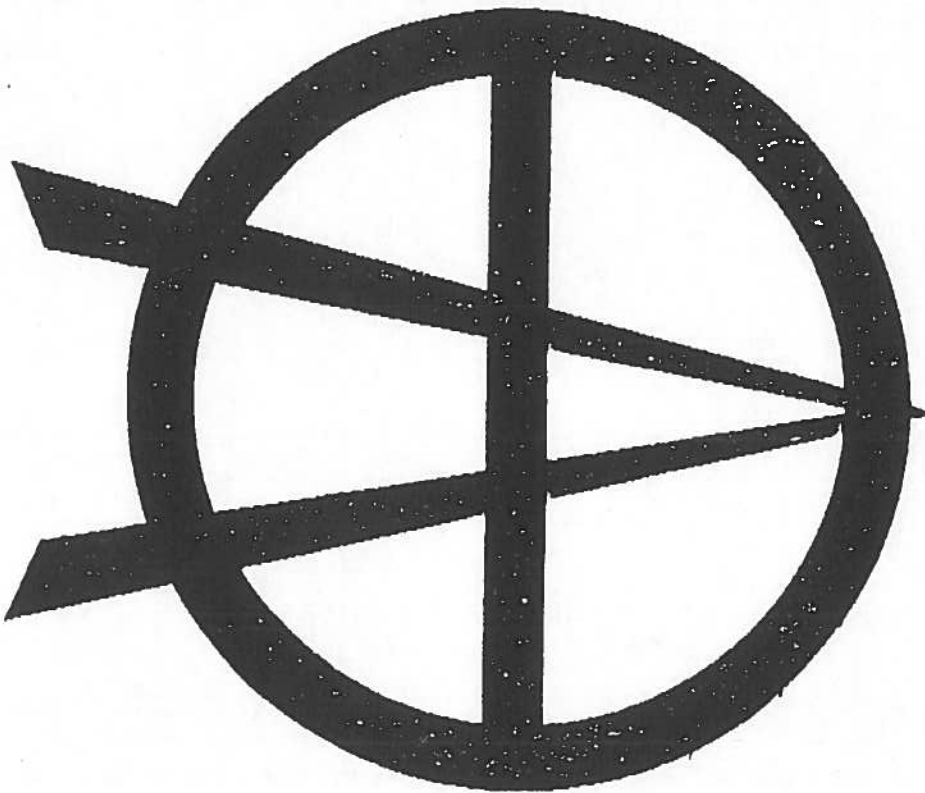<u>Wonder</u> <u>and</u> <u>Affirmation</u> <u>in</u> <u>Discovery</u>

<u>and</u> <u>Transformation:</u>

<u>A</u> <u>Case</u> <u>Study</u> <u>of</u>

<u>the</u> <u>Institute</u> <u>of</u> <u>Cultural</u> <u>Affairs</u> <u>(ICA)</u>."

Suresh Srivastva, David Cooperrider, Tojo Thachankery,

Xiaoping Tian and the ICA Team.*

The ICA Symbol

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Acknowledgments

"The hero with a thousand faces"

The "Hero with a thousand faces" (Campbell, 1959) is a befitting metaphor to describe the Institute of Cultural Affairs (ICA), the central focus of this case study. The thousand faces depict the innumerable social experimentations ICA has performed during the last 20 years. This case study is an exploration into that journey of the Institute of Cultural Affairs which we consider as a global, action oriented, spiritual, thinking, reflective, and double loop learning (Argyris and Schon, 1978) organization. The narration uses a central metaphor that organizations are mysteries. Organizations are miracles of human interaction, the mystery of which deepens as we probe more into them (Cooperrider and Srivastva, 1987).As Wittgenstein has said, "It is not how things are in the world that is mystical, but that they exist."

The case study is in 3 parts. We start by looking at a brief history of the Institute of Cultural Affairs and its core tasks Part II, goes into the epistemological basis of this case study which supports the research design and procedures used. Considered here are the implications of viewing organizations as mysteries and the consequent use of an Appreciative Inquiry (Cooperrider & Srivastva, 1987) paradigm for researching this organization. In the methodology section, an attempt is made to describe the research design and process using `Appreciative Inquiry'.  Part III is an exploration into the discovery and transformation the organization members and the researchers experienced as result of this `Affirmation as Inquiry' (Weick, 1982) approach.

Writing this case study has been a paradoxical experience. As an intensely collaborative research work, the usual distinction between university based `researchers' and the organization based `participants' has been minimal here, yet while writing this report we maintain a differentiation between the `team of researchers from Case Western'and ICA members, for the sake of easiness of reporting. Both parties are equal partners in this research and case study writing.

Part I: A Brief history of the Institute of Cultural Affairs
f The roots of ICA

The roots of ICA may be traced back to the beginning of the Ecumenical Movement in the early 1900s. Ecumenical, derived from Greek, means universal or worldwide and is a product of the twentieth-century theological revolution.

In 1952 a group of faculty and students at the University of Texas, Austin formed a group called `Christian Faith and Life Community' (CFLC) to experiment with a life-style of research and study, and to create a curriculum of social and religious studies. These studies were initially designed to awaken the university community, and later the church, to the fundamental issues people faced in their lives.

Dr. Joseph Wesley Mathews, an associate professor of Social Ethics at Perkins Theological Seminary in Dallas, Texas, later took over as the Director of Curriculum of CFC.

During the post-war years, critical issues facing the Church were being reviewed both by Vatican II and by the Second General Assembly of the World Council of Churches which met in Evanston

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in 1954. In its deliberation, the Council called for the creation of a lay training center for North America which led to the formation of the Institute of Ecumenical Studies, in Evanston, Illinois in 1956. Following the resignation of its first director in 1961, Dr. Joe Mathews become the Dean of the Institute.

Seven families in CFC decided independently to move along with Joe Mathews as teaching faculty without compensation. Several members of the families worked outside and pooled their salaries with the Dean's salary to live as a single community.

In 1963, the Institute and its 7 staff families moved from Evanston to 5th City -- a 16 block area in Chicago's westside ghetto. The community in 5th City was one of many that had been plagued by unemployment and related social problems. Many of the neighborhood's residents came to Chicago looking for jobs in heavy industry and were left without work. The neighborhood was left to its own devices by the city government and others, and they lacked many of the basic facilities for survival in an urban environment.

The Ecumenical Institute began working with the local residents to discern the community's problems and design practical, locally based solutions that could be replicated. Neighborhood workshops and door-to-door interviews identified over 6,000 discrete problems. In response, 45 programs in social and economic development were developed and implemented through voluntary cooperative action.

Four years later, the 5th city had community gathering places, a health center, preschool, stores, churches and parks

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along with new business and industries.

The following is a summary of the `presuppositions' used in carrying out the project:

1). Community Reformulation projects should be conducted in a limited geographical area. A limited geography gives the community a sense of identity and allows them to identity precisely what problems exist there. This facilitates the development of realistic solutions.

2). Community Reformulation must deal with the depth and intensity of human problems found in the area. The key problem identified in the 5th City was the negative self image of its residents. These images must be transformed by addressing them directly.. A method called "Imaginal Education" was used to help people change their images of themselves.

3). The key to the identity building of the community is the intentional use of symbols. In 5th City, the major symbol was an iron sculpture called `the Iron Man' erected in a central neighborhood location. It represented the strength and endurance of the community. The learning was to have symbols which are an authentic representation of the community and which promote positive self images.

4). Community Reformulation must deal with all of the critical problems of a community simultaneously. This means addressing the issues of education, health care, violence, drugs, and identity all at the same time. In doing so, one will be able to acknowledge the interrelatedness of these problems, and will be able to work towards a more comprehensive solution.

5). Everyone should have some way to participate and make a contribution unique to their position in the community. Throughout the development of the project, it became increasingly important to have community members as the leaders of the projects. 5th City experiment created a practical operating model as a demonstration for community development. It survived the destruction of the 1968 race riots in Chicago and eventually became a prototype for citizen participation in community renewal not only in the United States but around the world.

In 1967, 14,000 people participated in Institute programs. The same year the staff in the Institute made their first trips to various countries in Africa, Latin America, Middle East and Asia to do research on comprehensive development. Over 2,000 people went through the first courses taught outside North America during these various trips.

Another experiment called the 'Global Odyssey' began in 1968, where a group of colleagues traveled to a dozen or more countries and cultures in one month to understand fully the meaning and implications of their core theme 'global development'. In the same year, community living units were set up in Chicago, Rockford, Boston, Atlanta, Los Angeles and Kuala Lumpur.

In 1969, the first International Training Institute (ITI) was held in Singapore with 102 participants from 16 countries and a staff of 11 Westerners and 1 Asian. ITI proved to be the key awakenment tool for the Church of Asia, Latin America and Africa,

and formed a broad base of colleagueship for many in those continents.

In 1970 the Institute started the Local Church Experiment which was an attempt to put the 5th City model into ~~the~~ local social circumstances. The theme was a renewed church bringing about a renewed world. Initially, 4 congregations were linked to a religious house in a form called a `galaxy'. By 1972, there were over 30 Houses working with 188 congregations in North America.

The Creation of the Institute of Cultural Affairs.

As the Work of the Ecumenical Institute expanded beyond the confines of the church, and became international in its operations, a need to adapt the organization in more secular ways was being increasingly felt. This resulted in the formation of a new organization called the **Institute of Cultural Affairs** in 1973. Its purpose was to further the application of methods of human development to communities and organizations all around the world based on a secular philosophy. It is important to note that the ICA is different from the Ecumenical Institute or the Order Ecumenical. The most major difference is that ICA is a secular institution after having adapted several notions from Eastern religions like Buddhism and Hinduism. The principal aim of ICAs is to "develop and test methods of individual, community and organization development" (ICAI 1989-90 Directory of ICA locations and activities). These programs are typically highly participatory in nature and are often conducted in collaboration

with other organizations, be they public, private, voluntary or local community groups.

By the mid-70's, ICA had expanded from its base in Chicago to 100 offices in 30 countries. Subsequently, the ICA International (ICAI) was founded in 1977 in Brussels, Belgium. ICAI is an international non-profit association which facilitates the activities of autonomous national member Institutes. ICAI services to member ICAs include program coordination, conference organization, information exchange, publishing and staff training.

In the early 70s, the planning methods developed in Fifth City were refined and made available to the private and public sector through seminars entitled Leadership Effectiveness and New Strategies (LENS). Simultaneously, ICA developed two other programs: the Town Meetings and the Human Development Projects.

The Town Meetings

The Town Meetings Program began in the United States in 1975. A typical format of a Town Meeting runs like this: In the beginning sessions, the Town Meeting focuses on the basic economic, political and cultural issues of the local community as part of United States and the world today. Local citizens begin by examining the community's vision of its future -- its hopes and dreams. Then they look at the social issues which block the realization of these visions. The next step is to analyze these issues and group them into clusters. In the following step, people look at the contradictions that prevent the successful resolution of these issues and discern the single underlying contradiction that is the key to dealing effectively with all the

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issues in each cluster. Finally, these insights are written into sentences and presented as challenges to the community.

The Town Meeting format enables local citizens to create and implement practical plans for solving local problems out of their own resources and cooperative effort. At least one demonstration Town Meeting was locally sponsored in every county of the United States.

From 1975-1977 5,000 Town Meetings were held covering every county in North America and 40 countries ranging from small rural villages to crowded urban neighborhoods.

In Korea, Choe Jong Min, a village Chief wrote the following story:

" We are very proud of the New Village Movement.......Approximately 120 villagers participated in the Town Meeting held in our village. We decided to do two things. One was to build a village hall. The other was to sent ten villagers to Kwangyung II Ri for the six-week Human Development Training School.

Because of the core leaders' positive assistance and participation, for the first time we could expand the common work. We were sure that the village consult would serve as hope for the residents to make Kuh Du E Ri a prosperous village. Even today in a village meeting, when one is asked to give a suggestion, there are no answers which are bad answers. Because of this , when we are asked for a suggestion of what needs to be done, we are not afraid to answer. Because everyone participates, we can start to work on the basis of a plan that everyone wants.

To build an affluent village, we worked and worked. The village income soared up with great rapidity form the bottom to the richest in Kwang Won Province. Now our income has increased to over 4,300,000 won per family."

The Human Development Projects

Simultaneously with the Town Meetings the ICA developed Human Development Projects. Since 1975, pilot Human Development

Projects have been initiated in over 200 communities and 25 nations based on the learnings from the 5th City Project. Each project was aimed at obtaining rapid socio-economic development for the community as a sign of what is possible for the nation. The first phase of this thrust was to conduct three-week `consults' in each of the 24 time zones around the world involving a broad cross section of local residents, ICA staff, and volunteer consultants representing a wide range of expertise. The learnings from Fifth City were used in villages across the globe, testing their applicability in diverse cultures and settings. The next phase was that of replication. This involved broad scale training of villagers in the methods of community development. The product of each consultation was a document of an integrated four year plan for comprehensive local development. Within 10 years, the ICA developed a worldwide reputation for comprehensive community development with a strong bias for grassroots participation and practical action toward the human factor. This resulted in the formation of the Human Development Training School for training community leaders in India, the Philippines, South Korea, Africa, Indonesia, and the United States.

Rural development.

Early in the 1980's, responding to world wide recognition of the need for local human development, ICA, along with United Nations and several private agencies, sponsored the International Exposition of Rural Development (IERD) -- a three-year program (1982-1984) in exchanging successful rural development

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approaches. The IERD brought global attention to more than 300 successful, locally managed projects from 55 countries. The data base of this meeting has been published in three volumes. The Exposition's theme of "Sharing Approaches that Work" was picked up by numerous participating organizations and is also the title of one of the volumes ("Approaches that Work in Rural Development", 1988).

ICA's approach for rural development is that local people do their own development. They see 4 important principles in the implementation of developing a renewed community. The first principle is to involve the residents in the decision-making process. A community consensus elicits the participation of a maximum number of residents in the designated activity. The second principle of implementation is to initiate rapid and visible signs of action in every program arena. An immediate action could be the opening of a preschool with a volunteer teacher, a few children and a blackboard the day after the community decided one was needed.

The third implementation principle is to carefully precipitate events which change people's images. For example, when the opening of a preschool occurs, the image of the community as a place where "nothing is going to happen" changes. People observe the changed reality -- some thing has happened here, therefore, other things can happen, too.

Sustainable development is the fourth principle addressed. Here the need is to actuate long-range systematic plans in conjunction with the rapid visible signs. Although the preschool may begin in

a tent with untrained teachers and a few children, regular documented progress must be made in acquiring an appropriate facility, adequately training staff and expanding the enrollment. These sustain the long-term motivation, commitment and viability of the enterprise.

The following is some of the examples of rural development implemented during that period of time:

Peru: In the community of Azpitia, youth, elders and children all celebrated the long awaited opening of the health clinic, the village telephone and laying the corner stone for a new municipal building. Azpitia is the winner of the President's Bronze Shovel Award for demonstrating outstanding village unity and co-operation.

Tonga: Local Community development methods were taught through the Pacific Training Schools. One result was the opening of 23 preschools.

Kenya: In 10 years, ICA's work in the country has grown from 1 demonstration to involve 1,000 villages. Since 1980, 70,000 people have been directly involved in making decisions about their own community's future.

India: From a report written by ten Jawale village in Maharashtra: "Our village was like so many other poor villages. Sanitation was bad, our roads and public spaces were in a poor state....... ICA India showed us how we could improve out situation. We did corporate work days. You can now see our clean roads and drains. We built this Shivaji Park in one night, with us all working all night. We have renovated our temples. We have been able to do so much because we worked together. We have learned how to improve our situation, how to improve our economic and social conditions. What we have learned we shall not forget, nobody can take that away from us, The future is on our shoulders."

Jamaica: From the Director, Blue Mountain Coffee Cooperative: "The Blue Mountain area in particular needs a catalyst, it needs just what the ICA is doing -- motivating people to help themselves. Like most dormant factors, you never really are sure what you have got and what our can do unless you do something that awakens you, I think that is the sort of role ICA has played. What has happened here is that people now get more organized in doing things communally. One example that did prove quite successful was the beautification of space. We had all this space for years, but nobody was going out by the roadside to plant flowers. Now it is quite something to pass through the villages and look at the flowers by the wayside." ...... "People

have picked up leadership skills, like leading forums, leading community meetings, giving talks, and teaching. The ICA is not only for the people who are educated. They try to motivate even the illiterate, And even the illiterate can lead a meeting."

In recognition of the knowledge and expertise gained out of these programs, the ICA was given Consultative Status by the United Nations in 1985. The ICA has Category II Status with the United Nations Economic and Social Council (ECOSOC), Liaison Status with Food and Agriculture Organization(FAO), working relation status with World Health Organization (WHO), and Consultative Status with UNICEF. It is a member of the International Association for Community Development (IACD), the European Association of Development, Research and Training Institutes (EADI), and a provisional member of the International Council on Social Welfare (ICSW). Each member Institute independently establishes its own relations with NGO networks and other organizations.

The Institute's research effort in 1985 explored trends, values, ideas and approaches that help people face the future. As part of this research effort, two international programs were held in Brussels and in Chicago in 1985. At these events, people examined 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. They also looked at responsible life styles and systems for contemporary social ethics.

A Global Council was held in July 1986, at Bilbao, Spain. From this point, ICA started to go through a decentralization process, where each location became a self-supporting unit.

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This marked an important structural change for ICA and also marked the development of a strong indigenization movement in ICA locations worldwide. The ICA International General Assembly in Brussels in September 1989 looked at these issues which have emerged and came up with constructive approaches to a dialectic tension exerted within ICA (See part III). Currently, the ICA is undergoing another transition or rebirth and this case study is an effort to expand our understanding of that process of transformation.

THE CORE TASKS OF ICA

Due to ICA's holistic development orientation, its core tasks of are hard to identify in precise terms. At a fundamental level, we can say that ICA is concerned with the "human factor in world development" and that they work/consult with small groups, communities, organizations (both profit and nonprofit), voluntary associations, including different kind of international NGOs and PVOs, government agencies and educational institutions using their "Technology of Participation" developed over the last 25 years. Beyond that, the core tasks assume such diversity that a thematic analysis of published mission statements, objectives, past and current activities of 46 ICA offices located in 28 countries is included in order to accurately represent ICA's core tasks. The table below outlines the distribution. Rank ordering then we have the following activities of ICA: (within the brackets are shown how many countries out of the 28 considered, mentioned them)

ICA Organizational Activities Chart

	Training	Consulting	Developing Collaboration	Rural Development	Education	Health	Human Resource	Raise Global Conciousnes	Enviornment Protection	Women Program	Small Business	Management Information	Research	Spirituality	Volunteer Programs
TOTAL (28)	26	18	20	17	23	17	11	7	11	12	7	4	5	3	5
Cote D'Ivoire	•		•	•	•	•				•	•				
Egypt	•	•	•	•	•	•			•		•				
Kenya	•	•	•	•	•	•	•		•	•	•				
Nigeria	•		•	•	•	•									
Zambia	•	•		•	•	•	•								
Brazil	•	•	•	•	•	•	•								
Canada	•	•	•	•	•	•			•				•		
Chile	•	•	•	•	•		•						•		
Guatemala	•	•	•	•	•	•	•			•	•				•
Jamaica	•	•	•	•	•					•					
Mexico	•	•	•	•	•	•	•		•	•					
Peru	•	•	•		•	•	•								
USA (15)	•	•	•		•	•	•	•	•	•			•	•	
Venezuela	•	•	•		•										
Hongkong	•		•		•	•	•	•		•		•		•	
India (5)	•	•	•	•	•	•	•	•		•					
Japan	•		•		•	•		•		•					•
Korea	•				•	•	•	•		•					
Malaysia	•	•	•	•	•	•	•		•	•	•	•			
The Philippines	•	•	•	•	•	•	•		•		•				
Taiwan	•	•	•		•	•			•						
Australia	•	•	•	•	•		•	•		•		•			
Belgium	•	•	•		•				•	•					
Germany	•		•		•	•				•				•	•
The Netherlands	•		•		•				•						•
Spain	•	•	•	•	•				•	•					
Portugal	•	•	•	•	•	•			•	•					
United Kingdom			•		•					•					•

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1. Training (26)

2.Education (23)

3.Developing collaboration with UN agencies and other government/non-government organizations and communities (20)

4.Consulting with Government agencies, NGOs, PVOs, business organizations and rural/village communities (18)

5.Initiating/ managing health programs (17)

6.Integrated rural development including agriculture and irrigation development (17)

7.Leadership training/ village leaders training (16)

8.Women programs (12)

9.Human Resource Development/ Human Development Training (11)

10.Environmental/ Ecological preservation (11)

11.Strategic Planning (9)

12.Global Consciousness dissemination (7)

13. Research (5)

14. Volunteer programs (5)

15.Management Information (4)

16. Spiritual development (3)

The first category in this list, training, implies a wide variety of activities ranging from village `consults' to working with corporations on organizational transformation. The category is retained as core tasks of ICA since the term was used by most of the ICAs, though activities under this field are very specialized now. We may see that training is a basic activity in most of the other programs outlined in the organizational activity chart of ICA.

Education, the second frequently cited activity too is a general one. This includes raising the literacy level in villages, adult education programs, and a variety of specialized educational activities. Summarizing all these activities we may say that ICA is in the business of sustainable development. It is not merely helping a community or group to improve their lot, but to empower them to sustain the development. Beyond this basic philosophy, the nature of ICA work varies form location to location. The historical focus on village development has undergone changes with structural modifications in ICA networking and resource sharing. Rural development is now largely confined to ICAs in Africa, Latin America and Asia. Some ICA's within these continents are focused not only on village development but also on consulting with NGOs and Governmental agencies and corporation. ICA's in the United States and most of Europe are not actively involved in rural development but have started attending to more local issues such as drugs, street violence, unemployment, and illiteracy.

Part II: Research Design and Methodology.
A. The Theoretical and Philosophical Basis of the Methodology
Gabriel Marcel (1969) has introduced into philosophy a distinction between problem and mystery. Mystery produces a diffused experience where the distinction between subject and object disappears. "A mystery is something in which I am myself involved; and it can therefore only be thought of as a sphere where the distinction between what is in me and what is before me loses its meaning and its initial validity". Thus, "Mysteries

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are not truths that lie beyond us; they are truths that comprehend us" (Jouve, 1965). On the contrary, a problem is something to be fixed. There is very little to appreciate in a problem other than getting rid of it or solving it. This distinction between mystery and problems is easily generalizable to organizations. We may thus have two different images of organizations: one, organizations as problems to be solved and the other, organizations as miracles to be appreciated (Cooperrider and Srivastva, 1987).

It was critical to understand out of what images we chose to research with ICA because it was those images that were to ultimately shape our (reality) perception of the organization. As Weick (1979: 42) argued, "an organization is a body of thought thought by thinking thinkers". Organizations are social constructions (Gergen 1985, Pfeffer, 1982; Sims and Gioia, 1986) existing in our images; we can't touch or feel organizations; we can only make inferences about their existence and their impact on our lives. Once created, paradoxically, they are the creators of our reality (Salaman & Thomson, 1986). Pettigrew (1979:572) has noted that man is "a creator and manager of meaning". Yet there are constraining effects of culture on interaction within a culture. Thus; "man creates culture and culture creates man" (Pettigrew, 1979:577). According to the social constructionist view (Giddens, 1976, 1977) social structures are both human creations and, at the same time, constraints on the process of meaning creation. This duality is an important one in this case study. The ICA is clearly a reality creator based on powerful

mythologies and symbols, yet it is not a closed system since members constantly dialogue with and respond to forces from the environment.

Organizations as Mysteries

This case study is based on the metaphor that organizations are mysteries. The process of research is seen as acts of getting insights into that miracle in progressive steps. Organizing is a miracle of cooperative human interaction, of which there are no final explanations (Cooperrider and Srivastva, 1987): "To the extent that organizations are indeed born and recreated through dialogue, they truly are unknowable as long as creative dialogue remains" (P162).

The intricate connection between being struck by the wonder of creation and appreciative knowing was felt by thinkers from several fields of life (Sankara, 780; Jung, 1933; Maslow, 1968; Polyani, 1968; Gandhi, 1958; Radhakrishnan, 1969). According to Albert Schweitzer (1969), it is the recognition of the ultimate mystery that transforms our perception beyond the mundane and ordinary, creating a `reverence for life'.

The Experience of Mystery: Ontologic Wonder and Affirmation

Organizations as a mystery ought to be experienced through two attributes. One attribute is a sense of wonderment (Keel, 1973, Virhoeven, 1972) and the other, a spirit of profound appreciation (Polanyi, 1958; Weick, 1982; Kolb, 1984; and Cooperrider &

Srivastva,1987). In wonder there is a continuous dialectic between investigation and admiration (Keel, 1973), a central process of this research. As the Appreciative Inquiry process started, it began unraveling aspects of organizing of ICA that added richness to our admiration of the organization.

The excitement, wonderment, and mystery we talked about in under standing organizations are sadly missing in contemporary organizational research. Research in organizations has traditionally followed a disaffirming problem solving focus (Elbow, 1973; Cooperrider and Srivastva, 1987; Weick, 1982; Whyte, 1981) Typical images imply that organizations are problems to be solved and that research equals problem solving. To do good research, therefore, is to solve real problems (Various definitions of Action Research also support this contention. Susman and Evered, 1978; French and Bell, 1978). In contrast to this clinical or problem solving focus, Appreciative or Affirmative Inquiry as a form of organizational research is a refreshing alternative. Once we looked at organizations as a mystery, the choice of this methodology soon became natural. A mystery or miracle is best understood through appreciation. The more we focus on its attributes, the more alive the phenomena becomes.

Appreciative Inquiry as a methodology seeks to locate and heighten the "life giving properties" of organizations. An affirmation of the uniqueness of the organizational processes is most likely to help researchers realize what makes such

organizing possible and further, what possibilities are for newer and more effective forms of organizing. The Appreciative Inquiry thus seeks out the very best of "what is" to provide an impetus for imagining "what might be". Intense affirmation might also show faults and inadequacies more readily than do intense criticisms. (Weick, 1982). If we have only weak images of organizations to work with we are likely to end up with weak theories of organizing. As researchers we are also making an intentional choice to play the `believing game' rather than the `doubting game' (Elbow, 1973). In a doubting game the researcher has a suspicious eye whereas in the believing game the efforts are to understand the organizing dynamics from the organization's point of view. In the latter context, the acts of explanations are an affirmation that asserts what these organizations are more than what they are not. We first have to affirm that it is there, in order, second, to discover that it is there (Weick, 1982).

To summarize, two basic guiding propositions used in this case study are: 1. Research into organizations should be affirmative 2. Affirmation as a process is one of discovery and transformation.

The two propositions had several implications. One meant that the research process should be truly collaborative in nature. In order to affirm or understand who they (ICA) are one has to be part of them. Secondly, an appreciation or affirmation of the organization called for an in-depth understanding of the life

giving forces of the organization. Life Giving Forces (LGFs) refers to the unique structure and processes of the organization that makes its very existence possible. They are the building blocks of the organization. They are like the central pillar of a huge architectural marvel.

Life Giving Forces may be ideas, beliefs, or values around which the organizing activity takes place. This becomes very clear once we look at the following definition of organizations we used in this research: Organizations are systems of shared meaning and beliefs where the critical activity is the continued construction and maintenance of the meaning and belief systems which assure compliance, commitment, and positive affect on the part of the participants.

This definition amplifies the life giving nature of values, beliefs and ideology around which people organize themselves for collective action. However, the values, beliefs and ideologies soon create processes and structures that facilitate its contin- ued maintenance. Thus, when we talk about life giving forces we are talking not only about the values and ideas but also the resultant structures and processes. To give an example, consensus building turned out to be one of the life giving forces of ICA. The underlying value here is that everyone's voice deserves to be heard. The process that acknowledged that value was the emergence of consensus building as a process of decision making in ICA.

Tapping Life Giving Forces: The peak experiences, performance and flow

Peak experiences, Peak performances and Flow are constructs we found useful to tap the life giving forces of this organization. Peak experience (Laski, 1962; Maslow, 1964 and 1971) may be seen as an intense and highly valued moment or moments of highest happiness and fulfillment. Peak performance (Privette 1964, 1968, 1981 1982; Privette & Landsman, 1983) may be viewed as an episode of superior functioning.

In peak experiences, we recognize a level of psychological experiencing that surpasses the usual level of intensity, meaningfulness and richness (Maslow, 1962). For example, Leach (1963) defines peak experience as "that highly valued experience which is characterized by such intensity of perception, depth of feeling, or sense of profound significance as to cause it to stand out, in the subject's mind, in more or less permanent contrast to the experiences that surround it in time and space. Peak Performance, on the other hand is the prototype of superior use of human potential; it is `behavior which exceeds typical behavior". Peak performance is more a high level of functioning than a type of activity. As a prototype construct, therefore, peak performance is useful for understanding human potential and for an examination of qualities common to all experiences that tap human power (Privette, 1968, 1983).

The third concept, flow, may be seen as enjoyment, an intrinsically rewarding, autotelic, experience (Privette, 1983). People seek flow primarily for itself. They simply enjoy it.

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Model Used for Conceptualizing Forces

Life Giving Forces

Peak Performance

Peak Experience
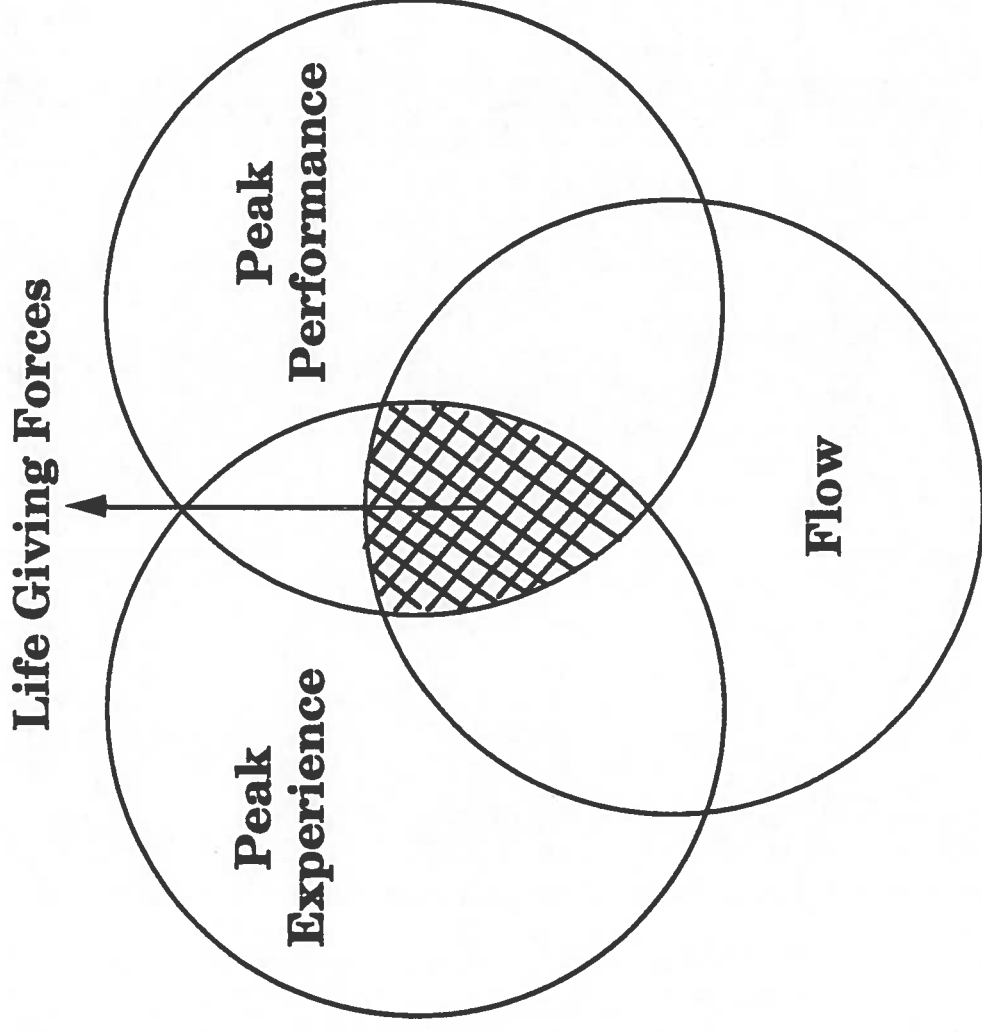
Flow

Reference: Privette, G. (1983). "Peak Experience, Peak performance, and Flow: A Comparative Analysis of Positive Human Experiences." Journal of Personality and Social Psychology, vol 45, 6, pp. 1361-1368.

Csikszentmihalyi (1975) described flow as a common experiential state found in play or similar activities.

If we combine all these three qualities, the common arena may be called life giving forces. In other words, the life giving forces to be identified in ICA during the research are attributes that encompass aspects of peak experiences, peak performances and flow.

B: Part III: Methodology:- Research Design and Data Collection..
The earlier and major part of this study was confined to the Institute of Cultural Affairs: Chicago which included the U.S midwest locations: Cincinnati, Columbus, Kansas City, Minneapolis, Indianapolis, Detroit, Milwaukee and Cleveland. Later the study was extended to Institute of Cultural Affairs International (ICAI) in Brussels where researchers interviewed ICA members from over 20 countries. The case study is based on both these sources.

Phase I: Preliminary Interviews to create Appreciative Inquiry Topics

During phase I, we did some 40 half hour interviews to create the appreciative inquiry topics related to the life giving forces. This was based on the three themes of Peak Performance, Peak Experiences, Flow, the values and the future visions of the organization. Data from the 40 interviews was thematically analyzed and fed back to identify ICA core values, beliefs, ideologies and organizational practices.

Phase II. Formation of the AIT and Generating Appreciative Inquiry Topics.

During phase II we created what we called an Appreciative Inquiry Team (AIT). The AIT consisted of ICA members and University researchers. It functioned as the research team looking after all aspects related to the inquiry. The AIT designed questions to discover organizational factors which give 'life' to the life giving forces. To do that the AIT met in workshops and looked at the thematic analysis of interview data again. They also discussed the philosophy and rational basis of Appreciative Inquiry in addition to practicing how to do Appreciative Inquiry Interviews.

To choose the five LGFs, each team member worked individually on the themes of the preliminary interview data and identified what s/he thought were the Life Giving Forces. Then the team pooled LGF themes and looked for similarities and dissimilarities among them. The 'Card Technique' outlined in ICA's ToP ('Technology of Participation') method (Spencer, 1989) was used to finally extract the LGFs. (Technology of Participation, ToP, is a series of methods developed by ICA). The next step created an interview format to probe further into the LGFs which were identified. The AIT formulated several questions to probe different aspects of each LGF. A format was adopted for trial and after several practice sessions an Appreciative Inquiry Interview format was finalized. Appendix A carries a sample interview format that was used during subsequent interviews.

Phase III: Data Collection

During phase III, members of the AIT did more than 100 interviews using this format in ICA midwest locations. The interviewees included paid staff in ICA Chicago and midwest locations, members of the Board of Directors, and a representative sample of volunteers. The interview took on an average 1 1/2 to 2 hours to complete and all interviews were taped and transcribed.

Phase IV: The 'Appreciative Research Carnival' (ARC).

Phase IV of this project was aptly named as ' Appreciative Research Carnival' (ARC). The carnival image was used to highlight the celebrative aspect of the research which came from ICA's basic philosophy that life itself is a celebration. The Research Carnival consisted of three major events.
1. Organizational Analysis and Formation of Vision Statements
2. Feedback and Consensual Validation
3. Action Planning

The organizational analysis was done over a 3 day period in Chicago by the AIT. Each member of the team read through interview transcripts and highlighted what they found significant. The AIT then talked about overall themes emerging out of the interview transcripts. This was followed by an extensive Organizational Analysis of interview data. To do this, the ARC participants were divided into groups of three each. The life giving forces interview responses were divided so that two groups were independently working on a LGF. This was done to obtain a reasonable inter rater reliability. They would then talk about their difference and finally come to an agreement on their

ratings. Under each category several quotes were selected from the transcribed interviews in order to illustrate the point. The next step in the `Research Carnival' was to create the Provocative Propositions which is one of the key steps in the Appreciative Inquiry Process. A provocative Proposition is a statement that bridges the best of `what is' with one's own intuition of `what might be'. It is provocative to the extent that it stretches the realm of status quo and helps suggest real possibilities that represent potentials for the organization. It is inspiring because it challenges us to create a new future. A provocative proposition builds on the life giving forces and heightens our attention, thereby releasing powerful energy to make visions a reality.

A Provocative Propositions model is outlined below. The model considers three aspects of organizational life and continuity.

1. `Novelty' refers to the idea that PPs should bring an element of surprise, challenge, and intrigue.

2. `Continuity' suggests that whatever new strategies/changes are planned must ensure that continuity from old to the new is maintained.

3. `Transition' calls for making sure that there is a smooth transition from the familiar to the unfamiliar and that the change is not felt so abruptly that continuity and novelty are lost. The common area where all these circles intersect is where a true provocative proposition is most likely to emerge; because that area accommodates all three demands suggesting that the PPs may be realized.

Model Used for Creative Provocative Propositions

Provocative Propositions

Novelty

Transition

Continuity
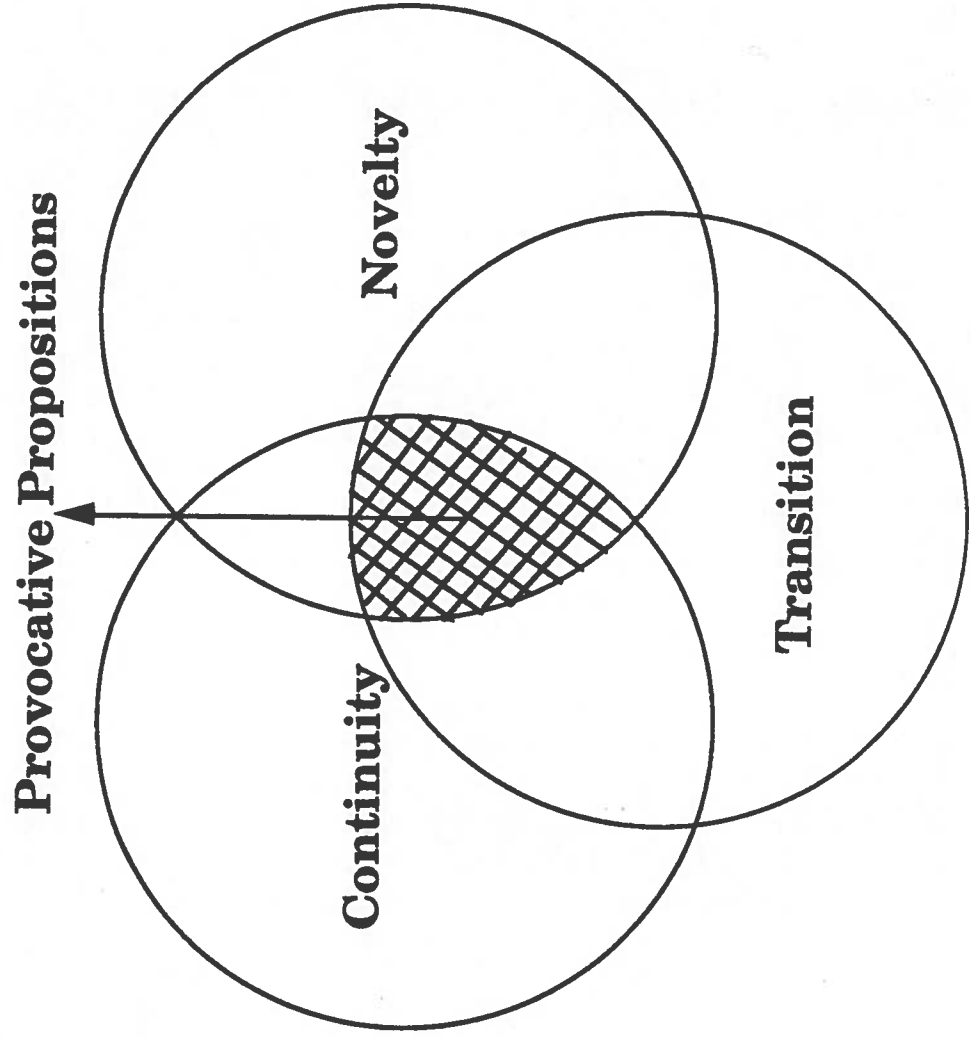
In addition to this, the AIT also developed a check list of 10 criteria to determine whether the proposition was provocative enough or not.

Considerable energy was spent by participants to write `real' provocative propositions. Writing the PPs was one of the most exciting parts of the research process. This gave participants an opportunity to be bold, creative and inspiring about their visions for ICA. The PPs were written in several stages and refinements. Each time a PP was written, members evaluated the proposition in terms of 1) the definition of PPs, 2) the novelty-continuity-transition model, and 3) the check list. Then each group invited another group to look at the PPs and comment on them based on the same criteria. This was done mutually between groups resulting in several revisions of the propositions. Finally, everyone read through the PPs and commented on them. Based on this feedback, fully revised Provocative Propositions were created.

VALENCING

After the provocative propositions were written , each PPs were rated in terms of the following

1. THE IDEAL

Least Desirable		Neutral	Most Desirable	
-2	-1	0	+1	+2

2. THE PRESENT

Absent		Neutral	Strongly Evident	
-2	-1	0	+1	+2

3. For immediate	medium	long term realization
(6months)	(1 year)	(5 years)

All together, 78 propositions were created and valenced. The act of valencing was an intense involving act for everyone because they felt they were writing the future history of ICA. Thus, a person made over 240 decisions regarding future statements about ICA.

Once the valencing was finished, participants could clearly see in which direction the vision for ICA was going. Subsequent sessions discussed these differences between the 'ideal' and 'actual' ratings. In no case was the discrepancy too wide to cause concern. The ARC participants then discussed action planning strategies with respect to realizing the Provocative Propositions. It was decided to take the 'research Carnival' message and learning to future ICA gatherings including the ICA International General Assembly in Brussels, Belgium, in September.

Phase V: Expanding the study globally.

During the second stream of data collection and data analysis, one of the researchers went to Brussels to interview participants attending the General Assembly of ICA International. Thirty interviews were done, responses analysed and feedback given at the end of the General Assembly.

Part III: Results

The analysis of the preliminary interview data and subsequent procedures generated the following Life Giving Forces (LGFs) in ICA. The Service Mission of ICA, Learning and Teaching Orientation, Consensus Decision Making Modes, Corporateness and Spirit Life/Faith Stance. These life giving forces we identified during the research were attributes that included aspects of peak experiences, peak performances and flow. Realization that these five themes are the life of ICA helped get participants into a stage of intense introspection enabling them to value themselves and what they have done. The data collection using the Appreciative Interview Format (Appendix A) based on these life giving forces identified the following 8 organizational factors.

1.Organizational Structure. (OS). Refers to the overall set up of ICA. Includes the word "structure" historically used by ICA. O.S is an overarching category and pertains to relatively permanent forms of organizing. Examples are Primary Units, Teams, ICAI, Training Inc. and LENS International.

2. Organizational Practices (OP). Originates out of the structure. Any standardized mode of living. Examples: singing, meditation, daily office, enablement, house keeping, celebrations and rituals. In short, organized activities of ICA which may have acquired a shared meaning can be called an organizational practice.

3. Basic Beliefs, values and Ideology (BV). The basic assumptions and core values around which the organization is based. This is

what attracts a person to ICA. Examples: Beliefs in the basic human potential of all, seeing the whole world as a family, belief in participation and willingness to risk.

4. Strategy, Task, and Technology (STT). Refers to the goal setting, planning activities, methods and techniques used by ICA for mission fulfillment.
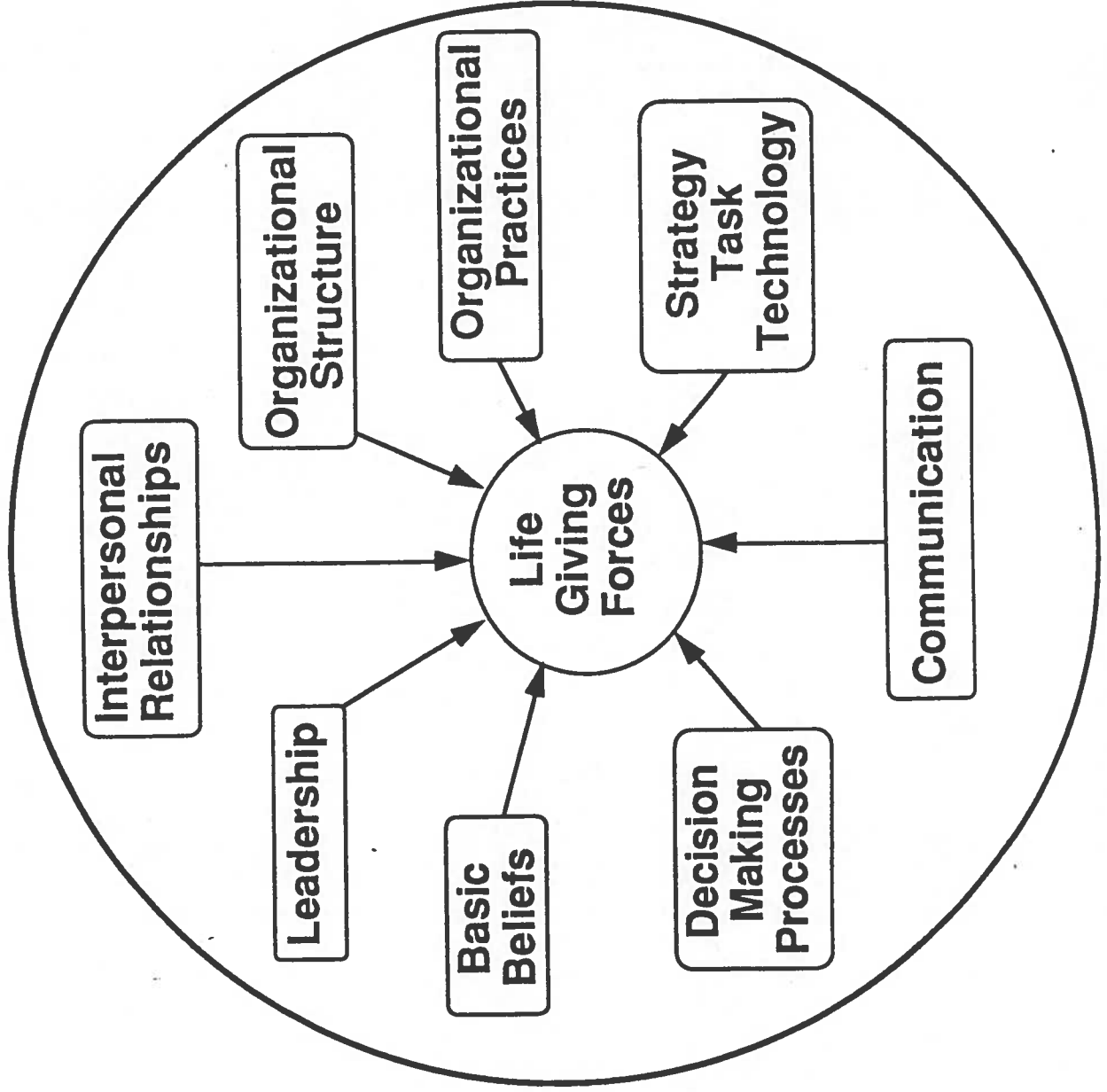
5. Decision Making Processes (DM). Refers to the way decisions are made. The methods, procedures and related assumptions behind the methods. Examples: consensus building and participatory methods.

6. Leadership (L). It is used differently from traditional organizations. Denotes statements regarding the presence of someone/small group willing to take total responsibility for a task. The power to the leader is granted by the members. Examples: A variety of leadership forms based on rotation or assignment.

7. Communications (CM). Refers to the way people share information, beliefs, values, and ideology. Includes face to face communications, channels of communications and the style of communications. Examples: quarterly reports, yearly councils, regional news letters, ICAI network exchange and Econet.

8. Interpersonal relationships (IPR) Refers to the quality of interpersonal relationships in ICA. The quality of being engaged with others. Examples: openness, love, care, concern about others and their life, individual journey, mutual support, spirit care, and physical care.

Organizational Analysis of Life Giving Forces

- Interpersonal Relationships
- Organizational Structure
- Organizational Practices
- Strategy Task Technology
- Leadership
- Basic Beliefs
- Decision Making Processes
- Communication
- Life Giving Forces

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<u>The</u> <u>outcome</u> <u>of</u> <u>the</u> <u>Organizational</u> <u>Analysis</u>

The organizational analysis vividly demonstrated how life giving force of ICA was neatly woven into a coherent form by the various organizational factors. For example, we were able to identify how the organizational practices and structures facilitated each of the life giving forces to operate at its best, and how the organizational factors such as beliefs and values were sustaining LGFs such as corporateness or spirit life. The organizational analysis also revealed how life giving forces and core values of ICA were carefully directed toward global development through the use of human talent. We may now look below at a summary of the organizational analysis of the life giving forces.

1.<u>THE MISSION OF ICA</u>: Service for others is the most important element in the mission of ICA. Most other stated mission originate or is related to this core service mission. Members believe that empowering others or making a difference in the lives of other people come before their own needs. Life is an opportunity to be of service to fellow human beings and in the process we discover ourselves.

ICA's mission in its simplest form is to provide hope for the planet, to improve the quality of life and to make the world work for everyone. It has always had a vision of a better world, a world of peace and justice, In one strategy or another, they have picked up on the energy of the society to address key societal issues, the peoples and the resources, and bound them together to make this planet a better place to live.

Service for others is central to the mission of ICA. Most stated objectives originate or relate to this mission. Figuratively one of them said: "It (their mission) is not to become a melting pot, but to make brighter and more beautiful the mosaic". However, the bottom line question has always been " Did the village get revitalized?" (Or the target). Continuing to use one of the interviewee's own words, " The mission is to awaken people's consciousness about how great they are and to be a demonstration of corporateness and how to be engaged as a team that is going to make a difference..... the mission has to be so exciting that once articulated you would want to say, 'I want to do something about that'. It is worth giving part of my life for or all of my life for".

One of ICA's service methodologies is transformation, " changing human lives to help people realize that they are not victims of life, but that they can be in charge of their lives, they can create the future." Much of the service is best realized through effective networking and sharing: " Our role is to hear the trend makers of today, ...to hear and appreciate what they are doing and to share ICA's learnings and allow those new understandings from those groups to be networked around the globe, ...sharing approaches makes things happen. The ICA has been enabling cultures to share back and forth and demonstrating that learning can be designed and carried out by everybody".

Universalism, Globality and Global Development stood out as important missional aspects of this service orientation all through the organizational analysis. Members reiterated the

notion that they "live on behalf of the biggest possible picture" and therefore "there is a need around the globe to expand thinking beyond villages and communities". Conceptualizations such as "Service to others in a world full of trouble is what ICA is about" and "All the world belongs to all the people as do all the gifts of nature, all the decisions of history, all the goods of nature, all the gifts of humanness" are strong evidences of ICA's global consciousness and sensitivity. One of them said: " The thinking that captures our mind the most is the vision of the planet earth".

Such a powerful planetary notion of ICA members gives rise to their beliefs about human consciousness and emphasis on the `Human Factor'. According to ICA, "everyone has a voice and input to give (and) all intelligence is valuable regardless of the source."

2. TEACHING/ LEARNING ORIENTATION: ICA is a reflective and thinking organization and members see themselves as a learning and teaching community. Learning is a lifelong endeavor and therefore one never stops learning, hence the focus on experimentation and social inventions. Their commitment to lifelong learning and their willingness to be open and change make them a good example of `Double Loop Learning' (Argyris and Schon, 1978) organization.
"It is a teaching and learning community in the sense that everyone is encouraged and invited to share their experiences". As one of the members said, "It is always new and a challenge. It

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is difficult to plateau in this community. The opportunity is always there to learn something new, to be personally challenged to grow. A bigger context is always available". They have maintained this learning orientation by moving people all around the globe. "When you force people out of their familiar, comfortable modes of living, it draws fresh understanding, fresh resources out of them".

Teaching is seen as the other side of learning and for ICA: "Teaching is also offering learning opportunities. Teaching doesn't impose learning but offers an opportunity to learn. If one experiences being a teacher, then one also experiences being a learner". The double loop learning (Argyris and Schon, 1978) aspect of the organization is most evident from their work with other organizations. " Each time we look and listen deeply to what our clients are saying, it is like a mirror, like we are seeing ourselves. The dilemma of a learning community is how to keep the windows open, keep freshness and stay on the edge". Most of ICA's learning may be categorized as experiential learning (Kolb, 1984) because they "ground our methods in our life experience".

3.CONSENSUS BUILDING DECISION MAKING MODES: These modes are based on a unique style of consensus building. All decisions are made by consensus based on the value that everybody should be heard. The power lies in the center of the table, and everyone has an equal right, responsibility and role in deciding matters pertaining to the organization. However, consensus building is not merely a decision making style. It is a philosophy for ICA

that life is a collective endeavor and therefore they should be able to recognize the worth of every other human being. Thus, consensus processes are a way of affirming the value of each individual and bringing out the best in others.

Consensus Building is the most distinctive feature in the decision making styles of ICA. To explain this in their own words, " Consensus is creating a common mind about what you want to do; it is a common understanding and means taking the time to talk through until everybody basically agrees. Consensus decision making does not have to do with there being winners and losers but getting everybody buying into a decision. ...Consensus does not mean total agreement with everything. Consensus can be arrived at through disagreeing and agreement dialogue. Finally, someone has to say which way we need to go and this is the way we can go by looking at all the options. If it is not the consensus, the group will let you know. If you will listen, and hear where the group is, you can fairly clearly state what the consensus of the group is at that moment .That is life-giving. The consensus method usually starts with someone's idea that they have worked through and present it to the group. Usually what is finally decided may be completely different from the original idea but the original idea served as a springboard".

In consensus building "everyone has a voice and there is not a leader. There is equal consensus". Otherwise "No one is going to implement someone else's plan. Everyone has to feel like they have a personal stake in either the decision or the model or the plan or the direction. Honoring all, being inclusive, and

everyone participating always in the context of something larger"
is thus some of the outcomes of this commitment to consensus
building.

CORPORATENESS

Corporateness is understood differently from what the term
literally means. It refers to a consensually validated sense of
togetherness and oneness for ICA members where they feel like a
family and a community. The family and community experience
becomes almost one, as if the community is an extended family.
Corporateness is ultimately a collective vision of who they are,
what they do and how they do it. Corporateness is the group mind
of all the members of ICA which generate a powerful bond among
its members to see themselves as a single entity.

Corporateness is not everybody doing the same thing. It is
everybody sharing a common perspective or framework. It is not
necessarily two or more people doing something together. It is
somebody doing something by herself/himself as if a single mind
is wired into a group mind. There is "collective feel" or
"collective spirit" or "collective action". It could be done very
solitarily, where there is a shared sense of values and purpose
too. It is trusting one's colleagues. It is the willingness to do
whatever is necessary to be done. The community of ICA is thus
not a collective, but a group of individuals who all have their
own personal missions who came together to express their personal
mission in a broader perspective and more effectively.
Some quotes from the interview responses are helpful in

understanding this concept of corporateness. " Corporateness has to do with a lot of rivers and streams coming together into a mighty river. At the same time you can look down from the bridge into the river and see the source. The sum of the whole does not just equal its parts. The sum is greater than the parts. One doesn't have to be the boss, doesn't have to always be right. At the same time, each person has to be so self-confident, self-assured that they can sit around the table and be strong, aggressive. Yet they have to listen deeply to what is being said and be willing to change their opinion".

"It takes a strong self to be humble enough not to have his or her way all the time. Living in a community together reminds us that the whole globe is one big family, that we are related to everybody".

"In corporateness, there is a recognition of interdependency. We have respect for each other and for our common mission. We have sensitivity to the human factor and humanity. We have vision for peace, for care, and for every human to realize their full potential."

"Corporateness is where people work together; where a group of people has a common goal, a common task; and where they are willing to do the impossible"

  5. SPIRIT LIFE/ STORY/FAITH STANCE.
The term spirituality is defined very broadly and includes symbols, metaphors, and anecdotal stories a person holds in her/his mind. Spirituality is a concept hard to describe especially when it means different things to different people and

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yet is characterized as one single construct of spirituality. Some quotes from the organizational analysis are used below for clarifying these finer points of spirituality.

One of the basic features of spirituality is an acceptance of the present as good and potentially productive. A common statement is " The past is approved and the future is open. All is good and we are received just as we are". The faith stance of ICA is that they care about the world. "We care about the future and while we do not know what the next steps are, we are willing to go ahead and risk those steps and have faith that we will find our way". This is so because they believe that the "individual capacity for decision making and the future does not need to be an extrapolation of the past".

One member felt that " ICA's spirit is the creation of poetic ways to look at reality that allows a person to experience life fully through the use of such tools like the conversation method, the charting and the song creation. All we do is help people face life as it is".

For another ICA member spirit life is, "That which touches you in the deep places and brings forth your care. It is a journey to different levels of consciousness". Spirituality also implies believing that "Everybody has worth, everybody has a contribution to make". Therefore, for one ICA staff "Whenever you are able to assist a person or group in doing that (demonstrating their worthiness and the potential to contribute) , it is spiritually fulfilling". Yet another description was to visualize that "Spirit life is like a river, sometimes it seems to be bubbling

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along and at other times it comes to a calm, quiet place. Sometimes it is turbulent, but there is constancy to it. Spirit life enables you to keep going no matter what is happening".

In summary, the organizational analysis by its very process has been a powerful experience for the participants. In addition to the overwhelming amount of affirmative data the analysis generated, the activity itself was an endeavor in consensus building and corporateness, two of the most important LGFs of ICA. Everyone who participated in it saw the significance of delving into the LGFs past, present and the future perspective in order to collectively create a future of their choice.

ANALYSIS OF THE PROVOCATIVE PROPOSITIONS
Based on the learning from the organizational analysis , the participants wrote the Provocative Propositions. Each of the propositions were an affirmation of what ICA members are capable of creating to heighten their life giving forces. The PPs written under each LGFs using the organizational factors bore a testimony to this.

It may be noted here that the provocative propositions were written in the present tense, as if the visions have already become a reality. This was meant to facilitate the thinking and imagining process of participants and also help test whether they would like to live those dreams and future visions. The natural tendency was to write the PPs in a future tense since the word proposition implied something that should or could happen.

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1. For the LGF of `Service/ Mission', the propositions
acknowledged a serious effort to expand and broaden the scope of
ICA work. To begin with they valued "awakening people to the
sacredness of who they are" because they believed they are called
to "catalyze the individual lives and societal structures". In
terms of action it meant "expanding our methods and skills to
enable full participation in a flexible fashion for an ever
widening network of global citizens". To do that the core
strategy was to "connect sensitive and responsible social
groupings with practical human development methods that bring
about a planetary mind shift and commitment to planetary care".
Related organizational practices were reflecting on "missional
accomplishments toward continually evolving constructs applicable
to new situations and opportunities. (Then) the mission re-
empowers its decision making structures locally by setting in
place a global interchange and councilary node, (because) ICA's
revolutionary passion is to transform the planet to ...an ethical
understanding that all resources, decisions and gifts of the
globe belong to all the people...The concept of global
collegiality is (thus) the basis of our personal relationships".

2. As a learning and teaching community, members of ICA wanted
their research processes open to many people from many walks of
life where they could demonstrate their functional usefulness to
people. They envisioned that the learning community "puts
together, writes, enacts and presents the cosmic mythology for
the planet, ...explores the edge of human consciousness by doing
workshops, exercises, and retreats that open up the major

cultures of the world as treasure houses of human wisdom".

The strategy of ICA as a learning/teaching community is focused on "transformation of organizations, communities and individuals...with a holistic and long range orientation. The structures of the learning community are built on the ongoing reading of social trends and contradictions and a resulting sense of urgency for new learning opportunities" To achieve that they propose training schools and the introduction of an `Earthwise Curriculum'. They also propose releasing their methods and popularizing the multiple learning styles ("visual, musical, interpersonal,intrapersonal, kinesthetic, analytical and verbal) to whomever needs them. As a learning community they wanted to establish `edge' education research programs in every state where they have primary units to demonstrate their methods and form partnership with local education units. Ultimately, they wanted to see their polity mode as a highly refined, exemplary model of the way an organization functions organically and effectively. They visualize that each ICA location worldwide operate autonomously, but interconnected with each other. "The units demonstrate a common mind that is rich in diversity and creativity, but interdependent with each other and their local environment for the sake of influencing the future on behalf of the whole planet". They imagine themselves as a cohesive and integrated learning community "where interpersonal relationships are built upon understanding of the unique gifts of every person...A positive motivating atmosphere is maintained through honoring, encouraging, and affirming each other and enabling

accountability structures... (And finally) we are a demonstration
community remembering that our actions and attitudes reveal our
beliefs and values. The Affirmative Inquiry method is integrated
into our learning community life".

3. `Decision Making` as a LGF portrayed the value of consensus
building as a basic living philosophy of ICA. For the ICA "the
power is in the middle of the table" for those who are willing to
"put their lives on the line".... "It belongs to everyone, and
to no one". Therefore, they wanted to encourage more people to
take full responsibility for the whole group to "guide and
influence the future". The very life giving quality of consensus
building was beautifully expressed in a proposition that, "The
technology of ICA decision making sets the stage with nonchalant
meticulousness, and uses all wisdom to create a kaleidoscope of
options, and visualizes the victory of doing the impossible
dream". Yet another aspect of consensus building is that
commitment is more important than length of experience. Everyone
should take part in whatever decisions of importance are
taken.....The organization of ICA is a dynamic system more than a
structure. "The system is fluid and flexible where each person,
novice or experienced, impacts the entire system. It values each
person's talents and facilitates her/his networking.... (and)
Personal interchanges with `journey masters' and mentors enrich
this system.

The organizational practices of the ICA's decision making are seen as a polity demonstration on behalf of society and rests upon the principle of "relational autonomy" wherein each local unit functions representationally on behalf of the whole. "Periodic interchanges are planned to foster the development of a larger global perspective where the concept of collaboration and team are important". The leadership of ICA in their consensus culture is like "storytellers who weave the past, the present and the future of the planet in an exciting launch-pad to the unknown". This is illustrated by the Appreciative Inquiry Interviews, global and regional treks and mything opportunities such as Joseph Campbell nights. "The interpersonal relations are based on respect of each individual and trust in the shared vision. Personal responsibility for each decision is vital as the 'we is me'. Forms of accountability are created to ensure this respect and trust."

4. There were several propositions pertaining to 'Corporateness'. The basic belief here was that "our sacred trust is to act as models of a globally sustainable lifé style.... standing on a covenant with Planet Earth which requires that we honor all diversity of the planet" The strategy/task of corporateness was to create mechanisms for "delivering participatory methods and programs that release human energy and creativity throughout society". The ICA members identified several organizational structures that would reflect the spirit of corporateness. This included a "consistent rhythm of movemental events" that are convened globally and "bio-regionally" on alternate years, and local monthly covenantal convocations for the sake of empowering

and sustaining people to be "in service to the globe". They proposed organizational practices that "allow catalytic change agents to experience opportunities to proclaim and celebrate our commitments, rehearse our common purpose and to share our learnings, while learning from and being empowered by the experience of others". They envisioned a perpetually rotating visionary leadership rising up in the community whereby "the life experience of all is drawn into conversation and everyone, the novice and the experienced, feel equal".

5. For the LGF 'Spirituality', they visualized organizational structures where "life sustaining and community bonding spirit generation practices are built into all gatherings of the ICA. (Thus) the ICA engages in a diverse yet common mission that calls forth our deepest passions for justice and charity. The ICA risks creating daily and quarterly spirit life forms and contemporary symbolic expressions of total life affirmation and constant transformation potential...Personal spirit life is encouraged, nurtured, and challenged in a rich corporate dialogue that pushes the wonder, glory, and depth of what it means to be human".

The PPs reflected partly what ICA members already are, and partly what they want to become. There was no sense of a deficiency or lacking, since they felt that they were working only to heighten what they already were.

Expanding the study to international locations

One of the researchers collected data from participants attending the ICA International (ICAI) General Assembly in September 1989. The ICAI was meeting at a time that the organization was undergoing several transitions which evoked varied responses from members. There were concerns about the future of ICAI and the nature of ICA networking. From a strong networking and personnel exchanges across international locations, ICA had moved to a stage where each location wanted the autonomy for deciding what to do with their missional purposes and programs. There were 'dialectic tensions' with respect to how much indigenization was to take place in local ICAs since traditionally, ICA had operated out of a transnational exchange of its members.

It seems that ICA thrives on dialectic tensions. One of the communications circulated to participants before the conference anticipated this 'dialectic tension': "History is created in the dialectic. The dialectic between the Platonic and the Aristotelian. The dialectic between the Yin and Yang. The dialectic between the Scattered and the Gathered; and the No Longer and the Not Yet. To create history is to embrace the paradox of the mystery of life ......The question has been asked as to whether some new form needs to take its (the absence of assigned leadership) place soon or do we allow this loss to give permission to further openness and experimentation.....the answer is Yes and No.....We are going through a period of scatteredness and autonomy.....it needs to be balanced by a centering, gathering dynamic".

There were several such dilemmas facing ICA once they became transnational. Most organizations, once they go international face the typical issues of how much centralization and how much autonomy can be exercised with respect to the historic center of power (Aram, 1976). Then comes the issue of indigenization versus extra-nationalism. ICA, too, faced these issues but in a different way due to the very nature of the organization. Globality as one of the basic values, transnational networking was not an outcome of growth for ICA but a very basic mission fulfillment. The process, however, over a period of time gave rise to several dilemmas. Interestingly, 'dialectical tension' being perceived as a functional process, members of ICA have always shown a remarkable ability to deal with these dilemmas.

In this backdrop, the researcher interviewed over 30 participants using the same questions asked in Phase I of the Chicago research (Peak Experiences, Basic Values and vision). In addition, questions were asked as to what each member perceives as the common thread of all ICAs that holds them together as one and also the uniqueness of each ICA. The interview data was thematically analyzed and a detailed feedback was given during the last day of the assembly.

Core dilemmas of ICA as a Transnational Organization

It is possible to outline the dilemmas ICA faced as they went transnational as a dialectic between two polarities where one end of the continuum loosely represents the past and the other end more or less depicts the current situation.

Past		Present.
Strong Global Networking	<-------------->	Local Networking
Western Perspective	<-------------->	Indigenization
Unity in Diversity	<-------------->	Diversity in Unity
Predominantly intraorganizational Affirmation	<-------------->	Predominantly extraorganizational affirmation
Theory driven action	<-------------->	Method driven action
Local globalism	<-------------->	Local development
Grassroots development	<-------------->	Training for Grassroots development
Inspirational, Heroic and Chivalrous	<-------------->	Cautious, Pragmatic and mature
Holistic and comprehensive development orientation	<-------------->	specific and tangible development orientation
Centripetal Affinity	<-------------->	Centrifugal Affinity

```
Strong Symbolic Leadership <------------------> Egalitarian and
                                                laissez-faire

Under assignment      <-------------------->      free choice

                                               Community

Community based rituals <------------> Individual experimentation

`Indicative' driven    <----------------->`Imperative' driven
```

The dialectic tensions were not difficult to comprehend once the
interview data was analysed. In the beginning ICA emphasized a
strong global networking of its members. An aspect that
facilitated this networking had to do with the common history
that a majority of the people in ICA came through a common
socialization route called RS-1 and the academy experience, both
of which were described as peak experiences during the
interviews. The corporate living further encouraged a strong
family notion among ICA members. However, as ICA went
international and trained more people in its methodology, the new
recruits did not have the same transformational experience or nor
did they share a similar history or culture. Meanwhile, the ICA
members were profoundly impacted by what they were learning from
the local people in new cultures. As more and more local people
got trained in ICA methods and became part of the organizations,
a gradual pressure to indegenize began to arise.

Another parallel shift in approach took place in terms of dealing
with diversity and unity. In the beginning, corporateness and
spirituality tended to focus on maintaining unity while

respecting differences. It was relatively easy to tolerate
differences out of a basic faith that everyone was belonging to
one community. However, the scenario changed with transnational
growth. Members who did not necessarily share a common heritage
of ICA experiences had different notions of development. Yet the
basic dedication to ICA did not suffer despite this difference.
But the shift was evident; the focus now is diversity in Unity or
"how to acknowledge our differences and yet be one".

Yet another dilemma had to do with the way sources of affirmation
in ICA by and large moved from an intra-organizational base to an
extra-organizational one. In the beginning, as an intentional
community with a theory driven action focus, members would have
intense dialogue within their community regarding what they are
doing and their impact and relevance based on their theories and
propositions. In other words, the sources of affirmation was
largely from within the community. Several of the practices
associated with Corporateness and Spirituality directly
reinforced this affirmation of one another.

However, over a period of time, a gradual shift in this dynamics
took place with increased transnationalism and prolonged client
contact. As the contact and the intensity of interaction between
ICA staff in a geographical location and the local people
increased, and the global networking focus decreased, the sources
of affirmation partly shifted outside the organization of ICA.
Many of the rituals reinforcing corporateness had by then ceased
to exist along with a shift from group based rituals to

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individual spiritual experimentation. The combined effect of such transition was ICA members deriving more intense experience of affirmation from the people with whom they were working in each locations. This is not to say that intra-organizational affirmations are missing in ICA but to highlight a relative shift from within to sources outside.

It is important to note here that ICA has always been externally related, working with hundreds of communities (From 1972-1976 creating the Band of 24 around the world; 1974-1978 doing 5000 Town Meetings), and because of this external mission, they had to build Corporateness and community spirit to sustain doing those extremely demanding tasks. The minor shift is, therefore, not in terms of external-internal orientation, but in terms of the sources of affirmation only.

A simultaneous move from theory driven actions to action oriented pragmatism took place in this period. Historically ICA operated from a strong theory base where member commitment to the ideas and postulates determined the power of their actions. The most striking instances were the RS-1 and the Academy teachings. As a reflective community, ICA would start by the theory, initiate the action, study its impact and then revise the theory if necessary, based on the outcomes of the actions. Such an experiential learning (Kolb, 1984) focus kept the theory driven nature of action alive as long as the academy and RS-1 continued to exist. Once they were discontinued, the pressing call of pragmatism influenced the actions to assume a method driven

character. That was the beginning of a focus on popularizing the 'Methods of ICA' irrespective of the nature of the relation between the 'Imperative' and the 'Indicative'. ICA's most recent publication "Winning through Participation" is a striking example of the action/method orientation. So are the emergence of ICA related organizational forms such as the Training Inc., ICA Associates, LENS International etc.

The need for a new theory to support the actions are beginning to be felt in the ICA again. Serious efforts are being made to introduce an "Earthwise Curriculum", dealing with global issues from a holistic perspective incorporating the strengths of the Academy programs along with the learning from the field experiences of the past 25 years.

'Think globally, act locally' is a common motto of many development oriented global organizations. ICA was no exception. During the 70s when the global networking of ICA was at its peak, locations worldwide had a balanced mix of nationals and extranationals working on local problems from a global perspective. However, over a period of time, the 'think globally' attitude moved to the background with more focus on 'act locally'. This is an interesting situation, since in both cases the acts are more or less the same, but the interpretations are different. With a growing trend toward indigenization, local development is acquiring an emphasis which can be interpreted either as simple local development or local action based on 'global vision'.

Overall, ICA seemed to have changed from grassroots development to training others for grassroots development in addition to a leaning toward consulting. The consulting status with the United Nations is probably the best example of this shift. The earlier mentioned `Method' focus has also contributed to this. The emergence of different affiliates of ICA's, such as `ICA Associates', `Lens International', `Lens Inc', `Training Inc' etc also point to this direction. A current dilemma is to what extent these organizations are ICA related. All the emergent forms share a clear pragmatic focus oriented toward consulting and training with large corporations and government organizations in addition to the nonprofit sector.

Several members of ICA see this move from village training to organizational training as a step made to intensify ICA's impact. To quote one of them, "The challenge of reaching the masses called us to think bigger than a single village....Our conversations with leaders in India told us that one village meant nothing to them when they had so many to be concerned about...Therefore, once the village methods were tested over and over, refined and improved, we felt we were ready to train many others in our methods."

Along with the move from grassroots development to organizational consulting and training was a change of orientation from `indicative' driven to `imperative' driven action. The `indicative', a term exclusively used by ICA, refers to `what is' there out in the world that demands ICA's attention. Examples are poverty, illiteracy, injustice, and isolation. They are `givens'

to start with; that is what `is'. `Imperative' denotes what can

be or should be done to alleviate these `indicatives'. Examples

will be the methods of ICA and their work in communities of all

sorts. Historically, the `indicatives' dictated what would be

the `imperatives'. Thus, after assessing the conditions in a

community, ICA would respond by creating alternatives to those

conditions of suffering. However, this relationship is not very

clear now; the overall move to a `method driven' character has

put the focus on the `imperatives' rather than on the

`indicatives'.

Such a change can be explained by the cyclical nature of

knowledge creation, description and application (Manning and

Thachankery, 1989). In this working paper, they proposed that

activities related to Organization Development, like those in

other Applied Behavioral Sciences, follow a pattern with three

discernible stages: Creation, description, and application.

During the creation stage, a new theory, method or technology is

generated, normally out of pragmatic concerns. During the

description phase, the focus is on understanding the creation and

thereby understanding its potential. Once this is partly

achieved, a period of intense application begins with several

adaptation and imitations of the original creations which after a

period of time tend to get saturated and start yielding

diminishing returns. In the field of Organization Development, a

good example would be the creation of T-groups; It was an

accidental creation out of pragmatic concerns which then went

through the cycle we outlined.

A similar cycle seems to have happened through the methods of
ICA. RS-1, and the Academy were creations comparable to the T-
group in Organization Development. There were intense description
phases too in the early 70s where the large gathering of
'Research Assemblies' would talk about them in an effort to
refine them. The application phase began very soon with the Town
Meetings and Human Development Projects. This was at its peak
when they did one Town Meeting in every county in the United
States (5000 in all). New forms of applications emerged with the
popularization of the 'Methods of ICA' and the establishment of
ICA affiliates such as ICA Associates, Training Inc., LENS
International etc. Currently this is a stage of intense
application and pragmatism.

Just as in the field of Organization Development, within ICA too,
a stage of dissatisfaction with the extensive application focus
has already set in. Currently, there is a growing awareness in
ICA about the lack of a new theory to guide their actions. This
supports our hypothesis that the knowledge creation, description
and application stages are cyclical and therefore a creation
phase will begin after a period of intense application. The new
creation phase for ICA is most likely to one through theories
that may emerge from the introduction and continuation of the
'Earthwise Curriculum'.

Historically, ICA's missions had an inspirational quality about
them. The call for working on the human factor in global
development and the challenge to respond beyond the limits of

one's possibilities had an inspiring power that led many to join ICA and undertake mission work. There was little concern about financial incentives, job security, standard of living or retirement benefits. As time unfolded, the inspirational aspect has become more cautious and the heroism and chivalry have given way to pragmatism, measured risk taking and maturity.

From a holistic and comprehensive development orientation ICA has moved to a specific and tangible development focus. This to some extent reflects a `market driven' adaptation to the existing realities of the nature of volunteer recruitment. The 60s were a time when a holistic and comprehensive mission statement (of ICA) such as `concerned with the human factor in global development' could arouse a powerful response in young people. The 80s demonstrate a different volunteer commitment to specific, narrow and tangible impact orientation where a young volunteer making a commitment to work for an organization wants to see the impact he can create in the shortest possible time in the most tangible way. Thus, when a Greenpeace volunteer dares to venture into an organized whale hunting expedition and stops it, s/he gets to see the impact s/he has created in concrete terms within a limited time frame. During the course of its evolution, ICA too has been influenced by this volunteer preference and is moving partly in that direction. Environment, education, low cost housing etc.,are some specific focus arenas ICA has been developing recently.

Other notable trends include moving away from a leader driven structure with the death of the charismatic founder Joe Mathews to a more egalitarian and laissez-faire structure. People are no

more under assignment to go anywhere in the world at short notice. Instead the present structures encourage individual freedom and free choice within the overarching philosophy of consensing. The rituals too have undergone changes. From a community based, standardized mode, ICA members have moved to individual experimentation to discover spirit practices of each of one's own choice.

To conclude, such shifts are not non-reversible, complete and precise but indicative of a dialectical tension that is consciously sustained and nurtured in ICA culture. Thriving on ambiguity and tentativeness, these dilemmas are mechanisms to maintain a continual interchange of ideas from each polarity. Certainly, ICA's position within this continuum has changed over a period of time, yet members are most unlikely to assume an extreme position in any of the dilemmas.

The Non-negotiability of ICA's basic values

Despite all the differences of what should be done and could be done, there was something about ICA that seemed to bind everyone together against the evolutionary pressures of transnational expansion. That was the non-negotiability of the basic values of ICA expressed within the LGFs. They surfaced as the most important personal values of all the people interviewed in Brussels ICA International General Assembly and United States locations. Thus despite all the differences in terms of how different ICA locations worldwide were, or of how they uniquely wanted to fulfill their missional objectives or how they wanted

to relate to other ICAs across the globe, there was a core set of basic values expressed by everyone irrespective of their affiliations which made them stay committed to ICA. Such a powerful impact of values on ICA members identification with all other ICAs prompted this researcher to call them `Non-Negotiable', because they did not undergo any change despite the pressures of transnationalism and indigenization. This made one member say, "Once an ICA man, always one", and another, "You can take me out of ICA, but you cannot take ICA out of me".

Some High Points of this case study including the notion that research is a social process
1.The flexibility of the organization in undergoing change.
Since its origin, ICA has undergone sweeping changes in its structure and processes. They have shown a readiness and excitement about living in the most inhospitable circumstances out of the firm belief that their basic faith in people will ultimately transform those surroundings. And it worked almost everywhere starting from their now classic `Fifth City Experiment'. They showed remarkable resilience and strength when their charismatic founder and leader Joseph Mathew died in 1977. Joseph Mathews had a tremendous influence over the members. Yet his death did not cripple the organization; on the contrary the ICA emerged demonstrating a more prominent role in the field of social action and change. In mid 1980s the organization underwent a structural change where each ICA location worldwide came to assume full autonomy and financial independence.

Meanwhile, they also subjected themselves to an intense soul searching process as an organization and dialogued about alternate forms of organizing. Such textbook like flexibility and adaptability are qualities seldom demonstrated by organizations.

2. The Social Inventions of ICA.

The second major attraction we developed toward ICA centered around their social inventions (Whyte, 1981). In addition to the Fifth City Experiment, the Town Meetings, Human Development Projects, and Emerging Generations etc. were intriguing social experiments. Town Meetings, for example, were an innovative method of organizing people in a location where they would demonstrate the power of local citizens to take charge and create social action. `Emerging Generations' was an interesting way of dealing with the issue of bringing up children within ICA community. Panchayat was an interesting experiment in shared global leadership. All these and many other features added to our inquisitiveness to explore this organization.

3. Affirmation and the climate of Inquiry

Our overall appreciative focus created a sense of trust and collegiality between the organization members and the university researchers. Our genuine acknowledgment of the intentional people they are, set in a mutual process of respect for each other. ICA appreciated a well known university taking an appreciative research interest and felt that our affirmative focus coincided with ICA's overall philosophy of valuing all segments of human existence. In fact, most ICA work illustrates

affirmation. In remote villages of Africa and Asia, or with local school systems, ICA starts by acknowledging that people are capable of taking charge of their lives.

4. Initial interviewing as a miniature of the overall research impact

One of the central thesis of this research was that it will be generative to the extent that organization members find it useful to them (Kilman, et al 1983; Morgan, 1986; Lawler et al, 1985). The 40 half hour interviews we conducted (See part I) were crucial in this regard. As discussed earlier, these questions covered the past, present and future life giving forces of the organization. The feedback from these interviews gave a flavor of the appreciative research process since it identified, by thematic analysis, the life giving forces of ICA and the strengths of its members. The members could easily identify with the analysis and could see the relevance of the research to their missions.

Other Propositions.

Proposition 1. The nature and quality of the research process and their outcomes are determined by the choice researchers make between playing the doubting game or the believing game (Elbow, 1973). In this case we made the choice to play the believing game because of our theoretical predilections. There is clear evidence to suggest that our choice did make the difference. The Appreciative Inquiry focus intuitively appealed to them since it was very compatible to their values.

Propositions 2. <u>Making</u> <u>provocative</u> <u>propositions</u> <u>and</u> <u>transforming</u> <u>organizations</u> <u>are</u> <u>possible</u> <u>more</u> <u>out</u> <u>of</u> <u>an</u> <u>appreciative</u> <u>mode</u> <u>than</u> <u>out</u> <u>of</u> <u>a</u> <u>critical</u> <u>mode.</u>

This is to some extent an obvious statement. A willingness to devote time and energy to envision an ideal future for the organization and its members is most likely to happen when the stakeholders experience a sense of being valued by the organization and others. A recognition of the worth of the individual is a basic prerequisite here. In this research the appreciative process released tremendous energy and excitement in everyone who was involved in it. Several participants said that interviewing and being interviewed were transformational experiences. Those who transcribed the interviews reported that hearing what others said that ICA had done to their lives and those interviewed did through ICA, were overwhelmingly moving experiences. In one case an `ex-member' of the organization who was interviewed showed an interest to be associated with ICA again. The statement that "these interviews did something to me" or "these interviews did something to her/him" were probably the most characteristic way most members talked about the interviews.

Propositions 3. <u>The</u> <u>commitment</u> <u>the</u> <u>organizations</u> <u>demonstrate</u> <u>towards</u> <u>a</u> <u>form</u> <u>of</u> <u>inquiry</u> <u>is</u> <u>directly</u> <u>proportional</u> <u>to</u> <u>the</u> <u>sense</u> <u>of</u> <u>ownership</u> <u>they</u> <u>experience</u> <u>with</u> <u>the</u> <u>research</u> <u>process.</u>

Since the first feedback, there has been an escalating commitment from ICA in the research process. We also noticed that the commitment was directly proportional to the ownership members took regarding the study. For example, once the Appreciative

Inquiry Team, (consisting of members from the organization) which had full responsibility to conduct the research was formed, there was a dramatic shift in energy levels. There was a surge of enthusiasm about the research process and its scope. More resources were soon committed and expectations out of the research carnival started rising. There was more dialogue in thinking of this research beyond a case study and of translating this into a long awaited transformational experience. Other ICA locations were soon included in the project and finally the study was extended to the global level (ICA International General Assembly in Brussels, Sept 1989).

Such an attitudinal shift in interpreting the scope of the research process took place probably because of an increased ownership of the study by key stakeholders of the organization. Initially, the study was perceived as a research project with a clearly defined intent of writing a case study for presenting at the international conference on Social Innovations in Global Management. However, once the process started, they were able to perceive the potential utility of the activity beyond merely writing a case study to an organizational transformation intervention. Such an outcome is based on the clear initiative and proactivity they demonstrated in seizing the opportunity. Currently, more interviews are being done by ICA members without the involvement of the Case Western Team which is yet another indication of the extent of ownership members take in this process.

Propositions 4. The affirmative process of inquiry brings people together in a way that makes them more of a cohesive team and community.

As a result of this inquiry, ICA members came to know each other in a special way, though they knew each for a long time. The usual comments were that, "We have always done this (Appreciative Inquiry) to other people and organizations, but, we have never done this on ourselves" or that, "This is a facilitation of the facilitators". Underlying all these comments was a fresh discovery of each other. Interviewing one another made this difference. This was initially a difficult process since they knew each other and probably knew what the other person was going to say, yet after a while resistance gave way to discovery of how similar were the interviewer and the interviewee in terms of their values and beliefs. More important than that was the act of sitting down together and talking about the life giving forces that brought those individuals together to one place for years. Thus, it was talking about the familiar in an unfamiliar way which added an interpersonal affinity to the process.

Propositions 5. For researchers in appreciative Inquiry, trusting the process of inquiry is more important than directing it as experts.

The process was on `automatic pilot' once everyone internalized the Appreciative Inquiry philosophy. The researchers from Case Western had meticulously planned the design of the research from the beginning with the help and approval of the ICA team. Yet once the process began, we found it was on a self-monitoring

loop. Tasks weren't always finished by the time we set, and some design requirements did not fit with the contingencies of the occasions, yet our trust in the process took care of the alteration in such a way that the basic logic of those procedures were maintained. It seemed that the process had some kind of an energy to sustain and direct itself.

Proposition 6a. <u>Collaborative research efforts are successful to the extent that there is a match/compatibility between the values of the two parties involved.</u>

The values of ICA and of the social innovation group of Case Western were compatible from the beginning. The Appreciative Inquiry methodology was found to be intuitively appealing to ICA members because of its commonality with many of the values of ICA. For example, "All is good, the past is approved and the future is open" approach of ICA is an affirmation of each individual irrespective of who they are and where they are. Similar are basic value posits such as belief in basic human potential and the power of everyone to be of service to others. The common notion that "You are doing to us what we do with other organizations" or "We have been practicing some kind of affirmative inquiry with ourselves" were instances of value compatibility. Since they always started with the basic assumption that one has to value other individuals to be helpful to them, they wanted a research institution to come from the same value stance.

Proposition 6b is related to proposition 6a that the impact/success of the collaborative effort is directly proportional to the familiarity the organization will have with the methodology. In other words, to the extent they have internalized the dominant research values and norms, they will be more productive in generating knowledge. As we saw, ICA has been doing significant work based on a basic affirmative philosophy for a long time. The AI process was something close to their hearts which that they could immediately relate to the research proposal.

Such a familiarity with the appreciative focus elicited a strong involvement from organization members right from the beginning. ICA took charge of the research process and modified it in ways to suit their needs. They perceived themselves as being part of this process and as equal partners. With years of practical training in the 'Technology of Participation' and with a track record of being a pioneer in groups empowerment, it was natural for them to readily see themselves as partners in research. The researchers staying with the community gave useful insights into their mode of living and helped place the research in perspective. Participation came to them naturally since consensus building was a life giving force for ICA. The overall culture and values within ICA encouraged a questioning and inquisitive attitude. Ideas were encouraged to be daring and challenging yet they were accepted for their worth after careful scrutiny. One of the preferred modes of idea management within ICA centered around an affirmative concept that one cannot criticize an idea

or model. Instead, they have to come out with an alternative model if they don't agree with the one under consideration. The Appreciative Inquiry process, with its emphasis on creating provocative propositions, created an ideal climate of curiosity, seriousness and originality for them. Thus, the research process captured a representative flow of organizational experiences of ICA in a miniature form.

Proposition 7: <u>Making provocative propositions is an act of affirmation and faith in the organization.</u> It is an acknowledgment that organization members are interested in seeing the proposition become a reality.

A cursory look at the 78 provocative propositions and the energy with which they were written is an instance of this. One of the most striking themes of the interview data has to do with the fact that everyone interviewed in the U.S and ICA International had only good things to say about the ICA. This was partly due to the way the questions were framed but mostly due to the basic identification members have maintained with ICA. The responses of the preliminary interview data, too, revealed how proud each member was about accomplishments with ICA.

ICA continues to be a mystery even after the research. We know a lot more about ICA now, yet that has only increased our curiosity to know them more. There is something fascinating about the way they have managed to stay together since the 5th City experiment, expansion to 35 countries all around the world, undergoing unusual structural changes, withstanding the pressures of time

and yet continuing to do their job in a state of continuous experimentation. All these are possible largely because the basic values of ICA are non-negotiable.

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