campaign" took off. At the CTC in Adelaide in January, 1979 it was decided that in the next 6 months a meeting would be held in every shire of the remaining States. The Aboriginal people in Oombulgurri were involved in a similar program called "Walkabout" and they would be responsible for much of the work done in the North West of Western Australia and the Northern Territory.

<Community Meeting Australia Concept link>

<Sydney Area Council report link>

The program was launched by a pooling of all the ICA's human resources across the nation. As one team they impacted a region (State) at a time. They would work in small teams doing as many as 5 or 6 community meetings in a week. In every "Command Post" there were big maps with the shires shown. Every time a Community Meeting happened the shire was coloured gold - hence the title.

<CMA, the golding map of Australia link>

Some of these meetings were extremely successful and are still remembered. Others of course, never amounted to much. The result, however, was that a large proportion of communities across Australia experienced the power of determining their future. They

learned that there were methods that would allow them to envision together what they desired in their community. They saw that they could analyse the obstacles waiting to block them and that they could determine the needed strategies to change things. Their future was in their hands.

<[Guardian Article, May 1977 link](#)>

This was a campaign of gigantic proportions for the Houses and colleagues. There was almost no money. Food, transport, accommodation, spirit duplicators, printing of brochures, materials for the workshops, all had to be "in-kind" (i.e. we sought gifts of these things). People in the houses who had jobs were called in to play facilitator roles, provide logistical back-up for the folk on the road, care for children and on and on. This was a manoeuvre conducted in sheer faith. It brought everyone and every thing close to exhaustion, and yet with a tremendous sense of achievement.

<[Community Meeting Darwin link](#)>

<[Community Meeting Scarborough link](#)>

<[Leonara Community Meeting link](#)>

<[Bullsbrook Community Meeting link](#)>

<[Tea Tree Gully Community Meeting link](#)>

<[Campbelltown Community Happening link](#)>

<[CMA Prahran link](#)>

<[Boort Community Meeting link](#)>

<[Gayndah Community Meeting link](#)>

<[Surry Hills Community Meeting link](#)>

<[All for a better Life link](#)>

<[Nelson Bay Community Meeting link](#)>

<[Community Meeting workbooks \(2\) link](#)>

The story of one of the "Circuiters", a young woman from SA :

"In 1979, I participated in 24 weeks 'on the road' for the Community Meeting Australia (CMA) 'Golding Campaign'. We worked in the 5 States of South Australia, Queensland, New South Wales, Victoria and Tasmania. "Golding" was the ICA term for demonstrating a Community Meeting (CM) in each Shire in Australia.

The societal contradictions that CM aimed to address at that time were:

- Negative community images, such as the, 'leave it to George' or the 'we can't do it' syndrome.
- And fragmented approaches to community development which dealt only with surface issues rather than underlying factors which could release positive action.

CM aimed to provide new and positive images which could empower local people through methods that work to build consensus as the future directions of the community, elicit avenues of constructive and unified action and enhance community identity through broad community participation.

CMA was envisioned as a format for local community evaluation and planning that could draw on the wisdom and experience of all in attendance and become a catalyst for local action and responsibility. The methods of CM enabled the hopes of the local community to be outlined, the underlying causes of local issues to be

defined and local action proposed based on available resources, while honouring and affirming the uniqueness of the local situation.

The average length of the meeting was three hours, usually held in the evenings, but in the interests of flexibility, a sample community meeting could be given in one to three hours at any time of the day or evening. Each event was orchestrated by a team of two ICA staff.

CM came at a period in the ICA's journey when there was a crest in the wave of the 'Time of Doing' and a powerful sense of 'Now is the Time'.

As one of the circuiters involved in this exciting experience, personally doing over 100 community meetings (four to five meetings per week for 24 weeks from February to July 1979), and personally travelling tens of thousands of kilometres. I look back on this time with a sense of fulfilment to have participated with my vast country and her people in such a significant way.

Each happening, each event, was a result in itself - motivation and catalysis towards positive human attitudinal change are difficult dimensions to document, but we circuiters saw these happen at each community meeting, however small, in whatever circumstances, if we chose to have the eyes and the spirit to see. Actual implemented results have been collated in CM State reports and are important, but the spirit dimension of what we encountered on the road perhaps has not been. Through all the inherent difficulties of tirelessly working through the day and evening, week to week, in a new town virtually each day, rarely knowing where we would eat or sleep from day to day and sometimes not even knowing if our car would make it, but trusting that we would be cared for by the land and her people - and bountifully we were - community meeting was a profound experience of hope.

Ours was the privilege of daily meeting a rich montage of local people who cared deeply about their community, looking perhaps without realising it, for new methods and avenues to bring positive change; or those who had almost forgotten they cared sparked into new awareness of possibility.

Our ground rules became knowing the local people, loving their community and a new flexibility of time and format. These saw meetings held in schools, council rooms, halls, hotels, conference rooms with a cross-section of the community - senior citizens, councillors, service club members, youth groups, school classes, church groups, and women's groups. Wherever and whenever our presence was invited, we were there.

We were a two-person band, setting up, orchestrating and printing the results of each meeting in document form for each participant. We thus encountered deep collegiality in the process with ourselves and the community we were in. Each team of colleagues would often be the two most unlikely characters you could imagine to be fulfilling these roles of demonstrating methods of new hope. But, that was part of our address to the community - two very ordinary people (I myself was the great age of 21 at that time).

I believe many of us, weary after the long road behind us thought "Where are the results" looking only at the doing aspects and passing over the being perspective. The results were there - perhaps not where we expected or in whom we expected - but nevertheless a motivational change now catalysed in however small a quantity. It is not the implemented results that I call to mind from each meeting, it is the initial expressions of cynicism and apathy turned to released hope, and the atmosphere of doubt at the outset of each meeting turned to a wellspring of excited life seen or voiced at the close.

Today, 21 years later, society begins to see the value of consensus, working together and honouring local wisdom and participation. ICA methods - though essentially the same - are now widely sought after amongst the Australian establishment rather than viewed with hesitation as too new and different. This points to an attitudinal shift - one of the most difficult and profound changes to catalyse in history.

It was an unforgettable venture to have been a pioneer in some small way in that historical change towards building new communities in my homeland."

A story from one of the Communities:

The following story is of a Newcastle group that formed as a result of CMA and continued on to achieve their vision many years later.

A group was formed and took the name of "*Concerned Citizens of Jesmond, Shortland Birmingham Gardens and North Lambton*". The main issue for the group was the need for a bypass road to alleviate the traffic through Bluegum Road, Jesmond to Birmingham Gardens and on through Shortland to Sandgate.

Representatives met with various government agencies and also met with the Minister for Roads and Transport and other Parliamentarians in Sydney. All they seemed to achieve was promises - very unsatisfactory since this road called Highway 23 had been on the Dept. of Main Roads plan for at least twelve years already.

To draw attention to the problem members of the local community took counts of the traffic passing through the area. In frustration Concerned Citizens made a human roadblock by repeatedly crossing the road at a pedestrian crossing in Shortland, late in the afternoon when the road was busy. The publicity generated was disappointing, however more promises were made that the bypass would be built. Traffic lights were installed at two points in Shortland, but not before there were some accidents.

The new road was completed about 10 years after the Community Meeting. The Concerned Citizens disbanded about 5 years later as there seemed to be no further issues. However the City Council has encouraged another Community Forum and again citizens are actively planning the future of their community.

<CMA Queensland Report link>

<CMA Tasmania Report link>

<Community Meeting NSW Report link>

<Community Meeting WA Report link>

<Community Meeting in SA Report link>

<Community Meeting Victoria Report link>
<Community Meeting Victoria Summary Report link>
<Community Meeting Victoria 1980 link>
<Letters of commendation/authorisation and new paper clips link>

GLOBAL WOMEN'S FORUM

It is not possible to think of the cries of society and ignore the inequities between women and men. The Institute of Cultural Affairs trod warily in these waters. Thanks to some of the great women of the Order, a construct was devised called the Global Women's Forum (GWF). Many of the women in Australia both from Houses and Regions ensured that the Forum was taught across Australia. This work was initiated in 1969 in Chicago and was an attempt to assist women to embrace their emerging role in the new society. In 1974 a small team of women came from Chicago to Australia as part of a South East Asian trek to introduce the seminar.

<GWF summary statement link>
<GWF Facilitators Manual used globally link>

In 1978 a refined GWF was held across Australia. The GWF saw the situation at that time as follows - Women of every nation and circumstance were part of what has been called the Female Revolution. Self-consciousness about this revolution varied widely, but generally it could be said that there was a gulf between the emergence of a new sense of selfhood and authentic modes of engagement in society. Roles also varied greatly within a given society, such as between educated and uneducated or urban and rural women. There were external structural impediments to full societal engagement, such as legal restrictions on jobs, property holding and education. Likewise, there were traditions which associated women solely with home tasks, child bearing, nursing, subsistence farming or other designated roles, which were often devalued in society.

<GWF brochure with women of the world colour front piece link>

In addition, there were the more internal hindrances perpetuated by women's own self-depreciation or by their unwillingness to risk taking responsibility for shaping either society or new patterns of womanhood. Obviously, women were denied participation in total society, either because of structural injustice or their own decision. Perhaps the more profound tragedy lay in society's cry for leadership to deal with complex social issues while denying the unique human creativity of the feminine contribution.

The GWF was designed to enable women across the world to choose priorities for their lives within the context of our total society's needs. It also provided a collegial bond among women of diverse backgrounds and nationalities as they encountered the pressing issues in their own communities and society as a whole. It sought to ensure that part of women's self-consciousness at that time was related to the creation of stories about womanhood that went beyond outmoded images of their role. The experience of the forum allowed some women to create that new story for themselves and begin to think through positive new directions for their lives.

<GWF Adelaide brochure link>
<2 letters of commendation link>

One GWF held in Newcastle, NSW comprised a large gathering who agreed to an almost immediate follow-up meeting as they deemed their work inconclusive through lack of time. In Adelaide, as everywhere around the globe, GWF was held using the themes of Care,

Corporateness, Courage and Creativity. With the theme of Care – caring for the globe was encouraged. It was also emphasised that women have a gift for caring for the “nitty-gritty”, carefully avoiding the fact that the “nitty-gritty” is also often a chicane to their potential. With the theme of Corporateness – women were encouraged to work together in caring for the local and the globe. With the theme of Courage – women’s courage or endurance was celebrated. With the theme of Creativity – the uniqueness of every woman was accentuated.

<Women's Weekly article of April 19 1978 link>

<Two news releases regarding Newcastle GWF link>

<Songs of the GWF link>

While this forum proved helpful to many, there were some who expressed disappointment in its limitations. Here is the reflection from one participant:

"The GWF was held in Adelaide, South Australia at the YWCA in March 1978, a few days after International Women's Day. Kate St Clair from the USA and Helen Martin from South Australia were the facilitators. There were some 20 women present of whom I as coordinator of the event and then aged 20, was the youngest. The participants represented many different women's groups and walks of life, and travelled from the city and country to attend. I remember that Pat Matthews travelled from Bordertown to attend.

To context the time and place:- In 1978 Don Dunstan was Premier in South Australia, and had facilitated landmark legislation including the 1975 Sex Discrimination Act to enable equal opportunity for women in South Australia. It is important to note also, that in 1894, South Australia was the first state of any country in the world to give women both the vote and permission to be elected to office. So at that time South Australia had been a world leader in advancing the rights of women for almost a century.

I remember the day as being congenial, and remember thinking that most women seemed to consider it an affirming event. In critique, the day seemed to avoid so many issues to be 'safe' or non-political, that I was left with the feeling it was more like a nice morning tea, where one is expected not to move beyond her accepted role in society.

South Australia was on the edge globally at that time in paving the way for equal opportunity for women, and from this viewpoint it was becoming increasingly clear that relegating women to a complementary role was not generally conducive to encouraging full human potential. The literal meaning of complement is 'that which forms a complement to; that which completes something rather than is complete in itself'. Certainly these days, and probably then also, women wanted to be considered full partners in world affairs rather than be confined to their accepted complementary role in society.

So ironically perhaps, GWF's gift may have been that it somehow left women with the feeling they were no longer content with the complementary role in world affairs that this forum seemed to encourage, if only by its silence on many of the depth issues affecting women at that time. This superficiality was in marked contrast to the ICA's commitment to depth - even if it meant offence - in other arenas of social justice."

COMMUNITY YOUTH FORUM

Our relationship to wider society began to reveal the issue of gaps between age-groups. This effect was not only crippling the development of our youth but also preventing society from embracing all the dynamics available to it. Therefore, an event called the Community Youth Forum (CYF) came into being. It was an effective construct used to great effect with groups of youth across Australia.

<CYF, a programme of ICA:Australia link>

<CYF brochure link>

Research on the format of CYF began as early as 1969 but the most widely used construct came into being in 1977.

<CYF Leadership Manual link>

<CYF Set-up Manual link>

The aim of CYF was to have every participant experience their importance as a person, as part of society's structures (be it school, church or sporting club for example) and to society as a whole. Also, that their ideas and efforts can be used to enrich their sphere of influence and to experience themselves as significant members of society. This contributes to an increase in self esteem and self confidence.

<CYF, Perth Region link>

<Experimental format for CYF intensification link>

<CYF workbooks, 2 versions link>

CYF became the occasion for grappling with the question of how youth can move beyond social alienation and engages their lives in a constructive response within a community-based effort. It presupposed no set answers or issues, although the content supplied by the participants was usually general, they could pursue a particular theme. Through methods that combine individual wisdom and experience with that of the group, youth related their unique gifts to the significant challenges of the times, and began to explore channels for making creative contributions to their family, school, community and nation.

<CYF Albany Highschool document link>

<CYF Dominic College document link>

<CYF Murrin Bridge document link>

<CYF Coomoora document link>

<CYF Prahran document link>

<CYF Student Council camp document link>

The CYF, designed to increase knowledge, awareness, effective participation and action, had indirect benefits or spin-offs. The construct, using Technology of Participation (ToP) methods, attracted the attention of many people. Some examples are Forums on transition from school to work, increasing job opportunities and skills in workshop democracy. By these means, effective participation, planning methods and action have been accepted and used in many organisations in the community.

<Report on CYF School Leavers and Unemployment, Pingelly Districts document link>

<CYF Letters of endorsement (6) link>

OOMBULGURRI

<Oombulgurri Grid, Story and song link>

Some history:

Oombulgurri was one of eight initial communities around the globe that decided to engage in a Human Development Project. Such projects were long-term, comprehensive development and in our case were Aboriginal communities. Teams of ICA people lived in the Community to which they were invited for two years or more. A consultation with the people determined the needed programs and then the implementation was begun. There was a great deal of training that happened. ICA staff were there as *servants not experts*. The staff sometimes protected the community from unhelpful outside influences to ensure that the vision the people had expressed remained in the forefront of everything done.

Oombulgurri is on the western side of the Cambridge Gulf, 45 air kilometres from Wyndham. The old ways were first disrupted by mining and pastoralists in the 1880s. In 1919 the Anglican Church established the Forrest River Mission on their land to prepare the people for assimilation believing the European way to be superior. They were encouraged to discard their past values, culture, language and law system.

The Mission was closed in June 1968 and the remnant population remaining in the area drifted to the overcrowded, primitive Wyndham reserve. Degradation and despair followed rapidly. The community having lost its past heritage with its social and political organisation had no alternative structures, no identity and no possibility of creating a new viable community.

<Oombulgurri Project Reports - Stan Davey & K Akerman link>

Late in 1969 several older members of the community discussed the possibility of returning to their own country. Oombulgurri, as did the other seven disenfranchised communities around the globe, decided to work at genuine, grass roots action for the sake of recovering a better community. As a result of hearing of the new developments amongst the Worora and associate tribes at Mowanjum (near Derby), Aboriginal leaders and immigrant staff were invited to discuss their methods of operation with Oombulgurri. An Oombulgurri Association was formed and applied to the Australian Government for a grant to redevelop their own country. Their plans were presented as four year goals.

A substantial grant was made available in August 1973. Eight advisers were appointed including six experienced in the ICA methodology which had been effective at Mowanjum. They were Ed and Mimi Shinn, Doug and Julie McCauley, Phillip Dowsett and Deirdre Heath (later Dowsett). Later Lawrence Stokes joined them from Melbourne as the barge driver. Originally the elders (MAWABA) planned for a community of 60-70 people. All members were involved in the planning and operation of their economic, cultural and political programs.

The Community School:

Deirdre Dowsett arrived at the end of 1973, just before Christmas, to spend the school holidays there and help with a vacation program - or so she thought! At the beginning of 1974 school year she became teacher at the Oombulgurri School.

As the community population grew, so did the school. Children who had scarcely ever made it to school in Wyndham found that they were now expected to attend. Children who failed to show up for morning assembly found themselves being chased by the Community Council, the Elders, their parents or their mother's brother - traditionally responsible for their discipline.

The school was officially a primary school, with secondary school grades added. The kids were therefore expected to attend until they turned 15. There was also a pre-school. Early days were rough. No one had attended regularly enough in the past to pick up many patterns of discipline and learning. The school building itself was the old mission school, with reject furniture donated from the schools in Wyndham. The physical school environment wasn't all that good, although lots of effort was made to paint and decorate. The school, in the early days, was vandalised most weekends. Many Monday mornings required several hours of work before school could begin.

Slowly, though, things began to change. Attendance increased until some weeks it was above the State average - a figure never believed by the Perth bureaucrats, but true. There were a number of factors that led to the success of the school.

1. It was a community school. Elders taught language and heritage lessons. All the students participated in 'work experience'. Even the very young ones were assigned two afternoons a week to work with one of the community guilds. Thus they saw their families engaged in developing their community. The school reflected the community. When the adults began to see hope, so did the kids. Of course, setbacks in the community were also reflected in the school, so life was never dull.
2. The staff 'team-taught'. There were never more than two qualified teachers on staff. However, right from the start the community assigned between two and four members of the community to work in the school. Officially they were 'Aides' with little authority. Certainly they weren't 'allowed' by the Dept. of Education to teach! Despite this, the 'Education Guild' met together weekly, planned lessons and everyone (qualified or not) taught groups of children. Again, this linked the school more closely to the community, and allowed groups of manageable size.
3. We obtained a grant from what was then, the Commonwealth Schools Commission. We persuaded them the whole school was an innovation, and received a large grant from their Innovations Scheme. With this we were able to rebuild the whole inside of the school, carpet it, and buy new modern furniture. The Education Guild did the work themselves, with many of the school kids working after school. We knew images were changing when many of the youth started dropping by after work to help. The renovations were exciting, and lots of people wanted to be part of things. Of course, people who spent hours riveting louvres no longer had much interest in vandalising their own work, so the weekend vandalism became almost non-existent. We discovered older youth were breaking in to the library to read the books. We made it known that the key was available anytime and those break-ins dwindled away too.
4. The curriculum, while fulfilling the requirements of State curriculum, was based on Imaginal Education. Everything, from the songs at assembly to the style of teaching, to books chosen for the library, were planned to change the student's image of themselves from failures and problems with no future, to participants in building Oombulgurri's and their own future. The children wore uniforms, and made sure they looked spotless when they went to Wyndham for sporting events. Parents began to volunteer to attend sports day in Wyndham as spectators, and stayed all day, cheering on the participants. The school's understanding of itself as a 'real school' and as part of the Oombulgurri Community, began to develop.

Creating the new Community:

Cattle were important to the community. The remainder of their old mob had gone wild but were still around the place. They experimented with pigs and chickens. They set up a preschool for their children. They planted vegetables. They procured a barge to take them into Wyndham for supplies. They thought about appropriate housing and had an innovative design that Government bureaucracies would not fund! (However, they have changed their minds about the design now). They worked on beautification and on community spirit. They found a way to reticulate water over six miles of difficult ground. And they created an airstrip (in fact Robert Roberts said they built it on their hands and knees).

One of the great pieces of cooperation were the planning events that brought colleagues and friends from all over Australia. Many travelled overland and brought much needed gifts. Who will ever forget John Murchland towing an enormous bull on a trailer behind his lovely Chevrolet car all the way from Adelaide. It was such things as this that made the whole project the success that it was.

In the following pages we are using a report given at the end of the first phase of the program as the basis of the developing story:

"On September 24th 1919, Anglican missionaries rowed up the Forrest River and established a mission station on the site of the present Oombulgurri settlement.

In 1926, an old Aboriginal man who was out hunting with his dogs and his two wives, had his dogs killed and his younger wife stolen by a white man named Bill Hay. There was no way the old man could support himself after that, since his younger wife was the food gatherer and the dogs were his hunting animals, so he speared Bill Hay in the back one day as retribution. After that, the local settlers and the police force banded together and began rounding up all the black men, women and children they could find. Such was their anger that they chained them up and tied them to trees, then shot them and burned the trees. The mission people heard about it and sent riders out to pick up as many people as possible. All the people of Oombulgurri are the descendants of those who were rescued by the mission.

Until 1968, the mission was the home of the Aboriginal people from the Forrest River area, but at that time, the Anglican Church was in a difficult financial position and had to close the mission. The people went into Wyndham where they lived on the Reserve, went on the dole and began drinking. Being out of their own country and affected by alcohol, unemployment and disease led to continual fighting and despair.

The return to their land

In September 1973, 54 years to the day since the establishment of the mission, Robert Roberts - who as a child witnessed the massacre - and his family led the people of Oombulgurri back to their tribal land. The cross that covers the bones of those massacred, still sits on the jump-up (an escarpment behind the community) as a reminder that this is their land and their community.

These people on their own initiative had made the decision to settle their tribal land at Oombulgurri. They invited an auxiliary staff from the Institute of Cultural Affairs (ICA) to live and work with them as they set about together to rebuild a viable community, assisted financially by a grant from the Department of Aboriginal Affairs (DAA).

By December of the same year, the community had grown to approximately 100 as the Oombulgurri people, scattered around the Kimberleys, returned to their home.

<Document - reports (3) to the DAA link>

In May of 1974, the Oombulgurri people, through their elected council requested that the Department of Social Security stop Unemployment Benefit payments to the people. In lieu of the dole they secured a grant for the equivalent amount to provide capital, operating expenses and wages, distributed by the Elders council, to the Oombulgurri people. This symbolised the decision of the people to stay and build their community, and was the first experiment in the Community Development Employment Program (CDEP) which still operates today.

A new future

In July, 1975 a new decision was made by the Oombulgurri community to create a comprehensive plan for the future as an experiment in building a human development model that would be replicable for other communities. The ICA was invited by the Oombulgurri Council to participate in a consultation to create that plan. A nine day consult was held in July, attended by thirty-two professional and business men and women with skills in many areas including farming, animal husbandry, medicine, education, water supply, transport, town planning, veterinary science and others. They worked in small groups together with the citizens of Oombulgurri and built a development model reflecting the aims of the community and its understanding of the contradictions. Eighteen practical economic and social programs for implementation were formed.

<Oombulgurri Consult Summary Statement link>

<Partial list of donors link>

<Consultants link>

<Participants letters (2) of thanks link>

In addition, the consult built an eight-year phasing model in which those programs could take effect with the assistance of ICA staff. After that period it was anticipated that ICA staff would no longer be needed and the community would be able to sustain itself as well as contribute to the development of other such communities.

Major achievements were made in all programs in Oombulgurri. By December 1975, all 18 programs were in some stage of implementation involving the total community in its own rebirth. By early 1976, the primary industries in Oombulgurri were beginning to provide a small but regular supply of market garden vegetables to the community. These vegetables were both sold in the newly founded Kitco store and used in the community kitchen. Similarly, production had begun in the poultry industry providing a daily supply of eggs to the community. Subsequently, overall health began to improve. Basic services were quickly upgraded by the community. An operable water supply from the Djhandunggi pool and regular

electricity supply from a newly installed generator were made available. This was the first real sign of Oombulgurri as a township".

<Oombulgurri Report 1980 link>

An interesting visitor at this time was Burnam Burnam, a notable Aboriginal colleague whom we had first met in Sydney in 1970 when he told us of his experience as a "stolen child". He was forcibly removed from his Aboriginal family by the White Australian policies of the time. His three visits to Oombulgurri were a great encouragement to him and he was later to support the community in the face of adversity.

<Burnam Burnam statement link>

<David Zahrt, Daddaway story link>

A strange benefit from the sacking of the Whitlam Government:

The acceleration of local self-sufficiency, particularly local food production and sale, was boosted by an unexpected event; the sacking of the Whitlam Government (11/75), preceded by the blocking of supply in the national Senate. Quite suddenly the Community Elders Council had no money to buy essential goods and services and pay workers. The community was without cash for almost a year. Hasty credit arrangements were made with no collateral except reinstatement of social security and family allowances which were being pooled and managed by the Elders Council. The small amount of credit available in Perth and Wyndham was reserved for essentials like flour, tea, sugar and diesel fuel. All food and drink had to be found locally. CocaCola was replaced with a locally made cordial. Fishing and hunting and gardening became emergency operations. Local chickens, pigs and horses were cared for with great respect. The local community-owned store arranged with the Council for the printing of "OOMBULGURRI BUCKS" to regulate trade in the community and to maintain value for work. The number of notes printed was restricted, and although not legal tender, they began to drift into the shops and pubs of Wyndham where they were, in a few places, honoured as promissory notes when signed.

When supply was restored in the parliament, the community had a new problem. How would they handle the sudden flood of cash when payments were restored and the back payments made? They had always lived week-to-week and had never saved before. After this period of enforced savings, the community had the responsibility of budgeting and planning expenditures over a long period of time with large sums of money. It was a very difficult time. There were many arguments, and cash in hand created a serious challenge to their decision to be a no alcohol "dry" community. Christmas 1975 was one that many would not like to repeat but it was also seen as a strange gift.

The troubles in the national parliament were, in the end, the cause of an accelerated consciousness of community responsibility and ownership of their own programs. The program activities had a new shine of reality about them and economic realities were learned in the school of life. This was the beginning of consciously balanced imports and exports and a new community pride. They had done more than survive a crisis.

Self-Sufficient and Self-Supporting?

Preschool and Primary school education had begun in Oombulgurri as Aboriginal teachers and aides were trained for the classroom. Elders of the community retold their heritage to the new generation and adults and youth began night school classes in the community.

Now, after two and a half years of working in each of the programs the sign of self-sufficiency and self-reliance had already appeared. The Kitco store operated on a cash only basis selling locally grown produce from the market garden as well as pork from small stock enterprises, beef from the cattle industry, and eggs and meat birds from the poultry industry. Furthermore, sales of fattened pigs were made in Wyndham and the Oombulgurri poultry industry continued to export eggs from the community.

At the same time, the four support units continued to provide the means by which Oombulgurri's primary industries were maintained. The young men trained in diesel, electrical and general equipment maintenance ensured an ongoing workshop program for the community. Locally grown produce was prepared and packaged for sale while the transport service ensured that goods were shipped to external markets.

The building that took place provided the physical facilities of the township with both a new community centre and imminent construction of thirteen houses for the people's own construction.

As a constant reminder of the new life and new future the Oombulgurri people had created, regular celebrations were held to mark the journey that had been. They claimed a promise of the future for themselves, all Aboriginal people and the nation as a whole.

As is apparent, the three years since the consult concentrated on building self-sufficiency into the eighteen programs. Now the challenge facing Oombulgurri was to expand the industries and, at the same time, the self-management of these industries, so that the community became not only self-sufficient but self-supporting and self-reliant. The next four years for them would be the testing of their self-support, the operating effectiveness of their industry and, most of all, their own capabilities in management and sustained motivation.

This story reveals the frustration over housing in the community:

"An Architect was asked to go to the Consult in the morning the event began. He was on the afternoon flight! Housing in Oombulgurri was outrageous. In summer temperatures exceeding 40C, the corrugated iron huts with two push-out iron shutters were inhuman. During the Consult community members discussed with him some alternative designs. It was suggested that a new design 'like Robert Robert's hat' would be radical, yet practical for the extended family needs. The main house had an 'open to the sky' centre to allow an open fire and ventilation for smoke, surrounded by living and sleeping rooms.

During 1975 all the building materials were inkinded in Melbourne. Steel RSJ's for the main structure along with transportation across the length of this gigantic land. Some of us who ensured the materials arrived from Melbourne, in Oombulgurri - by trucks and barge, were living in the community (1978) when the WA Department of Housing despatched a construction team to Oombulgurri. Before building new replacement houses began, they pulled down this pilot house designed by the community, insisting that it did not comply with Cyclone standards set out in the department's building codes".

The Youth Trek:

A happy interlude came in 1978 when 18 high school students came from across Australia to visit to Oombulgurri. It was a carefully arranged tour that allowed the visitors to journey profoundly in this ancient country. It was an interesting and helpful interchange between them and the people of Oombulgurri.

<Oombulgurri Youth Trek link>

Reactivating the Wunan relationships:

The time had come for the Oombulgurri people to share their own work with other Aboriginal communities by reactivating their Wunan relationships. "Walkabout" was one way that this happened. It was a program established to select a second Aboriginal Self-Help Demonstration Project. People from Oombulgurri, together with ICA staff first visited communities around Oombulgurri. They then went to the Northern Territory, Queensland and New South Wales and looked at communities where a demonstration was needed. One of the criteria was that the community be in bad shape and a turn around would be a demonstration of self-help initiative. The other was that the community had to offer an invitation to the ICA to work with them. Of several possibilities, the people and council of Murrin Bridge, NSW invited the ICA into their community to work with them. Hence the second Consult and Human Development Project was established in an indigenous community.

<Operation Walkabout Report - Quarter II 1977 link>

<Walkabout Report - communities visited link>

<Oombulgurri Extension link>

<Community Meeting workbook link>

<Toomelah community meeting link>

<Bamyili community meeting link>

There were other ways the Oombulgurri story was told around our nation. Youth and adults were assigned to training programs. High-school children were sent for schooling to a number of places. The programs expanded, some flourished and some floundered, but the learning experience continued for both aboriginal and non-aboriginal.

<Oombulgurri Trainees Home for holidays link>

The Human Development Training School (HDTs):

The HDTs was a tactic that had been used successfully in India as a method of spinning off established projects into other rural communities. During the early months of 1978 many aboriginal communities were visited and invited to send members to an HDTs to be held at Oombulgurri. Some 48 participants were gathered together across Australia, and bused to Wyndham and on to Oombulgurri by barge up the Forrest River.

The purpose of the HDTs was to demonstrate to other indigenous communities what one community had done. It also offered training in methods and practices in the basics of a community developing its own vision and doing its own strategic planning. To many of the people from the southern states of Australia it was a cultural encounter. They met for the first time aboriginal people from the north who still had much of their culture in place.

Following are two journal entries of an ICA staff member:

"Tuesday, April 25, 1978.

Anzac Day, I am on the flight from Kununurra to Wyndham with Barry and Margaret Oakley, Th'e, George Holcombe and Titus and Augusta Jayasekara over flood tide country and dry but beautiful land. The river winds like the rainbow snake.

We flew over Oombulgurri and landed. Two jeeps met us - one with David Zahrt and the other full with Oombulgurri people - one of whom I knew. All smiles everywhere. Then a drive into town through a track between cane grass, still green.

As we drove into Oombulgurri we were greeted by Aboriginal children in white gums singing - or rather yelling:

Wadbah, Jardmu people, Share the Wunan, Obey the Law.

Wadbah, Jardmu people, Keep the Dreamtime And be the sign.

Some 60 years ago my grandfather was fighting at Gallipoli. And here I am participating in a different fight for social justice."

"Monday, May 1st, 1978.

The Oombulgurri HDTs has opened! Last night was the Opening feast, with fresh barramundi cooked in a ground oven. Delicious!

Today is Orientation. Robert Roberts told of the rebirth of Oombulgurri, we sang, and one of the Point McLeay (Ralkon) old ones (Bill Koolmatrue) responded on behalf of all the non-Oombulgurri Aboriginal people there. Bill said:

"This is the moment I've been waiting for - a chance to work for the rebirth of my people. I didn't think that moment would come; but now it is here".

The following is the Oombulgurri HDTs Report written by the faculty and support staff of the Oombulgurri HDTs which included Mimi Shinn, Barry Oakley, Margaret Oakley, George Holcome, David Zahrt, Titus Jayesakera, Augusta Jayesakera, Th`e, John Miesen, Joan Priest and Sue Chapman:

"The first HDTs in Australia was held at Oombulgurri, WA from 30 April to 29 May 1978. Forty-eight participants representing eight Aboriginal communities from across the nation took part in the school. A global staff composed of five Australians, four North Americans, two Malaysians, and one Indonesian conducted the school. They brought with them experience from working in HDPs in eight other countries and Australia plus experience in the HDTs's in India and Korea. The school was located in the Education Complex at Oombulgurri. The Adults Education Centre served as dining hall and the main meeting place. Tents and beds supplied by the Australian Army provided the school's dormitory".

<HDTs participants comments link>

Learnings from the HDTs:

Following the school the faculty did an extensive reflection on the school and arrived at four basic learnings.

- The first was that Aboriginal people were extremely concerned about their future and deeply desirous of practical methods that would enable them to be self-sufficient and self-reliant. On a daily basis different participants would recount the destructiveness of the present situation upon Aborigines which they feel forces them into a dependent relationship and cuts them off from economic development. Their vigorous work in the economic and methods sections that often went beyond the required hours were evidence of their yearning to be self sufficient.
- The second learning was that the participants were deeply interested in their heritage but they did not want to live in the past. Rather, they desired to know of their past in order to have a guide to construct a new future.

- The third learning was that the participants were not just interested in themselves or their immediate community but all Aboriginal people. It was at this level of concern that their motivity was released and their ability to work and think through issues heightened.
- The fourth learning was that the intensity of the participants' response was directly related to the clarity of the context and their sense that what they were doing was equipping them to be helpful to their people. Many participants felt that the practical training and images of self-reliance encouraged in the HDTs would benefit their communities in the long term."

A forced transition:

There were strange forces at work against this project in 1978. One was the rumour that a Mining company had been doing secret explorations on the Oombulgurri land without the necessary community permission. There was word that diamonds were found. This unsettled the community. There were stories that Oombulgurri land would be grabbed by mining companies and governments. There were also whispers of huge, unreal, royalties they may given for permission to mine. This made them vulnerable. It also seemed as if these external forces were working to remove the ICA.

Strangely, the success of the project was an affront to government bureaucracies, who at the time favoured programs that kept the aboriginal people dependent. There were others with very different understandings about community development who sought to undermine the reputation of the ICA with both the community and State authorities.

The 6 kilometre walk to Jandungi Pool was a regular, almost weekly, chore to restart the pump which supplied the community's water. The pump was never adequate because government planners had not taken into account the length of haul and the rise and fall of the land. There was a builder there from the Dept of Housing with a nice four-wheel drive vehicle which he was kind enough to lend us. Having a vehicle that could travel over the "jump-up" was a great advantage for our tired legs. But then the builder on a trip into Wyndham was stopped by some government agents and warned that he was to do nothing in regard to the pump. When more and more ICA people were forced to leave it began to seem as if the authorities were trying to force the community off the land through the irregular supply of clean water.

One of the remaining staff tells the story that when the water was running she would fill every conceivable container with water, cover the containers and store them under the beds! This was important because there were now weekly visits from the Dept of Community Welfare and the Dept of Health. The Dept of Community Welfare made it clear that their concern was keeping the school open *without an adequate water supply*. The staff made up vitamin C concentrate drinks daily for the school children.

We heard that a BIG meeting with several of the big powers, both black and white, was planned to be held in Oombulgurri. A long-time friend of the Community, Bishop Howell Witt decided to be there. The remaining ICA staff decided it was unwise to be seen during this meeting and took to the bush during the meeting.

The plan of some at the meeting was to move the men and boys to a place like Turkey Creek and the women and girls to a place like Falls Creek. The community refused to budge.

There had been a government assignment of a person to help the men begin a fishing industry. The ICA staff were uneasy about this man's presence and suspected he spelt trouble. This all came to a head soon after the BIG meeting when he physically tackled and threatened the staff. The staff were advised to leave and did so immediately.

When the staff returned to say their farewells they were distressed to see that the water supply was not working and that the people were living along an old watercourse. Amid many tears, the bulk of the community knew they had been manipulated. A moving ceremony of completion was held. The Area Prior from Sydney and Robert Roberts told the people to stay on their land. It belonged to them and they had reclaimed it. Also to remember what they had achieved, and that Oombulgurri was a sign to the world. Thus the Oombulgurri chapter of the ICA's work was completed.

That evening the staff travelled to Kununurra to celebrate these years of expenditure and the wonderful spirit of the Aboriginal people.

The DAA closed the school and said the community would now have to return to Wyndham for the children's education. Some did return, but the Oombulgurri community remained. The Government relented after several months and established houses and facilities for teachers and reopened the school. The ICA's work in Oombulgurri was finished, but Oombulgurri had regained sufficient selfhood and courage to survive and prosper.

<Culture Shock in the Wilderness Newspaper article link>

<ICA Letter/Statement of October 1978 relating events link>

<Community Development in Aboriginal Studies - 'Drude McMasters writes' link>

<Oombulgurri Revisited-1999 link>

V. THE STRUGGLE TO BROADEN THE BASE OF CARE:

MURRIN BRIDGE HUMAN DEVELOPMENT PROJECT (HDP):

The ICA's third Aboriginal community invitation was to Murrin Bridge, in central-western New South Wales. This became the third Human Development Project with the First Australians. To paraphrase Joe Mathews' (one of the founders of ICA): "Australia has the most oppressed peoples in the world. Within Australia there needs to be demonstrations of new community as signs of possibility."

Murrin Bridge was unlike the first two communities where the EI and ICA had worked. The major difference between Murrin Bridge and Oombulgurri and Mowanjum was that the people of Murrin Bridge had been moved off their traditional land and thus had lost that connection which was fundamental to their spiritual belief system and therefore their well-

being. All external rituals had ceased to be practiced and the languages were only spoken by the Elders. However, some traditional ways of doing things were still practiced in the family and in the way that decisions were made in the community. This was complicated by the fact that when the Government established the Murrin Bridge community in 1948, it threw together people from three separate and different Aboriginal tribes - Nyampaa, Parkanji and Wiradjuri.

Murrin Bridge was a community formed in 1948 as a result of a then widespread government policy to remove Aboriginal people from their tribal lands. In this case Aboriginal peoples from three separate tribal groupings, the Nyampaa, Parkanji and Wiradjuri peoples, were moved from their lands near Menindee and Cowara Tank to Murrin Bridge. Murrin Bridge was a relatively small parcel of land for these peoples (1000 acres) on the Lachlan River ten miles from Lake Cargelligo, at the southern tip of the Cobar Shire.

<AIATSIS historical data link>

Lake Cargelligo was itself a small rural town which benefited considerably from the economic support of the 100 families at Murrin Bridge through their regular welfare payments. A very large section of the Lake Cargelligo community came from strong Anglo-Celtic stock with links back to the first settlers. Racist and paternalistic attitudes towards Aboriginal people were in strong evidence, and were often also turned towards volunteer staff living and working in Murrin Bridge.

The people of Murrin Bridge lived under a white manager until the early 1970's when a transition was made to self-management. However, no effort had been made to equip people with the skills and resources to manage their own affairs.

In March 1978 a week long consultation was held in the community, now numbering 250 people, out of which a comprehensive development plan emerged. Over the next five years ICA staff lived and worked with the community to assist realisation of their vision and to provide training in the skills needed.

<Murrin Bridge HDP Consultation Summary Statement link>

<Murrin Bridge creates a plan, report from *Lake News* of April 12, 1978>.

At the start of the project, only two of one hundred adults had paid work - everyone else subsisted on welfare. A major challenge was to consider the possibility of an alternative economic base. Consequently, two small industries began. One was built on the existing sewing skills of some women. The other was built on the existing wood making skills of some men, utilising the abundant cypress pine from the region. The fact that something was being produced by their own hands instilled a pride which was reflected in curious ways. Statistics provided by the local Police Sergeant show that the number of arrests in Lake Cargelligo fell to one third of the pre-project level.

<Multi-Sector Module on Economic Development link>

In 1978 the Health Clinic was run by a trained community Nurse, Sr Hazel Conn, with a Health Worker from the community, Josie Harris. In 1978 Josie held one of the two paid positions in the community. In addition to the Health Clinic, Murrin Bridge community was comprised of thirty houses, a church, a community hall and a store.

Aside from Church services, the Church was used for Craft Classes for community women. These classes were organised by the Health Sister and women from Lake Cargelligo, and included classes for various western hand crafts, for example crochet, knitting, and dressmaking.

The Community Hall was used as a children's Pre-school. The Pre-School was funded by The Save the Children Fund, which also appointed its Director. It was only on rare occasions and with much persuasion from the community that the hall could ever be used for other functions, by and for the community. (This presented some difficulties, and the Pre-School is now run by a community committee. The current Director has been there since the mid 80's.)

The Store was run by non-indigenous people from Lake Cargelligo who opened it each day for a couple of hours in the afternoons. The Taxi service was also run by non-indigenous people living in Lake Cargelligo. The possibility remained for people from the Murrin Bridge community to receive training to manage these enterprises to improve their economic base.

Breaking the Economic Tyranny:

1. Developing the industry -

(Refer to the Murrin Bridge Consultation held over the Easter holiday 1978.)

After the Community Consultation, a plan to build a large shed to house the industries was implemented. An approach was made to private individuals and companies to donate materials and cash to initiate building.

An ICA support group known as the 'Guardians' was a very important component in this venture. The 'Guardian' dynamic was in place to ensure that ideas with merit were given support, through entrees to key people who could enable needed programs.

<Letter from Mike Chapman to Those Who Care in Australia link>

The Industry shed was built within the first few months of the project and stood as a strong symbol of new possibility. Several domestic sewing machines were donated from the Singer sewing machine company to begin a Women's Industry, and some woodworking tools and machinery were also donated.

<"New experiment in Aboriginal living helps to heal old scars" *The Australian* February 24, 1984 link>

a) Women's Industry

A contract from a Sydney Company to sew 200 foam mattress covers was secured early in 1979 and completed in a week by three women who wanted to be part of this venture. One of these, Pauline, had seriously burnt her hands as a baby when she rolled into an open fire, but this did not hamper her enthusiasm or her ability to sew.

A second contract was secured with the ANSCO Linen Company. This contract took more than one week; in fact it took many weeks. ANSCO wanted the women to sew hems around 40,000 serviettes! We had not envisioned the size of those huge bales! Also, at this stage of the project there were only five industrial machines. Further, as commercial products needed to have quality control, the time taken on each serviette was significant. Thus, this contract proved to be a difficult learning experience to all involved.

Similar contracts to the ANSCO contract were not pursued. There was a consensus that future products would need to use sewing skills but incorporate indigenous art and design, thus making the product unique.

These products were simple and able to utilise their sewing techniques mastered earlier. Table cloths, place mats and tote bags were the main items. Many of these were made from unbleached calico; others were made from various coloured head cloth and sail cloth fabrics.

At that time sophisticated printing techniques had not been developed, so all the screens had to be cut by hand using a craft scalpel knife. These screens were hand made by the ICA staff with much frustration in the execution of each new design. Good designs were used from wherever they were found until local artists felt confident to draw designs themselves, and then these were used in preference to others.

Educative trips were made to Sydney frequently. This provided opportunity to purchase stock and new materials as well as experience the responsibility of running a small business while marketing their own products. In this way relationships were established between community people, the actual producers of the products, and the market place.

Murrin Bridge Women's Industry gave a new story for the whole community, as did the Men's Industry.

b) Men's Industry

Several of the older men in the community had woodworking skills and some of the young men were keen to learn and to be engaged in something worthwhile. We discovered that the local sawmill had lots of off-cuts of cypress pine timber which they were willing to let the community have for free. So we began some research into suitable products to market.

In the early discussions with the five or six men who expressed an interest in being part of this industry they were clear that to have a woodworking industry you had to make furniture. A concerted attempt to produce and market furniture, however, was unsuccessful.

After the men thought more about a product they began to see that a unique product would be fine boomerangs from local Mulga wood. A poem in the Appendix tells the story of the first substantial order they had and the journey to meet that deadline. ("Is this bush week or what!")

2. Agricultural pursuits -

Vegetable growing experiment: As the land on which Murrin Bridge was situated was reasonably fertile and because the river ran nearby, it was decided by some members of the community that they would have a go at growing vegetables for sale to the wholesale market at Flemington in Sydney. After some market research and consultation with the district agricultural Adviser it was decided to establish a Zucchini patch.

Zucchini's, it seems, are less prone to attack by insects, and to self-help by young members of the community. Rudolph Johnson was the mainstay of this project but after several shipments of zucchini's to market by train it became clear that we were a bit too far

distant for this to be a profitable venture. However, the ICA staff grew some zucchini in their own backyard and they became a staple ingredient in our lunches for many months of the year.

Banks and Bureaucracies:

Visits were also made to banks in Lake Cargelligo when the new committees were negotiating finance. This was a two-way educative process as the banks had previously not had a request for funds directly from the community. An account was opened with the Bank of NSW (Westpac) by two of the Industry workers.

During this time relationships with the government bureaucracies was not always joyful. The fact that ICA staff lived in the Murrin Bridge community seemed beyond the comprehension and therefore aroused suspicion from many bureaucrats of ulterior motives such as proselytising. Conversely, many actions of government officials seemed beyond the comprehension of ICA staff living at Murrin Bridge, particularly the several apparent attempts over the years to sabotage the growing enterprises of community people.

Law and Order:

During the first four years of the project there was a very cooperative and supportive Police force based in Lake Cargelligo. The staff were fair and firm under the leadership of Sargeant Dick Graham. During the first three years of the project the number of arrests decreased by two-thirds, and the police would often ask us 'why'? The ICA staff believe that the community had a new story about who they were, particularly with new and hopeful symbols such as the developing Murrin Bridge industries.

<People from the Past into the future accomplishments link>

<Self-help work party plan article *The Apexian* May 1978 link>

<Artwork - a) circular letter head/road sign design and b) sewing industry tag design link>

<Murrin Bridge HDP -2 brochures link>

<Murrin Bridge Industry products on display article, *Lake News* August 29 1979 link>

<Central Southern Report article, *NSW DAA Quarterly*, June 1981 link>

<Murrin Bridge HDP Accomplishments, March-November 1978 link>

<Secondary Industry in the rural sector article, *The Australian Furnishing Trade Journal*, March 1980 link>

<Murrin Bridge - investing in human dignity article, *Esso News* April 3 1980, link>

<Murrin Bridge HDP 3- month report, April-June 1978 link>

<Murrin Bridge HDP Toward Economic Self-Sufficiency, three 1978 reports link>

<Murrin Bridge HDP, two 1979 reports link>

<National Aborigines' Week article, *Perspectives* August 9 1983 link>

Murrin Bridge Culture & Heritage:

Another major focus was the recovery of the role of the elders, especially in the passing on of stories and wisdom to the younger people.

In the community of 100 adults and as many children, just 12 years after the 1967 Referendum when indigenous people were counted in the Census and had the right to vote for the first time - there were only five elders. The elders were from three nations - the Nyampaa, Parkanji and Wiradjuri peoples - and it was clear that when they died so would their stories, language and wisdom.

ICA staff phonetically recorded a simple story and made it into a handmade book on coloured cardboard pages. The book was covered with contact paper to protect the artwork attributed to Doreen Johnson, one of the artists of the community.

Around that time a linguist, Tamsin Donaldson from Canberra, visited the community and told us that she had recorded the Nyampaa Language, and that Mamie King had a copy of it at her house! At this stage very few of the Aboriginal languages had been written as they are oral languages. Subsequently Tamsin became our professional editor for any of the materials recorded in this language.

This was the first attempt by the ICA staff in Murrin Bridge to work with the group of Elders on a program for the community. This program developed further with the cooperation and encouragement of the local schools. Part of the program with the Elders group was to develop their confidence as leaders and as role models within the community, as well as begin to shift entrenched stereotypes within the broader community of Lake Cargelligo. The project also aimed to give the elders the opportunity to tell their stories before they passed away. Being an oral culture and under many strict government policies which banned or discouraged the use of many original languages we feared that much of their traditional languages and stories could be lost. Encouraging the role of elders as leaders and teachers, and encouraging the use of their traditional languages, seemed a new concept not only for people within Murrin Bridge but also Lake Cargelligo, yet images did begin to shift, languages were recorded, and stories were told. When the elders began to go into the surrounding schools, and stories about the community were printed in school readers, the children's interest in learning rose dramatically.

We talked with the small rural Euabalong West and the Lake Cargelligo Catholic Primary Schools and obtained their cooperation in allowing the Elders to tell stories to the children. Each Wednesday this was a regular activity. As we worked with these two schools the word spread that this was a good thing so that the Lake Cargelligo Area School also became involved. Experienced story-teller Maureen Watson, who was visiting the Murrin Bridge community, was one of the first story tellers to visit the Area School.

As ICA staff worked with the older people in Murrin Bridge we began creating our own books to record the language, and local people illustrated the stories with their own drawings and colourful illustrations. We had always known that there were little or no appropriate materials in the schools and other places of learning and there were no books with pictures or photos of contemporary indigenous people in the local schools nearby.

After discussion with the community, it was decided to develop a set of readers. This program evolved through a marvellous cooperative partnership with Peter Dargin who at this time was employed by the Schools Commission. His work was in printing and publishing materials suitable for schools in the far-western region of NSW. A chance meeting with Peter became the turning point for bringing to fruition the dream we all had of having appropriate readers in schools showing Aboriginal faces. These became known as the "Murrin Bridge Readers". One of the first books produced and launched on National Aboriginal Day of Celebration 1982, in Murrin Bridge was a Dictionary in the Nyampaa language. This book was illustrated by Doreen Johnston as part of the community Heritage team. The next publication was a set of 5 books with the following titles: 'Place of the Future', 'Caring for our Community', 'Jobs for our People', 'Education in our Community' and 'Keeping Our Heritage Alive'. Each of these five books had varying

reading levels and length of text. Others followed: 'Hunting Emu', 'Catching Goanna' and others.

<Ngiyampaa book is launched during 1982 aboriginal week article, *Lake News* August 4 1982 link>

<Community Meeting notice February 1979 "Weetjalana" link>

<Murrin Bridge Holiday Youth Education Programme, January 1980 link>

<Aboriginal Week was celebrated and School News article, *Lake News* July 1981 link>

<The Murrin Bridge HDP Phase II document link>

<Submission to the Commonwealth Government on Aboriginal Education link>

<The World of Human Development brochure link>

<Murrin Bridge locally written community books (5) link>

Long after the completion of the HDP at Murrin Bridge, Peter kept on expanding this concept, replicating this model, and now there are local books of stories and dictionaries from many other local Aboriginal Communities in the far west and distributed by Peter throughout the Schools in the Far West Region.

One of the principles of Community Development is to 'shift images' (See reference Boulding) and "the Lake" was certainly a challenge, perhaps even more so than changing images in Murrin Bridge itself. However, we used the opportunities created within the schools to involve Murrin Bridge members in other aspects of ordinary school life. It was the first time some ICA staff members had had the opportunity to share regular parental duties, for example, Tuck Shop Duty alongside community mothers thus providing the opportunity for positive images to be created and closer understanding developed.

Inviting guests into the Murrin Bridge community was another helpful activity to help shift the victim image. One of the first people we invited was Oodgeroo Noonocul, then known as Kath Walker. Her visit was a highlight and so highly regarded that in one of the school holidays the regular bus driver, who took the children from Murrin Bridge to school daily, offered to take a bus trip to Stradbroke Island so that the children with some community members could visit Oodgeroo Noonocul in her home place.

<Tourist boost and Schools participate articles, *Lake News* July 1982 link>

<Murrin Bridge March report link>

<Letter to Terrence Barry, February 1980 link>

<Famed Poetess to visit Murrin Bridge article, *Lake News* February 1980 link>

<Letter from Wayne Nelson to 'dear colleagues' , December 1981 link>

<Thankyous, *Lake News* November 1983 link>

<On Being a Guardian, address by Mike Chapman March 1978 link>

Preventive Health:

In December 1978, a team of guardians flew from Melbourne and Sydney to visit and included Senator Dr Peter Baume, Stella Cornelius and Liza Tod. The private plane being inkinded by our favourite and best 'inkinder' Liza.

The purpose of this delegation was to meet the community and to brief them about the project . The result of this visit was financial support for the work through a Department of Health Small Grant.

Initially the Health team met in the staff house daily and discussed the needs of the community and worked in bringing the community's vision to fruition. One underlying

cause of many health problems in the community was the low self-esteem of many people. Among the strategies adopted to address this issue, was that of sending two community members on an exchange visit to another HDP in North Dakota. Dello Johnston and Cliff Harris experienced several weeks with the indigenous peoples of North America. This cultural exchange expanded the experiences of Murrin Bridge people and gave confidence to community leaders.

An example of the developing confidence of community leaders was some time later when a non resident of Murrin Bridge representing an Aboriginal organisation questioned the community's decision to use one of the unused houses as a community centre. (Note: the Community Hall was in the control of Save the Children Fund because of its use as the SCF Pre-school). Cliff Harris as one of the community health workers decided to challenge this outside authority and phoned the Department concerned in Sydney and was told that the community could decide how the buildings were used and for what purpose. The Community Centre remained and the Health team began to see that they were being in charge of their own affairs and destiny.

Alcoholics Anonymous -

As part of the overall health program a dedicated man - Bill Rutter from West Wyalong visited the community on a regular basis. A majority of community members were skeptical, however Bill's friendship and consistency should not be forgotten.

Collaboration and Partnerships:

Although the staff of volunteers were enabling the community to work on its own plan, the bureaucrats from the various government departments had a very different approach. Their programs were developed in isolation from the community and from each other. The territorial boundaries seemed to be very firm. One day the community of 100 adults and as many children experienced five Government departments visiting, each offering a different government program which had been arrived at without consultation of the Murrin Bridge people. It took all day of persuading these officials to sit with members of the community to discuss together what the community wanted and how their resources might benefit the whole. Some things have changed today towards self-determination but communities still seem to have to find ways to 'fit into' what is being offered.
<Murrin Bridge HDP - reflections from Wayne Nelson link>

THE INTERNATIONAL EXPOSITION OF RURAL DEVELOPMENT (IERD)

The IERD was a three-year three-phase global program. Its intent was to share successful approaches in rural and community development and document those approaches. The ICA began preparing for the IERD in 1980 and Sir James Lindsay was named as Convenor. With his wife, Lady Peggy and ICA staff globally the task began to find sponsorship and set up the necessary Boards of Advisors both globally and nationally.

<The ICA brochure link>

In Phase I a National Steering Committee was formed in Australia and promotional events and media coverage was directed toward increasing awareness and interest in community development. Rural Development Symposia were designed and held across the nation. Documentation began when successful local initiative projects were located. Projects across the nation were discovered and then the selection process began to find the successful projects which could represent Australia at the global event in New Delhi in

February 1984. The task was difficult; as the types of projects discovered were of vastly differing types from educational to town development to aboriginal to small co-operative businesses. The decision was finally made by the National Steering Committee and the chosen projects were Pintern Enterprises from Pingelly WA, Gerard Aboriginal Community from Gerard, SA and The Priority Country Areas Program from Rockhampton, Qld.

<Project brief - Pintern Enterprises link>

<Project brief - Gerard Aboriginal Community link>

<Project brief - Priority Country Areas link>

Phase II was the International Exposition in New Delhi, India from 5th to 15th February 1984. The phase began with the assembling of national teams from 50 nations for a three-stage event.

a) The Global Symposium (February 5-7) displayed the work of the nations, reviewed their documentation, identified basic contradictions facing local development and indicated directions for the future.

b) Field Workshops (February 8-12) provided "hands on" experience for the participants through visits to selected local rural development projects across India in teams of 20-25 persons.

c) Documentation Assembly (February 13-15) saw the participants reassemble in New Delhi to compile their findings into a compendium report on the key factors of successful development and a guidebook for potential projects.

<'Image April 83' reports on IERD link>

<A Regional Report on the IERD link>

<Newspaper article - Standard Times 2nd August 1983 link>

<News article - Dateline Delhi - 5th February 1984..THE OPENING NIGHT! Link>

Phase III was the time for each nation to return home taking their learnings from the India event. Globally a resource book was prepared on the documented projects taking part in the IERD. Nationally participants reported to their Steering Committees and fellow community groups interested in the learnings from the globe. Brussels office of ICA became the coordination centre for findings and new directions.

<IERD History document (written in Sydney) link>

<New Idea article, 28th January 1984 link>

<Voices of Rural Practitioners brief link>

<The Implications of the IERD for Australia link>

<The IERD Doorway : collaboratively implement Phase III link>

<UPDATE publication of November 1984 link>

THE ABORIGINAL CIRCUITS ACROSS SOUTHERN AUSTRALIA

Contact had been made with aboriginal communities across the nation and it now was the time to strengthen these links.

<Letter from Ralkon Agricultural Company Pty Ltd link>

One of the intents of the IERD was to highlight and link local communities in their struggle to move towards economic self-sufficiency, social self-reliance and personal as well as corporate self-confidence.

<Southern States Strategy image, Area Council Sydney, May 1985 link>

Through contacting Aboriginal communities in the Southern States and supporting their efforts towards interchange and networking, we made the IERD work at the regional level,

through working with the given governmental structures and equipping them to deal more creatively and respectfully with the Aboriginal communities. We intended to support the local people's own striving to develop in directions of their choosing. It seemed both a privilege and a heavy responsibility for us to work alongside the Aboriginal people of this land.

Our vulnerability in working with both sides was tremendous and demanded strategic sensitivity and catalytic humility. The fact that the focus was not on Aboriginals alone but also on education and health in the Southern States generally, seemed to prevent some of the usual suspicion of paternalism.

The ICA had a strategy for the Southern States based on networking and linking people between Aboriginal communities in Aboriginal education and in general education. The strategy was intended to

- a) allow the communities to Share Approaches That Work (SATW) which therefore strengthened and supported their efforts.
- b) provide leadership skills training for Aboriginal people.
- c) provide methods and forums for interchange, planning and problem-solving, creating corporate action on specific issues.
- d) create an atmosphere of co-operation between indigenous and non-indigenous peoples, rural and town relative to education and to give practical methods and approaches to sustain that.
- e) provide general training in human development methods and catalyse change for/in Aboriginal communities.

The building of bridges between Aboriginal and Aboriginal, Aboriginal and Government Departments, Aboriginal and non-Aboriginal communities could happen and would hopefully be in all areas of community living - education, health, agriculture, economic relationships. This happened as ICA staff moved from Gerard to other communities, such as Pt Mcleay, Davenport and Ceduna/Koonibba.

<The Murray Pioneer article, Gerard looks towards self-management link>

<Four letters of appreciation and commendation>

While in the beginning of this work the community development program focussed on bridging gaps between Aboriginal Communities and other related communities, conversations held with the leadership and residents indicated their deep concern in three areas

- a) the health of the people
 - b) the education of youth and children
 - c) the journey of communities towards authentic self-management.
- <"A Helping Hand" Aboriginal Medical Service Staff & Directors Workshop, Minto link>
<Dept of Health NSW, Aboriginal Health Unit workshop link>
<Yawarra AMS Health Worker Review & Planning Workshop link>

What the ICA offered to local groups was a method that enabled them to articulate their vision for the future, to discern issues that blocked that vision, and then create a plan of what they could do towards actuating their vision. The Conference on *Community Methods Toward Self Management* held at Wellington in February 1988 was the opportunity for the combined community councils of the southern area of South Australia to work together for six days to build proposals for their future development. The

communities of Gerard and Point Pearce, the SA Aboriginal Trachoma & Eye Health Programme and Commonwealth Education Department representatives were the participants at this event.

<Community Methods towards Self-Management, Gerard and Point Pearce link>

These methods of training were used in a number of settings. The Aboriginal Islander Dance Theatre, Health units of the NSW Department of Health, Aboriginal Health Services at Minto, and Point Pearce community all had the opportunity to take part in planning their future. So the work moved through some exciting times as the attachments will show.

<Gerard Aboriginal community brochure link>

<Pika Wiya Community Health Service brochure link>

<Ceduna-Koonibba Aboriginal Health Service brochure link>

<The Aboriginal Islander Dance Theatre brochure link>

<Aboriginal Health Unit, NSW Department of Health brochure link>

<Aboriginal Hostels Limited brochure link>

THE PACIFIC

The ICA has been conducting programs in the Pacific from 1969. Participants from Papua New Guinea, Fiji, Western Samoa, Tonga and the Marshall Islands attended two three-week International Training Institutes, 1 in 1969 at Singapore and the other in 1973 at Kuala Lumpur. Two community development projects were undertaken in the Marshall Islands and in Western Samoa.

In 1982 a National leadership training program was undertaken in the Kingdom of Tonga. It began with a three-week Pacific Training School which focused on education, motivation, planning and implementation skills, and practising those skills in village settings. 25 of the 100 participants volunteered to be trained for faculty roles in subsequent schools. Three of these were held in the Tongan language. In 1982 a training centre was established in Tonga.

Following each of the training schools in which participants created village and district plans, ICA staff worked with village groups to implement the plans and continued to provide ongoing training. Village groups were also linked with government and non-government groups which provide direct assistance.

In 1983 the ICA with the assistance of a four-sector national steering committee, organised Tonga's participation in the IERD. A large contingent was present at the major event in New Delhi. This was followed up with a number of "Sharing approaches that work" events along with regular radio programs highlighting successful projects.

In 1977 the Principal of Tupou College initiated the idea of establishing a Young Farmers Association (YFA). In 1978 the Association submitted a grant proposal for a tractor and other agricultural equipment. This was received with a special donation from Germany. In 1979 they formed a Board and their Constitution was approved. The Association sent two people overseas for training in Agriculture.

<Pacific Training School in Ha'apai, January 1984 link>

The YFA began to look for a market for their produce. New Zealand provided that. In a report given in 1985, the Association said, "We can service our tractors and equipment. Some of our members can lead us in training sessions. We are starting to grow new

commercial crops like vanilla, passionfruit, watermelon, and new varieties of vegetables. The Association is not only for farmers but for everyone".

<"Young Farmers in Development" booklet. Link>

<Youth Employment Initiative Project, 1986-1987 link>

In 1980 a House was opened in New Zealand under the leadership of Bill and Marianne Bailey. Prior to that there had been Circuits to New Zealand from Sydney. During the Bailey's time there were a series of LENS seminars and Community Meetings. Its significance in terms of the development of the Pacific cannot be underestimated.

<Report for the Conference on Human Development in the '80s, Hawkes Bay, New Zealand link>

<Community Meeting New Zealand link>

There was an ICA House with some international leadership in Tonga until 1987. During this time ADAB funding was received for 700 different projects. There was also a House in Western Samoa and various courses were taught all across the area. Linking rural development efforts across the region were intensified with the Young Farmers movement in Tonga. After the IERD this was called "Linking approaches that work". With the closing of the House in Tonga, the Pacific became the responsibility of Area Sydney. Deirdre Dowsett, Adrian Rhodes and several other colleagues participated in regular circuits that not only supported the Young Farmers with several new programs but also encouraged Kiribati, the Solomons and Fiji with visits. This process continued into the 90's.

<The Pacific Youth Economic Development Project link>

<Increasing Employment for Youth in the Pacific Nations link>

<"The Tonga Chronicle" article: Youth Employment Initiative link>

<Letter to Roger Roberts, Hawkesbury College from Tupou Young Farmers Association link>

<Pacific Team Highlights, 1988 link>

<Pacific Regional Linkage Event, 1989 link>

HOW WERE THE FUNDS RAISED?

This was a favourite question as we told people our story. The answer is necessarily complex and had several facets.

One was, "We are a self-supporting group". In the first instance, when the Movement began, we all understood that we were all responsible for funding the venture. Colleagues from the various regions contributed heavily to the various programs we undertook that were not going to pay for themselves. They also made their homes, vehicles, food, phones and so on available when the itinerant group came to recruit, conduct a course or whatever.

<Dear Friend of the Ecumenical Institutes link

<Families in Mission Program link>

When the Houses were opened it was the decision of the personnel in each house that we would be self-supporting. This meant that a certain number of our people would find a *normal* job - as many as was needed to sustain the whole house. The others then would be assigned to recruit Courses, run them etc. All too seldom did we pay tribute to those who selflessly accepted a humdrum job. It must have seemed to them like the real work was being done by the others, but in fact, that work was able to be carried out as a result of their commitment.

We always sought cheap housing. Colleagues entering the houses usually brought their own vehicles, typewriters, crockery and brooms. These became common property. This meant that we lived more frugally than almost anyone around us. On the one hand this was great. On the other hand most of us could tell stories of how we finished up sleeping on top of a wardrobe or in a broom closet, and that wasn't the best. We had separate spaces for each family but it wasn't exactly the Ritz. Nevertheless, we were self-supporting.

The second way we sustained our work was by seeking small contributions for projects and by 'inking' the specific needs we had for doing seminars etc. So we inked food for a week end seminar for Aboriginal people, we sought paper for printing brochures, fuel for our vehicles, and on and on.

<The Independent Group of Newspapers link>

<Education Department link>

<Clough Engineering link>

Sometimes it was simple, like when we began the house in Perth, there was an elderly citizens home next door who were often given pastries and cake by the local baker. They couldn't eat it all and gave it to us, "for the children"!

And sometimes it was difficult like when day-old chickens were inked for Oombulgurri from a colleague who had a poultry farm from outside of Melbourne. The chickens therefore were flown up from Melbourne to Darwin, where they had free range of the Religious House hallway! David White flew them to Oombulgurri the next day.

There seemed to be no limit to what you could ask for, provided your story was honourable and you had a brochure or some other sign of credibility. During the Community Meeting Australia campaign we ran on donations and inked materials...everything from food and fuel to air-fares. For the work at our Aboriginal projects there was a constant need for inking all sorts of things from a motor for a bulldozer to the bull itself! Needless to say we were overwhelmed with the generosity of small business people and individuals to help in the ways that were available to them. A substantial contribution was made by a Melbourne structural steel fabricating company who supplied and paid for the transport of all the materials to build the first new proto-type house at Oombulgurri.

<Jacksons Drawing Supplies plus ICA response link>

<The Hospitality Inns link>

<MacRobertson Miller Airline Services link>

<The Shell Company of Australia link>

The third way was to "Develop money". This meant targeting people who were known for their benevolence or their wealth, finding a way to have an interview with those people to tell our story and requesting a sizeable cheque. This was a task that required skill, patience, and imagination. Sometimes people would be visited a number of times before any money was forth coming. Often times when people decided to give they would also mention one or a few other people for us to visit. This sort of permission was often most helpful. Suffice it to say, our grander projects all depended on some large gifts or grants. Our development team in Area Sydney never worked in isolation from our colleagues around the globe. This meant that a company kindly disposed to us in Australia was

referred to our colleagues around the world and vice versa. A common question that was raised was why were we accepting donations from companies that were clearly not in support of aboriginal causes. We never sought to hide the purpose for our request. If money was offered we could only assume the desire of the donor to help.

<Sisters of St Joseph of the Apparition link>

<Telecom Australia link>

<Western Mining link>

<A partial list of contributors link>

We sought help from governments. ADAB was extremely generous to our projects in the Pacific, the Philippines, India and Africa.

<ADAB/NGO Committee for Development Co-operation (for Zamboanga) link>

<ADAB (for IERD) link>

<ADAB (for Western Samoa) link>

There was also a great deal of help from private foundations, various of the mainline Churches and particularly Religious Orders. Among significant cash donors to the Human Development Projects in Australia and overseas was the Potter Foundation in Melbourne. Without support from them and similar organisations the achievements in these projects would have been much more difficult.

<The Felton Bequests' Committee link>

<Australian Council of Churches link>

It became necessary for us to register ourselves as a not-for-profit organisation and to seek tax deductibility for people making donations to us. This was a long and arduous task as people like Garnet Banks will attest. We had to discover our friends among politicians and Government bureaucrats. We had to find a certain number of private sector high profile people willing to guarantee our claimed credentials. It was a great day in 1974 when we finally had the piece of paper in our hands.

Donations of this kind were given for our projects. That meant that the demand was always on Houses and close colleagues to sustain the core of the Movement locally. ICA prided itself on the fact that monies and goods did go direct to the projects. None was held for administration or living costs.

<Global Council Financial Information link>

Finally, we talk about our *Guardians* who endorsed and gave authenticity to our work. If the Bishop or Managing Director of a company or Dame Dorothy gave their blessing to our work, we had something to stand on when approaching for gifts. Over the years we cultivated some tremendous friends whom we called Guardians. They were not all wealthy, but they were all highly respected and they all supported our programs.

<Two letters from Ainslie Roberts link>

<Bishop of North West Australia link>

<Prime Minister Canberra link>

Liza Tod tells a great story of recruiting a small plane load of guardians to go to Murrin Bridge. These events had a lasting effect on the guardians as well as the local people.

We sought to arrange visits to the HDP sites regularly, especially if we had someone in town we thought they would appreciate meeting. A couple of times a year we would

arrange a Guardians Meeting. These occasions allowed our benefactors to meet each other and gave us the opportunity to report on what we were doing. We also sought their advice when and where we were having difficulties.

Some of our guardians were responsible for large gifts of money. Some never gave all that much. But all of them "guarded" us. If there was flack you could trust they would be out there extinguishing brush fires and giving us a fair go. They were an essential element in the process of 'winning'.

<Guardians Meeting to plan the Oombulgurri consultation - 1975 link>

<Guardians Meeting - Travelodge Motel, 1981 link>

<Correspondence from Frank Powell to Guardians link>

<Correspondence from Frank Powell to Regional Teams link>

<Letter from Colin Davidson link>

<Guardians lists link>

ANOTHER GROUP TO WHOM WE OWE OUR GRATITUDE

Somewhere in this story we must pay homage to other organisations and people whose focus was different but related to what we were doing. There were organisations like Bossey Lay Training Institute in Europe, the Iona Community in Scotland and Australian Frontier. Their own research and practices were important indicators to us. There were hosts of people, some of whom we will mention and others who will probably be forgotten, who guarded and guided us through difficult waters. We mention folk like Charles Perkins, Faith Bandler, Dorothy McRae McMahon, Fred Hollows, Noel Pearson, David Mowarlarlie, Robert Roberts and Sam Umbagai, though there were many more.

Organisations like Rotary and Lions, the Churches including countless religious orders, and there were artists like Ainsley Roberts and poets like Oodgeroo Noonocul.

There were also the people of enormous significance in the 20th Century who profoundly influenced us. Martin Luther King, Mother Teresa, Rosa Parks, Joseph Mathews, Mahatma Gandhi, Paul Tillich, Rudolph Bultmann, Dietrich Bonhoeffer, H. Richard Niebuhr, Nikos Kazantzakis, Jean Paul Sartre and countless others. These people stood around us like saints and helped us grasp the times and the consequent imperatives. The pictures of not a few of them hung on the walls of our Houses.

VI. A FURTHER TURN IN THE JOURNEY

A BROADER PERSPECTIVE

We now faced a move from the *demonstration* of community to the *catalysis* of community. It was a shift in strategic emphasis from Community Meetings and Human Development Projects to a broader permeation of society primarily using LENS. The Region Religious Houses had fulfilled their purpose and one by one the houses in Darwin, Brisbane, Perth and Adelaide closed.

At the Summer Program in 1980 the following context paved the way for centralising our resources in Sydney and a radical change in style from rural to urban and toward excellence and business acumen.

"Four years ago there were eight houses in Australia which were the foci of small cores, loyal guardians and the Oombulgurri stronghold. Since then, in the Year of Australia, every municipality and shire was golded (i.e. Community Meetings were held) which amounts to 700 Community Meetings across Australia. There was a Community Youth Forum in Perth with 120 participants. Three great Community Training Consultations trained the troops and many visitors and inkind gifts flowed to Oombulgurri. The Oombulgurri project was brought to a conclusion and the torch passed on to the Kimberley peoples. The Walkabout took the story to 75 Aboriginal communities. Murrin Bridge was one of these communities and a project started there. This year they fixed up a new Community Hall and two people went to the Human Development Training School in Cannonball, North Dakota. Thirty Australians are serving in other places across the globe and we have also secured major funding from ADAB (Australian Development Assistance Bureau) for Salani and Buban projects. Foundations such as Potter and Myer have also given support.

"Signs of change are seen in the Fingal community in Tasmania "Standing up to be counted" and Sr Anne Marie Kinnane spreading methods and skills across communities in the north of Queensland. A transition is happening from "them and us" to a single "we", the Those Who Care (TWC) Network. As our self-story changes from "the Institute" to "the Order" our thrust is changing from events to strategy and structures. Examples here would be LENS becoming structural permeation, and a move in the communities from demonstration to catalysation. Moving from national self-interest to zonal responsibility, and from racial/cultural alienation to appropriation are signs of increasing globality. Finally, we are seen to be enhancing our corporate assignability as an area in transition from Houses to Regional Teams and from small teams to larger teams.

"In the Year of the Region, 1980, the foundations are being laid for following up on contacts and colleagues made during the Golding and imaging each colleague as a co-worker in the creation of new communities all over Australia. This will take the form of a Human Development Zone (HDZ) in which there will be a demonstration of a new core for a new life in each community. The public sector will be permeated in the main by LENS. Large regional consults will be the venue for people from all sectors of the region to get together, share their successes and go out to win again.

<Modules for Community Leaders link>

"In the midst of caring for the Regions of Australia a new relationship will be forged with Asia and the world, encompassing increased responsibility and intensified relationships. Through it all will emerge a new myth telling of Australia's greatness and her global compassion and responsibility".

<Demonstrating Missional Teamhood diagram link>

<Sydney Area Calendar, 1980/81 link>

<Building the New Foundational Structures chart link>

<HDZ Positioning - 1982 link>

<Movement Building Lab - September 1982 link>

LENS: SAME INITIALS, TWO NAMES!

So the turn began to an aggressive launching of LENS for the private and public sectors. LENS appeared on the scene in 1974 in Australia. Then, LENS stood for "Living Effectively in the New Society". It had a great effect on the Houses and region colleagues.

There were some memorable events that penetrated the wider community but there was some refining to do before the construct could serve the world.

LENS grew out of our theological and sociological grasp of our times. It had to do with visioning, analysing contradictions, discerning strategies and implementing tactics. It was a child conceived at the Global Research Assembly in 1971 when the product was the social process triangles, an intense analysis of social dynamics and a clarifying discernment of the present crippling imbalances between these dynamics. LENS was a tool for the reconstruction of society.

With the experience of Human Development Projects and Community Meetings across the globe some refinements began to happen. By 1980 "LENS" stood for, "Leadership Effectiveness and New Strategies", and was honed to enable organisations, corporations and structures to fashion their futures on responsible human endeavour.

The Area Priors assigned to Area Sydney in September 1980 had gifts in the LENS processes. Their leadership was to enable quite amazing events with government departments, church social agencies and all sorts of corporations, great and small. We discovered we were becoming consultants to organisations like the Newcastle City Council, a relationship that went on for several years. We began to recognise that we had an edge on leadership skills as "facilitators" and consultants, concepts that in 1980 were just beginning to be explored.

<Area Sydney Leaps link>

<Authorisation letter from Sir James Lindsay link>

<LENS phasing strategy link>

<LENS brochure link>

<Two letters of commendation link>

<The LENS Process, Strategic Planning Workshop Facilitation manual link>

<The LENS Process, Implementation Workshop Facilitation manual link>

<The LENS Process, Re-manoeuvring Workshop Facilitation manual link>

MICROCONNEXIONS

These were juggling years. Because LENS was becoming a financial success we were thinking about how our other programs and constructs could earn us money. This resulted in us setting up a for-profit Company called MicroConneXions. A small team was assigned to this venture. They looked at merging computerisation with our programs. We had several people with computer skills and this exercised their creativity. While we never grew rich out of MicroConneXions, we learned about tailoring programs to meet the need of customers rather than trying to sell them what we had on the shelf. This was an important exercise for us all.

<MicroConneXions: Shaping disciplined life thru corporate finances - 1983 link>

<MicroConneXions Marketing Strategy - 1985 link>

<List of Programmes link>

As well as LENS and its tributaries, there was the image of the HDZ which was seen as the next step following the Community Meeting Australia campaign. It involved Metro empowerment and the replication of all that had happened so far. There was now a global image of Two Million Villages and we were encouraged to keep moving on Community Meetings. The Movement was seeing its concern broadening for the folk of the Metros.

<The Mandates chart with paragraphs link>

<Strategic Directions Chart - 1981 link>

As it turned out, the IERD (Phase I) was a catalyst for our Metro intensification strategy. We were to research every example of 'communities using approaches that work' toward renewed community life. This meant research, visits, preparation. It got us out into the geography again.

Methods training was going on apace and further empowering of new and old colleagues. This was also the time of reconfiguring our presence across the nation. We completed our work in Melbourne and Murrin Bridge closing our offices there. We then established a Movemental Formation Centre in Sydney. We seriously considered bringing together a Consortium of Guardians to purchase a facility. Finally, Mrs Stella Cornelius a Guardian in Sydney offered us a block of flats she owned in Dulwich Hill for an attractive rent.
<Configuration Task Force link>

1983/84 was the big year. The IERD (Phase II) was at the end of '83. It was an astounding success and showed us that we were among colleagues who were exploring an incredible diversity of approaches that work. The challenge to see how we could work with them was overwhelming but filled with possibility. Back home, it gave us a new way of looking at Regions and Metros. The products of this phase included several volumes titled "Voices of Rural Practitioners" and a global database of rural development research and experience. Chapter 5 has a section dealing with reports from the IERD.
<IERD REPORT link>

The second part of 1984 was a month long Order Council in Chicago at which all House Members and not a few region colleagues and guardians were invited to be present. Preparation for the Council began a year before the event. It was clear that we were going to look deeply at our life as the Religious and that there was some reshaping to take place. See the following chart for some clues about issues being raised.
<Shaping the coming age of religious life chart link>
<Basic Retreat Procedures design link>

The Council raised some difficult questions.

* We had to face the fact that we were running out of money. The question of our self support was on the front burner.

* It was at this meeting that our homosexual brothers and sisters asked that they be recognised. Few of us knew how to respond and found ourselves thrown into a steep learning curve.

* We submitted ourselves to disciplines being explored by wider society. This included several different forms of meditation, neuro-linguistic programming, visualisation, recent education methods (particularly the work of Howard Gardner on learning styles). Jean Houston had a great impact on the group. We were introduced to Tai Chi, Sufi meditation and there were a number of other experiences. We were somewhat shocked by our own spiritual ignorance and intellectual over-emphasis.

Meanwhile, programs at home continued apace. LENS, Community Meetings and training, development, dealing with our financial troubles, etc. But we were also feeling after adapting some of the new techniques we had discovered in Chicago. Jean Houston was invited to Australia and organising her tour brought us into contact with a great many

new people of care. We worked on a Retreat construct called "Journey towards the Future" an effort that also made use of Aboriginal spirit wisdom.

<The Four Cities Strategy - May 1985 link>

<Circuit Description Model - May 1985 link>

<The Sydney Primary Unit Council, Sept/Oct 1985 link>

<A MicroConneXions Maxi Market manoeuvre link>

<September '86 Council document link>

<Journey toward the Future Construct link>

<Jean Houston story and reflections link>

NEW ARTWORK AND STYLE

It was time to consider the sort of face to the world we needed in this new mode of marketing and sales. Jackson Mitchell, a colleague in Newcastle, designed a new logo that we adopted and then produced new covers and folders that allowed a more professional presentation.

<LENS, Bringing your future into focus link>

<LENS, Bringing your future into focus brochure link>

<Newcastle's people plan the future link>

ANOTHER TURN

There seemed to be no easy answer to the questions raised in 1984. It became clear by 1987 that what we had done in our global council now had to be done house by house. In 1987 the house invited colleagues from across Australia to come to a four-day retreat. We were facing questions about the future of our work in the Pacific; about how we intended to market our programs in Australia; about how we would ensure our financial undergirding; about our spirit nurture in this new time. In a letter to the colleagues we raised the question of what the "bigger order" looks like now.

The first two days of the retreat were to allow some depth reflection, both as a group and as individuals. In the second two days the aim was to look to the future and to seek some first steps on the implementation of what we had seen.

Every person present wrote a reflective paper on where they saw themselves in relation to the Order and its mission. They reflected people's gratitude and their deep care for the future. One such letter is attached. Later, colleagues wrote paragraphs on their insights into the next 16 years. People were looking deeply into their interiors. The results of this writing were both poetic and prophetic.

<"Recognising the joy of being the Order Ecumenical" link>

<"Insights for the next 16 years" link>

During the last two days the group looked backward 20 years in some detail tracing our journey and the shifts we had made. The look forward was just a sketch. It seemed to be almost impossible to grasp what was required.

<"The Twenty Year Journey, the Twenty Year Vision" link>

<June 1988: Letter from Assignments Commission link>

In 1988, two colleagues came from Chicago to facilitate an exercise that would allow us to decide our future. The meeting was at a Catholic Order Retreat House in Toongabbie. In the first instance it was a gathering together and celebration of the expenditure that we all represented. We moved into a "Fair". It was day long event and had all the flavour of a

traditional Fair. Each person and family took on a particular role of people at the Fair, and through that "mask" exposed their vision for the future.

<"Come to the Fair" report link>

We then took several days to map out the metamorphosis that we had foretold in the "Fair". We had reached a decision about which there had been a several year debate. Were we to become a recognised organisation that would stand alongside such organisations as "World Vision" and "CARE Australia"? Or had we been called to be a demonstration movement in history and had the time come, to disperse as a group and to change our form.

We decided on the latter, painful as it was, and families decided what they would do and where they would go to establish their own financial base and to use the opportunities that came to make known our storehouse of methods and memory. We were to change from an organisation of community living experiments to a network. We took four days to discern our future business plans.

<The ICA Business Planning Retreat link>

THE NEW FACE AGAIN OF THE ORDER:ECUMENICAL

The years that followed that Council were years of sifting like sand. Never before in the great 20 years of being the Order had we been thrown on our own resources as now. Some of our International Colleagues returned to their home countries. Others stayed. Some worked out their business plans as they had stated. Others went through some forming and reforming processes. Some reclaimed the professions they had left these many years and others forged a new life style as business consultants and program facilitators. Some made it clear they were leaving the Order, others thought they were the only ones left!

We would be remiss to portray that this was a smooth transition. It was extremely difficult for some to stand in the new paradigm without wobbling. For some, more than others, it was a time of great pain and uncertainty. All of us bear some scars from the struggle of that transition. Yet through it all we were made aware of what it means to bear the mark of those chosen for this very particular task. None of us have escaped the vocational call we accepted so long ago. All of us midst denial and neglect, have experienced these years as ones of discovering what will always be with us from those years when we were part of the formal Order and Movement, and what can drop away as quaint or no longer applicable.

So we can report on those years since 1988.

Our work continued in the Pacific for several years. Adrian Rhodes' passion for the young farmers of Tonga and the replication of their work in other South Pacific Island nations continued until it was clear that the indigenous people had taken responsibility.

Some of our colleagues have been very successful in establishing themselves as business consultants and program facilitators. They have penetrated networks undreamed in 1988. With great ingenuity they play out their revolutionary role within established structures. Environmental Care has been the focus of several.

<ICA Courses - 1989 link>

<Human Development Seminars - Richard and Maria Maguire link>

<The Technology of Participation - Kevin Balm link>
<The Challenge of our Time link>

Those whose lives had been deeply touched by the Aboriginal people have found a variety of ways to continue to serve them in their journey toward recovering their ancient dignity and eliciting reconciliation with those who have all but destroyed them.

By returning to their former professions others have learned how to permeate decaying structures with methods that release and renew. All have tapped into networks that represent many skills and approaches and have introduced us to colleagues on the way that we never expected. One such is the Australian Facilitators Network, catalysed by ICA folk and now representing an International membership. And there are many others.

Throughout these years the ICA Board has provided structural glue for continuing to care for the network. There are those who have seen this as an outmoded structure and yet around it has grown a yearly get-together of "those who will" and in some ways it guards the Order in dispersion. Recent discussions seem to indicate that while there may be changes in this structure it will remain as a buoy that marks our authorisation and protects our methods and programs.

Around the country are pockets of colleagues who informally flag the presence of "the crimson line" in our time. Adelaide has a Round table that is not ICA and yet the memory is there. Brisbane has a group of colleagues that meet and maintain the form of a region cadre. In Sydney the colleagues have ways of maintaining their collegiality midst their diversity.

TOP METHODS

Suffice it to say, the social methods used in the early experiments continue to be used in a wide variety of ways. The diversity of the use of the methods is quite astounding - from school planning sessions to local government futures and commercial and industrial planning constructs.

Our indebtedness is to the House "permeators" across those many years. They were the people who worked in daytime jobs to support the mission of the House and Region. These people often used their EI/ICA experience in the work situation. For example, in 1969/70 Marilyn Crocker, Jeanette Marks and Brian Stanfield, got together as a school teachers "guild" to share ideas and practices. In the late '70s in Adelaide Sue Wegner used the Social Process Triangles in her social studies teaching. Frank Bremner designed a "Skills for Workshop Democracy" for social studies teachers. Sometimes people wrote articles for their professional journals using their Order experience. In 1982/1983 Frank Bremner and John Rees along with several other Adelaide colleagues, presented a Methods for Teamwork course designed for parents, teachers and administrators. Perth and other places picked it up and adapted it for local use.

<Strategic Planning Process charts link>

<Skills for Workshop Democracy materials link>

<Methods for Teamwork course brochure link>

<Methods for Teamwork outline link>

The construct for companies remains LENS though a great deal has been learned about tailoring programs to particular needs. The book, "Winning through Participation" is great statement of ICA methods and applications.

VII. RADICAL ENGAGEMENT:

The cost and benefit of being a Global Servant Force.

THE CHALLENGE

Those who feel called to respond to the cries of the oppressed or who catch a glimpse of a vision of how things could be different, have to figure out how to act out this care. Do you act alone? Do you try to reform the institution with which you are already associated to make it more responsive? Or do you look more comprehensively at societal trends and contradictions and then seek out others who share your vision and concerns and join forces with them to bring about change?

This latter was the choice of the group of people who became known as "the Order:Ecumenical". That grand title evolved as the group set about their task. The dynamics of "The Order" embraced both a *Symbolic* Order and a *Movemental* Order. In the first instance we in Australia saw the Symbolic Order as the colleagues from North America who had journeyed through the research, training and demonstration in 5th City, Chicago and were committed and skilled in the use of the methods they introduced to Australia.

What emerged first, in Australia was the Movemental Order. They were a group of colleagues all over the nation, committed to the renewal of the church and the world, and giving inordinate amounts of time to studying the key writings of our time and to learning the training methods. That group was soon giving its time and its money for teaching week-end seminars and meetings to plan next steps. In groups around the country colleagues would gather each early morning to say the Daily Office and use the remainder of time before the day's work began to study. In this way there developed a strong camaraderie of people who shared a vision for the future and were willing to take all the risks necessary to ensure the vision began to be realised. Many of us will remember fondly the names of those who met in Perth and Mowanjum, Darwin and Brisbane, Redfern and Paddington in Sydney, Melbourne and Adelaide, Bordertown and Broken Hill. The times when we all got together were both collegial and stretching.

Later, when the Religious Houses were opened in the capital cities, the challenge took a new depth. Slowly, families came from all over the country, having sold up practically everything to "join the Order". This process usually began with a phone call from someone like Jim Bishop suggesting that perhaps the time had come to 'spend some time in the House'. So we came for a year, though most of us knew that it was a greater commitment than that. We were responding to a life direction.

So the Order:Ecumenical, sometimes called the Symbolic Order became a dynamic in this Movement in Australia. Side by side and totally interacting, the Symbolic Order of people trained and ready to be assigned anywhere in the globe, as required, and the Movemental Order of people equally committed but principally to the Movement in Australia where they maintained their roots.

These dynamics were given social credibility through what we called the Order's face to the world, in the first instance the "Ecumenical Institute", committed to the renewal of the church, and later the "Institute of Cultural Affairs" committed to the reformulation of social structures. The people power of these Institutes were both the Symbolic Order and Movemental Order. Intellectually, we saw the two arms of the Order equal. In practice it was hard to prevent the power of the Houses from gaining the upper hand.

The Order:Ecumenical was an experiment in a family Order. It emerged at a time when experiments in community living were an edge. For the most part they were a failure. It all proved too difficult. The Order recognised the trend and decided to build on the ancient wisdom of Catholic Orders along with contemporary testing and reflection. This meant the whole process of training, research and development was not only related to program but to living together. We used to say the Houses were "guinea pigs" who tested the methods on themselves and then later offered them to the Movement and Society at large. This included all that we were discovering about families living closely together and about individuals in this hot house of relationships. Our disciplined life-style, our radical spirit exercises, our rhythm of family time, House time, mission time were all designed to release, sustain and enable every person in the community. This testing was on behalf of every community.

<"The Order Ecumenical", a paper written by Melbourne House 4/4/83 link>

THE TRAINING DYNAMIC

In the early days, the faithful cadres of colleagues who had done courses continued to meet, train and plan to hold RS-I's. There were ministers in these groups, concerned lay people of all kinds, and not a few disaffected church folk who recovered their roots as a result of EI influence. Many of them received teaching assignments and found all sorts of ingenious ways to be absent from work in order to teach a Parish Leaders Colloquy or an RS-I in another town or State for a few days. This teaching faculty became a strong, disciplined structure. Many pedagogues accepted teaching/training assignments in other countries. Some were already seeing themselves as part of a global servant force.

The Houses offered an intensity of training

Religious Houses undergirded the training dynamics. A "House" had the advantage of a corporate caring spirit life. Most of us who went into houses had that as a reason for the move. Corporate living allowed focused time and energy on the tasks of 'the mission'. Some of the community would be assigned to find paying jobs to sustain the community while others were released to spend full time recruiting people to seminars, visiting clergy and other key people and to study and plan. The House enabled disciplined religious observances. The group met early each day for Daily Office, had late evening prayers, meditations and conversations. On Thursday nights was "Ecclesiola" (i.e. "little church") an opportunity to study and reflect on themes not immediately related to task. On Sunday nights it was "House Church", the Eucharist celebrated around the meal table. There were often week-end retreats to concentrate on particular aspects of faith and service. All these events and spirit methods sustained our beings. Even so the task was often hard on families.

There was a meeting at the end of the Summer Program in Melbourne 1970, when participants were invited to consider establishing a Religious House in Sydney. It was a challenge that bit deeply into our idea of what radical obedience was all about. Most of us

went away to think about it, but a few went ahead and established a "House" in Jim and Isobel Bishop's manse in Paddington. It was a good location since there was the 'new manse', a two-storey mansion in quite grand style, a disused church and the old, somewhat run-down manse all on the one block. During 1970 there were a number of us who received a phone call suggesting that we didn't have much to lose by packing up and coming to join the community. And there were quite a few of us who did just that!

In the community houses, corporate structures for caring for the "emerging generation" (children) and young adults were created. Often a special emerging generation program was run in tandem with adult programs.

No matter where the house was located, similar time designs and organisation of tasks were in place, so in a way it didn't matter where in the globe a family happened to show up, they were able to feel "at home" immediately. Daily, weekly and quarterly schedules flowed along the same pattern and each house had its own particular manual of operation. These were based on models that were applicable world-wide.

<Internal Life Guide link>

<External Quarter House Plan link>

There were two weekly pillars. Region colleagues and friends were always invited to these. One was the Thursday night Ecclesiola (or little church). This event began with a celebrative meal and a conversation that enlivened the spirit, then a study to broaden horizons of understanding and depth of consciousness. Finally time was spent in planning the engagement for the coming week. The other event was the Common Meal on Sunday with the whole community rehearsing the story of "brokenness and "spilled out-ed-ness". And of course, all of this was surrounded with great singing, mostly of songs written by colleagues local and global.

<Ecclesiola Manual link>

<Common Meal Ritual link>

As well as these two events there would be a weekly house meeting to plan in more detail the happenings of the coming week. Each house would have its own Internal House Life Manual and an External Mission Manual. For those who were "on the road" for any length of time there was also a "Circuiters Manual" which enabled those individuals to be part of the house life and not a loner. This all sounds like a very full-on time, but as well as these corporate structures, individual and family time was part of the over-all time design.

Strange as it may seem, for many of us quality family time somehow seemed more readily available and more important than it had been as single family units. Beside many other functions these paragraphs describe what was on-going training for all of us.

<House Meeting format link>

<Circuiter's Manual link>

Later, the lessons learned in houses were adapted for our Human Development projects, which in Australia were Mowanjum, Oombugurri and Murrin Bridge. Our House life informed all of our work with communities. People were always curious about how such large groups could seem to live together successfully.

IMAGINAL EDUCATION

Along with the other basic seminars was a course that took a profound look at education method. Our colleagues realised that along with religious and social methods, the world

was crying for a basic understanding of the style of education. "Imaginal Education" was that sort of a construct. It raised questions like, "How do we learn?" "Why is it that some build up a library of information in their heads upon which their life is based and others never seem to have the method for making informed decisions?" The seminar developed around a paper by Kenneth Boulding called, "The Image: The meaning of the 20th Century". It became the touchstone of our own learning processes and a means whereby we sought to help others. There were many great educators whose works helped in the formation of the seminar - Paulo Friere, Franz Fanon, Jean Piaget, Margaret Mead, Soren Kierkegaard, Dr Seuss, M.K. Gandhi, Alfred Whitehead to name a few. The result was a life-changing process.

<Imaginal Education, 1981 construct link>

< Imaginal Education brochure link>

The Course took many different forms in many different cultural settings from villages and small towns in India and Africa to International Academies. The basic concept of Boulding is that behaviour is determined by the images out of which we live. What changes or can change our images are the messages we receive. Messages can bounce off our images and have a minor effect or can be the cause of a radical change, even overthrowing our images or completely revising them. One of the most important propositions is that the value scale of an individual or organisation is the most important element in determining the effect of a message. With this basic understanding, we knew that everything we taught must contain messages capable of changing images and therefore values.

With this philosophical base, a number of helpful tools were given participants in the Imaginal Education Course. They could learn a "charting" method to quickly build basic images contained within books. They were also taught an art-form conversation method which allowed every person in a group to participate in building a profound image of the intent of the conversation. They could learn a method for planning an event or a lesson. They learned the basis of corporate planning involving the whole group and producing images that become common to the whole group.

<To teach Charting link>

<The Method for an Art-form conversation Link>

Strangely the course itself was not taught very often in Australia. It was taught once in Broken Hill when David McCleskey was stationed there in 1970 – Janeen Barker and Donna McCleskey taught it. . At the beginning of EI in Australia, Imaginal Education was particularly used for the St John's Pre-school curriculum which was on the site shared by the Sydney House when Jeanette Marks (Stanfield) was "Director" in 1970. It was also used for the Mowanjum Preschool. In like manner it was used around the world. More recently our colleagues in Canada focused the course for use with facilitators. With permission we used the "The Power of Image Change" in Adelaide in 1997 when most of the participants were ICA members. Those who were facilitators from different disciplines injected refreshing contributions. The Course was also held quite successfully in Darwin in 1999.

The presuppositions of this course are foundational to all of our teaching. The principles of Imaginal Education were infused into the Order's Comprehensive Curriculum (all the Religious, Cultural Studies and Methods courses). It effected profoundly our whole understanding of what education was about.

SPIRIT METHODS

The three arenas of methods that prepared us for 'the long march' were intellectual, social and spirit. Our spirit methods were those that fed the human spirit. In the first instance they were very simple things like honouring the contribution of every person in a group discussion. We were trained to speak with a public voice that all might hear. We learned to be comprehensive, futuristic and intentional in our thinking, we opted for the simplest teaching tools, like chalk and butchers paper, so that we could teach equally as well under a gum tree as in a conference centre.

There were spirit methods for our corporate life which were the basis of what we did in our seminars, training consults and Summer Assemblies. We rose to say a Daily Office each morning at 6am. It concluded with each of us looking our neighbour in the eye and declaring in a phrase that peace is strangely at the centre of our being midst all life's storms and demands. The phrase was, "The peace of God is yours today". When concluding a corporate evening gathering we used a "short office" devotional.
<Daily Office & witness Link>...repeat from Chapter I
<The Shorter Offices (4) link>

We had all sorts of meal time conversations. At breakfast there would be a structured news conversation and a Scripture conversation. There would be a "collegium" after breakfast when someone would give a carefully prepared, short dissertation on a pertinent subject promoting discussion afterward.

We worked on a "New Religious Mode", appropriating old wisdom e.g. from the religious orders, clarifying profound meanings for the new times. We developed solitary offices that allowed reflection on the religious vows, the maintaining of a journal and the writing of prayers.
<New Religious Mode Charts link>
<The Solitary Office exercise link>

We sometimes had a week-end retreat called "the Odyssey", when normal time patterns, eating patterns, sleeping patterns were changed, so that we could deeply explore the nature of our knowing, doing and being.

All of these things gradually evolved into seminars for searching people from all walks of life. One such was called the "Vocational Journey Lab". We worked on a seminar called the Third Wave Seminar, designed to help people deal with change and the sweeping away of old forms. A recent retreat was called, "Journey into the Future", and drew heavily upon Aboriginal wisdom and mythology.
<Vocational Journey Lab brochure link>
<Vocational Journey Lab written comments link>
<Vocational Journey Lab Solitary Offices link>
>Vocational Journey Lab Practical Exercises/Singing link>
<Vocational Journey Lab "guides" construct link>
<"Third Wave Seminar" brochures/construct link>
<Journey toward the Future Construct link>...repeat from chapter VI.

COMMUNICATION

The Movement became known by its seminars, its lectures, its radical images and its willingness to face people with the need to strip away pretence and face life as it really is.

People were addressed by the life-style of poverty adopted in the Institute's "Religious Houses", its disciplined living, its decision to never be a victim of circumstances. Their experiment in family living was an address on the nuclear family arrangement. The Order Ecumenical was Communication in its essence.

As time went by brochures, flyers, and information booklets were produced. The brochures and flyers were to advertise seminars and workshops. The information booklets were designed to allow people to glimpse something of the foundational philosophy of the group.

Later again, as networks began to develop around us, regular newsletters began to play an important role. One of the earliest was a little paper called "Nationwide". During the Community Meeting period there appeared a more folksy edition called "Have a Go Gazette". The newsletter that has been with us for about 15 years is called "Pacific Waves". It is a well produced little paper that contains both news about people and programs as well as sections about issues and themes of particular significance to the readership.

<Copies of Nationwide, Haveago Gazette, Pacific Waves and Region Newsletters link>

Every Area across the globe sent a weekly report to the Chicago Nexus. There were three facets to the report from each House: We accounted for our external mission or task (in one sentence), we stated the highlights of our life together and we wrote what we discerned to be our main contradiction. The "Global News" was compiled into a news sheet and was eagerly received. It kept us informed of the work of our colleagues around the globe and as a House there was something of an absolution in the writing of the report.

<Global Order Report (2) link>

Another form of communication between the Houses was the visits of the "Area Prior". One of the purposes of these was to bring reports from the other locations around the nation. It was also a time to review work going on in the region. Sometimes, if not a visit, then letters were used to keep the news flowing and the people informed.

Another refreshing group of people were the "Development Teams" (the fund raisers). Their task demanded that they be on top of the total picture, across the world as well as in Australia. Their talks were always spirit-filled. What's more, they often had funny stories to relate! Less regular but equally helpful were the visits from the other Centrums. The Nexus (Operational Centre) was the location of four centrums, Operations (Program), Development (authorisation and fund-raising), Research and Management (financial oversight). The Nexi were in Chicago, Brussels, Hong Kong, and Bombay and were responsible for all of the Areas in their designated geography. At one time there was a Nexus in Canberra, responsible for southern South East Asia and the Pacific.

Occasionally the "Globe" would visit. In the early days it was Joe Matthews (our leader and guide in the early years). He would come from Chicago with a couple of colleagues, either staff or guardians. Their task would be to inform us of happenings around the globe, to deal with contradictions in our life as communities, to work with us on our missional goals and struggles and to build us up in spirit. When Joe died, his leadership was succeeded by a "Panchayat" (an Indian word referring to a local government structure

of five elders). The Panchayat was a group of five Order members whose task was to guard the comprehensive vision of the Order and the Institutes, to ensure the particular activities in each location and to undergird the foundational spirit life of this world-wide group. Their visits were incredible times of celebration, reflection and sharing.

<Area Prior's letter link>

<The Panchayat Report link>

While personnel were assigned to Regional Houses and our major work was done there, we were from time to time assigned to the leadership of an event like RS-I or a LENS, a Summer Program or even an ITI in another country. These events were times of refreshment and broadened perspective. People returned from these assignments with new zeal for their work in the local region.

<The Global Assignments link>

THE COST OF OUR CARE

Of course there was a cost in all this expenditure. It was hard on families. The children, by and large, were well cared for, though there were unfortunate exceptions that would probably not be tolerated in present society. The children who are now adults in their 30s and 40s recall their life in the Order with a variety of emotions. Some attest that difficult though some things were, they recognise a profound gratitude for those days. Others still carry pain and anger at the institutional regimentation and sometimes abuse of their lives.

<Emerging Generation Life Guide link>

<Emerging Generation Stories link>

<Emerging Generation Time Design link>

This was also true for adults. Stresses were sometimes too much for individuals and families. Some left in anger, some rebelled. Not a few families broke up midst the demands. So there are some for whom these days were fraught with despair.

There were opportunities for individuals to spend time either as youth or adults in one of the Human Development Projects. The time for them was inevitably a very steep learning curve as they rubbed shoulders with another culture and lived and worked with local people in a vastly different environment. Inevitably these times were an adventure that changed their lives and allowed them to re-evaluate their own engagement in Society. Letters were often received back in the region from which they had come and the time spent away was usually a never-to-be-forgotten time and something for which they were generally grateful.

<Letter from Claire Chapman link>

<Reflections on Voluntary work with ICA in India from Dene Rundle link>

The Order concluded its life-together experiment in 1988, though around the globe there remain a number of communities. Probably in every case the discipline is considerably relaxed. In Australia, people have sought places in regular community life and society, but carry with them the wisdom and skill of those incredible years.

<Global Servant Force - A list of people who spent time in the Order in Australia link>

"ON BEING A FAMILY ORDER" - Elaine Telford tells their family story.

The times in which this phenomenon was emerging were when the churches ran a series of workshops across the nation across denominational boundaries. Australian Frontier

invited 'edge pioneers' in various disciplines. This is the group who invited Joseph Mathews to talk about the work in building primal community.

Many adults during the sixties had caught a vision of being actively engaged in social justice through the synergy of these times. They were excited by the prospect of new possibility and understanding of meaningful Christian symbols; a chance to be part of something which we felt would make a difference.

The children in these families did not have this choice. Being part of a family they were often very young. However they caught the feeling of going off on an adventure and joined in. In our case, it brought many unknowns and new experiences. What did a decision like this take?

The adults in our family had often thought about our future... We had been married for 8 years. We each had professional skills and good health. We had three healthy children who came with us on adventures and by nature adapted well to new situations. Were we going to always mow the lawns every Saturday and participate in small town politics and local sporting groups like all other nuclear families?

There had been several Summer Programs held in Adelaide, 1969, Melbourne 1970, Perth 1971 before the gathering in Sydney at Presbyterian Ladies College in 1972 became a critical turning point for us. During this period (1968-72) there had been many, many courses, (RS-I, PLC's), the formation of many Cadres whose members recruited for new courses and a few Praesidiums. Among these was one held in Bordertown during the winter months of 1969. Our family billeted several participants including Margaret Oakley, Maisie Maher (now Oliver) and Ray Spencer. As time went on, these Cadre members became trained to teach or be a Participant Observer (PO).

Summer 72 was very significant in the Australian Spirit Movement's history. This is where the excitement became a serious question of decision which involved a BIG commitment. Australian people involved in the Spirit Movement were energetic and very receptive in these revolutionary plans for Australia.

The '72 Summer Program was the program where the necessary task became very clear! "If you want to be part of this revolution then you are the ones who will need to be in these Community houses you decided you needed yesterday!" Many of us had not played out this scenario! We were just enjoying being part of the plan primarily developed by the pioneering work done by people beyond our shores.

Edwin Shin had been working for several months with the Mowanjum community along with a team of both Aussies and expats from the USA for a year or so. He had been assigned to deliver the *Altar Call* talk at a timely point during this big Sydney Summer Program. Using the Biblical passage and the story of Samuel, he emotionally called us to a life of service! A LIFE of service! His voice still rings in my ears. This set the context.

We (the Australian movement) had planned in the previous days before this talk that we needed bases in most capital cities in each state. Some of us had not thought about who would actually be working out of these centres. Following Ed's call couples were interviewed (coerced, encouraged, persuaded) to enlist and answer the call. Some of us made provisos. Mine was that I'll consider if.....!! To my shock the small block of 20

acres we partly owned in partnership with another person, sold, and this was part of my delaying tactics. The block of land sold in three weeks of returning to our home town which dissolved my excuse and thus freed us to follow this call. Oh dear!

I began the transition or wrench and wrestled daily with what would be the repercussions of our decision, by packing our wedding gifts and treasures. Although it might be life long, I could not give up everything. We sorted out and packed things that could set up a new location and then we proceeded to sell all the excess items.

We packed the children's toys and they chose what they wanted to take and had to be packed. I felt strangely ill for several days with some unexplained causes and new effects. My body felt as though it was being torn apart. We all slept the last night in the lounge room - on mattresses or squabs I cannot remember but all the goods were packed and tied down on the trailer just outside the lounge window. The big deep freezer was filled with clothes. The lounge suite was tied on along all our other personal possessions.

The next day we set off to Adelaide for our Intern year.
<On being the Family Order link>

A GLOSSARY OF ACRONYMS AND UNUSUAL PHRASES OR WORDS.

Academy	A 2-month imaginal training construct covering all the disciplines of a comprehensive education.
Area Council	A meeting of colleagues from the 6 Regions of the Area (e.g. Sydney, Melbourne, Adelaide, Perth, Darwin, Brisbane).
Area Sydney	The continent of Australia.
Cadre	The small group who assumed responsibility for a task getting done at the local level.
CS-I	Cultural Studies-I, the basic social study of a comprehensive Academy.
Development	The process of networking colleagues, Companies, Organisations and seeking their support for our work in terms of both authorisation and money.
EG	Emerging Generation - A name designed to give a futuristic image to children about who they are.
GS CARMP MP	Stands for Globe, Spheres, Continents, Areas, Regions, Metros, Polises, Micros, Parishes. A way of picturing the globe.
Guardian:	A person of substance committed to the Movement and willing to support it with her/his name, influence and money.
HDP	Human Development Project - like Oombulgurri, Murrin Bridge.
HDTs	Human Development Training School - used to train leaders in village development projects.
HDZ	Human Development Zone, involving a cluster of communities/villages in a renewal project from within.
House Church	A simple Eucharist around a meal table. A weekly celebration.
ICA	Institute of Cultural Affairs. Cultural because we were committed to re-empower the "cultural dynamics" in society, ie Education, Life Styles and the Symbolic.
IERD	International Exposition of Rural Development. An exposition of a grand scale that involved local people and supporting agencies involved in village improvement around the world. Models were displayed and talks were given. A 2-volume compendium of projects entitled, "Voices of Rural Practitioners" was produced.
In-kind:	Goods rather than money sought and given
Intern	Someone who chose to explore the life of the Order. An internship was usually a year.
ITI	International Training Institute. Preparatory training of indigenous leadership for the reformulation of community and village life.
LENS	Leadership Effectiveness and New Strategies. A planning construct designed to produce consensus on a comprehensive model built on the input of the people involved.
Magnificent 7	A code phrase for the appointed leadership to decide if the ICA staff should stay or go at Oombulgurri. Also a very good movie.
Metro Cadre	A group of colleagues from a specific piece of geography (Metro) committed to the renewal of their communities and meeting for training, planning and mutual support
Nexus/Centrums:	The Nexus was a resource centre. There were four of them around the globe: Chicago, Brussels, Bombay and Hong Kong. In each Nexus there were four Centruns. A Centrum was a team of experienced colleagues responsible for a particular function. The four Centruns were Operations, Research, Development and Management.

On the march	Kazantzakis poetry. Committed people on the journey to change unjust and oppressive structures.
Order:Ecumenical	Both the committed families and the ontological undergirding of the mission of both the Ecumenical Institute and the Institute of Cultural Affairs.
Panchayat	An Indian village had 5 elders who acted as a group to lead the village. The Order chose this concept for its global leadership.
Pedagogue	An accredited EI teacher
PCE	Primal Community Experiment. Concerned with the renewal of a parish, all the people, all the problems, all the hopes and dreams.
Praesidium	The national gathering of cadre members for reporting, planning and spiritual refreshment.
Religious House	A large house for committed families to participate in the experiment of a contemporary family Order. A disciplined life style. An in-depth training centre.
RS-I	Religious Studies-I, the basic religious study of a comprehensive Academy.
SATW	Sharing Approaches that Work: Slogan for the IERD.
SEAPAC	South East Asia and the Pacific - one of the 9 "Continents". The others were "The Sub-Continent" (India +), Africa, North Africa and the Middle East - NAME, Europe, USSR, China, North America, Latin America.
Sojourn	People would often spend time in a house - a weekend, a week, a month or more . They were called "sojourners".
Spirit Movement :	Restless Colleagues many of whom responded to EI Courses intent on the creation of a new social vehicle and a new religious mode.
The Invisible College	Kazantzakis called them the "Crimson Line". Those throughout all of history prepared to lay down their life at the point of their care.
The Movement	There was a sense of having tapped into the spirit of the times, an appropriateness even a sense of being mysteriously called. So we were sometimes called a "movement".
The Order:	The group, sometimes called "Ecumenical Institute" sometimes "Institute of Cultural Affairs". The group intentionally chose to style itself as a religious Order, drawing on the wisdom of the Catholic Orders and seeking to re-interpret the life style for our own times.
TWC	"Those who Care". We soon came to understand that all sorts of people strangely and deeply cared. They were not necessarily religious or Christian. Emphasised in the IERD.
Uptown 5	Headquarters of our global operations was in an area on the North West side of Chicago known as "Uptown". Our Human Development project in the black community was called "Fifth City" because it was in the fifth ring of population out from the city centre. Because Uptown was similarly located in terms of the city centre, the Primal Community Experiment took the title, "Uptown 5" and so all PCE's adopted this coding.