

PART TWO

ICA METHODS HISTORY

1952-1992

A Chronological History

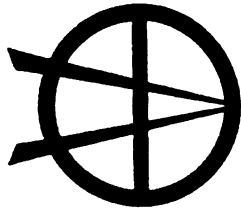
of the

Development of the Technology of Participation

of

The Institute of Cultural Affairs

## ICA SYMBOL



*From the  
Song Of A Man Who has Come Through*

*Not I, not I, but the wind that blows through me!  
A fine wind is blowing the new direction of time.  
If only I let it bear me, carry me, if only it carry me!  
If only I am sensitive, subtle, oh, delicate, a winged gift!  
If only, most lovely of all, I yield myself and am borrowed  
By the fine, fine wind that takes its course through the  
    chaos of the world  
Like a fine, an exquisite chisel, a wedge-blade inserted;  
If only I am keen and hard like the sheer tip of a wedge  
Driven by invisible blows.  
The rock will split, we shall come at the wonder, we shall  
    find the Hesperides.*

*D. H. Lawrence*

## THE CORPORATE PROCESS of DATA GATHERING

The Chronological History is an acknowledgement of the contributions of many people to the ongoing creation of the Technology of Participation developed by The Institute of Cultural Affairs (ICA). During the past forty years many people have contributed to the development of these methods. Spiritual depth, intellectual breadth and an underlying social consciousness of care and compassion for people were a part of the ongoing development of the methods from the very beginning. People were concerned that communities and organizations find ways to work and learn together in a spirit filled climate.

The intent of the Methods History is to acknowledge the contributions of the many, many people. It is also intended to be a documentation of the many pieces that make up the rich mosaic of methods. Perhaps it will also be helpful to people who were not a part of the journey of early methods creation and are now ICA trainers and potential trainers.

This history became a part of my project as a result of a conversation at the beginning of a work session at ICA West in Phoenix in September 1991. Twenty-one ICA West facilitators gathered in Phoenix to

consider "What's Next?" for the training of ourselves and the training of new ICA West facilitators. We were a mixture of very experienced facilitators and people just beginning the journey. We came with a sense that what we were about to do would empower all of us.

One of our working sessions began by taking a look at the history of the development of ICA methods from the perspective and experience of people in the room. This produced a lot of excitement, interest and gratefulness from the people participating and a sense that it would be great to have work continue on the history. On the spot I decided that I would somehow incorporate this continued work into my project and I used the input from this session as a foundation for creating the chronological history.

Following the pull together of the data generated in Phoenix, I began going through my own historical files to gather more information, made many additions to the chronology and began to request input from other colleagues around the world. As I began to gather additional data I decided to expand the chronology to include research emphases, supporting study and program expansion. I did a brainstorm of people I felt would have the memory of when and how methods originated and created a rough draft of the chronology to send to



colleagues for additions and corrections.

The process of gathering information from colleagues was done through electronic mail on ECONET and postal mail. In January the draft was sent to forty-one ICA contacts on ECONET. Many of those electronic mail addresses represent additional people. Seventy-five people attended an ICA West Members Meeting at the end of January. The draft was given to all of them. In early February drafts were sent by postal mail to twenty-four people from the original brainstorm list of people. In mid-February draft copies were sent to seven people who were at the Wilder Forest ICA Network Association meeting who had not already received the mailing. In April it was sent to all of the people in the Western United State who are interested in the ongoing community experiment of the ICA.

It has been a wonderful adventure to receive input to the chronology. A comment that came from Lyn Mathews Edwards, the widow the founder, Joseph Mathews who died in 1977, was a particular delight to receive. Lyn said, "The Chronological History is the pot of gold at the end of the rainbow. A great gift. I will review and send to you any additions, etc." J. Troxel (personal communication, February 4, 1992). Another

comment from George West in Lima, Peru early on, encouraged me. "This is a great project you have going. It's a good spirit exercise to reflect on these things, and fun. I am sending you what I have and will look for more time to work on it next week." G. West (personal communication March 4,1992)

What follows is the beginning of creating a historical record to track the development of the Technology of Participation. Material marked with an asterisk \* indicates that additional information is found in the Chronological History Text Expanding Information. I expect this to be an ongoing project and plan to continue to work on it.

## THE CHRONOLOGICAL HISTORY 1952 - 1992

## THE 1950's

- 1952 Campus Ministry Experiment existed within the Christian Faith and Life Community at the University of Texas, Austin, TX.
- Visited the Taize and Iona communities to see models of corporate life and mission.
- 1953 Community of male students formed at the University of Texas.
- 1954 Women students added to the community.
- The World Council of Churches delegates meeting in Evanston, IL passed a resolution to establish the Evanston Institute for Ecumenical Studies in Evanston, IL, a "lay academy for world churchmen."
- 1956 Research on culture and community resulted in the decision that mission of the Ecumenical Institute (EI) would be the renewal of the local church.
- Parish Ministers Colloquy (PMC) created, a course held two days a week for four weeks.
- "Bug Model" created. A description of operations of any group with a task.\*
- 1956 Established the Institute for Ecumenical Studies\*, Evanston, IL. Dr. Walter Leibrecht a German Lutheran Theologian was the first Dean.
- Research and development done on practices in the arena of worship. Daily Office, the central common liturgy, was created. Experimented with the use of contemporary poetry in worship, i.e. e.e. Cummings and T.S. Elliot. Experimented with the use of secular language in worship.

- 1957 Research done in the arena of Existential Theology. The Religious Studies curriculum is developed.\*
- 1958 Research and development done on the practice of discipline and how to create comprehensive operating structures.
- 1959 Research done on the concept of mission in the local church. The phrase "The Church is Mission" was coined and the Christian Faith and Life Community began to focus work outside of itself. Sixteen theological studies were combined into the Religious Studies One (RS-I)\* "The Twentieth Century Theological Revolution" course.

#### THE 1960's

1960 Image of three tasks invented:

1. CONTEXTUAL RE-EDUCATION worked toward achieving "new breakthroughs in methodology and curricula in order to allow each individual to respond creatively to the complex demands of living in the twentieth century."
2. COMMUNITY RE-FORMULATION worked toward assisting "the urban community to realize its potential for effective decision-making and self-sustained structures in order to overcome apathy and a sense of powerlessness."
3. SPIRIT RE-MOTIVATION worked toward releasing the human imagination "from cynicism and despair in order to see the possibilities for significant individual engagement in human history." (the ecumenical institute, 1970, estimated date).

Practical research done on how a community of people could live and work together missionally.

Basic images of model building formed through study of Ethics by D. Bonhoeffer & Images of Man by C. Wright Mills.

RS-1 taught on a regular basis.

Cultural Studies I (CS-I), "The Twentieth Century Cultural Revolution" course was created and taught.

Corporate Study Method developed. This was a dialogue between the author of a work and the group with a focus on what the author was saying and the experience of the participants.

Charting Method developed for use in the study of written material. It provided a visual picture of the material being studied and emphasized the structure of the work.

1962 January, last "RS-1" taught in Texas before the move to Chicago.

Joseph Wesley Mathews (JWM) called to be Dean of the Evanston Institute for Ecumenical Studies, by Edgar Chandler, Executive Director of the Chicago Council of churches to fill the vacancy left by Leibrecht. Seven families from the Christian Faith & Life Community at the University of Texas, Austin, Texas accepted the directorship of the Evanston Institute of Ecumenical Studies.

1963 Decision made to move to the West Side of Chicago.

Seven families affiliated with the Ecumenical Institute bought the old Bethany Seminary at 410 South Trumbull in the heart of the West Side. They brought with them their belongings, their children, and their desire to set up an urban center for improving human communities. (Ulrich, 1976).

The 5th City Human Development Project began in a Chicago west side neighborhood [Community Reformulation Project, 1963 language]. (The Institute of Cultural Affairs, 1979).

The name 5th City grew out of the sense of people that:  
their "city" was going to be entirely different

from the four socio-geographic "cities" that make up the modern urban complex: downtown, inner city, neighborhoods, suburbs. This new community was going to be based not on geography, but on the sheer decision of its citizens. It would be a '5th City,' built to bring hope and renewal to cities everywhere. (5th City, Rebirth of the Human City, 1973).

First formal courses taught outside of Chicago, the PMC Boston.

Geneva Offices written at 74th Annual Geneva Conference.

The Geneva Offices were in fact created at the YM/YW [Young Men's/Young Women's] conference at George Williams College in Wisconsin. In fact, George Williams college is located at/on Lake Geneva, which is how they got their name. Most people think they were named for something to do with Geneva, Switzerland, site of the World Council of churches, but that's not true. (Troxel, 1992).

Five Geneva Offices were written as a part of the RS-I courses held at Lake Geneva and were designed to fit the five section of the RS-I format.

Trips made to Europe and Africa for geo-social analysis.

1964

The 5th City Grid was created. Determined boundaries within which work could be done effectively. Sixteen square blocks, with 5000 people were divided into "stakes," which handled specific neighborhood issues. (5th City, Rebirth of the Human City, 1973).

The Institute of Cultural Affairs formed as a program division of The Ecumenical Institute. (Celebrating a Quarter Century of Service, 1979).

## THE YEAR BEGINNING JULY 1965

The Summer Research Assemblies were created. The month of July became the symbolic beginning of the year.

The Summer Programs - whether training or research - were times when the previous years experimentations of different methods were synthesized, assimilated, crystallized and frequently put in "manual forms." For example, at the end of summer '69, each group took one course of the Academy and wrote up the manual on it. (Troxel, 1992).

**FIRST SUMMER RESEARCH ASSEMBLY:** First training summer. Primarily for teachers and students and the focus was on education.

Created the Community Reformulation Methods and the Five Presuppositions of Community Reformulation.

Presupposition 1: A community reformulation project must be conducted in a limited geographical area.

Presupposition 2: Community reformulation must deal with the depth human problem to be found in the area.

Presupposition 3: The key to the identity building phase of community reformulation is the intentional use of symbols.

Presupposition 4: Community reformulation must deal with all of the critical problems of a community simultaneously.

Presupposition 5: Community reformulation must deal with all age levels in the community. (Image, 1967).

Created the method of Gridding for seeing rational patterns in geography and produced the Global Grid. Gridding developed as a way for the group to form a consensus in relationship to a particular geography and was a symbolic and practical step for taking responsibility for the geography. (Methods Manual, p.17).

The world grid [Global Grid] came into existence with the Nation and World course. It was a way of appropriating the world and describing the complex and dynamic inter-relationships of the given and

emerging continents of the globe. To describe these relationships the globe was divided into three spheres and nine continents....(the grid) establishes the symbolic boundaries between the nine continents. (Roundtable, Quarter II, 1981-82).

The globe was seen as the context for action and all action was seen as interrelated. The gridding sequence was: Continent, Area, Region, Metro, Polis, Micro, Parish (6 in every micro), Communities, Stake (5,000 people/6 stakes in a community), Blocks (200 people), Family, Me. (Cultural Studies 1, Global Academy course notes, 1972).

Developed the Manifesto and Problemat.

When I arrived in '65 we were operating out of the following model for planning and the one we used to create the 5th City model.

	GOALS	
PROBLEMAT		STRATEGIES
GEO-SOCIAL		
ANALYSIS		TACTICS
GRID		TIME-LINE
SPACE	TIME	

The goals were simply a flip of the problemat i.e. resolve the problem. (West, 1992).

Attended Vatican II as observers.

The Order Ecumenical (O:E) was established in response to the Second Vatican Council. It was an experiment in 20th century community.

The Cultural Studies Curriculum was completed and taught. The central image of the curriculum focussed on explorations surrounding the question "What is the revolution going on in our world at this time?" and what it meant to be a creator of humanness in the midst of that.

50 students were in an 8 week work-study program on the West Side of Chicago.

RS-1 was taught on the East coast and the West coast.



Following the first trip to Africa, Iron Cross (Congolese cross) became a dominant symbol.

Lumumba Room dynamic named as a result of trip to Africa.

#### THE YEAR BEGINNING JULY 1966

SUMMER RESEARCH ASSEMBLY: Six weeks long. RS-1 and Imaginal Education Pedagogy. 5th City Preschool\* curriculum created. A teachers' group met during the summer. Participants were primarily college students, teachers and church leaders.

5th City Preschool opened in September. It was the first 5th City structure created as a part of the community reformulation project. It dealt directly with the "victim image" of people living in the inner city. The first Preschool field trip was an airplane ride over Chicago. In 1971 an independent researcher for HEW said, "...Your preschool is one of the ten in the nation selected by the Office of Economic Opportunity as a particularly suitable for a demonstration project." (5th City, Rebirth of the Human City, 1973).

Teachers' Guild formed in the fall: Kay Maconathy, Pat Scott, Sarah Hewitte, Anne Filipski, Jim Campbell, Ken Filipski, Dolores Perez, Donna McCleskey, Marilyn Miller Oyler and Kay Ent Lush were the first participants in the guild.

"Work Days" created as corporate, team building, spirit filled events.

Community workdays cleaned streets and built playlots. The price of admission to a barbecue in 1966 was one chicken. While 400 chickens sizzled, 400 people danced and sang. (5th City, Rebirth of the Human City, 1973).

COUNCIL I: Emphasized writing to clarify context, task & basic structures of the organization. "The Prolegoma to the Rule of the Order" was written.

"Model Building," creating scenarios and plans for the future, was a primary mode of operation.

First Presidium, a meeting of colleagues working together. USA/Summer.

First Student House with college students began in the Fall.

First talk of the "Spirit Movement" to refer to those people around the world committed to creating a new culture where full humanness would be possible for everyone on the planet.

First Metro Cadres, people committed to change within the structure of the local church.

Created strong continental teaching faculty and developed a broad network of colleagues.

FIFTH CITY RESEARCH: Took place in a community within East Garfield Park on the Near West Side of Chicago. The area was bounded by Madison, Kedzie, the Eisenhower Expressway, and Central Park Boulevard. (Chicago, 1976, August). Conducted door-to-door survey and community assessment as prelude to launching 5th City model. Brainstormed and organized data from the survey to build 5th City "Problematic."

I think we listed 5,286 problems in creating the 5th City Model. We met each week with the members of the community and brainstormed and then gestalted and created proposed solutions in the 5th City team. Thus we tended to create solutions we had to do, not the things the community could do. - A learning experience. (West, 1992).

First 5th City Quarterly Congress. A town meeting held with over 200 people from the community.

Published Fifth City newsletter, THE VOICE.

RS 1 courses were large, 130-150 people. Oklahoma City course had 150 people.

Fifth City Jets Curriculum created. Afternoon Youth Program for ages 6-14, July 1966-March 1967. "We were divided into four age groups and met in the Jet Hangar (destroyed during the Martin Luther King riots, I think.) (Allerding, 1992).

## THE YEAR BEGINNING JULY 1967

**SUMMER RESEARCH ASSEMBLY:** Conducted six weeks of movement training and the created the basic curriculum. Key to this was the designing of the Imaginal Education Curriculum. The approach of Imaginal Education was drawn from Kenneth Boulding's understanding of images:

1. Everyone operates out of images;
2. Images govern behavior
3. Images are created by messages that can be designed and communicated;
4. Images can change; and
5. Changed images change behavior.

The UR Course, on how primal images and depth experiences inform what it means to be a human being, was taught for the first time. There were six basic UR images of humanness: Black, Tan, Brown, Red, White and Yellow. The name UR came from mythology surrounding a city in ancient Sumer known for its cultural diversity.

The Iron Man statue was unveiled in 5th City plaza and The Iron Man Covenant was written. The statue was created to hold the power and strength required of people who had decided to make a commitment to building their local community on behalf of the world. The 18' statue still stands at the entrance to the 5th City shopping plaza. (5th City, Rebirth of the Human City, 1973).

The Black Berets were formed and the first Fifth City Festivals and Ur festivals were held in the community.

Martin Luther King was assassinated and the neighborhood was badly damaged. "By the way, the "riots" occurred, Friday - Saturday, April 5 -6, 1968. Dr. King was shot on Thursday evening about 6:30 pm. RS-I's were interrupted Friday evening just after the meal time." (Troxel, 1992).

By this time around 14,000 people had participated in RS-I and advanced courses.

**COUNCIL II:** created "Document I, The Declaration of the Spirit Movement", and the People of G.O.D. triangles.

Corporately studied Saviors of God, N. Kazantzakis.

Consensed on the North American Grid.

Initiated the Student House experiment with 12 high school youth and the first youth (19) were sent to live and study abroad.

First trip to Latin America.

First trip to the Middle East. Conducted research on the Historical Church and the Tan Ur. First trip to South East Asia. Conducted research on the Chinese Ur. Over 2000 people went through courses on these trips.

Published the IMAGE, 5th City Presuppositions, Chicago.

The New Religious Mode (NRM) began to develop in collegiums, and in weekend Problem Solving Units (PSU's).

#### THE YEAR BEGINNING JULY 1968

SUMMER RESEARCH ASSEMBLY: Research from the year was pulled together and the New Religious Mode (NRM) was created. Piloted the curriculum that became the Academy. "This was when we got up early - 3 or 4 am - in order to keep our low profile in the community just following the April Riots." (Troxel, 1992).

"THE ACADEMY was established in 1968 as an experiment in education that took seriously the relationship of depth study and the corporate life." (The Academy, 1975). It was a two month program attended by people from all over the world and at one time was "accredited by more than 50 colleges, universities and seminars." (The Academy, 1975).

Imaginal Education course was taught for the first time in the fall.

Taught the first Global Academy\* with 20 people in the Fall of 1968. David McCleskey, Dean. A teaching team toured Europe and taught in England, Germany, Holland and Yugoslavia.

January 1969. Launched the Urban Academy, an intensive six-week program. Trained urban leaders from urban

ghettos from across the country. George West, Dean. Most of the participants were from 5th City and the South Side of Chicago.

Began summer programs for the "Emerging Generation" children and youth of all ages.

Corporate Religious House Model built during August.

The community expanded that summer with the establishment of five new locations: Atlanta, Boston, Chicago; South, Kuala Lumpur, Malaysia and Los Angeles. (Celebrating a Quarter Century of Service, July 1979). Another memory has the locations as "...Rockford, Boston, Atlanta, Los Angeles and Kuala Lumpur, Sydney." (Allerding, 1992).

Second "Global Academy," held. Frank Hilliard, Dean.

Spring Academy joined forces and held one Academy on the West Side campus.

The development of the Odyssey, a spirit journey retreat, begins and the first Odyssey is held.

One of the most interesting phenomena I remember about the NRM and the Religious Hoses was that in December [1968] when the Priors all came back, each House had experimented with a construct that evolved in the Odyssey format we later all came to know and love.

The key was that each [house] had done it without consulting with one another. Synchronicity par excellence. That was confirmation that we had struck a deep chord into the Spirit Life. (Troxel, 1992).

Corporate study of St. John of the Cross and Warriors of God, Nigg.

COUNCIL III: Created the "Movement Designs" and wrote "Document II, The Construct of the Movement."

Corporate study of The Image, by Kenneth Boulding.

First regular Ecclesiolas [Greek for "little church"] were held and provided nurture for colleagues. Engaged colleagues in spirit disciplines [The College], provided intellectual reflection [The Seminary],

developed a sense of social responsibility [The Sodality]. (Customary).

Experimentation with the Solitary Office done daily by each member of the community. Individuals stood present: to the final mystery in life [Contemplation], to colleagues [Meditation], to the civilizing process as a person responsible for the past, present and future [Prayer]. (Customary).

Worship experiments included "YA-KI-NU."

PMC replaced by the Parish Leadership Colloquy (PLC) a course for parish ministers and church leadership.

United States gridded to Metro level.

The O:E created a 16 year timeline as symbol of long-term commitment to 5th City and the Globe.

The poetry,

"All the Earth Belongs to All the People  
All the Decisions Belong to All the People  
All the Goods Belong to All the People and  
All the Gifts Belong to All the People"

was created and became an integral part of the group mythology.

First recorded cadre outside of North America is started in West Pakistan.

#### THE YEAR BEGINNING JULY 1969

SUMMER RESEARCH ASSEMBLY: The Academy is held simultaneously in four or five locations.

COUNCIL IV: Created Document III, THE LOCAL CHURCH DYNAMICS.

The Urban Academy is held in Tutopolis, IL.

"The Urban Academy did not go well when the ghetto was so accessible for distraction, escape and drugs. Tutopolis was a small Southern Illinois town. (West, 1992).

Fall 1969, Urban Academy held in the retreat house of a religious order North of Chicago in Norwood, George West, Dean.

Westes were the only white faces and 'rejected' by the 'radical' fringe of the participants (believed to be black panthers) who turned their backs when we presented. (West, 1992).

Urban Academy was renamed to the Black Academy. It was held in a retreat center in the middle of a cornfield fifty miles west of Chicago.

Seven more Religious Houses were established. Four were established outside North America in Sidney, Apia, Singapore and Osaka.

Intensified training across the globe.

75 courses taught across Australia, mostly RS-I and PLC, and including Imaginal Education and teacher training for Australian clergy and laymen and women. (Allerding, 1992).

Problemat 4x4x4 was created as a rational way of talking about the Problemat.

Gridding 4x4x4 was created as a rational way of talking about Gridding.

Training is intensified across North America.

Second, Third, & Fourth Academy taught. 386 attended.

First International Training Institute, (ITI) was held in Singapore. This was training for indigenous community leaders. The ITI had 102 participants from 16 countries and a staff of 11 Westerners & 1 Asian. This was a key awakenment tool for the church in Asia, Latin America and Africa. (the ecumenical institute, 1970).

The 5th City Preschool reached capacity enrollment. Renovation and expansion of facilities had to take place in order to serve the 500 preschool aged children in 5th City. (the ecumenical institute, 1970).

The Health Outpost opened in 1969 and by 1970 had two full time physicians and a community staff of five. The outpost served a community of around twenty thousand people and provided health care for immediate

needs and a comprehensive program of preventative health care. (the ecumenical institute, 1970).

Global Youth Forum developed. A one day think-tank for teenagers. Provided youth with ways to consider the question of responsible action. Gave youth fresh images of their present situation and future possibilities.

Corporate study of Nerves of Government by Deutsch.

Explored the concept of changing images and paradigms.

Practical courses and workshops developed:

5 Day Strategic Planning

Leadership Training for churches

Practicums: workshops, battleplans.

North Shore Cadre, a group of people committed to the work of the Ecumenical Institute, went on a global trip.

#### THE SUMMER BEGINNING JULY 1970

SUMMER RESEARCH ASSEMBLY: "An experiment with a massive problem-solving dynamic which created a form for data gathering, consensus decision-making, and model building." (Council V Policy Statement, 1970, August). Created the Tactical System for the Local Church. 500 participants. The Local Church Experiment (LCX) is launched. A tactical socio-spiritual experiment in the reconstruction of the Local Church. Worked toward bringing self-consciousness to the dynamic of the Movemental Church.

COUNCIL V: Research was done on Historical Orders. Grounded the concept and practice of "The New Religious" through experiments with the Ecclesiola, the Odyssey, the NRM discourses, Luke, Psalms & Spirit Conversations. Developed the NRM Solitaries and NRM Songs. Experimented with Canonical Hours.

First single women assigned as House Priors, Sandy Conant & Pat Tuecke.

Study of Interior Castles, by St. Teresa of Avila.



First Houses established in Canada: Montreal and Winnipeg.

The first Global Odyssey held during the summer.

Leadership teams called Troikas were assigned to each house.

ITI held in Ootacamund, India and Hong Kong.

Created "Room E" research dynamic.

Held frequent Ur parties.

5th City Consult was held and the first Vision, Contradictions, Strategies, Tactics workshops were held.

Earth Rise picture became a dominant symbol.

Corporate Reading Research Project (CRRP, pronounced "Creep") was done in all Religious Houses during 1970-71. Reviewed 2000 books in preparation for the 1971 Research Assembly. The summary sheets of each book or article that was a part of this effort were assembled into two books each about five inches thick.

Everyone read books in the Economic, Political and cultural arenas and summarized key insights. It was "edge" stuff, but what we were really pushing for were the functions of each societal dynamic. We sent in the results of reading prior to the summer program where the results were tabulated and translated into the more detailed levels of the Social Process Triangles. I forget how many thousands of books were read, but I recall the excitement of being a part of such a huge and innovative method of social research. (Welch, 1992).

#### THE YEAR BEGINNING JULY 1971

SUMMER RESEARCH ASSEMBLY: New Social Vehicle Research (NSV) created the Social Process Triangles, describing the dynamics of sociality, and 77 Proposals. Paved way

for Global Social Demonstration (GSD). Developed Indicative Battleplanning methods, Trend Analysis, Gapping and Clustering. Movie: LITTLE BIG MAN. Festivals were held during the assembly.

COUNCIL VI: Research on historical orders was documented.

NINS Course (New Individual in the New Society), later called LENS\*) was piloted with the North Shore Cadre on weekends and first taught in Caracas, Venezuela. The theological underpinning of NINS, later called LENS was Sanctification (going on to perfection). This balanced the underpinnings of RS 1, which was justification.

NINS was called the Convoy Course for a time because of the large number of teachers needed to teach it. It had 3 Divisions: Female, Male & Youth and was really three courses in one. The name of the course was changed to LENS (Living Effectively in the New Society). This title was invented by JWM on a train between Glasgow and London in December 1972 or January 1973. (West, 1992).

"Impact East" was a trip of 5th City Preschool teachers to Ivy League schools to lecture on Early Childhood Education. Met with people struggling with the concept that became Sesame Street. (Ensinger, 1992).

Created the New Social Vehicle (NSV) songs.

Corporate study life focussed on social writers such as Duncan, Symbols in Society and The Cultural Contradictions of Capitalism by Michael Harrington.

5th City. Eight buildings with 102 family units were rehabilitated.

First offspring of 5th City experiment launched in the Australian Aboriginal communities of Mowumjum and Majuro.

Wall of Wonder developed at a celebration.

Contradictions workshop was fine tuned.

At this point there were 51 Houses, 15 outside North America.

First "New Woman's Forum," was held in Hong Kong.

ITI's, were held in the Far East, India, Addis Ababa.

First 5th City rehabilitation program was funded. One hundred and two housing units targeted for rehabilitation. (the ecumenical institute, 1970).

#### THE YEAR BEGINNING JULY 1972

SUMMER RESEARCH ASSEMBLY: Research was done on The 7 Whistle Points, The 9 Pressure Points. Movement strategic designs were developed. Corporate participation in Other World Treks and Other World Visits. Other World songs were created. The Watch, the Fast, the Great Ball and The Waltz were a part of the summer mythology. 1000 people participated.

The Nine pressure Points were a way to guide action in order to have an impact on the Social Process in the Cultural, Political and Economic arenas. Pressure points in the

##### Cultural Triangle:

- Inclusive Mythology, creating a new mythology about what it means to be a human being in society.
- Social Morality, developing professional accountability and business ethics.
- Formal Methods, discovering a new form of social responsibility and effective action.
- Community Groupings, coming together to give new significance to working in local communities.
- Basic Roles, finding way for people to participate and be engaged in society.

##### Political Triangle:

- Knowledge Access, giving people tools they need to be able to make decisions.
- Deliberative Systems, inventing new ways of making decisions, forming consensus and creating grass roots polity.
- Bureaucratic Systems, breaking through the morass of bureaucracy and looking for new ways to act effectively in society.

### Economic Triangle:

- Anticipated Needs, forecasting the future. (Wiegel, "Social Demonstration and the Pressure Points, 1974).

The Nine Whistle Points were created to help in launching social demonstration projects across the globe and were the guidelines for catalytic action. At the center was a (1) Core of people, supported by the (2) Order and the (3) Guild. These were held in a framework of: (4) Awakening, programs that brought self-consciousness to people and communities; (5) Interchange, sharing and exchange; (6) Demonstration, showing that the impossible is possible; (7) Training, providing people the skills needed. Undergirding for all of this was the, (8) Myth Factor, the story and the (9) Action Factor, visible action.

The Other World was an analysis of inner experience, created to describe inner states of consciousness. The Other World Chart described 64 states of being using ontological metaphors and analogies. This journey of awareness opened up an interior terrain.

...if a person persists in examining this interior terrain, a new world may open up, a topography of internal states of being that some have called "the Other World in the midst of This World." The Land of Mystery, The River of Consciousness, the Mountain of Care and the Sea of Tranquility. (Edges, 1992).

5th City Preschooling Institute Curriculum Guide and model were completed.

5th City boundaries extended north to include the "flip," 40 square blocks and 20,000 people.

First Global Prior's Council was held.

Created image of and named 54 Areas around the globe.

Experimented with the Practice of Xavierism.

At this point there were 1000 adult and youth members in the organization.

Records in 1972 indicated that 14,000 people participated in RS-I and advanced courses in North

America and there were 3,000 course participants in courses held outside North America.

ITI was held in Seoul with eighteen Asian faculty.

First Global Guardian Consult was held with men from the public and private sectors in Chicago. (Celebrating a Quarter Century of Service, 1979).

International Training Center established at the Kemper Insurance Building, Chicago. (Celebrating a Quarter Century of Service, 1979).

Concept of Area and Area Troika was conceived and created.

#### THE YEAR BEGINNING JULY 1973

SUMMER RESEARCH ASSEMBLY: The Guild - Form, Frame, Tactics and Logistics were created. The Uptown Lab did research in the Uptown neighborhood, Chicago and launched the Uptown Project. A corner park was created at the corner of Sheridan and Lawrence. "Uptown is a Great Place to Be Alive was put on a billboard in the park. The LENS course was refined. Continued research was done on Corporate Religious Methods. The Cabaret was the major celebration and the assembly produced Desert Song with participant talent and three days of preparation. Created the Sanctification Course. Corporate study of Dark Night of the Soul by St. John of the Cross. Sang secular songs of resurgence. Everyone saw the movies, Dr. Lao and the Scarlet Pimpernel.

COUNCIL: Created the Priorship Training School which was held in all locations during the next year.

The Institute of Cultural Affairs incorporated as a separate entity to work directly with corporations, government agencies and local community groups. (The Institute of Cultural Affairs, 1979).

LENS course was held Majuro.

The second consult was held.

5th City: Chicago, celebrated ten years of

comprehensive renewal of the community. A "Decade of Miracles." The shopping mall, the first new construction in the community in 20 years, was dedicated. (The Institute of Cultural Affairs, 1973).

Several properties held by The Ecumenical Institute were conveyed, mortgage free, to the 5th City Development Corporation for use by the community. (The Institute of Cultural Affairs, 1973).

5th City. Four buildings with 58 family units were rehabilitated.

Priorship Training School is held in Chicago. Looking at Mission, Care and Symbol as the embodiment of life. (Priorship, 1973).

More International Training Institutes (ITI) were held in one year than the total held in the previous four years.

#### THE YEAR BEGINNING JULY 1974

SUMMER RESEARCH ASSEMBLY: The Year of the Centrum, The Ecumenical Parish, Transparent Christianity. Dark Night Spins, "WAVE" conversations. Corporate study of Journey to Ixtlan by Carlos Castenada. Held "Hunter Warrior" conversations. Created the Comprehensiveness Screen. Experimented with the Ignatian Retreat. Everyone saw the movie, The Man of La Mancha.

First full Global Council was held.

First Assignments Task Force was established and worked throughout the month of July to make sure that all locations had staff assigned in the fall.

Global Language School was held in Japan. A program addressing literacy needs.

Fifth City Workshop was held over seven weeks and a Vision, Contradictions, Proposals, and Tactics were developed.

Worked to transfer the technology of community development during 1974-79.

An ICA office was opened in Caracas, Venezuela.

The first Local Community Convocations (LCC) were held in the spring of 1975. The LCC was a one day event where people from a community discussed their vision for their community, the challenges that were facing them and created proposals to meet those challenges effectively. They were an effort to capture the spirit of the early town meetings.

A community development project was started in Kawangware, Kenya.

International Training Institutes (ITI) were held in Latin America in 1974, 1975 and 1977.

In the Spring of 1975 the Global Panchayat Trek selected the 24 Demonstration Projects.

University 13 was developed, Chicago

#### THE YEAR BEGINNING JULY 1975

SUMMER RESEARCH ASSEMBLY: Created the Town Meeting (TM) '76 program with the intent of doing 5000 town meetings during the Bicentennial. Song, Story, Symbol Workshop was adapted from the LCX. Eight Social Demonstrations were launched. Human Resurgence Mission (HRM) was developed. Images of Faith, Hope & Love and Those Who Care were predominant. Profound Consciousness dialogue was initiated. Sociological Love discourses were presented. Kemper Village July 4 Town Meeting. Everyone goes to the Soldier's Field fireworks and attends the play, The Skin of Your Teeth.

COUNCIL: Worked with the Starets' Prayer, and the concept of Taking Care of Yourself.

Town Meeting '76 used the same format as the LCC and looked at challenges facing both the community and the nation. Town Meeting '76 became a national Bicentennial program officially recognized by the American Revolution Bicentennial Administration and was

offered in communities under local sponsorship. (Town Meeting '76, 1975).

The was the Year of Demonstration.

Training, Inc., DuPage County, IL opened in the fall. A 14 week office careers training program serving disadvantaged people by offering a comprehensive training program focussed on the development of self confidence through skills mastery. Created by the ICA in cooperation with the Greater Chicago YMCA. The program used imaginal education:

- To awaken self-consciousness
- To develop self-reliance through skills training
- To build positive self-images and self-confidence
- To give experience in making responsible decisions.

Trained ICA leadership for the Town Meeting campaign.

The Global Women's Forum launched. A one day participatory program designed to address current issues. Held in modules of twenty to fifty participants.

Trained first local community workshop leaders for Town Meetings.

Nava Gram Prayas, "New Village Effort," an experiment in rapid Human Development Project replication at the village level, state of Maharashtra, India. (The Institute of Cultural Affairs, 1979).

Global Trek of the Health Team was conceived during a Continental Meeting in October or November. This was the start of sending special support forces to the Demonstration Projects for acceleration of Programs. It provided the next avenue of engagement for Guardians.

Last Global Odyssey was taken.



## THE YEAR BEGINNING JULY 1976

SUMMER RESEARCH ASSEMBLY: Launched Global Social Demonstration projects (GSD) and called them "The Twenty-four." Created the Consult Handbook. Considered and planned for replication of demonstration projects. Created TM area strategy and created TM materials. Created the Human Development Training School (HDTS). Corporate study of The Art of War, by Sun Tsu and The Five Rings, a classic guide to strategy by Miyamoto Musashi. Developed the image of "Generalship." Held the Global Community Forum (GCF) rally.

Printed collection of artform readings for internal use. "Artform Readings" a compilation of 200 pages of collected readings used over the years.

Chicago Magazine published an eight page article, "Start small, conquer the world." (1976 August).

LENS Course renamed Leadership Effectiveness and New Strategies.

Twelve Human Development Projects began with the intent that eventually twenty-four would be completed, one in each time zone on the globe. The communities were demonstrations of how human development is possible in any location and demonstrated local self-sufficiency, self-confidence and self-reliance.

First Human Development Project Consult was held in Majuro, Micronesia. Eleven additional Human Development Consults were held in: Kwangyung Il, Korea; Oombulguri, Australia; Sudtonggan, Philippines; Kelapa Dua, Indonesia; Maliwada, India; Kawangware, Kenya; El Bayad, Egypt; Kreuzberg Ost, West Germany; Isle of Dogs, Great Britain; Ivy City, United States; Fifth City, United States.

5000 Town Meetings held. One in every county in the United States.

"Oklahoma 100" was the first intensive Town Meeting coverage in a state and was done in one weekend. There were also 100 Town Meetings done in the Oklahoma City schools.

Global Community Forums were held.

Global Youth Forums were held.

Global Woman's Forums were held globally. The GWF was eventually held in twenty-five nations with women of all ages, in major cities and rural villages.

Human Development Training Schools (HDS) began in project locations. An intensive residential program, focussed on developing effective leadership skills and methods in the midst of an active community.

Shifted from using butcher paper for workshops, to cards or half sheet of paper for collecting data right after Majuro Consult 1976-77.

Raised money for Latin American expansion.

#### THE YEAR BEGINNING JULY 1977

SUMMER RESEARCH ASSEMBLY: The Global Servant Force (GSF) expanded. Town Meeting county coverage continued. Experimented with having an order couple, volunteers from the United States and villagers as staff of projects in Chile, Brazil, Guatemala, Peru & Jamaica. Economic and social acceleration took place in projects. Experimented with "Maneuvering." Created The Victory Plaza.

Explorations around the concept of Profound Humanness. This was an attempt to grasp what authentic living is like in our times. The Qualities of Profound Humanness were 12 ways to look at how human beings experience life, from the perspective of internal states of being and external manifestations.\* Began to draw together stories from human development projects and community forums. The stories were told around four human qualities: Concern, Creativity, Corporateness, and Courage. (Estimates II, 1977).

COUNCIL: created the "Order Polity Document" and everyone saw St. Matthew film, The Life of Jesus.

The Institute of Cultural Affairs International (ICAI) founded in Brussels, Belgium.

Began questioning the use of gender specific (male) language and began re-writing songs.

Twelve more Human Development Consults completed the Band of 24 Human Development Projects, one in each time zone around the globe. A project World's Fair was held in Kwang Yung Il World's Fair celebrating the completed Band of 24 and a film was made of the event.

Images of the Saint, the General, the Exemplar, the Poet were created.

First three hour Town Meeting was held in the western United States.

Joseph Wesley Mathews (JWM) died on October 16, 1977, at noon, following a Guardians Meeting, Chicago.

#### THE YEAR BEGINNING JULY 1978

SUMMER RESEARCH ASSEMBLY: Task Forces dealt with Awakening, Demonstration, Interchange & Formation. There were modules on: The Seven Revolutions, Learnings, Framing, Awakening, Maneuvers and Primal Community. Question of The New Reality was raised. Developed the Winner's Circle. Everyone saw the play Our Town.

"A New Vision of Reality, Part I and Part II," an anthology of current works on the paradigm shift is published for in-house use. It contained articles, tapes, and videos for systematic study by the community.

COUNCIL: Celebrated ten years of Religious House life and commissioned the Panchayat.

Second Band of 24 was completed and there were 48 HDP's.

Created the Economic Community Forum (ECF), Chicago.

Developed the 5th City Leadership Program. Practical methods training for local community leadership.

Town Meetings expanded to 32 nations. Twenty-six new Social Demonstrations launched in 14 nations. (Celebrating a Quarter Century of Service, 1979).

Held the first Urban Summit meeting: NYC, Chicago, Philadelphia.

Redesigned LENS was held with Fortune 500 corporations.

LENS was held in Africa, Asia, Europe and Latin America.

Social Process Triangles were adapted for use in businesses and the Corporate Process Triangles were created.

#### THE YEAR BEGINNING JULY 1979

SUMMER RESEARCH ASSEMBLY: Held the Global Symposium. Spun talks around The Way. Created a Tagore ritual. Established global priorities. Emphasis was on building models to address commonly faced issues:

- How can local economies be diversified and strengthened?
- What training models will best give people adequate skills for supporting themselves?
- How can local leadership be most effectively developed and motivated?
- How can traditions of disunity and separation be supplanted with patterns of cooperative action?
- How can people be interiorly sustained in the exhausting work of community renewal? How can vocational burnout be avoided? (The Institute of Cultural Affairs, 1979).

The Human Development Training School (HDTI) previously offered in third world villages was adapted for use in urban settings in the developed world. In 1979 it was taught in Kenya, Philippines, Indonesia and Korea. Three were conducted in the United States. (The Institute of Cultural Affairs, 1979).

The Silver Jubilee, the 25th anniversary celebration of the Institute was held in July. People from 24 nations were present.

The Ecumenical Institute continued to offer weekend seminars in imaginal education and religious studies, the eight-week Global Academy, and the three-week International Training Institute for clergy and lay people around the world. (The Institute of Cultural Affairs, 1979).

Forty percent of the full-time international staff are from the United States. The Order Ecumenical staffs programs of both The Ecumenical Institute and The Institute of Cultural Affairs. (The Institute of Cultural Affairs, 1979).

Global Community Forum Program Expands, 4,130 are held in 1979. (The Institute of Cultural Affairs, 1979).

ICA programs are held in 40 nations and there are offices in 107 locations. (The Institute of Cultural Affairs, 1979).

Second Human Development Project replication begins in Kenya, Africa. (The Institute of Cultural Affairs, 1979).

Corporation LENS training held for all Priors.

ITI in Ibadan, Nigeria, attended by churchmen from Nigeria, Ghana & Beijing.

Madrid House opened.

Methods Academy was held in Brussels to update The Global Academy.

Maneuver Method was created, 1979-80.

"The Long Table," a training module held in Sol de Sept., Chile 1979.

"Effective Supervision" course was created, and training was done in a major corporation in Minneapolis.

LENS INTERNATIONAL was formed.

"Effective Leadership" Program development continued 1979-80.

## THE YEAR BEGINNING JULY 1980

**SUMMER RESEARCH:** Held Global Symposium on Human Development in the 80's July 1980. 600 people from 40 nations attended. Updated work on where the Pressure Points had shifted.

## 1980-1984

Human Development Training Institute (HDTI) was adapted for use in Latin American projects, translated, renamed Curso Internacional de Capacitacion Comunitaria (CICC). HDTI's were held in Chile, Peru, Venezuela, Brazil, Guatemala, Spain and Portugal. (Allerding, 1992).

Human Development Training Schools. Fourteen, 3-6 week intensive training programs were held. (The Institute of Cultural Affairs, 1980).

Project Documentation was done in 43 communities which had completed their first phase as Human Development Projects. Accomplishments, learnings and setbacks were examined. (The Institute of Cultural Affairs, 1980).

Global Language School was held in Indonesia.

Seminars for Effective Mission were presented in Rome.

Latin American Training Academy was held in 1980, 82, 85, 87.

Pilot Regional Consults were held in India, the United Kingdom, Peru, Zambia, the USA, and Indonesia. Conducted research on the future linkages of regional resources. This ten-day, multi-sector program considered effective directions for human development in the 1980's.

LENS seminars were held in 93 locations. (The Institute of Cultural Affairs, 1980).

Community Forums, one-day events for women, youth, communities and organizations, were held in 2261 locations around the world. (The Institute of Cultural Affairs, 1980).

THE YEAR BEGINNING JULY 1981

Training, Inc., opened in Indianapolis as the first national replication of the program. Trainer training was introduced.

"Student Leadership Program," was developed and held in St. Paul.

IMAGE, A Journal on the Human Factor prepared by the research staff of ICA Chicago and published quarterly in Chicago. "The purpose of the publication is to share research, training and demonstration methods developed over the last quarter century." (Image, October-December, 1981).

IMAGE, Jan.-Mar. Corporate Research Methods,  
 IMAGE, April-June, Imaginal Training Methods,  
 IMAGE, July-Sept., Demonstrating Human Development,  
 Chicago  
 IMAGE, Oct.-Dec., The Human Factor in World  
 Development

Regional Consults held in 62 locations throughout the world. (Annual Report, 1981). For example, The Jamaican Potential: A Consultation On Human Development In The 80's was attended by representatives from 46 public, private, and voluntary agencies and residents from 16 local communities. The insights of 1300 people who took part in forums or interviews were synthesized during a Symposium attended by 106 people. (The Institute of Cultural Affairs, 1981).

Formation Fortnight in Brussels, a volunteer training program began with a three-day Research Colloquy, was followed by a seven-day Training Practicum, and ended with a three-day Symposium. Thirty-one European volunteers went to third world Human Development Projects. (The Institute of Cultural Affairs, 1981).

**THE YEAR BEGINNING JULY 1982**

Lamego, Portugal HDP began. The community was an example of "Third World" conditions in Europe.

First Global Research Assembly was held in Jakarta, Indonesia.

Brussels developed the Service Ventures business and provided information systems advice to business.

Phase One, The International Exposition of Rural Development (IERD) a process which promoted the exchange of ideas for people working in development so that they could increase their effectiveness. 1982-1984 was a period of testing out the idea, the establishment of national steering committees, and a global advisory board. (Burbidge, 1988).

**THE YEAR BEGINNING JULY 1983**

**RESEARCH:** Research done on The Role of Technology in the Release of Human Potential.

**COUNCIL:** September 1983-December 1984 was named The Year of Order Council. The events of the sixteen months were focused on creating and re-creating the forms, structures and relationships within the Order: Ecumenical community. A group of over thirty people guided the community through this time. Over 200 talking papers emerged from this dialogue. (The Global Order Council Report, July/August 1984, p.5).

"Westside Leadership Lab," held in Chicago.

First Area Prior team of women was assigned to Area Houston.

The ICA and 39 organizations from across the sectors launched the Loisaída Employment Task Force, to research and develop a plan for revitalizing the economy of Loisaída a low-income neighborhood on the lower East Side of New York City.



"Effective Leadership Training," was held in New York and Toronto.

LENS Design Conference was created.

Vocational Journey Lab was developed and piloted in the United States. Addressed the question of one's existence and explored the terrain of the journey of vocation living.

The ICA was the organizing sponsor of The International Exposition of Rural Development, a demonstration of various nations and cultures coming together to look, not at their differences, but at their common concerns. Rather than dwelling on problems, they examined "approaches that work."

International Exposition of Rural Development (IERD), Central International Event was held, February 5-14, in New Delhi, India.

During this time, 650 delegates from 55 nations gathered in New Delhi to share exhibits, participate in workshops and visit 30 selected projects across the subcontinent. (Burbidge, 1988).

IMAGE on the IERD was published in Chicago, 1984.

"Sharing Approaches That Work," was produced. An eight minute video reproduction of a three projector slide-show illustrated approaches that were working in community development grassroots initiatives.

"The Courage to Care," produced by Dick Young. The 15 minute film was narrated by Sir Richard Attenborough and captured the spirit of "Sharing Approaches That Work" around the world.

During 1983-84, Human Development Training Schools were held in Egypt, Kenya, Tonga, Guatemala, Venezuela, Peru, Jamaica, Chile and Portugal. (The Institute of Cultural Affairs, 1983-84).

European Volunteer Placement program in London placed 47 in 15 projects in developing nations. (The Institute of Cultural Affairs, 1983-84).

Kenya. Over 700 villages were participating in the replication process. Over 7000 villages leaders were

trained in aspects of rural development. (The Institute of Cultural Affairs, 1983-84.)

#### THE YEAR BEGINNING JULY 1984

ORDER COUNCIL: Over 800 order members and associates met for six weeks in Chicago to determine the "corporate future, formation, direction and goals for the next 16 years" [to the year 2000].

Sixty people came from Kenya and over 100 people came from the Sub-Continent. Many of those participants had never travelled far from their own villages. There were orientation sessions in Nairobi and Delhi. There were special menus and special language groups with help in translation in Hindi, Spanish, Swahili and French.

Twelve "waterholes" were chosen for the New Paradigm Safari: communities, the new human, employment and the workplace, ecology, lifestyles, the art of communication, the spirit mode, the new polity system, new education, holistic health, the social task and peace. The question being addressed was: What is going on today, in our lives and on the planet?"

Each morning two hours were spent experimenting with meditation exercises in groups of 20 people called "Holons."

The global community of the O:E now represents 700 people from 37 nationalities, in 108 locations, on 8 continents.

The 6th Grade Rite of Passage trip was made by 13 students marking the transition from childhood to youth. The trip took them through 17 states, including the southeastern USA.

Ninth graders who had been living in the US, Kenya, Peru, Egypt, Belgium, Tonga and Australia had a reunion.

As a part of the July/August Global Order Council a day camp, "The Arque of the Universe," was held to care for 46 children in three units: Infant School, Mini-school,

and Pre-school. (The Global Order Council Report, July/August 1984).

The Global Brain, a film and book by Peter Russell provided imagery for the meeting.

Three Breakthrough teams were launched:  
Long Term Investment Team, Chicago  
Research Team, Toronto  
International Development Team, Brussels

24 Primary Units were established globally.

Loisaida Employment Project launched in New York City. More than 120 individuals from forty organizations participated in the effort to create the project. (The Loisaida Employment Project, 1984).

Machakos Game was created by a colleague in Minneapolis working with a game expert.

Training, Inc. opens in Boston, MA.

Kenya. Over 1000 villages participating in replication. The "DOOP" [Do Our Own Project] model enabled villagers to use their own resources and leadership for village development. (The Institute of Cultural Affairs, 1983-84).

#### THE YEAR BEGINNING JULY 1985

RESEARCH: Chicago, July. "The Planetary Connections." Brussels, July & August.

People examined the factors that lead to social change and identified social trends that are leading in new and needed directions. Participants delved into understandings of consciousness and spiritual development as practiced in various parts of the world. Looked at life styles and systems for contemporary social ethics. Leading thinkers and futurists: Jean Houston, director of the Foundation of mind Research, New York; Mark Markley, director of the Futures Research Department, University of Houston; Barbara Hubbard, catalyst of the Positive

Futures Society; Willis Harmon, author of "An Incomplete Guide to the Future." (The Institute of Cultural Affairs, 1987).

Seven hundred full-time members of the ICA live and work in 65 houses around the world. (The Institute of Cultural Affairs, 1985).

Staff operated business in Bombay, Hong Kong, Sydney, Los Angeles, Chicago, New York, Houston, Toronto and Brussels were helping to provide staff support.

"Effective Management," seminar is held in Zambia.

Transisted from being pedagogues to becoming facilitators.

Ongoing leadership and facilitator training in the United States, Mexico, Guatemala, Kingdom of Tonga, India, and Kenya. (The Institute of Cultural Affairs, 1985).

Phase III of the IERD. Delegates returned to their own countries to explore further avenues of networking. Hundreds of events and programs around the globe included:

- from local exchange conferences to major international gatherings
- from small group studies to meetings of large development agencies
- from local presentations and slide shows by delegates to production of a video film
- from exchanging notes and names to compiling a directory and data-base. (The Institute of Cultural Affairs, 1985).

ICA was granted Consultative Status (in Category II) with the United Nations Economic and Social Council, 1983, May.

A network of ICA women developed the "Survey Project," a way for women to get input into the United Nations World Conference in Nairobi. Women gathered to describe their experiences in the past decade and their hopes for the future. An international group of women at the Wingspread Conference Center in Racine, Wisconsin created a report of findings from the "Surveys" that was included in a document presented to the delegates at the Nairobi conference.

## THE YEAR BEGINNING JULY 1986

RESEARCH: "Planetary Vision Quest" held in Chicago.  
 "We became fascinated with "New Age" leaders...and  
 incorporated visualization and meditation etc. into our  
 'repertoire'" (Ensinger, 1992).

Jean Houston, Fritjof Capra and Marilyn Ferguson were  
 presenters at the Planetary Vision Quest.

Teacher's Institute In Imaginal Education, Atlanta, GA.  
 A co-sponsored program offered 45 hours of classroom  
 instruction for 6 institute credits of in-service  
 training.

"The Atlanta Adventure, All One Planet."

A five-week experience in imaginal education for  
 pre-kinder and first grade students (age 10 months  
 to 8 years) in North America. The total number of  
 children was 14....A total of 18 adults from six  
 states and four nations participated as staff of  
 the Atlanta Adventure as they took part in the  
 Teacher's Institute. (All One Planet, 1986).

TRAINING, INC., Newark, NJ opened.

"Effective Leadership Training," facilitation methods  
 Toronto format was brought to the ICA West Primary Unit  
 and courses were offered on a regular basis.

First Global Council outside continental US was held in  
 Bilbao, Spain.

The Council in Bilbao was a turning point. Summer  
 Research Assemblies were no longer held in Chicago, and  
 the decision was made to meet globally once every four  
 years.

Skunk Works - I & II. Held key meetings with Marty  
 Seldman: Held a Program Fair  
 Developed a Global Economic Network Strategy  
 Developed sales skills

Product Delivery Capacity (PDC) was developed, Chicago.

### THE YEAR 1987

Several people attended Jean Houston's Mystery School in New York State. The learning community shifted its focus to individual development for the first time in over thirty years.

NEW HORIZONS IN LEARNING EDUCATIONAL RESEARCH CONFERENCE was held in Guatemala for 400 educators, businessmen, [people] health professionals, development agencies and government officials.

TRAINING, INC. Washington, D.C. opened.

TRAINING, INC. Pittsburgh, PA opened.

TRAINING, INC. "network received award for BEST SOCIAL INVENTIONS '88 from the Institute for Social Inventions, London, England." (Allerding, 1992).

Book Research Team established 1987-88.

### THE YEAR 1988

Regional offices launched partnerships throughout the U.S. with local communities, public agencies and private-sector organizations. (The Institute of Cultural Affairs, 1991).

The Earthwise Learning Series (ELS) was conceived in Phoenix.

"Our Common Future" conference held in Oaxtepec, Mexico. 500 people from 30 nations attended. The Order:Ecumenical was symbolically called out of being. Research was launched in four networks: Education, Development, Economic, and Planetary Unity.

The IERD series of books was published:

Vol. 1, Directory of Rural Development Projects,  
Brussels

Vol. 2, Voices of Rural Practitioners

Vol. 3, Approaches that Work in Rural Development

## THE YEAR 1989

First ICA Network Meeting was held in Dallas, January.

Research and curriculum development began on the Earthwise Learning Series. (The Institute of Cultural Affairs, 1991).

## ICA:India

We are moving more deeply with our client companies, so that we can honestly say we are collaborating in an organizational transformation process. For example, with WIDIA, a machine tool company we will have by the end of February, in over 2 1/2 years, facilitated 56 days of programme in total including some 300 people from the top to supervisory levels. The top 20 people who feel they have launched a transformation journey will have been in 15 days of programme including the Think Tank, Philosophy and Mission, LENS, LENS followup and tailor-made Leadership Training. (West, D & G, 1989).

Texas Lead Center put FM-I in their manual.

Winning Through Participation was published.

ICA Network Meeting was held in Pittsburgh, December.

Published ICAI Directory of ICA Locations and Activities, Brussels.

Many locations subscribed to Econet electronic conferencing.

## THE YEAR 1990

The ICAI has Category II status with the United Nations Economic and social Council (ECOSOC), and consultative status with the United Nations Children's fund (UNICEF). ICAI has liaison status with the Food and Agricultural Organization (FAO) and a working relationship with the World Health Organization (WHO). It is a member of the International Council of Voluntary Agencies (ICVA) and the International Council on Social Welfare (ICSW). (Institute of Cultural Affairs International, International Program Report,

1990).

Village Leadership Development Programs were held in India.

ICA Network Meeting held in New Orleans, December.

ICA:Kenya and ICA:Zambia jointly developed the Southern Africa Grassroots Training Programme (SAGTP).

Worked in community development in Brazil, Cote d'Ivoire, Egypt, Guatemala, India, Jamaica, Kenya, Malaysia, Mexico, Nigeria, Peru, The Philippines, Portugal, Taiwan, Tonga, the United States, Zimbabwe and Zambia.

Worked in development education in Belgium, Canada, Peru, the United Kingdom, and the United States.

Worked in organizational development in Australia, Belgium, Brazil, Canada, Chile, Cote d'Ivoire, Egypt, Kenya, Mexico, Netherlands, Nigeria, Peru, Portugal, Spain, Taiwan, the United Kingdom, the United States and Venezuela.

Developed a six-month intensive course for development practitioners, Belgium.

Three-week Human Development Training Institute was held in Peru and Belgium.

Rite of Passage for 12-14 year old students, one of a series of programs for youth developed by the ICA in the 1970's, was held at the Residential Learning Center, Bothell, WA.

ICA:Egypt, "UNICEF publishes 7000 copies of ICA health manual in Arabic to be used as a health training tool in Egyptian villages." (Global News Briefs, 1990).

"What's Happening Today in 51 Rural Development Projects" compiled and edited by ICA:Belgium.

"Our Common Future in an Environment of Change" conference held in Taipei, Taiwan, November 1-11. Following this public meeting, a group of 75 ICA colleagues spent the next seven days discussing the future of our community. The transformation of the ICA/Order has been remarkable over the past few



years. One can't help but sense that our impact has never been wider as more programmes with more people are taking place than every before. They are life giving events that actively promote reconciliation and an acknowledgement of one's situation through teamwork, consensus building, and the planning of effective action. Yet much of this work, perhaps most of it, is not being done formally in the name of the ICA. Independent entrepreneurial operations are delivering many of these services. Though they are "ICA inspired," they are not "ICA packaged." (Bergdall, 1991).

TRAINING, INC. "GOES GLOBAL! First international program opens in Guatemala, May, 1990. Australia, India, Portugal, Philippines also plan opening of Training, Inc. (Allerding, 1992).

The Long March Retreat was held in the business community and done in Portuguese, ICA Brasil.

The Space Between Program was launched for people learning to function more effectively in intercultural situations, Lima, Peru.

ICA:Zambia conducted a major participation programme with the Integrated Rural Development Project (IRDP), Eastern Province, Zambia. (Bergdall, 1991).

#### THE YEAR 1991

There are 31 independent ICA affiliates located throughout North and South America, Africa, Europe, Asia and the Pacific. (The Institute of Cultural Affairs, 1991).

TRAINING, INC., New Orleans opened.

ICA Network Meeting, "The New Leadership Paradigm: Ordinary People in Extraordinary Teams." Wilder Forest Retreat Center, Minnesota, December.

OliveAnn Slotta, Denver, won the American Math Teacher of the Year Award. Upon receiving the award from the Disney Corporation, she acknowledged the power of Imaginal Education as she and her co-workers have

applied it in the classroom at the Fred N. Thomas Career Education Center in Denver.

ICA:Brazil\* "Exponential Organizational Transformation."

Life Options 2000, a training and research program, offered the Earthwise Learning Series introductory modules: A New Image of Learning, Making Sense of the World, Individual and Group Creativity and Myth and the Human Journey. (Highlights, 1991, p.4).

#### THE YEAR 1992

ICA related Econet subscribers: 45 locations representing multiple users.

Lamego, Portugal HDP celebrated its 10th year.

Ongoing Methods Creation and Development.\*

Kenneth Boulding attends a reception given in his honor at the ICA Denver Training and Events Center. He comments, "When I wrote THE IMAGE, nearly 37 years ago, I had no idea what the response would be. I feel you are making extraordinarily good use of the book and I am very grateful that this has happened." The Philosophy of Participation Course Development.

ICA Rio staffed a booth at the EARTH SUMMIT conference sponsored by the United Nations Conference on Environment and Development.

"Inspiring the Next Generation: Designing What It Takes" a ten day learning lab for teams of educators from across the country. Chicago, July. (Highlights, (1992 Summer)).

Leadership Options, "Strategy for Creative Engagement in Global Development and Organizational Change," an experience in learning community for people interested in effective service in the world of human and community development was held in Chicago, January.

The Participatory Development Methods Interchange (PDMI), a three-week intensive development education

process brought together rural development practitioners, international volunteers, local and national government representatives, regionally-based associations, and community residents. Sponsored by ICA Belgium, ICA Portugal and the European Economic Community. Portugal, July. (PDMI Brochure, 1991).

"Exploring The Great Transition...Our One World" conference planned for 30 August - 6 September, Karlova University, Prague.

ICA International General Assembly, September, Prague.

CHRONOLOGICAL HISTORY TEXT EXPANDING INFORMATION

1956-1959

The Bug Model

(Transcribed from ROUNDTABLE manual, New York, 1981-82).

The bug model was one of the key images used in the early courses of the Institute. It was also one of the prominent operating images of the local network of Those Who Care. It was called the bug model because it looks like a bug....This model was created at a time when the contradiction was groups focused on their symbolic life and intellectual life with minimal expressions of external task. The work at the top left is Symbol, pointing to signs and rituals that rehearse who the group is. In the lower left is the word Study which points to corporate study done by the whole group that clarifies the task. Symbolic life and intellectual life are ways of undergirding a body to maintain its external task. Witnessing Love (top right) the declaration to people that releases their freedom; and Justing Love (lower right) calling people to use that power in creating new social structures. Witnessing and Justing Love are expression of the task. Discipline (shown in the middle) points to the corporate life style evolving out of these four things.

In the 1981 July council this model was rearticulated to reflect the current movemental thrust as: the work Study pointing to deepening movemental leadership prowess, the word Symbol pointing to deepening the self-conscious journey of the spirit, declaration (Witnessing Love) pointing to eventful proclamation of hope, and manifestation (Justing Love) pointing to four-sector structural engagement. The common Discipline will involve the forming and convenanting of global Regional teams.

1956

The Evanston Institute for Ecumenical Studies

(Transcribed from letter written by Barbara Allerding, Guatemala 20 March 1992)

You might say, in order to symbolize the difference between Walter Leibrecht and Joe that in 1960-1964 there was a "corporate faculty." Also, the staff was greatly enlarged. Leibrecht's idea of a

curriculum was more along the lines of Church History. He brought in professors from the seminaries as well as ecumenical thinkers. But his methods were for us to buy books and study them, chapter by chapter. The corporate faculty was a "first" also. (Allerding, 1992)

1959

The Religious Studies Curriculum

The foundation of the Religious Studies Curriculum was Religious Studies 1, (RS-1). The following is a description of the five symbols that were the anchors of the course and the basic understanding about The Way Life Is (TWLI) that has influenced much of the work of the organization over the past thirty years.

(Transcribed from The Roundtable, ICA:Chicago, 1981-82)

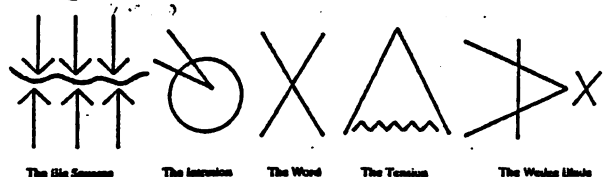
**THE BIG SQUEEZE**

The picture we have called the "Big Squeeze" is a symbolic description of the life dynamic every human being encounters. Consciously or unconsciously, every human being is driven by care, care about the sustenance of life, care about knowledge of life and care about living life. And yet every human being is also limited by the finiteness of all of life. Sustenance is never satisfied, knowledge is cut off, deeds are not completed or are miscarried, and longing for perfection is never realized. Human beings realize they are not their own creator. This enigmatic power that makes a comedy of human caring, that casts us into solitude, that calls us to more caring, and that gives the guilty over to torment. At the same time we are driven to life, to love, to doing, and to knowing. The struggle between self-assertion and duty continues throughout life. This power is always beyond us and yet human beings are forced to name it and stand in the midst of this life dynamic.

**THE INTRUSION**

The Human BEing is, out of necessity, an illusion maker. We are forced to interpret life, creating an imperfect but necessary picture of reality that allows us to function.

The intrusion is an occasion in which reality destroys the picture of our self and universe that



The Big Squeeze

The Intrusion

The Word

The Tension

The Wedge Illusion

we have created, and reveals the actual situation to which we must respond.

The intrusion is not an idea, but an event which takes place in the midst of everyday life in which the illusions about life are shattered and one's whole life perspective is called into question. When one's being is threatened one seeks to defend the shattered life by destroying the intrusion, but the bursting of the illusion is permanent and each individual either is left to deny the fact of the happening or to create a new life out of the new situation.

#### THE WORD

The word of possibility is a confessional statement about a transforming posture one can take in relationship to the event and situations of life.

This word is pronounced on reality and declares in relationship to the present that all is good, without exception; it declares that my life with all its problems and gifts is received by the universe; that all of the past is totally approves; and that the future is entirely open.

The impact of this confession destroys all excuses for escape from real situations and releases the possibility of creative engagement in what was previously seen as an impossible situation.

#### THE TENSION

This symbol reflects the two poles of obedience and freedom. Human beings are constantly caught in the decision to be obedient to obligation or to be free from a set cultural patterns, structures or principles. The human being has the freedom to decide between obedience or freedom. The guide to which a human being turns is responsibility to self and neighbor. It is responsibility which holds the tension between blind obedience and blatant irresponsibility. In this time in history when the lines between right or wrong vary from one situation to the next, we must observe the situation, judge it, weigh-up the alternatives, decide the response and act on the decision. Responsibility to all of life provides the context in which the decision is made. Once made, the decision is judged by history itself.

### THE WEDGE BLADE

The image of the wedge blade depicts how the future is built in the midst of the present as the old forms of care (that have brought the human being to this present moment) pass out of being.

History has always been created by "selves" who had a model, worked together corporately to get it into history and thus altered the direction of history. The activity of this historical elite is always creating the future in the middle of nowhere or out between the "no longer" and the "not yet", and inviting others to follow. As this historical elite changes the direction of history, it call for their lives to be laid down on behalf of that very future they are bringing into being. The people who have been called the historical elite, "those who care" decide who they are in total solitude with nobody's approval, and discover others who have made the same decision.

Those who live on behalf of the future have no certainty that what they do is the adequate or necessary act but they perform their deeds in the midst of ambiguity and insecurity.

The one who dares to care for the future receives none of society's rewards but experiences unexplainable joy and peace that passes any rational understanding, and finally there's no end to the job of changing the face of the globe; it calls for total commitment and requires one's whole life.

1966

#### Fifth City Preschool

(Transcribed from interviews, 29 & 30 November 1991.

We worked to break victim images. Had a living, breathing lab...way to be authentic selves as a lab.

Always worked with two or more. Figure something out and go do it in the real world. Theory, practice on self and transferral to the world. Example: Twenty to twenty-five people met on a daily basis as the O:E preschool group. EI colleagues and a 5th City community group. We got tangible feedback. Presented direction to the group and got continual feedback and interplay. The Fifth City Preschool curriculum relied on Piaget (kids can learn any concept), Brunner (expose children to as

much of the world as you can), Montessori, Boulding....We were confident because colleagues had critiqued our work. Everything was looked at philosophically, theoretically and theologically. All of our work was done "on behalf of". ...Fifth City to the globe. Work was seen as a prototype. We understood who we were and where we were. That experimentation gave birth to the HDP's. (Jahn, 1991).

1968

The Academy

(Transcribed from letter written by George West, 4 March 1992, Lima, Peru)

The Academy curriculum was developed in 3 segments: social methods, intellectual methods, and motivational methods. Plus the CS [cultural studies] & the RS [religious studies] developed before The Academy began. Most of the content came from experiments in 5th City (social methods) and work done at Austin (intellectual methods) and stuff coming out of the summer research (motivational-spirit methods). There always seemed to be more content than we could get our minds around. (West, 1992).

1971

Lens Process

The move to the LENS PROCESS (V-C-P-T-I) [vision, contradictions, proposals, tactics, implementaries grew out of the summer research "Room E dynamic" discussion and the work with the North Shore Cadre to produce an awakening tool for the business community. The contradiction approach was not new for JWM - that is the above early model - the vision was the new dimension and the concept of proposal we borrowed from a french writer in a book about the USA. The contra. approach I believe JWM took from chairman Mao. I think the seeds of the vision element may have been in the study of The Wretched of the Earth, where he (Franz) emphasized the spirit creation preceding the physical manifestation or the physical being a manifestation of the spiritual reality. We were doing visioning but did not have it structured into the planning process. (West, 1992).



### Ongoing Methods Creation and Development

(Transcribed from letter written by Barbara Allerding, Guatemala, 20 March 1992)

Methods Creation and Development -- In Latin America (and I am sure in Africa and Asia) this is a continuing process. For example, here in Guatemala, we are constantly writing new curriculum both for rural and urban programs. Translation is a never-ending process as well! LENS, CICC (HDTI), are all these new educational methods of Edward De Bono-- THINKING STRATEGIES--and others. After the NHL conference in 1987 here, the follow-up was tremendous. We have held De Bono courses all over the place with companies, schools and for the general public. The Intelligence Project from Venezuela has been used by public school teachers. The methods of Dr. Reuven Feurestein (Israel) in Cognitive Mediation and Instrumental Enrichment (also thinking strategies) are used in the Training, Inc. curriculum as well as Howard Gardner's Seven Intelligences.

To make a long story shorter, the Training, Inc. curriculum is very innovative and is composed of Business Math (150-page book that Indianapolis Training Inc. uses for GED math has been translated for Guatemala); Human Relations (Imaginal Education methods with a new twist and adapted to this situation, includes, --Self-Image, Learning Styles, Social Styles, Six Thinking Hats (De Bono), Barriers to Interpersonal Relations, Workshop and Discussion Methods; Business Communications--combination of spelling exercises, writing, speaking in public, images of a good communicator--we have just finished a "book", that is, 70 pages in Spanish and bound for this course; Development of the Intelligence, using mainly De Bono and Feuerstein methods; and, last but not least, Professional Style, outside speakers from the business community, how to manage your stress, your time, your appearance, motivation of your workers, methods to use with your business colleagues, such as how to plan a celebrative event (birthday), evaluation at the end of the program, and a 2-hour workshop/talk through the dynamics of RS-I, followed by a workshop on the four C's (creativity, care, courage and community.)

The actual process of creating all of this (which is very different from the USA Training, Inc. clerical

program) became necessary after we reflected on our Research Phase to begin this program in Guatemala. We visited about 75 companies, development agencies, universities and other vocational training programs to find out what kind of training was needed for "mandos medios"--the lower level, already employed administrative and factory workers. They are our audience. Therefore, this curriculum is in response to what they said was needed. In September of this year for our third program, we will begin an advanced program, which the participating companies have asked for. This will be Organizational Skills, English as a Second Language, "Effective" Communication (don't have the name nailed down yet), Creativity Strategy (De Bono), and Professional Style. Our T.I. program is held five days a week for 8 weeks, three hours each night and consists of five courses. We have five faculty members: one Guatemalan, one Spaniard, one Venezuelan, and two Americans.

1991

ICA: BRAZIL, "Exponential Organizational Transformation" by Nan Grow. (Transcribed from newsletter ICA: Brasil, June 1991)

It began with the decision of the President...to transform and unite the cultures within (the company). Then three of us...were asked to come up with a plan for implanting the culture of the directors into the daily life of the workers in office, plant and factory. We did some dreaming and scheming and then went to the thirteen directors to ask just what it was in their culture that was different, what it was they had that the company needed. The answer sounded like a definition of Profound Humanness! courage to risk, a sense of responsibility for the whole, initiative in making decisions, clarity that the company must make a profit and that meant quality of service to the clients.

Then they reflected that they had a LENS in 1986 that turned their company around....It had been for directors and upper management only. Clearly, they said, if we want another major move, we need another LENS, and this time for the lower levels of management.

The first week of April saw a LENS for fifty of the managers. It took a while for them to believe that the directors were literally putting the future of the company in their hands. Then the fear and fascination hit them, and the song...took on real significance.

Since the LENS we have held implementary sessions in each branch, engaging two hundred and fifty people in the designing and doing of tactics. In June we begin a second round of visits, and we expect to have five hundred employees directly involved in the transformation process by the first of July. By November all 2000 employees will be active.

## SUMMARY AND CONCLUSIONS

This is a project that could go on and on and perhaps will. On 18 August 1992 the Chronological History was declared complete...to this point. I transferred into another file where I prepared it to go to The Institute of Cultural Affairs International conference in Prague, "Exploring the Great Transition...Our One World." It was set into a smaller typeface and printed on both sides to save paper and weight. I then sent it second day air to a colleague in New Orleans, Jean Watts, who was to carry it to Prague. Hurricane ANDREW was heading for Louisiana at that point and Jean (hopefully with the history in hand) caught a plane earlier than she expected so she would not miss her flight from New York.

Over the past thirty years getting things done "just in time" has always been the right time, so this ending to this phase of the history creation seemed appropriate.

## CHRONOLOGICAL HISTORY CONTRIBUTORS

PEOPLE WHO ATTENDED THE INITIAL MEETING IN PHOENIX,  
SEPTEMBER 1992, when this all got started:

Dorothea Jewell, Seattle

Pat Tuecke, San Francisco

Carol Fleischman, New Orleans

Marilyn Oyler, Phoenix

Dan Groves, Yakima

Hubert Fulkerson, Phoenix

Angelica Rodriguez, Chile/Phoenix

John Oyler, Phoenix

Teresa Lingafelter, Redlands

Robert Lingafelter, Redlands

Raul Jorquera, Chile/Phoenix

Shakuntala Jadhav, Pune

Kay Fulkerson, Phoenix

Rick Walters, Dallas

Leslie Jackson, Denver

Kim Epley, Denver

Linda Hamilton, Redlands

Ken Whitney, Denver

Gary Forbes, Phoenix

John Adam, San Diego

Jim Wiegel, Phoenix

Kate Ward, Phoenix

## MORE CHRONOLOGICAL HISTORY CONTRIBUTORS

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Pamela and Terry Bergdall, Lusaka, to Beret Griffith, 13 January 1991.

John Burbidge, "Thank You, Kenneth Boulding," Seattle, April 1992.

Edith Byers, conversation, Phoenix, 25 May 1992.

Burna Dunn, Denver, to Beret Griffith, 27 May 1992.

Donald P. Elliot, Denver, to Beret Griffith, 4 March 1992, Econet mail.

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Martha Lee Sugg, Denver, to Beret Griffith, 21 April 1992.

Brian Stanfield, Toronto, to Beret Griffith, March 1992, Econet mail.

David Thomas, Bellevue, to Beret Griffith, 12 April 1992.

Jim Troxel, Chicago, to Beret Griffith, 26 February 1992, Econet mail.

Sandra True, Portland, to Beret Griffith, 14 March 1992, Econet mail.

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Catherine Welch, Denver, to Beret Griffith, 6 March 1992.

Dick and Gail West, Bombay, to ICA West Field Office, San Carlos, December 1989.

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## LIST OF FIGURES

The chart form of representing data is a form that has been used by the Institute of Cultural Affairs for many years. Most of the figures are done in chart form in keeping with that practice.

- Figure 1, Meeting Time Design, p.20
- Figure 2, Workshop Time Design, p.23
- Figure 3, Proposed Curriculum Model, p.30
- Figure 4, Kaleidoscope Templates, p.32
- Figure 5, Telescope Templates, p.33
- Figure 6, Microscope Templates, p.34
- Figure 7, Advanced Facilitator Training Image, p.35
- Figure 8, Curriculum Creation Chart, p.53
- Figure 9, Rational and Experiential Objectives, p.54
- Figure 10, First Draft of Course Curriculum, p.55
- Figure 11, Proposed Pilot Course, p.56
- Figure 12, Pilot Course, p.64

## APPENDIXES

## APPENDIX A:

Letter, 21 June 1991

Log of Memories Re: ICA Methods History

Letter, 17 January 1992

## APPENDIX B:

Workshop Documentation, Phoenix 8 September 1991

## APPENDIX C:

Working Teams Brainstorm Data

## APPENDIX D:

Backup data on 6 Clusters

## APPENDIX E:

Points of Consensus

## APPENDIX F:

Talking Brainstorm Data

## APPENDIX G:

IMAGE, April-June, 1981,

## APPENDIX H:

Listing of Course Session Resources

## APPENDIX I:

Meditation: Four Portals to the Inner Life

## APPENDIX J:

Meditation Muse

## APPENDIX K:

Charting Method

APPENDIX L:  
Four Directions ritual

APPENDIX M:  
Philosophy of Participation Board Image  
Talk, Session One

Frank and Ernie cartoon

APPENDIX N:  
Life Philosophy Spin from TRAINING, INC.

APPENDIX O:  
Philosophy of Participation Board Image  
Talk, Session Four

**APPENDIX A**

**Letter, 21 June 1991**

**Log of Memories Re: ICA Methods History**

**Letter, 17 January 1992**



ICA  
West

Concerned  
with the  
human factor  
in world  
development

June 21, 1991

Dear *Beut,*

There will be a gathering of people who want to work on the Facilitation Methods courses - refining Level One and Two and the accompanying manuals, developing procedures for the Instructor's Manual, looking toward Level 3 and beyond, expanding the marketing, and surely more. As one who has helped facilitate these courses, we hope you will be present.

Here's the data:

September 7-9 in Phoenix

Cost: As low as we can keep it but currently not determined  
(depends on how we can accommodate people)

Some of us did some initial work around Memorial Day in Phoenix and have a proposal for how we could use the time together:

SATURDAY

Lunch together  
Afternoon:

A session on the Facilitation Journey  
What has been our journey with this course?  
What is the personal journey of a "facilitator in training", the skills needed, etc.

Evening:

Informal reflection on where these methods came from  
and what's underlying that gives them their power.

SUNDAY

Morning:

Input workshop(s)  
Formation and meeting of working groups

Afternoon:

Working groups

Evening:

Celebration!

MONDAY

Morning:

Plenary  
Working groups

Afternoon:

Plenary

Late Afternoon:

Travel (Perhaps some of us could stay on a day or so  
to get a bit more done.)

Your feedback, data, questions and/or ideas are essential, so send them along.  
Mark your calendar and we'll keep you posted on details.

Take care,



The Institute of Cultural Affairs  
1504 25th Avenue, Seattle, WA 98122 (206) 323-2100

LOG OF MEMORIES RE: ICA METHODS HISTORY

1960's

Charting Method 1960  
Corporate Study Method 1960  
Art Form with gangs in 5th City, 1963  
Gridding, rationality on geography 1965  
RS-I Pedagogy, 1966  
Manifesto and Problemat 1960  
Brainstorm & organize to build 5th City "Problemat" 1964-66  
Imaginal Ed course designed, 1968  
Kenneth Boulding, THE IMAGE  
Changing images/paradigms  
The Academy 1968 (The Academy for Global Churchmen)  
Practical courses/workshops  
Global Youth Forum 1969-70  
5 Day Strategic Planning  
Deutsch, NERVES OF GOVERNMENT 1969  
Leadership Training for churches  
Practicums: workshops, battleplans

1970's

Local Church Experiment LCX, 1970  
Use of Earth Rise symbol, 1970  
Social Process Triangles, 1971  
9 Pressure Points, 1971  
Whistle Points, 1972  
PSU, 1971-73  
LENS, 1972  
Global Language School, Japan 1974  
First Vision, Contradictions, Strategies, Tactics/ 5th City Consult, 1970  
Contradiction workshop 1971  
Priorship Training School in Chicago 70's  
Wall of Wonder 1971  
5th City Workshop (7 weeks) Vision, Contradiction, Proposals, Tactics 1974  
Transfer the technology 1974-79  
LENS in Majuro, 1975  
Train Town Meeting Leaders in TM campaign, 1975  
Song, Story, Symbol Workshop, 1975  
Town Meetings, 1976  
Youth Forums, 1976  
Global Woman's Forum, 1976  
HDTI - Human Development Training School, 1976  
1st 3 hour Town Meeting, 1977  
5th City Leadership Program, 1978  
Methods Academy, 1979  
Maneuver Method, 1979-80  
LONG TABLE (Training Module) Sol de Sept., Chile 1979  
Corporate Process Triangle, 1979  
Effective Supervision, 1979-82  
Shift from butcher paper to cards - right after Majuro Consult 1976-77  
LENS, Leadership Effectiveness & New Strategies in corporations, 1979  
Effective Leadership Program, 1979-80

1980's

Global Language School, Indonesia, 1980

Wall of Wonder, 1980

Methods for Effective Mission, Rome 1980

Latin American Training Academy, 1980,82,85,87

IERD, International Exposition of Rural Development/India, 1984

Effective Management/ Zambia, 1985

Transition from teaching to facilitating eg. LENS/TM

Robertson's FM (Facilitation Methods) format to the West, 1986

ELS, Earthwise Learning Series, 1988

Texas Lead Center put FM-I in their manual, 1989

ToP, Technology of Participation, 1989

1990's

Village Leadership Development Programs

Beret E. Griffith

January 17, 1992

Dear Colleagues,

This is a request for your input. First, some context.

Over the next several months I will be working on a theses/project for my Master's degree in Organizational Development and Transformation (ODT) from the Institute of Integral Studies in San Francisco.

I am continuing work done by ICA West facilitators last September in Phoenix and am addressing the question: "What is needed in the arena of advanced facilitator training in order to broaden and deepen ICA facilitator skills?" as the focus of my graduate work. One piece of this work is to track ICA methods developed over the years and to create an ICA methods history/time line.

At a meeting of ICA West facilitators in Phoenix, September 1991, we began the process of creating the time line. I have taken that work and have added to it with information from my own files, particularly using work done by Dolores Morrill during 1977-78 in New York City.

Enclosed is the:

#### CHRONOLOGICAL HISTORY

The Development of The Technology of Participation  
THE INSTITUTE OF CULTURAL AFFAIRS  
Supporting Study, Research Emphasis, Dominant Symbols, Global  
Expansion & the "FIRST of MANY" programs.

I am interested in your re-collections. Please add to the chronology. It would be great to have dates for pilot programs, initial global training activities, launching of new directions, transitions, recent methodological developments and applications.

A very special contribution would be stories about the actual creation of and development of the methods we have used over the years, i.e. the development of the Academy, the Social Process work and on and on. How were methods actually developed? What was the actual process of creating? What were particular methods created in response to? What were the major resources used in research?

I would like to be able to document/tell the story of how the methods were developed by many people (collective it's called here) not just one person off in a corner coming up with "stuff." The cooperation and consensus building that was a part of that the creation process was remarkable.

This material is also on ECONET on the ICA.DIALOGUE conference. My ECONET address is ICAGRIFFITH.

I would also like to know the name of one BOOK that you are currently reading that is making a significant contribution to your life and to the ongoing evolution of your facilitation skills.

Thanks for reading along with all of this and I am looking forward to hearing from you.

Peace,



**APPENDIX B**

**Workshop Documentation, Phoenix 8 September 1991**

Phoenix 9/8/91  
Workshop Documentation

FOCUS QUESTION: WHAT NEEDS TO HAPPEN FOR ICA WEST TO DO STATE OF  
THE ART FACILITATION TRAINING?

In response to the above focus question, we brainstormed actions and did our work together in the following three groups.

Group 1 - MATERIALS REFINEMENT

TRAINER RESOURCES

videotape facilitators as they learn/practice  
trainers manual/kit: decor, bibliography, flip chart images, spiffy  
workbook, historical T/L  
produce a trainers manual  
training manuals for FM 1&2  
standard participant evaluation form  
trainer's "toy box": exercises, games, decor, quotes

FM 1&2 PARTICIPANT WORKBOOK

figure out how to use the book and participant manuals  
"difficult people" handout  
complete level 1 & 2 manuals  
update participant manual  
printed I & II workbooks

Group 2 - COURSE MARKETING

MARKETING

clear, credible statement of how this training is unique  
invent a way to define state of art re: competitors  
design new brochure  
ORID module 2-hour session intro. (dressing rooms)  
marketing from our advantage  
in-house FM ?? at Honeywell  
marketing partners  
get foundation grant for dissemination & development  
marketing prowess

CUSTOMIZED COURSES

segment market  
simplify 1 & 2 for local community use  
needs assessment for various audiences  
design/build seminars  
package FM 1 in 1 day segments

## QUALITY STANDARDS

incentive pricing system  
TOP logo on ALL materials  
ICA commonness/locally determined: staffing & pricing

## TOTAL JOURNEY

create additional levels  
trainers journey: length of apprenticeship, milestones,  
certification process  
role/FM grad; product/participant workbook  
role/FM methods teacher; product/teachers guide

## Group 3 - ADVANCED FACILITATOR TRAINING

### DEVELOPING FACULTY

culturally diverse trainer pool  
TOP trainer certification  
scheme for developing trainers  
FM methods teacher certification/role  
outline 3,4,5/including mentoring system  
TOP facilitator certification for participants/grads

### PASSIONATE FACILITATOR'S NETWORK

shared marketing strategies  
passion back in the course  
collect systematic feedback on training experiences  
ICA wins Baldrige award

**APPENDIX C**

**Working Teams Brainstorm Data**



## **IMPLEMENTATION**

- Implementation "options" (organization driven)
- Project management
- Designing & implementing an action research/ participatory evaluation of a project / program
- Innovative Implementation
- Keeping implementation going
- How to keep implementation monitoring from becoming routine

## **CHANGE MANAGEMENT TOOLS**

- Geo Social Gridding
- Conducting a geo / social / economic / cultural / spiritual / analysis & profile of an organization / community
- Creating shared vision
- Discussion of the dynamics of change that occur in groups after strategic planning
- Dynamics of power / leadership in groups how that power is expanded not lost with participation
- Intervention methods
- Systems thinking, social triangles, bug model
- Considerations and values in community development

## **APPLICATION, REVIEW AND OPPORTUNITY**

- Reflection / group discussion of real events they have facilitated
- Bring, share and critique ORID conversations you have done
- Problem-solving / sharing approaches that work sessions
- Guide a group to imagine a future or past experience, what was needed?
- See, reflect; Do, reflect; Train, reflect
- Interpretation of "real" problem using group dynamics
- Trainees observe master facilitator at real event, describe in detail what happened.
- How to read procedures

## **PRACTICUM**

- Effective team building
- Dynamics of team building
- Needs assessment process
- Appreciative Inquiry method of assessment
- Opportunities to practice FM 1, FM 2
- Practicum experiences (structured)
- Strategic thinking skills
- Facilitating the consensus process
- Practice of Data Organization
- More practice and theoretical discussion of the naming step -- when stuck -- how get to consensus
- How to use the methods for study and fun and enrichment
- Experiencing conversation options

## **COACHING / STYLE**

- Facilitating from the back of the room•Facilitating from side of room
- Mentoring / using coach•Individual coaching
- Facilitator style•Facilitator style attributes
- Training other facilitators
- Style flex
- Apprenticeship with skilled facilitators
- Working in facilitation team "team skills and issues"
- "Being able to set aside judgement" skills
- Coaching skills
- Communication skills: Active listening
- How to be flexible; shift procedurally in relation to time and mood
- How to read / listen to mood of group
- Video tape facilitator with feedback from mentors
- Solo workshop leadership
- How to use ORID to evaluate a co-teacher's work performance
- Redefining the role of manager

## **FACILITATOR'S RESOURCES, HAVE AND USE**

- Techniques / use of repositioning spray / workshop walls • Use of new "technology" -- options to tape rolls like "spray glue" • Tape rolling
- Vocabulary: alternative ways to approach/ view or reference situations in positive, objective way.
- Reading list
- Glossary of terms
- Use of 'toy box' idea to make transitions and / or diffuse conflict
- Lead physical exercise to move / wake up
- Efficiency / spiffyness: color coding teams, code cards, advanced prep
- How to use decor (table, wall), what is appropriate

## **UNDERSTANDING LEARNING STYLES**

- Learning Styles
- Training is like learning to play violin, understand elements, get in touch with their talent, practice.
- Dealing with conflict
- Principles of adult learning

## **LIFE UNDERSTANDING**

- The life understanding behind effective facilitation: all is good, I am received, the past is approved, the future is open
- See, determine part to model, practice, copy, mirror what process works, imagine doing action in future situation
- What is behind / under all this
- Personal stance in relation to the group

## **DOCUMENTATION**

- Creating documents of events
- Building charts / capturing group's work, motivating
- Documentation skills

## **EVENT PLANNING**

- Preparation for planning event
- Managing the practices/logistics of the strategic planning process -- documentation, visual charts, team space cards
- Event planning and orchestration
- Space preparation and use•Design of space
- Orchestrating large groups
- Using TOP methods in the conference setting•Participative conferences
- How to develop cycle of planning

## **CUSTOM DESIGN**

- Designing workshops, getting a focus question•How to write a focus question•How to determine a focus question•Design workshop
- Practice of versatility / applicability of methods•Mini - simulations with procedures and implementation•Experiencing a variety of workshops
- Understanding RO / EO
- How to figure out where a group needs to start
- Creating custom constructs
- Lead reflective conversations
- Meeting design skills
- How to design a planning event
- Planning method
- What's consensus

## **ALTERNATIVE METHODS**

- Repertoire of different processes -- mediation, planning problem solving, work with difficult people •Specific methods (W of W, Mission & Philosophy)
- Wall of Wonder, Wall of wonder method, Wall of wonder
- Reports and presentations, Presentation method 4x4x4
- Mission / Philosophy / Values, Mission & Philosophy retreat
- Charting , 4 level, Charting method
- Story, song, symbol •Write the song about the programme
- Participatory Evaluation
- Seminar methods
- Ecclesiola-ing
- The collegium format
- Material related to cultural diversity (Ur Work)
- Framing

**APPENDIX D**

**Backup data on 6 Clusters**

~~App. Methods~~  
~~Methods~~

- Learning Style
- Wall of Wonder
- Presentation Creation
- Micro Event Planning
- Other Methods
- Style

~~App. Methods~~

- no. FM methods
- ternative Methods
- perative Study Research
- roup Writing
- rmatic Presentations
- flective Processes
- ppreciative
- Inquiring

010

CREATING  
QUALITY  
EVENTS

EVENT  
PLANNING  
ORCHESTRATION

EVENT  
DOCUMENTATION

EVENT  
ENVIRONMENT

INCLUSIVE  
IDENTIFYING  
MODELS

PHILOSOPHY  
OF  
PARTICIPATION

Design Modules

- Macro Custom Design
- Incorp. Into Existing Org.
- Spirit Dimension
- Style

Managing Change

- Change Mngmt. Tools
- Implementation
- Documentation
- Spirit Dimension
- style
- Geo-Social Bridging + Analysis
- Systems Thinking
- Principles of Hum. Development
- Impl. Comm. + Org Plans
- Project Mngmt.

~~Set-Dimension~~  
~~Program~~  
~~Implementing Practices~~  
~~App. Methods~~  
~~Essential~~  
~~Development of~~  
~~Indiv. Pract. Exp~~  
~~for Practice~~  
~~Implementation~~  
~~of Individualized~~  
~~Models~~  
~~Reflection, Eval.~~  
~~Interpretation of~~  
~~Experiential~~  
~~Membership Plan~~  
~~...~~

~~App. Methods~~

- Practicum
- Spirit Dimension
- style
- Overview of Options
- Design of Indiv. Exp
- Reflect., Eval. + Interp.



UTILIZING  
A FULL  
RANGE OF  
METHODS

OVERVIEW  
TO  
ADDITIONAL  
ALTERNATIVE  
METHODS

COOPERATIVE  
STUDY

GROUP  
WRITING

DRAMATIC  
PRESENTATION  
CREATION

~~GROUP~~  
REFLECTIVE  
PROCESSES

FACTORS  
IN CUSTOM  
DESIGNING

MANAGING  
CHANGE

GEO-SOCIAL  
GRIDLINE  
ANALYSIS

SYSTEMS  
THINKING

PRINCIPLES  
OF HUMAN  
DEVELOPMENT

IMPLEMENTATION  
OF COMM./  
GOAL PLANS

PROJECT  
MANAGEMENT

**APPENDIX E**  
**Points of Consensus**

## POINTS OF CONSENSUS

The name of the courses will be changed to "WINNING THROUGH PARTICIPATION: BASIC METHODS OF GROUP FACILITATION" from FM Level I and "WINNING THROUGH PARTICIPATION: BASIC STRATEGIC PLANNING PROCESS" from FM Level II.

In the arena of MATERIALS REFINEMENT, the intent is to have the participant workbooks and the instructor's manuals ready in final form for the ICA Network gathering in Minneapolis on December 6-8, 1991. The team of Marilyn, Dorothea, and Beret and others who are able will gather on Thursday and Friday, Dec 5 & 6, to give final form to the participant workbooks, Level I. At least this workbook will then be printed and available for purchase from Phoenix. A selected bibliography of 10 to 12 books and articles will be included in the participant workbook.

ICA West will come to the ICA Network meeting ready to SHOW and SELL!

In the arena of COURSE MARKETING, the intent is to move toward the creation of marketing materials focused on 5 market niches:

- a) Human Services and Community
- b) Education
- c) Public and Private Sector
- d) Native American Tribes
- e) Hispanic Community (Spanish speaking)

We will build a marketing campaign which covers the whole Western and Southwestern States at first. We will continue to use one brochure with a geographical and professional mixture of quotes. As we are able we will prepare materials for each niche which uses selected quotes from the appropriate segment. At this time we will collect and prepare one page of quotes for each market segment. Quotes collected should be sent to Marilyn to begin a pool of resources. If possible we will seek an intern to assist in the marketing task.

In the arena of ADVANCED FACILITATOR TRAINING, we prepared a Training Scheme, a listing of one year and five year objectives for developing the training faculty, a Trainer's Evaluation Form, and a listing of milestones on the training journey which are printed in the attached document.

## ARENAS OF TASKS AND ASSIGNMENTS

- I. Collect and make all editorial changes in the participant workbooks for the Level I and Level II. (Dorothea)
- II. Collect the data and create the instructor's manuals for Level I and Level II. (Marilyn)
- III. Research the costs of printing the participant workbooks.

Consider using strip binding, spiral binding, or loose-leaf format. Consider both using tabs or color coding the sections. (Marilyn )

IV. Create a "Toolkit" or "Toybox" to collect resources for use in training opportunities. (Kim, Carol, and Beret)

V. Ken Whitney will write a one page paper on "Leading or facilitating from the back of the room."

VI. Weave facilitator certification work from New Orleans into the Phoenix work. Pull together work on the microscope, telescope, and kaleidoscope images of training module arrangements. Create the overall graphic image of advanced facilitation. (Beret)

VII. Create written descriptions for each of the arenas of the Advanced Facilitator Training as a part of work on a MA in ODT. Research current literature and ICA background materials for the Advanced Facilitator Training arenas and create an annotated bibliography. Create an initial outline for courses. (Beret)

#### QUESTIONS AS YET UNANSWERED

1. How will we distribute the Winning Through Participation Books? Include it in the price of the course? Sell it at the course? Present Response: Let's experiment. Field offices purchase their own books.

2. Are there prerequisites to being able to purchase the Instructor's Manual? Present Response: Attend an FM course as it is taught in the West and pay \$???

3. What is the price of the course, the instructor's manual, or the participant workbook? Present Response: The most common price of the course is \$175 per participant or \$2000 or \$3000 for an in-house training event. We will continue with these prices for the immediate future and move in the direction of selling workbooks and instructor's manuals from ICA West in Phoenix in the longer term future. We also see the decision about the price of the course being decided by the local office in the future.

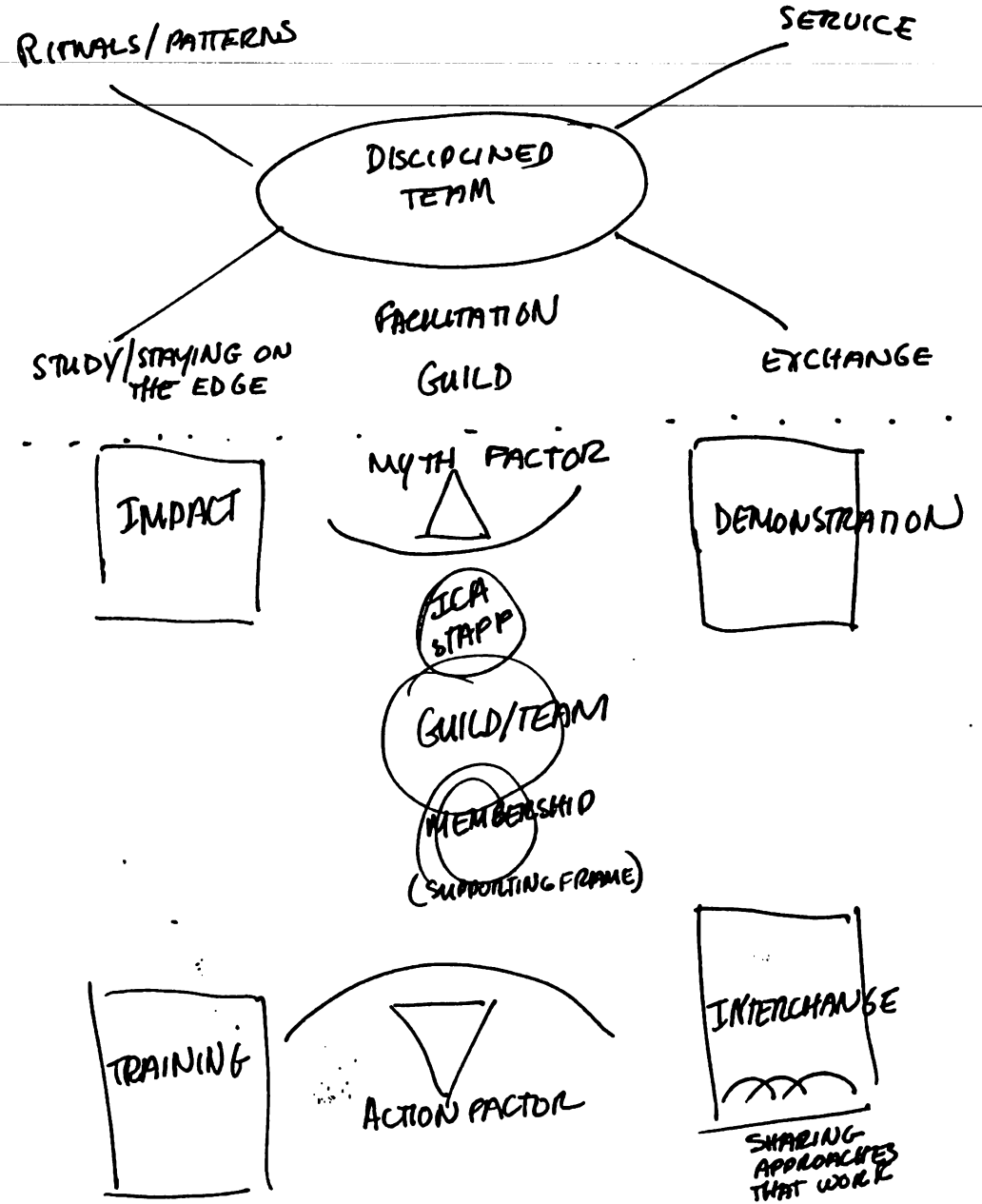
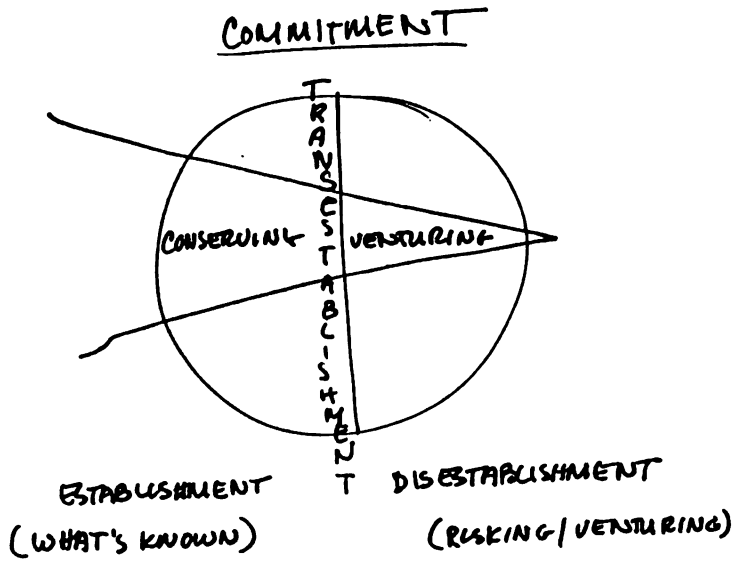
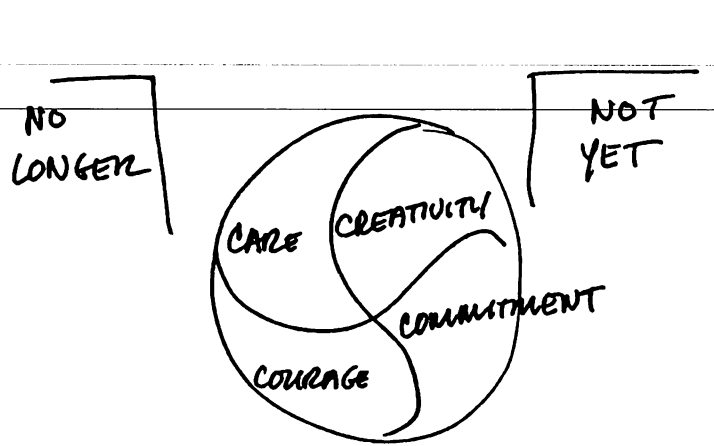
#### ADDITIONAL PROJECTS AVAILABLE AND NEEDED

1. Create a bibliography method by method.
2. Experiment and share the most appropriate images for communicating the wisdom of the course which can be used on flip charts as well as marketing materials.
3. Explore avenues where the courses can be offered for credit by cooperating institutions.

THE PHILOSOPHY OF PARTICIPATION  
 SESSION FOUR / TALK BOARD IMAGES

PHOENIX 5/26-27, 1992

"WHAT IS A FACILITATOR?"



**APPENDIX F**

**Talking Brainstorm Data**

1440



Beher Tech 6 OWS  
The Philosophy of Participative

Zelaya  
Bohnermes

How talk about mixed issues

Underlying assumptions

Spirit

Reflection function

WEM adaptations < spirit env.

Appropriate meditation < Ich

Communication openness < criteria

Invitation into the process < content

"Yes" before "no"

Spirit stance: 4/6 (TI talk)

Dr. Swiss Book - trouble getting to Geli Salos -

Teamwork = Fac. Role

Personal stories / illustrations

Life Journey -

Listening exercise

~~Humor~~ Honoring style

Reciprocal non-judgment

Reciprocal objectivity & detachment from content

In-depth facilitator chart

Team ends


giving up idea

Mapping event

GSC Org = cooperator network



## Democracy

- Democratic Theory - individualism
- concept of everyone valued, universality, freedom
- moral map of society - 
- Historical roots - central part emerging
- got at concept of the engine of diversity  
gender, class, race
- world of wonder - kind of participation  
let's learn

## Star

Whole arena of presuppositions

everyone valued

ownership of ideas

how they learn

method's review - why do individual team/espies

How in each method to part, actually happen

what kinds to keep in mind

Medium in which part happens

social space / external / internal

moderation of time / place

Table arrangement / memorization

TEAM'S page



Part 2

Concept of data being part of the team  
You = me data

Use of sound (Campbell (social science))  
Singing, vibrant parts of the brain  
Brain research - whole reflective process  
(Growing up in brain)

Mini-studies  
What has to go with  
Clarity = what we're up to

Historical Context

= U.S. I. course -  
R.S. III A = Church + World  
Eng. Cadre, World

Theological Underpinning of Method. Bill Barclay  
Lanarch, Ill.

Stu Crno sheet of paper

Bibliography

Critical Community

Letter to my group  
Non-negotiable values  
Representational Arguing

Therapeutic Use

What is our belief about h.b.  
about dev. of h.b.  
What we believe should  
process

Belief about human potential / how change behavior



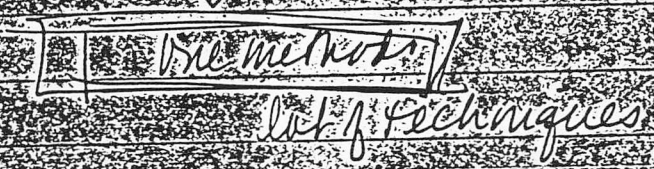
(cont)

PS1 - what is starting point for participation

as facilitator - not neutral - not involved  
in content - are involved in need  
being conclusive/inclusive content  
A sense of having gotten something

people experiencing their participation

Foundational - Herby



chart

Concerned w/ sustainability

explore new needs in the time

**APPENDIX G**  
**IMAGE, April-June, 1981,**



## CREATING HOLISTIC MODELS

Since the beginning of the Twentieth Century, science has played a leading role in shaping society. The advent of one discovery after another quickly shifted images of pioneering from opening up new lands to opening up new areas of science. The breakloose of science which produced this technological revolution unprecedented in scope and innovation has now pushed society beyond the industrial form which birthed it. Although significant scientific discoveries have continued since men landed on the moon and the earth was viewed from space, the human perspective has changed forever. The 1980s is a time of transition to a post-industrial society in which the frontier has shifted to humanness itself, to the consciousness that creates science.

In this transition period, the residue from the scientific and economic dominance of the first half of the century has itself become a problem. "Well-trained" persons emerge from our educational institutions highly specialized, but without a way to understand and relate to the complex interrelationships of an interdependent world. Narrowly focused occupational training is inadequate. Individuals find themselves struggling with how to assimilate, organize, reflect upon and decide about quantities of data which daily assault them.

Operating with absolute laws and patterns will no longer work in this new understanding of a dynamic world and ever-expanding knowledge. Instead, temporal (transitory)

models are needed that still hold all our wisdom and serve as guidelines until it is necessary to change them. One such temporal, comprehensive model is the Life Triangles.

The Life Triangles is an attempt to include all of the life dynamics in one simple design. The theoretical dimension of these triangles is meant to encompass all areas of civilization's accumulated wisdom. The sciences and humanities are shown as complementary rather than in dichotomy. This complementary relationship is reflected in scientists who exhibit artistic sensitivity and artists who master complex technique. Further, the model presents the theoretics of religion as complementary to both the sciences and humanities. This is to indicate that in addition to knowledge of the physical world and of human creativity, there is ontology — a branch of knowledge that investigates the nature, essential properties and relations of being.

The Life Triangles represent one attempt to think comprehensively. They are the product of some of the intellectual methods which follow and are a tool for planning curriculum. They can be used to test the degree to which any course of study reflects the totality of life's experience. The social process triangles which were presented in the last issue of *IMAGE* are also a temporal model; they are meant to hold all available knowledge in relation to the dynamics of society.

### INTELLECTUAL METHODS

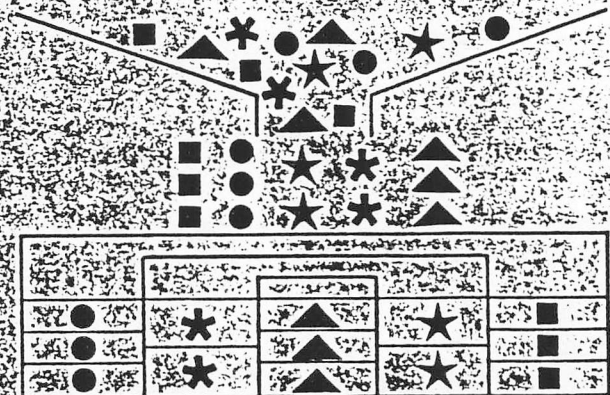
#### Taking Charge With Confidence

Reading a newspaper, organizing a file drawer, or preparing a report involves the use of intellectual methods. Everyone experiences the daily demand to give order to chaos, to focus a flood of details, and to grasp complexity in order to make decisions. The conscious use of intellectual methods allows individuals to take charge of situations with confidence and competence. Intellectual Methods are built on a

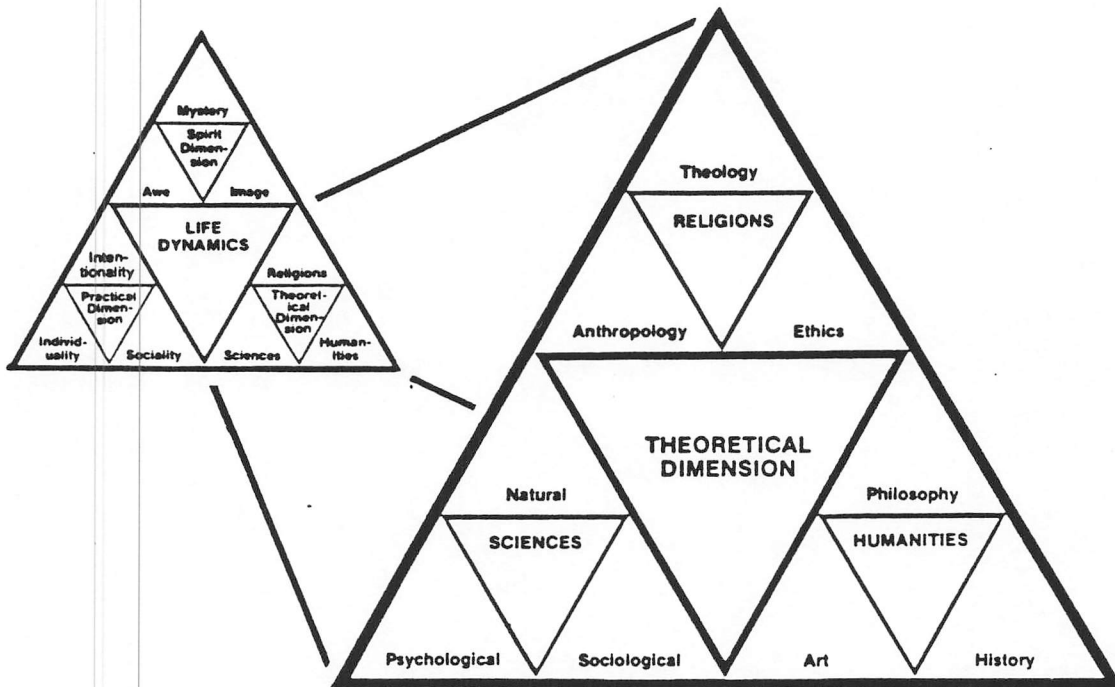
process of picturing relationships between parts and deciding their relationship to the whole. The examples below illustrate three methods: *gestalting*, a method for thinking through an issue or topic; *charting*, a method for imaginably displaying the rational structure of a text; and *orchestrating*, a method for planning a successful event.

#### GESTALTING

The gestalting method brings order and rationality to a multiplicity of seemingly unrelated issues, ideas and data. Gestalt comes from the German word meaning form. Gestalting, or the method of creating form, is helpful in organizing insights. It can be used by a group or an individual. This method allows a comprehensive picture to emerge from which new possibilities and directions are determined and decisions made. First, all the data is gathered. This can be done by brainstorming or by selecting and reviewing relevant data from resources. The second step is to group similar items of data into related categories. Then, each category is named and its relationship to the other categories is determined and recorded on a chart. Finally, larger groupings of subcategories are identified and given titles. The result is a comprehensive picture of the ordered relationship of all factors originally generated in the discussion. The categories of the chart can then become topics for a report, arenas for assignments or the elements of a task. The result of this process is assurance and direction in approaching a task.



# THINKING COMPREHENSIVELY,



## CHARTING

Abundant information necessitates rapid, effective study methods. It is essential to find new ways to quickly understand the significance of a book, article or document. Charting, a method adapted from John Ruskin's literary criticism, is designed to reveal the whole structure of a text and promote a dialogue between the reader and the author. First, the reader numbers the paragraphs or sections of the text and then creates a visual chart by drawing a horizontal line on paper and dividing it into sections for each paragraph. Next, scanning the paragraphs, the person writes down the topic emphasis of each. Then, the reader divides the chart into major sections reflecting the perceived relationships among separate paragraphs and titles these sections and retitles the whole text. It is then that the reader is in a position to have an authentic dialogue with the author by raising such questions as: "What is the author saying about life?" "Where have I experienced what the author describes?" "How would I say that in my own words?" "What response can I make?" Such

questions allow the reader's own life to be related to the topic. This dialogue allows the reader to move beyond information to new knowledge and wisdom grounded in personal life experience. The chart provides an imaginal way of holding both the information and the significance of the text for the reader.

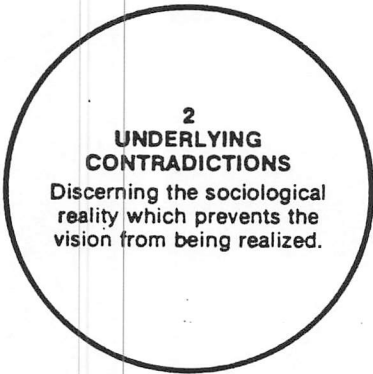
PRODUCING FRUIT AND VEGETABLES					
FRUIT			VEGETABLES		
Non-Citrus	Citrus		Roots	Green	
1	2	3	4	5	6
Apples	Oranges	Lemons	Carrots	Potatoes	Cabbage

## ORCHESTRATING

When planning an event, the most important step is getting clear on the one objective the event intends to accomplish. Orchestration begins with deciding the rational objective ("What is the purpose of this event?") and the existential aim ("What do I want the participants to experience?"). Then the steps necessary to fulfill these objectives are determined. They are arranged to build toward the key point or climax. Finally, the essential details necessary for each step — materials, audio-visual aids, space design, decor for the meeting — are listed. The chart used for planning the event becomes a map for the leader to use in guiding the session. The example to the right shows how a meeting might be orchestrated. Using this method in planning results in the group going on a journey together and even the most ordinary meeting becomes an important happening or a real "event".

rational objective:		existential aim:		
UPDATE COMPANY PLAN		CORPORATE DECISION MAKING		
Opening	Planning Workshop			Closing
Welcome by President	Act I Future Objectives	Act II Situation Analysis	Act III Practical Strategies	Summary Statement

**PRACTICAL**  
Determining  
action which  
the cont



## OVERCOMING

Phrases used to characterize the Twentieth Century have included "The Age of Discontinuity", "The Great Transition", and "The Post-Modern Era". Such images reflect the sense of a whole new world of possibilities and dangers.

Although this new world is a sweeping global phenomenon, it is perhaps experienced most personally as a **multiplicity of revolutions**: the rejection of traditional values by **youth**, the creation of new roles for **women**, the alteration of political alignments by **third world** policies, the denunciation of racism by **minority groups**, the shattering of educational synthesis by the wild **explosion of knowledge**, the loosening of national economic controls by the creation of **transnational corporations** and the fracture of mass society by the re-emergence of **local initiative**. Central to all these revolutions is the conviction that all human beings should participate fully in the civilizing process and enjoy its benefits.

As people demand participation in decision-making, previous modes of operation are challenged, especially that of hierarchial authority. The new demand carries with it an underlying question, "What does it mean to be responsible in the midst of such drastic social upheavals?"

## SOCIAL

Leading a business meeting, conducting long-range planning for a company, working on a neighborhood project are all activities which illustrate the use of social methods. Their intentional use allows people to become conscious of their objective situation and to choose appropriate actions. These methods are ways for the mind, body and spirit of a group to support a common effort.

The intent of social methods is to build an effective plan of action on the basis of group wisdom. Those who participate in the planning process are highly motivated to implement the plan they helped build. Social methods are, therefore, *motivational*; they encourage people to invest their lives in the continual process of **analysis, planning and implementation**.

Social methods are *indicative*; they begin with "what is", not with "what ought to be". They begin with analysis, not with goal-setting. They presume that the total situation must be considered. This involves making a **geo-social analysis**, which takes into account geographic and social phenomena. Thus, the analysis includes the very people themselves — their **dreams and visions** — as well as economic, political and cultural factors. As all aspects are considered, "**contradictions**" or blocks to realizing the group's hopes and dreams are discerned. The group experiences the naming of each contradiction as constructing a doorway into the future; they see the objective sociological realities with which they must deal.

This analysis allows the group to become detached from their situation. They see personal interests and biases in the context of the whole situation. New images of possibility begin to emerge. They are ready to propose new directions which will alter the matrix of relationships which are currently blocking the realization of their vision. They discern specific tactics for accomplishing their **proposals**.

## USING METHODS FOR



**TIME  
IMPLEM**  
Organizing  
assignments  
carry out t



PROPOSALS  
the arenas of  
will deal with  
actions.

## ETHICAL PITFALLS

Insistence on being included in decision-making comes at a time when traditional ethical systems are being called into question. The relativity of all such systems results in the emergence of a popular ethic by which decisions are made according to the demands of each situation. Because every situation is different this mode of decision-making has two major drawbacks. With the first, **immediacy**, decisions tend to be made without looking at their long-range consequences. With the second, **reductionism**, decisions are made dealing with partial aspects of the situation. To avoid these pitfalls, a new metaphor, that of **responsibility**, is helpful. With this image, it is understood that a person is "able to respond" to the whole of a situation and all of its relationships. This metaphor requires that people clarify the **indicative** of the situations for which they are accountable. **Indicative** refers here to the total reality of the situation, including its historical setting and its implications for the future. For example, awareness of the rapid depletion of the earth's resources reveals the indicative of resource stewardship. This approach, called Indicative Ethics will be further discussed in a future issue of **IMAGE**. The social methods which follow were designed to enable people to act responsibly.

## METHODS

Once a plan of action is created, it is necessary to think through maneuvers for implementation. This requires combining tactics into **programs** for which resources and personnel can be organized. The creation of long-range and short-range timelines for **implementing** programs requires careful adaptation to the situation. As the timeline is implemented, the situation changes, so it is periodically necessary to resume the task of analysis. Thus, although social methods can be put into a variety of planning modes and done at specific intervals, they actually represent an ongoing life process.

The full-page diagram shows this life process. There are detailed steps for each part of this total process. Any or all of them can be used depending on available time, the situation's complexity and the size and knowledge of the group making the decisions. Several adaptations of this process have included: a three-hour version used by local communities to quickly get a sense of direction and purpose; a three-day version used by companies, agencies and organizations to build strategic plans for their management task; a two-week version used by a total community to initiate a comprehensive socio-economic development project. All versions include **analysis, planning and implementation** to some degree.

The creation of a future plan by a group releases them from dependence on external forces. The plan represents the interior resolves that put them in control of their own destiny. In the planning process people identify their long-range objectives and realize that everything they do makes a difference in reaching these objectives. Thus each day becomes an opportunity and a challenge.

## ACTING RESPONSIBLY,

ED  
ARIES  
tasks and  
calendar to  
programs.

### 4 TACTICAL SYSTEMS

Itemizing the particular actions necessary to move in the proposed directions.

### 5 ACTUATING PROGRAMS

Grouping the tactics into a system of action programs.

## THE AWFUL SECRET OF SPIRITUALITY

The individual consciousness, precisely as a product of these fluid times, is more alive than ever and more tenuous in nature. The words used to describe feelings and values indicate the strain human consciousness is under — religion is empty and arid, art is cute and shallow, music is rock and punk, the psyche is repressed and fearful, and people are stoned and spaced out. Ira Progoff, a prominent psychologist, comments, "Today the awful secret is spirituality. People today will discuss anything but their inner life." Anais Nin, a celebrated writer, says, "The lack of intimacy with one's self, and consequently with others is what created the loneliest and most alienated people in the world." And Karl Rahner, the German Jesuit theologian, writes, "The theological problem today is the art of drawing religion out of a man, not pumping it into him. The art is to help men become what they really are."

The theory of relativity has suddenly come of age at the most personal level. Old answers do not offer adequate responses to new questions; it is a time of opportunity, of working out new ways of dealing with ourselves, and with others. Is it any wonder that self-realization and individual creativity have

been much sought-after objectives of contemporary people? The diagram opposite is an attempt to graphically portray the Danish theologian Soren Kierkegaard's understanding of the "self". Put in simplified terms: people exist in relationships; they experience these relationships; they attach meanings and interpretations to these; and they make decisions about these relationships, experiences and interpretations. Becoming aware of the journey of consciousness forms the basis of the spirit methods.

Previous generations based decisions on relatively stable meanings and interpretations which today are being constantly questioned and challenged. People find themselves making decisions about ambiguous understandings; they feel sand shifting under their feet with each step they take. With increasing numbers of people asking about the meaning of life and the significance of human action, new methods for dealing with these questions are imperative. People today are faced with self-consciously creating a story about the profound significance of their own lives in the world. In addition, they are faced with developing their own authentic lifestyle, one which is relevant, responsible and meaningful.

### SPIRIT METHODS

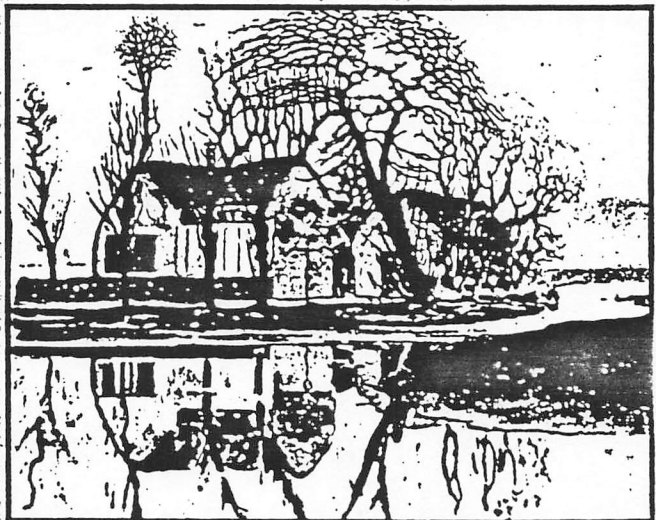
#### Creating An Intentional Lifestyle

When selecting appropriate background music, talking over the significance of the news with a fellow commuter, writing in a daily journal, or preparing family members for an imminent death, one is using spirit methods. The term "spirit methods" is used here to refer to the method by which the deep meaning within ordinary situations can be considered. Spirit methods are at once simple yet profound. To talk of "method" in this context implies the intentional application

of a natural human process. When faced with a new situation, even when entering a room, the process any person goes through is the same: objectively, what is here? reflectively, how does it feel? interpretively, what does it mean for me? and decisionally, what will I do about it? This is normally unconscious and swift, but it occurs all the time.

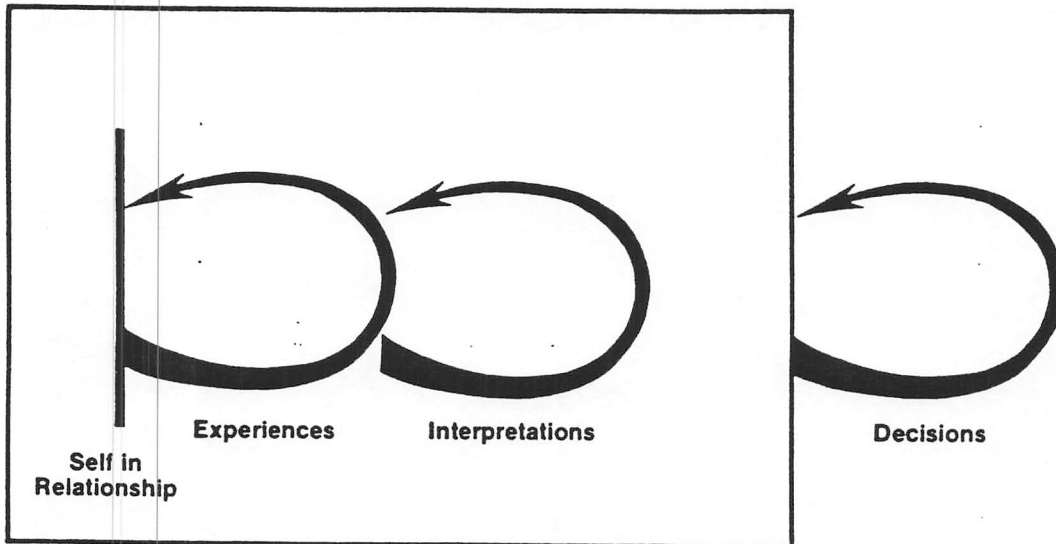
### ARTFORM CONVERSATION

The Artform Conversation, named for its original use in discussing movies, poetry and paintings, is designed to peel back layers of consciousness to get at the very origins of the decisions and relationships out of which people live. It can be used for a large or small group to reflect on any common experience and is a means of getting beneath banality, abstraction, and emotionalism. The conversation consists of a series of questions which take people on a four-level journey: from the objective, through the reflective and interpretive, to the decisional. Questions begin with what people see, hear, touch. Beyond this objective level of experience lie the emotional responses. Reflective questions are asked — how they feel toward something, whether or not they like it, whether it angers, excites, intrigues, frightens, or delights them. Following the reflective level is the interpretive, the layers of meaning and purpose they ascribe to situations and responses. Questions of this sort get at the significance or importance people attach to something; that is the story out of which they live. Finally, at the core of consciousness is the decisional level, the choosing of a self-conscious relationship to their situation and themselves in the situation. Here the names and titles people give to things, reflect how they appropriate the experience. Applying this method not only to art objects but to events, settings and people, allows individuals accustomed to the frantic pace of life to exercise the capacity for reappraisal and reflection.





# FOR LIVING CREATIVELY.



## LIFE TIMELINE

The life art of "turning matter into spirit" was practiced in days gone by when people went apart, to a retreat or made a pilgrimage. In today's secular world that sort of opportunity is a rarity; thus the necessity for creating new ways to accomplish the same objective. The creation of a life timeline can be such an experience. After drawing a horizontal line on paper, one's birthdate is put at the left end, the anticipated death date at the right end, and ten-year segments marked off in between. Key events in each time segment up to the present are listed below the line. Events which were turning points are starred. Using these as cues, periods of one's life are marked off and named. These titles constitute the story of one's life to date. Next, events one anticipates and plans for the future — job, family, location — are listed. This, of course, indicates intuitions about the direction one's life needs to take. Again, turning points are starred, life periods marked and named. A title is given to the whole timeline. Now, one "steps back" and reflects by asking, "What stands out on this timeline?" "What are the exciting and frightening things that are revealed by the events on the timeline?" "What is disclosed

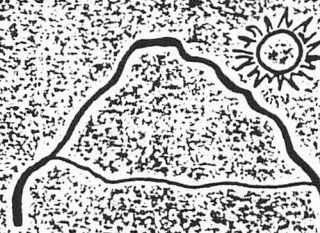
about the purpose of this life?" "What new directions do I see myself taking?" A final sentence or paragraph is written which begins, "My life is about . . ." This activity provides an opportunity for people to make fundamental decisions about the intent of life itself, transcend the immediacy of their concerns, become aware of how their lives are being influenced, and live with renewed motivation.

ONE OF THOSE WHO SERVE							
Search for a Way to Serve	Responding to the Cries of the Earth	Releasing Others to Care	Writing Memoirs				
'39	'49	'59	'69	'79	'89	'99	2007
Birth	1st Job Moved to Decatur	HS Grad'n Really on my own *	Married Africa SEA Selma	Back in US India	Declaring Hope USA Career Shift	Middle East China USA *	Book on Local Initiative Book on Hope
My life is about serving in those situations where a sign of hope could inspire people to make the effort to care for the future of the planet.							

## COMMUNITY STORY

Reflection combined with work can take place anywhere and with any group, even in a short period of time. During any event — be it a community meeting or office party — conversations, rituals, wall color and singing are essential to the motivation of the happening. The creation of a community, company or family story can reinstate the worthwhileness of one's vocation and identity. Where there is time to interview people and gather research data to get out the rich history of a community, it is certainly desirable. However, if only an hour or two is available, it is still possible to create a meaningful story. The group begins by drawing a line marked to represent the past, present and future of the community. The past accomplishments, present activities and future hopes for the community are brainstormed. Next the group writes sentences for each stage, first on the vision of care held by the community, then on its source of courage, the sign which communicates the community's certitude and finally, its lasting significance. People are assigned to take their sentences and write paragraphs, one each on the vision, source of

courage, sign and significance. These four paragraphs form the basis of the community story which can then be woven into a community's written history, symbol or song. Such an exercise transposes an ordinary situation into a significant one, converting "sameness" into "surprise."



Rural India is on the move, Maliwada is the sign.

**APPENDIX H**

**Listing of Course Session Resources**

Barrett Griffith  
C-15  
Project notes

# THE PHILOSOPHY OF PARTICIPATION

## RATIONAL OBJECTIVE:

To communicate the underlying assumptions and understandings of the ICA to people who have taken FM 1 & FM 2 and are using the WTP methods.

## EXPERIENTIAL OBJECTIVE:

To experience a broadening and deepening of the facilitator journey. To experience collegiality and support as facilitators.

What follows is a brainstorm of possible images and resources for consideration as the course is created.

## SESSION ONE

THE ROLE OF THE TIMES in Determining the Direction of Our Engagement. (The Exterior Landscape/The Planet)

\*\*\*\*\*

## RATIONAL OBJECTIVE:

To rehearse the historial context within which we live, to experience the WALL OF WONDER method and to get to know eachother.

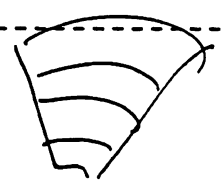
## EXPERIENTIAL OJBECTIVE:

To experience our relatedness to eachother and to the ongoing historical process.

---

## IMAGES:

- World Wide/History Long
- Infinity Symbol
- Pay attention to language: teamwork, participation, action, creativity, facilitation (means very different things to different people)
- Team modeling principles
- Response to trends of our time/participation/facilitation
- New Peter's Projection World Map
- Wrold History Wall Chart
- Earth Flag
- CS1 notes/Some good stuff in LENS talks
- 9 dots and inventing task/inventing people:
- The HERE & NOW



## RESOURCES:

"Meditation: The Four Portals to the Inner Life" by A. Arrien  
 (for use in all four sessions)  
 Quote from Frances Vaughn "Emergence of Global Spirituality"  
 Newspaper piece by Tom Peters about TQM  
 Boulding quote from a talk given at a university  
 "Don't have to be dumbfounded"  
 The Snout/Eisley and cartoon  
 My version of the nine dots

SESSION TWO

THE ROLE OF PERSONAL LIFE STANCE in Grounding Participation. (The Interior Landscape/Spirit Seeds)

\*\*\*\*\*

## RATIONAL OBJECTIVE:

Understand the depth and breadth of our own journey. Noting those images/symbols/stories that are a part of our personal lore.

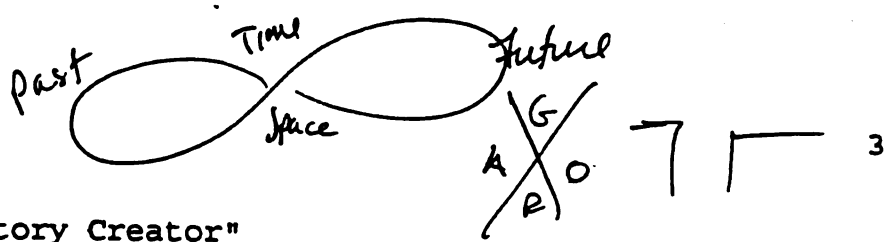
## EXPERIENTIAL OBJECTIVE:

Our uniqueness, creativity and inner strength. Power of own story about life. Experience a Spirit Conversation.

## IMAGES:

-----

All is Good, Received, Past Approved, Future Open  
 All the earth, goods, decisions, gifts of humanness belong  
 Not longer/Not yet, role of stories, inventing ways of being  
 Extending time/expanding space  
 Our own deep knowing  
 "Yes" stance to life  
 Relationship of responsibility/participation  
 Integrity  
 Doing without doing  
 Primary ? symbols/ What do they point to?  
 Several things to say/one story  
 What does it mean to be a human being? We make it up.  
 What is worth my life?



**RESOURCES:**

- Kaz quote "History Creator"
- Thoreau quote "Go confidently in the direction of your dreams. live the life you have imagined"
- "Man With the Inexplicable Life"
- Bergdall postcard with symbols
- Life Philosophy Spin from TI/RS-1/CS-1 combo)
- JOURNEY TO IXTLAN "Assuming Responsibility"
- Sheet on theology that turned up in some notes
- "Five Universal Symbols," A. Arrien

SESSION THREE

THE ROLE OF DISCIPLINED METHODOLOGY in Ensuring Participation. (The process of landscaping/the way growing things gather makes a difference).

**RATIONAL OBJECTIVE:**

Understand the role of the Spirit Conversation. Learn the Charting Method. Understand the profoundness of use of structure in methods of ICA.

**EXPERIENTIAL OBJECTIVE:**

Structure releases, not constricts. Depth of Spirit Conversation. Fun and value of corporate study.

-----  
**IMAGES:**

- Dialogue around table/ between me/you/us/data.
- Cooperation, Collaboration, Coordination
- One method, lots of techniques
- Language: Consensus/Quality
- Balance in Orgs. SPIRITUAL/EMOTIONAL/PHYSICAL/INTELLECTUAL
- Importance of Ongoing Reflection
- Consensus is more about process than content (i.e. methods)
- Methods: Finesse/Applications/Illustrations of methods working/More on creating Focus Question/Role of Contexting
- Importance of having a question that everyone can answer
- Need for Individual, team, group rhythm in using methods (corporates, solitaires, journies)
- Sacred space/ Internal & External
- Role of diversity/need for diversity/gift of
- How workshops help people to deal with "the Impossible"
- Spiral of all methods
- Imaginal Education/Role of image creation
- Eye of the hurricane

Repetoire of processes (putting together a seminar)  
 Action before the action  
 Singing vibrates the brain  
 Role of Logistics  
 TEAMS: Time/Eventfulness/Accomplishments/Methods/Space  
 Document Production/quality design  
 Celebration  
 Honoring style of team/group

#### RESOURCES:

Paper on Charting Method  
 Quote on workshop method/sudden insight/new relationships  
 Piece on Consensus Decision Making from Marshall HC Manual  
 "Quality and Participation" Interview with Jean Houston  
 "Discipline" Harvard Business Review, Kantor.  
 "Balance in Organizations" Schechter  
 Piece from IMAGE on Generating Innovative Ideas  
 Quote Jean Houston, "Transforming Actions"  
 "Responsibility and Participation" Epps, IMAGE  
 "Training for Participation" Frank Powell  
 Team Roles, Starhawk  
 "Roar of Silence" Don Campbell (can't find it) on use of sound  
 "Conflict Resolution" material from A. Arrien

#### SESSION FOUR

THE ROLE OF THE FACILITATOR in Beckoning Participation.  
 (Experiential Landscape/The way you walk the land makes a difference)

#### RATIONAL OBJECTIVE:

Understand how a culture is made up as we define how we work together and that we are in the midst of creating a new Culture of Participation.

#### EXPERIENTIAL OBJECTIVE:

Experience excitement of creating the new.

---

#### IMAGES:

Language: Care, Creativity, Courage, Commitment  
 Facilitator/Participants as healers/Relationships as healing arenas/Collaboration as means of healing  
 Butterfly as transformation and caterpillars make butterflies

so there can be more caterpillars. Each butterfly is unique and unrepeatable.

How create meaning in life

Involvement of facilitator  
 being conclusive in inclusive context  
 Sense of having gotten somewhere  
 (from your stuff Marilyn)

Individual/Group balance

Journey concept

Transparency

Role Flexibility

Facilitator Journey

Facilitator Guilds]

Pushing boundaries, go beyond perceived abilities. (There is so much talk these days about defining boundaries) How get out on the edge? Do what is just beyond what you think you can do.

How communicate deep care for uniqueness of each person's contribution

No blame or judgement

Beyond assumptions and presuppositions

Listening/Hearing

Looking/Seeing

TURN SYMBOL/conservé & venture, disestablishment, establishment, transestablishment

Ownership of ideas, the third person perspective

- Revised values from FM1  
 - Facilitator style  
 - ICA facilitator prima

#### RESOURCES:

Whistle Point chart I'm working on

Poem, "Song of a Man Who Has Come Through"

Dervish story, "The Man Who Walked on Water"

Poem, "We are Transmitters"

Quote on Manipulation from "The Healers" in Edges

"A Final Word" Quote on workshopping as an art.

"Transformation Research" IMAGE, "Experiences of being a Facilitator" by Y.S. Bhat

"Facilitator Style" FM1/IMAGE

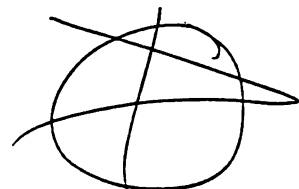
John's "New Social Role" spin from early FM1.

Quote THE TAO OF LEADERSHIP, about seeing in a group

"Helpful Hints for Collaboration" APPROACHES THAT WORK

"Partners in Dialogue" APPROACHES THAT WORK

"The Collaborative Mode" APPROACHES THAT WORK



**APPENDIX I**

**Meditation: Four Portals to the Inner Life**



This article explores the universal meditation postures that are most commonly experienced in all spiritual practices. It includes exercises in each universal posture, and reveals the various qualities that can be accessed during the meditation posture. Meditation itself is the process of being alone with oneself for the process of conscious discovery in time that is designated as 'sacred time' for going inward.

It can be an active form of meditation like the Western modes of prayer, creative visualization and affirmations; or it can evoke spontaneous information that can arrive in induced periods of silence and contemplation found in many Eastern modes of meditation. Any style that is preferred becomes a beginning portal for accessing Inner Wisdom.

## TYPES OF MEDITATION POSTURES: WHAT DO THEY REVEAL OR ACCESS FOR THE INDIVIDUAL?

### **A. SITTING MEDITATION: "ACCESSING THE INNER TEACHER" "ACCESSING THE QUALITY OF WISDOM"**

**PURPOSE:** honoring of sacred time - a time set aside for introspection, contemplation, discovery, and honoring of the sacred or divine.

**POSTURE:** the posture assumed is one of sitting with eyes closed with legs crossed or uncrossed. Both

Eastern and Western practices incorporate the bended knee or praying posture which is another posture used for sitting meditation.

Crossed leg postures such as Zazen and Lotus positions are more associated with Eastern practices; whereas, sitting uncrossed with eyes closed in a chair/pew/couch or on bended knees is more prevalent in Western practices (although some Oriental sitting practices are uncrossed with cushion underneath the individual)

**PROCESS:** within this sacred time and posture one can experience the process of asking for guidance or asking for ways that one can handle internal and external situations with wisdom.

an opportunity to transform the inner judge/critic to the fair witnessing/objective mind.

an opportunity to receive guidance and inner direction to how one could handle his or her own life with wisdom.

an opportunity to move beyond polarities, paradoxes, and oppositions one is experiencing internally and externally.

**ASSIGNMENT:** Spend at least fifteen minutes each day in Sitting Meditation. Record your experiences in your journal.

## *Spiritual Perspectives*

# Meditation: Four Portals to the Inner Life

*by Angeles Arrien*

### **B. STANDING MEDITATION: "ACCESSING THE INNER WARRIOR" "ACCESSING THE QUALITY OF PRESENCE AND INNER AUTHORITY"**

**PURPOSE:** honoring sacred time - a time set aside for introspection, contemplation,

discovery, and honoring of the sacred or divine.

**POSTURE:** the posture assumed is one of standing with arms and legs uncrossed with eyes open. This is a meditation posture found in Oriental, Tibetan, and Shamanistic practices. In some Western practices, standing postures are incorporated with kneeling and sitting postures within the total service or ceremony.

**PROCESS:** within this sacred time and posture one can experience the process of discovering how one can stand up for oneself; have two feet on the ground; what it is like to take a stand; what it is like to stand on your own two feet; and what it is like to set limits or

come from a place of self-respect and self-esteem.

this is an opportunity to access one's presence, personal power, authority and experience the inner warrior. In Eastern terms 'the warrior' is an

individual who has the ability to honor and respect oneself and others (i.e., as is demonstrated in the martial arts of Aikido and Tai Chi). It is that quality of being aware and being present without efforting or holding back. It is the capacity to own one's presence and personal power without giving it away or deflecting it.

In this posture, one is able to learn about looking at oneself and others from any stance, posture, and perspective. It is the posture of 'respect'—that quality which means the 'willingness to look again' from a non-fixed posture or perspective. This is the posture where an individual sets limits without guilt. It is the ability to say 'yes' or 'no' and understanding these words as articulating an acceptance of a request or a denial or refusal of a request. The inner warrior does not confuse YES or NO a meaning: 'I like you or I don't like you YES means only 'I agree to the issue or perspective at hand' and NO means that 'I don't agree to the issue or perspective at hand.' It is the ability of the inner warrior to look at the situation as an opportunity to resolve an issue or share

*Please turn to page 42*

# Meditation: Four Portals to the Inner Life

continued from page 13

a perspective rather than to take differences as a personal affront.

**ASSIGNMENT:** Spend at least fifteen minutes each day in standing meditation. Record your experiences in your journal.

**C. LYING MEDITATION:  
"ACCESSING THE  
INNER HEALER"  
"ACCESSING THE  
QUALITY OF LOVE  
AND RENEWAL"**

**PURPOSE:** honoring of sacred time - a time set aside for introspection, contemplation, discovery, and honoring of the sacred or divine.

**POSTURE:** the posture assumed is one of lying with eyes closed with one arm up bent at the elbow at one's side. The arm raised at one's side prevents the individual from going to sleep, and should the individual fall asleep the arm will fall onto the floor or onto the individual to awaken them.

Lying on the floor with eyes closed and arm up is a posture of conscious meditation used for healing and nurturing processes. It is a meditation used in some Buddhist and Shamanistic practices. It is a posture that is not often used consciously for meditation because of the universal association with going to sleep. Yet when this form of meditation is used consciously, it can be revitalizing, healing and restorative. It can also resemble a lucid dreaming state, as can all the meditative processes.

**PROCESS:** within this sacred time and posture one can consciously choose to heal oneself or others; and one can ask for divine guidance and assistance in healing parts of one's nature.

a way of accessing healing, nurturing, loving and caring energy from within; process of healing oneself and others; and it is the posture that is most associated with replenishment and direct experiencing of human love and divine love.

It is universally the posture that all human beings use for rest, sleeping, and dreaming. This posture used con-

sciously can be used for building self-esteem and nurturing oneself in equal proportion to how one nurtures others.

**ASSIGNMENT:** Spend at least fifteen minutes each day in Lying Meditation. Record your experience in your journal.

**D. MOVING MEDITATION:  
"ACCESSING THE  
INNER CREATOR"  
"ACCESSING THE  
QUALITY OF  
CREATIVITY"**

**PURPOSE:** honoring of sacred time - a time set aside for introspection, contemplation, discovery, and honoring of the sacred or divine.

**POSTURE:** The posture assumed most in moving meditation is identified as "walking meditation" - although other moving activities when consciously used as a meditation could include running, swimming, dancing, driving, cooking, vacuuming, or any other activity which the individual selects for the purpose of listening to the internal states or processes activated by the moving activity.

Any body posture that remains open and uncrossed for a sustained period of time can induce a natural altered state where individuals spontaneously problem solve, think about other people, resolve issues, and are open to possibilities that they have not entertained while they are involved in other activities.

**PROCESS:** This posture supports the aspects of trust, openness, and encourages the unexpected since one's attention is engaged in a moving activity. It is during these activities that intuitive insights and creative solutions appear spontaneously often unsolicited. Perhaps moving meditations teach human beings about the wonder of what can happen when one trusts and lets go of control.

**ASSIGNMENT:** Spend at least fifteen minutes each day in a conscious Moving Meditation. Record your experience in your journal.

About the author... Angeles Arrien

*"My best struck something deep  
Nothing happened  
sneak, silent, unseen.  
Nothing happened  
or perhaps everything happened,  
and I am sitting in the middle of my new  
life."*

"Ozama," by Juan Ramon Jimenez

A native Basque, Angeles Arrien was raised in two cultures. Inspired by this rich heritage, she has studied anthropology and cross-cultural themes, with special research in the areas of myth, folklore and symbolism to discover the universals that all humankind share.

Angeles is a core faculty member at the Institute of Transpersonal Psychology and the California Institute of Integral Studies, and has been Vice President of the Association for Transpersonal Psychology. She lectures nationally and internationally, and her work has appeared widely on radio and television.

In her private practice Angeles uses esoteric and cross-cultural symbols as tools for accessing intuition and psycho-synthesis. Psycho-synthesis encour-

passes the logos within a person, across within a person and the mythos, life purpose, within a person. She is a masterful teacher in the classic sense "drawing out" the wisdom that inherent within another person.

Also author of *The Taoist Handbook: Practical Applications of Ancient Vedic Symbols*. (1987-Arcus Publishers) finalist in two categories for TI Benjamin Franklin Award.

Angeles extends special appreciation to Cynthia McReynolds for her writing, editing and developmental skills, to Johnson for his synthesized class notes and to Molly Rader for her notes, quotes and refinements.

The one-unit course entitled UN: TWO: MEDITATION is in a series that also includes: UNIT ONE: THE JOURNEY; UNIT THREE: EMBRACING CHANGE.

Editor: Cynthia McReynolds, M  
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EXTERNAL PROGRAM  
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**APPENDIX J**  
**Meditation Muse**

## THE MEDITATION MUSE

**RATIONAL OBJECTIVE** - to acknowledge topography of own internal imagery.

**EXISTENTIAL OBJECTIVE** - to experience personal relationship to imagery.

**CONTEXT:** Self-programming spirit topography. i.e. assuming responsibility for your meditation. Internal topography holds a lot of information on who we are as human beings at any one point. Meditative friends play a role in shaping our future. This process is about "friends," animate and inanimate showing up as a part of our internal landscapes.

### 1. People:

Imagine a being from the ancient world who is a part of your internal landscape. A being from <sup>ancient</sup> medieval times, from modern times, from the future. Now ask one of the beings to come forward. Spend a moment taking in the fullness of the image that is in the foreground of your imagination. What information does this image have for you in present time? (take time to make some notes for yourself)

### 2. Art forms:

Ask the group what comes to mind for them when they hear the term **ART FORMS**. This is just to get some images circling. I think of novels, plays, books, paintings, films, music....

Allow art forms from your life into your imagination. (name some of the things they have mentioned and give permission for anything else to come up.) Notice what comes up for you. Notice what particularly stands out for you. What information does this image or images have for you in present time? (take some time to make notes for yourself)

### 3. Teachers/friends/colleagues/fictitious characters from your present lifetime who have particularly addressed your life:

Allow into your imagination those people who have played a role in shaping your life as you want it to be. What do you notice about who is showing up.

Allow two or three figures to come into the foreground of your imagination. Ask each of them what they have to say to you right now. Engage in conversation with them.

GROUP DIALOGUE

What images particularly stood out for you?

What kinds of feelings did you have?

How would you talk about the meaningfulness of this process?

What are the possibilities and difficulties in using this kind of a process?

What would you do differently?

Additional reflections:

Quote from Kazantzakis:

"I keep my brain wide awake, lucid, unmerciful. I have no other workshop where I may transform the darkness into light."

The journey of the human spirit is of such a nature that every time we do turn the darkness into light it may make us want to bury our heads. As spirit people we know that to live in the light is where life is. Meditation is one of the ways that we can take care of ourselves. Who and what we dialogue with does make a difference in how we do our lives.

**APPENDIX K**  
**Charting Method**

## PART ONE: THE INITIAL PROCESS

How to get a quick grasp of the Whole Paper.

- Step 1 Decide to love the paper - feel of it, ritualize affection, pronounce the author's name.
- Step 2 Explore the entire contents - look at enunciations, titles, opening and closing paragraphs, words that jump out at you, and guess what the whole paper is about.
- Step 3 Number paragraphs in the paper.
- Step 4 Lay out the chart horizontally on a piece of paper, 1/3 of the way down from the top and number spaces to correspond with paragraphs. Do this very quickly. This is a work chart, not a museum piece.
- Step 5 Scan for structure - don't read, but look quickly for transitional clues, numerals, italics, transitional words. Read, at the most, the first 4 words of each paragraph. Record findings on work-chart below the line.
- Step 6 Scan for content - simple topical headings - read, at the most, first and last sentence of each paragraph and scribble findings below the line. Do not necessarily start with the first paragraph, but start where topics emerge easily. Then complete all paragraphs.

## PART TWO: THE DEPTH DIALOGUE

How to ask the paper good questions and hear answers.

- Step 1 What meanings and questions are raised by the scan data? Record conclusions above the line.
- Step 2 What are the sections emerging in your chart? What functions do they play (introduction, conclusion, transition, etc.)? Give each section an impressionistic title. Record above the line.
- Step 3 You still have not read the paper. Where do you need more data? Ask your questions, read in appropriate places, and record findings above the line.
- Step 4 What are the questions you are now raising about:  
 a. The structure of the paper  
 b. The content of the paper.  
 Read to complete picture of the paper and answer your questions. Don't read just to be reading. Keep your side of the dialogue engaged.
- Step 5 Organize your findings into a total picture above the line. Give most paragraphs a title. Title all sections in a consistent way. Give a good title to the whole paper.
- Step 6 Ascertain where the key questions and paragraphs of the paper are for further explanation into the heart of the paper.

THE CHARTING METHOD  
(cont'd)

Chicago

**PART THREE: THE 4 LEVEL PROCESS**

The Four Dynamics that are operating in the process of charting.

1. The Topical: The impressions of the broad inclusive images of content. Simple answers to the question: "What is this section about?"
2. The Functional: The external structural relations of all the sections of your chart. (Introduction, Conclusion, Main Point, etc.) Simple answers to the question: "What role does this 'section' play in the paper?"
3. The Propositional: In your own words write a brief proposition stating what is in each paragraph, each section of your structure, and finally, the whole paper. The propositions organize the interior content of each paragraph and section. This is a dynamic always in operation when you are charting. Without it you do not really know what your topical and functional levels mean.
4. The Existential: This level has to do with what the paper's message is doing to you personally. It is never absent; the good charter is deeply engaged in what he is doing. The following is a helpful way to structure the existential level chart. Turn your chart over and answer these four questions on the back.
  1. What shifts in image has this paper provoked for you?
  2. What is its personal address to your current life?
  3. What positive contribution has this paper made to your self-understanding?
  4. What is your critical appraisal of this paper?

**PART FOUR: TYPES OF CHARTS**

Work Chart - The fast scribbling of data as discussed in the six steps above.

Holding Chart - The careful drawing of a neat chart of all four levels to hold final conclusions.

Teaching Chart - lists data needed for teaching the paper, such as key points, good questions, images, lecturettes, etc.

Art Chart - brands on the brain the structure of life discovered in the structure of the paper. Adding color and heavy lines portrays the full glory of the picture.



**APPENDIX L**

**Four Directions ritual**

### Air Meditation

Face East. Ground and center. Breathe deep, and be conscious of the air as it flows in and out of your lungs. Feel it as the breath of the Goddess, and take in the life force, the inspiration, of the universe. Let your own breath merge with the winds, the clouds, the great currents that sweep over land and ocean with the turning of the earth. Say, "Hail, Arida, Bright Lady of the Air!"

### Fire Meditation

Face South. Ground and center. Be conscious of the electric spark within each nerve as pulses jump from synapse to synapse. Be aware of the combustion within each cell, as food burns to release energy. Let your own fire become one with candle flame, bonfire, hearth fire, lightning, starlight, and sunlight, one with the bright spirit of the Goddess. Say, "Hail, Tana, Goddess of the Fire!"

### Water Meditation

Face West. Ground and center. Feel the blood flowing through the rivers of your veins, the liquid tides within each cell of your body. You are fluid, one drop congealed out of the primal ocean which is the womb of the Great Mother. Find the calm pools of tranquility within you, the rivers of feeling, the tides of power. Sink deep into the well of the inner mind, below consciousness. Say, "Hail, Tiamat, Serpent of the Watery Abyss!"

### Earth Meditation

Face North. Ground and center. Feel your bones, your skeleton, the solidity of your body. Be aware of your flesh, of all that can be touched and felt. Feel the pull of gravity, your own weight, your attraction to the earth that is the body of the Goddess. You are a natural feature, a moving mountain. Merge with all that comes from the earth: grass, trees, grains, fruits, flowers, beasts, metals and precious stones. Return to dust, to compost, to mud. Say, "Hail, Belili, Mother of Mountains!"

—Starhawk

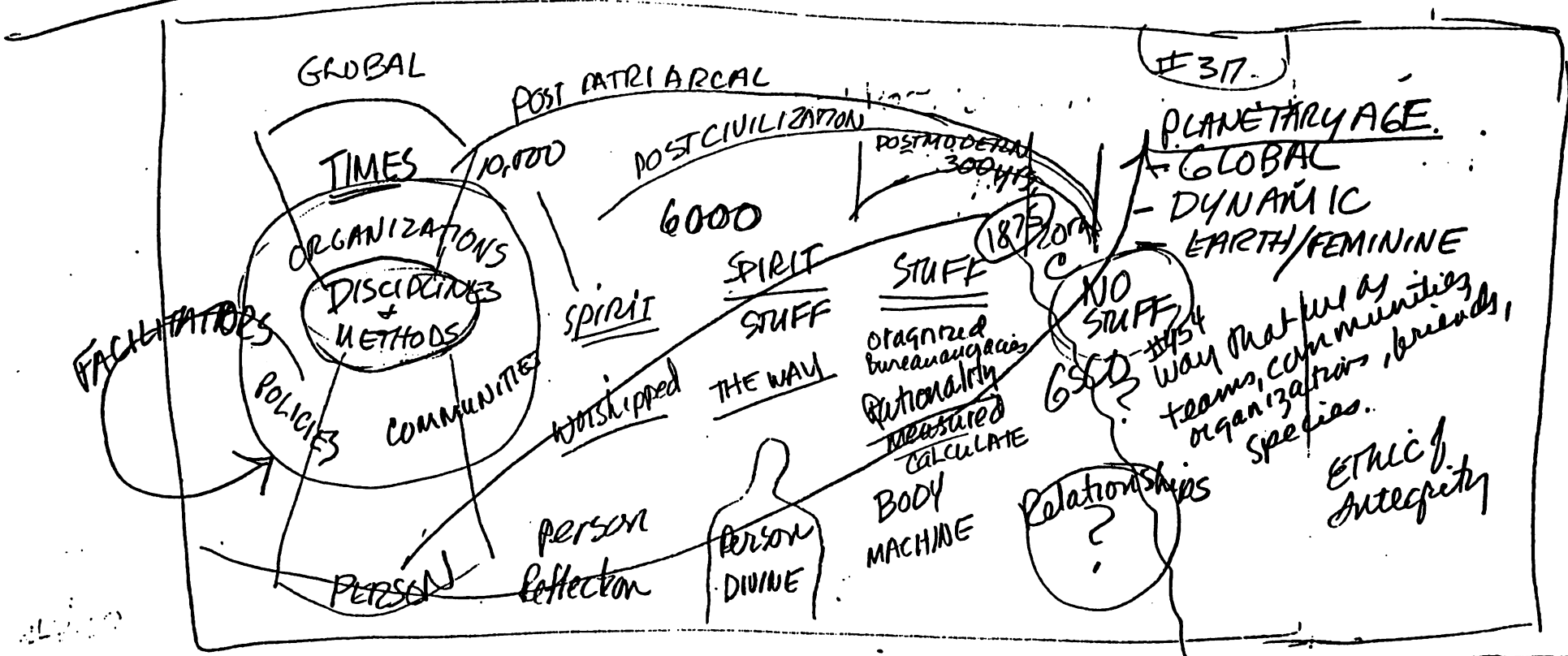


**APPENDIX M**

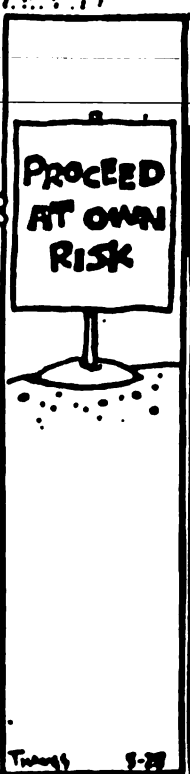
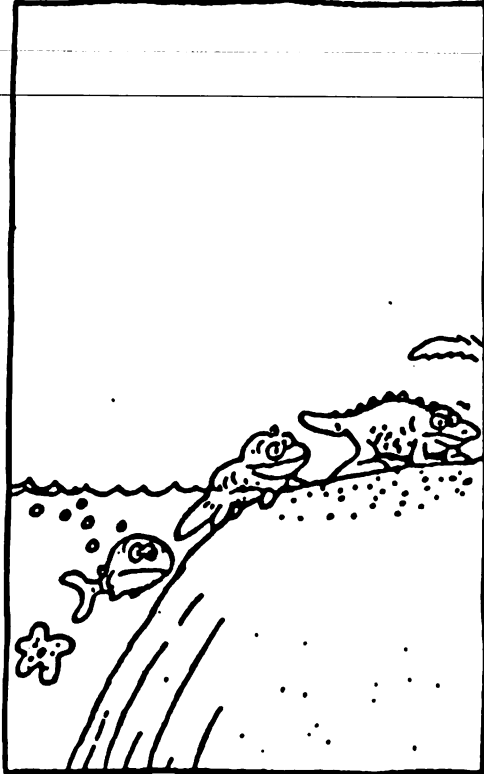
**Philosophy of Participation Board Image  
Talk, Session One**

**Frank and Ernie cartoon**

VISION  
BY BOARD



# HAZARD



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**APPENDIX N**

**Life Philosophy Spin from TRAINING, INC.**

Life Philosophy Spin

# How to Handle Routine Everyday Life

By the Training, Inc. Staff

We are living in a new age — some call it a curse, others a challenge. It all depends on how we view things: we all have a world view & at some point we will be pushed to articulate it. The more we know about ours, the more we can understand ourselves & why we do what we do, then the more we are able to make realistic decisions about the future.

I am my view of the world; I am my view of myself.

### THE WAY THE WORLD IS:

There have been many shifts in the realities of our world in our lifetimes & those of our families: (see chart)

		HISTORICAL PERIOD			
		PRIMITIVE	GREEK & HEBREW	NEWTONIAN	EINSTEINIAN
WORLD VIEW		SUPERNATURAL	ABSOLUTES	CAUSE & EFFECT	RELATIVITY
		*demons & spirits *capricious acts *man at the mercy of the powers	*good or bad *right vs. wrong *black and white	*each event has only one cause *a real you could be discovered	*many choices; no absolutes *many real you's; multiple roles
LIFE METHOD		MAGIC	MAKE GOOD CHOICES	MANIPULATION	CREATIVITY
		*witch doctor *good luck charms *love potions *offerings, deals cut with powers	*misfortune is life's revenge for bad choice in your or your ancestors' past	*kill or change the cause *get away from a bad situation	*create own self *create structures in the world *always being created/changed

\* A shift from past to present orientation: in the town where I grew up, you were the daughter of so-and-so, granddaughter of so-and-so; today in our cities the emphasis is on who you are right now, where you live, what you do.

\* A shift from local to global thinking: Spaceship Earth is an example; my Grandma Inez went west in a covered wagon & has lived to see the Columbia return to earth & the first global atlas made from satellite photos. When I try to imagine change of a similar scale in my 'daughters' lifetimes, I just can't.

\* A shift from static to constant change: one used to live one's life in one place, have one job with one company & marry the guy from down the road. The average family now

moves once every five years & changes jobs every two years. You now can have five careers in one lifetime, three of which haven't even been created yet.

\* A shift from absolute to relative: there used to be one right decision & your task was to find out what it was. Today you may have to choose between many good alternatives as in a supermarket store or all bad ones as people in the 'damage containment' profession do.

In short, everything is different today; we all experience the rapid change of our times in such basic life arenas as getting & keeping a job, raising a family & being a woman/man. Not only do we experience ourselves as being UNPREPARED for the lives we have, but in fact pre-

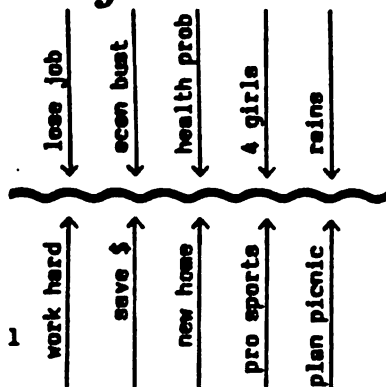
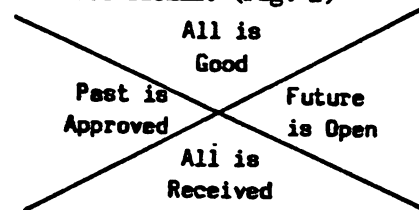


Fig. 1

We can only observe, judge, weigh up, decide & act on the basis of our best "educated guess." This does not excuse us from having a plan; neither does it permit us to sell our soul for a plan, because life will intrude (change) & require another plan.

About 25 years ago an organization I ran across gave me a new set of eyeglasses to look at life with. Without it I wouldn't be able to get out of bed in the mornings. It's not a rose-colored glasses, naive view — it's decisional. (Fig. 2)



The past is approved: Wayne Dwyer in Your Erroneous Zones says, "Break free from the past — as it was, it's o.k." Distinguish guilt (desire to change the past, history) from learning from the past & moving on. As a kid I wasted my energy on regretting the past rather than improving the present.

All is good; all is received: Learn to recognize problems as a human condition; don't measure happiness by an absence of problems. Accept that "Life is just not fair!" & never will be — it's just the way life is, but it is good! Happiness means no more complaining about things over which we can do nothing.

The future is open: All is possible. Greet new experience as an honored guest who will keep showing up in your life. (cont'd. next page)

### THE WAY LIFE IS:

We experience life as limits & possibilities. (Fig. 1) Even with the best plan we know we're not in charge: I intend to work hard, save money for a new house & the economy turns down & I lose my job. We plan to take the kids to the zoo & it rains. I had a friend whose boy was going to be the best football player in town — he had 4 girls.

Life, cont'd.

THE WAY I AM

My view of the world, my view of life determines who I am.

I grow & develop from my mistakes & from the problems I solve. Life without problems would be a boring, unchallenging life. Most of us think, though, that life should come to us nice & easy. Not so:

We create illusions about the way we want life to be — they get broken. We create new ones, & they get broken. (Fig. 3)

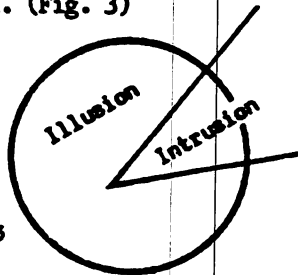


Fig. 3

It works like this: First, an event occurs. Then, an intrusion breaks our illusions as though they were bubbles; it always comes as an offense — "You can't do that to me!" "It's not true!" The time comes for a decision — accept this new image about life or find a way to deny it's true, pretending to convince oneself it isn't: "Maybe if I close my eyes it will go away."

A friend (college pastor) knew a student who always wore long hair, walked around with her neck pulled into her shoulders, her head down, wearing turtlenecks. One day when she was complaining about her unfair life, he told her, "Your trouble is, you won't admit you have a long neck." She clawed his face with her long nails & ran away. Later though he saw her on campus, & could hardly recognize her — she had a short cute haircut & was walking tall, really beautiful.

My own bubble: I wouldn't marry until/unless I absolutely found the right guy, could live happily ever after. I waited until 26 to marry, then I'd known him for five years, knew he came from good family, was smart, considerate, wanted me to have my own career. My illusion was that I had it made: "happily ever after." Then came the intrusion. It happened when we'd been married two months, our first Christmas, & he

landed in jail for drunk driving! My response was, "This is not true; it can't be happening to me! I was always a good girl — I did everything right." I fought it for five years, expended all my energy fighting & denying while I was going down the drain. "I can't do this, that, etc. until he..." Then one day somebody said, "You need to accept that you have an alcoholic husband; realize the fact that you have gone to pot, & start living your life again. I had to decide to live my life as who I was & stop wallowing in self pity & anger over what couldn't be changed. They showed me how by giving me methods. Surprisingly enough, as I changed so did he. Today, life is better than ever, I'm stronger than ever & he is a new man!"

A WAY TO RESPOND:

What is needed in the midst of this life is methods — a way to respond, to be effective. (Fig. 4)

First, there is a choice— decide to accept the fact that I can't change anyone else & only I can change me—or choose to cause myself needless pain & worry over things I can't change while continuing in a rut.

Second, the situation is not the problem, my relation to the situation is the problem, & that is what I'm in charge of. Hurricane Elena produced 2 types of responses from people who lived in her path: some started rebuilding the next day; some felt their lives were over.

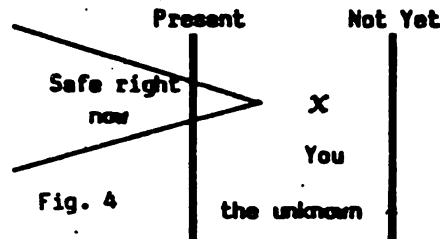


Fig. 4

QUALITIES OF EFFECTIVE PEOPLE:

**Care:** taking a decisional relation to life is to care for every situation we find ourselves in, doing what that situation needs, operating out of second reflection instead of emotional responses.

**Courage:** the willingness to try, to risk failure, to move without having all the answers.

**Creativity:** the ability to say, when faced with an issue, "What are the 20 ways to win in this situation?" And if those 20 don't work, to come up with 20 more. The answers of our parents & grandparents probably won't work: it is a day to come up with our own answers.

**Community:** each of us needs others to hold us accountable to our dreams & goals, to remind us of our decision to be effective. It may not be those you first think of: sometimes family and friends don't want us to grow, to change, because then they might have to change. Churches, support groups, mentors, professional organizations are all options for that supportive community. (Fig. 5)

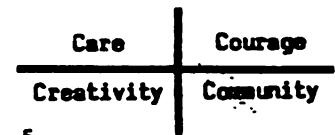


Fig. 5

CLOSING

A philosophy of life can be chosen & is important because it affects how we see ourselves, who we are & who we become. Choosing a stance toward life that allows us to be all we can be requires:

- 1) deciding to look at the changes in the world, to see the world as it really is right now;
- 2) deciding to face one's real situation;
- 3) deciding to take responsibility for that situation & live with it as it is — changing what can be changed, accepting what cannot;
- 4) using effective methods to sustain us in our new decisions.

And my experience is that when one does this, regardless of the external situation, life can come daily as a blessed gift.

ACKNOWLEDGEMENTS

The "Life Philosophy Spin" as used by the Training, Inc. sites draws from the background of two courses developed by the Ecumenical Institute of Chicago, "Religious Studies I" and "Cultural Studies I". The Spin also uses methods and content that were developed by Alcoholics Anonymous and Alanon.



**APPENDIX O**

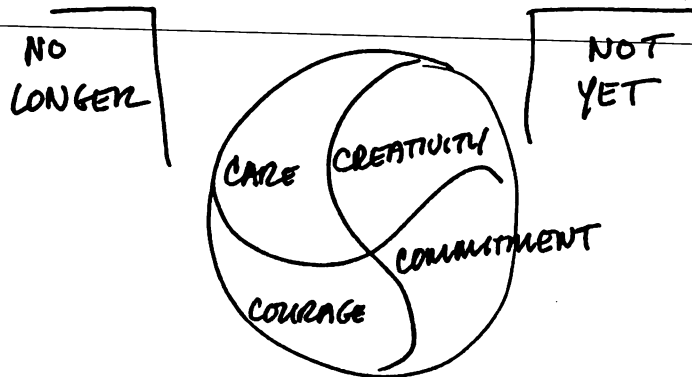
**Philosophy of Participation Board Image  
Talk, Session Four**

# THE PHILOSOPHY OF PARTICIPATION

## SESSION FOUR / TALK BOARD IMAGES

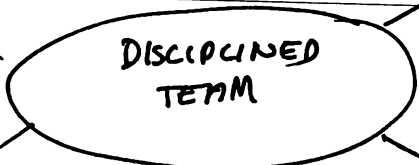
PHOENIX 5/26-27, 1992

"WHAT IS A FACILITATOR?"



RITUALS/PATTERNS

SERVICE

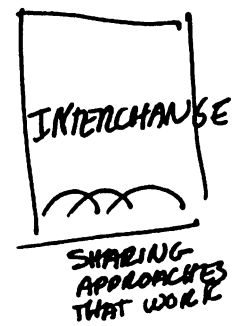
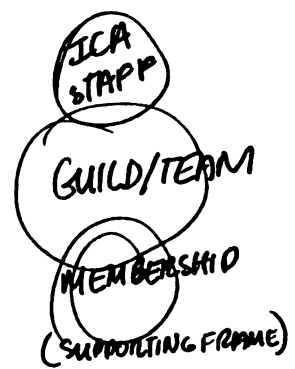
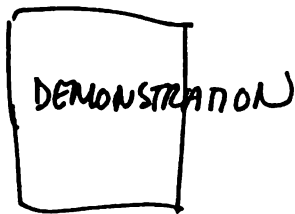
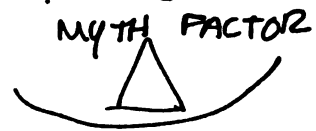


STUDY/STAYING ON THE EDGE

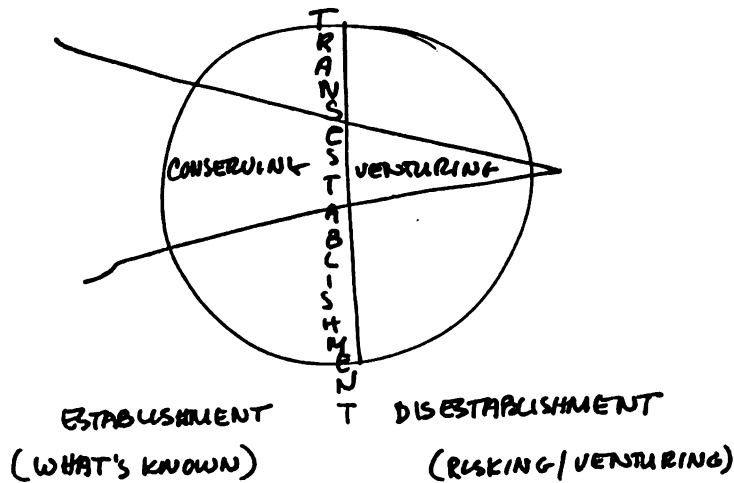
FACILITATION

GUILD

EXCHANGE



COMMITMENT



ESTABLISHMENT  
(WHAT'S KNOWN)

DISESTABLISHMENT  
(RISKING/VENTURING)