

WORKING PAPERS

ON

COMMON MODELS

GLOBAL COUNCIL 1981

JULY 18, 1981

CHICAGO

Global Council

COMMON MODELS-- TASK FORCE DOCUMENTS
A Holding Chart

July, 1981

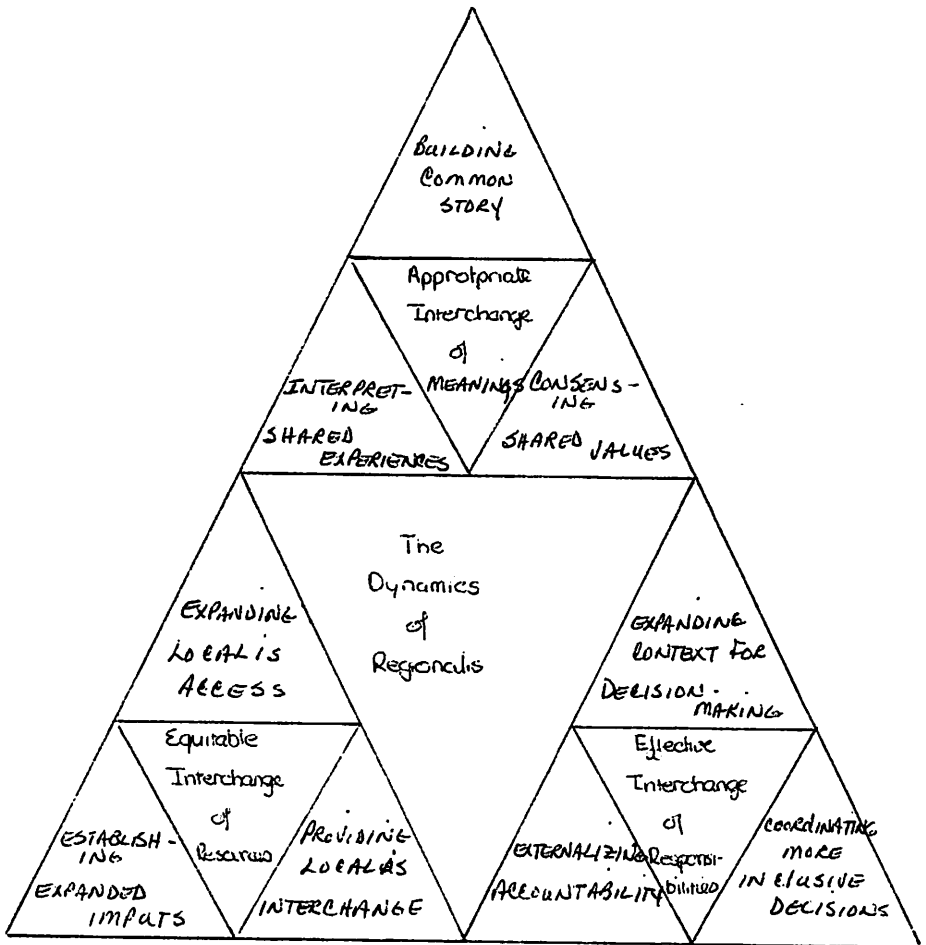
Chicago

The "WHAT" we are Manifesting		The "How" we are Manifesting it		The "WHO" we are doing the Manifesting	
REGIONALIS	PRIM. COMMUNITY	H. D. Z.	MOVEMENT TRAINING	PLURIFORM ORDER	STATE OF MOVEMENT
Dynamics	History	Components	Situation	Function	Strategies
situation	Dynamics	Initiation	Dynamics	House	Spirit
Response	Sustenance	Support	Delivery	Order	Implications
Stating the Grand Historical Vision which motivates us		Stating the Experimental edages which activate us		Stating the Profound Dynamics which significate us	
<u>NOTES:</u>					

The Regionals Guide

The Dynamic Model

The Dynamics of Regionals



THE REGIONALIS GUILD
PART B: THE STATE OF THE REGIONALIS
SECT. 1: ECONOMIC STATE OF THE REGIONALIS

	TRENDS	ISSUES	MANDATES
OBJECTIVE DATA	<ol style="list-style-type: none"> 1. INCREASED USE OF TECHNOLOGY. 2. MORE CONCERN AND CARE FOR RESOURCES. 3. MORE UNDER/UN-EMPLOYMENT AND LABOR UNREST. 4. GREATER INDUSTRIALIZATION TRADE AND CONSUMERISM. 5. COLLAPSE OF INDUSTRIALIZATION + INCREASING INFLATION. 6. ECONOMIC DOMINANCE OVER HUMAN VALUES. 7. TOWARD EXPERTS + SPECIALIZATION. 	<ol style="list-style-type: none"> 1. UNBALANCED DISTRIBUTION OF RESOURCES. 2. MISDIRECTED ECONOMIC PRIORITIES. 3. FRAGMENTED RESOURCE MANAGEMENT 4. UNDISCIPLINED RESOURCE USAGE. 5. RURAL - URBAN MIGRATION 6. LIMITED EMPLOYMENT OPPORTUNITIES. 7. UNCOORDINATED ECONOMIC PLANNING. 	<ol style="list-style-type: none"> 1. EXEMPLARY NATIONAL RESOURCE MANAGEMENT. 2. CURBING INFLATION. 3. SELF SUFFICIENCY SKILLS TRAINING. 4. CONTINUAL AGRICULTURAL INNOVATION. 5. CREATING AND CONSERVING ENERGY. 6. RENEWED LOCAL ECONOMIC BASE
HIDDEN REALITY	<p>IN THE ARCHA OF ECONOMIC TRENDS THE FUTURE REALITY IS MANIFESTED IN THE TENSION BETWEEN ① INCREASED HUMAN USE OF TECHNOLOGY + RESOURCES ② INCREASED DOMINANCE OF ECONOMIC FACTORS OVER HUMAN VALUES, RESULTING IN DEEP QUESTIONS ABOUT WHO IS IN CONTROL OF THIS ARCHA.</p>	<p>IN THE ARCHA OF ECONOMIC ISSUES THE UNDERLYING CONTRADICTION IS INABILITY TO BRING TOGETHER THE UNEMPLOYED WORK FORCE AND THE PRODUCTION PROCESS IN SUCH A WAY THAT THE TIMING OF THAT UNION IS PROFITABLE TO BOTH EMPLOYER AND EMPLOYEE.</p>	<p>IN THE ARCHA OF ECONOMIC MANDATES THE MOTIVATIONAL FACTOR IS MANAGEMENT SYSTEMS THAT ALLOW FOR A PLANNED GROWTH PROCESS WHICH INVOLVES EVERYONE.</p>

The Regionalis Guild
 Part B: The State of the Regionalis
 Section 2. Political State of Regionalis

	TRENDS	ISSUES	MANDATES
Objective Data	<ol style="list-style-type: none"> 1. Increased militarism and global conflicts. 2. More locally-based consensus building 3. More government interference 4. Mistrust of authority and popular unrest. 5. From national to more global forms of decision-making. 6. Less toleration of violations of human and civil rights 	<ol style="list-style-type: none"> 1. Unequal goods and services distribution. 2. Inadequate structures for government goods and services delivery. 3. Ineffective local participatory decision making. 4. Deteriorating basic education 5. Top down decision making process. 6. Restrictive bureaucratic procedures. 	<ol style="list-style-type: none"> 1. Practical education-life methods. 2. Affordable housing and health resources. 3. Equitable employment opportunities. 4. Inclusive participation mechanisms. 5. Consensus planning process and systems. 6. Persons and property security systems. 7. Integrated Rural Development
Hidden Reality	<p>In the arena of political trends, the futuric reality is manifest in a two-fold vision:</p> <ol style="list-style-type: none"> 1) Increased awareness of need for local/global consensus building. 2) Increased control, militarism, and injustice of government. 	<p>In the arena of political issues the underlying contradiction is the weak voice of local wisdom and the absence of structures to receive it.</p>	<p>In the arena of political mandates, the motivational factor is participatory care for the region through integrating material, financial, technical, and human development in the region.</p>

IMPLICATIONS For THE REGIONALIS DYNAMIC

The implications of the global trends for the Regionalis dynamic are:

- 1) A new ethical posture that calls for a response from every human being across culture and religion;
- 2) with the continued population growth, the need for new resource allocation;
- 3) a creative tension between macro and micro planning; and,
- 4) a growing concern for the importance of the human factor in planning the future.

We see these implications in:

- 1) increased regional responsibility for planning;
- 2) increased communication interchange and access through retrieval; and,
- 3) increased education and training;

We expect that:

- 1) the regionalis dynamic is the nodal point between the macro and the micro levels; and,
- 2) the regionalis dynamic is the level where a practical plan can be built because it is small enough to do implementation and large enough to have the input/output level that can make the difference.

The implication of the global issues for the regionalis dynamic are that the regionalis will participate in struggles with:

- 1) authentic training structures
- 2) economic ailments
- 3) the local-bureaucratic decision making gap
- 4) the value screen void across the globe

We see these implications in:

- 1) the demise of public education
- 2) more small business going out of existence
- 3) grass roots demonstrations
- 4) traditionalist groups exerting more power.

We expect that:

- 1) filling the gap between federal or national mandates and local need relative to education and business,
 - 2) developing the style and symbols that promote and sustain a new global ethical system,
 - 3) and closing the gap between local need and wisdom and representational leadership
- will be aspects of the regionalis dynamic.

The implication of the global mandates for the regionalis dynamic are:

- 1) reempowerment of the local,
- 2) expanding consensus, interchange and core mechanisms,
- 3) more frequent use of comprehensive value screens by economic, political, and cultural structures.

We see these implications:

- 1) increased participatory management in corporations
- 2) integrated planning for rural development in Seapac
- 3) block clubs/neighborhood care forms.

We expect that:

- 1) decision-making interchange mechanisms, and
 - 2) integrating systems for economic and cultural priorities
- will be aspects of the regionalis dynamic

RELIGIOUS HOUSE

The task of religious house dynamic is 3-fold: 1) to enable lucid solitary giants, 2) to call forth radical spirits, and 3) to catalyze decisive corporateness.

In enabling lucid solitary giants, the task of the religious house is to equip persons with the tools that release human consciousness and structurally enable them to use their consciousness. It is calling forth people out of mass victimage and giving them a chance to act out their care as ones who are responsible and in charge of a situation. It is to give people the tools that enable them to prove their own direction in life in relation to what life is calling for and give them methods and examples to follow.

The 2nd role of the Religious House is to call forth radical spirits, to equip and journey people in the consciousness of the long march and dark night so that they do not collapse under the pressure or difficulty of the task, so that they are clear that despair is just a part of the way life is. It is a calling for a decisional style of life that allows a person to lead a life of simplicity and profound dedication to the task they have decided to expend their life for.

The 3rd task of the Religious House dynamic is to catalyze decisive corporateness. It calls forth the corporateness of a people with a new selfhood about where they are going in history. It is about building the structures that allow the individual to stand in the midst of a history long, world wide task, engaged with others who are also concerned about the same task. It encourages people to expend their lives out of a global perspective in a covenantal stance which enables the task to continue in the midst of "better or worse" situations and to see the situation in the long range of what history is demanding.

- 1-style of sacrificial service demonstrated
- 2-collegiality of those in service called forth
- 3-each metro related to globe through global assignments
- 4-houses geographically relocated to strategically serve and sustain troops
- 5-accountability for the movement performed
- 6-spirit center for the region
- 7-structures to host colleagues wanting engagement created
- 8-sign of successful community living
- 9-life in midst of serious struggle celebrated

The effect of relocating houses strategically (eg. Maharashtra) allowed for training of priorship, both corporate and solitary reflection, sustaining structures, and the ongoing struggle to create the corporate style.

INTRODUCTION
THE
RELIGIOUS
HOUSE

ACTION:
LIST OF
CHARACTERISTICS

BREAKTHROUGH

ACTION CENTRUM

RESIDUE

In the arena of the Action Centrum we have established Clusters as regional demonstrations. Regional Teams have formed to cover the geography in development, impact events, framing and care. The Regional Consults did practical research documenting the issues, mandate s and strategic directions whose focus is the regions. Forums across broad geography have been documented and Regional frames have been expanded to include people from across the four sectors who are concerned with the future and grounded in the region. Many people have become aware of the possibility of taking diverse groups of people and being able to consense on what is needed. That is to say that methods of consensus were implanted in the consciousness of many. The region is seen as being a focus of effective action. As a movement we have a new grasp of our geography and our prowess as catalysts who are competent to catalyze change and link the local and the global through the regionalis dynamic.

NEW
DIRECTIONS

In the coming years, there will be more emphasis on implementing change in the regions now that we have begun to accumulate the practical research on what is needed. Increased interchange will be necessary to support this emphasis. We have learned from doing Community Forums into the sunset that simple awakening does not create long-range regional colleagues nor does doing single intensive HDP's automatically break open a built-in isolation to become an effective sign for the region. So the new direction will be in doing clusters of projects using the Community Forum methods, combining awakening and demonstration methods to build more effective signs for a region and create more lasting regional colleagues. Another new direction will be our creation of action guilds that move toward depth involvement of all four sectors across a region. Finally, we are moving in the direction of trainers rather than up front pedagogues and in so doing we will catalyze more and more colleagues, even new ones to orchestrate meetings through relatively rapid on-the-road training.

CONCLUSION

We are called to catalyze change by supportive action guilds and extensive collegial interchange which will allow for cluster projects and regional impact to succeed. This is done through the regionalis dynamic of the action centrum.

TASK FORCE REGIONALIS DYNAMIC

CHICAGO

SECTION Movemental Activity Analysis

Page |

Sub-group: Training Institute Triangle

What did we do?

- participants in 10,000 impact forums awakened to their care and the need for human development in their situations.
- groups, agencies, communities, created strategic plans for their own futures.
- cadres of people formed to give structure to a local movement.
- people became intensely aware of their own geography.
- provided role models for local leadership thru circuits, academy, reg'l conslt leadership training.
- injected practical images of corporate effectivety at the local level.
- people learned to delimit and grid geography to make managable units
- people equipped to use practical methods and models.
- special courses and forums created to meet specific needs in trends of our times.

Breakthroughs:

- put training on the road - mobility.
- learned to speak to a larger context; various cultural situations, various educational levels, specific practical needs.
- built a training construct that can be marketed and pays for itself.
- getting methods directly into established 4-sector structures has created a new constituency of trained caring people.
- a new confidence that we can work at high levels of technology and bureaucracy.
- metro cadres broke open opportunities for acting out care and excer- leadership skills in local situations.
- training coming in the form of being able to deliver on practical demands being placed on people.

Residue:

- spirit leadership that has formed much of the priorship of the movement is a direct result of in depth and extensive training programs and curriculums.
- training programs are the basis of the common memory of people participating actively in the movement today.
- emerging new strength in leadership in active metros where there is a house and cadre.
- substantial models, programs, campaigns, constructs, etc, are available for use and adaptation to meet future needs.

New Directions:

- new tools for breaking into masses
- we used to educate people to the fact of possibility, we are now training in practical tested models that actually do implement change at the local and regional level.

Conclusion:

- we are called to figure out common statements of what emerging and established leadership need to be trained in.
- aims and objectives that bring coherence to the training journey of the troops.

SOCIAL HISTORY OF RURAL HUMAN SETTLEMENT

Originating in the extended family around 5 million BC, aggregating into the nomadic tribe, (500,000 BC?) human settlement was established in and about 10,000 when the first permanent agricultural villages were formed. This unit was economically, politically and culturally independent with loose relations to other villages. As civilization developed some of this independence was exchanged either voluntarily or by force for incorporation into larger political and cultural systems. The final form of this was the feudavillage (11 0 AD) where the village ceased to be autonomous and its residents "free" and become village and population the property of a "landlord". Such a village was economically, independent, politically and culturally dependent in most respects.

In the 19th century the Industrial Revolution birthed the industrial settlement, a village focussed on coal mining, iron smelting; weaving, etc. Many of these quickly grew into urban settlements but some stayed "rural" (e.g. Tai r gwaith). Such communities were economically dependent but usually politically and culturally independent.

In the 20th century another mutation of the village has emerged the exurban village. A bedroom community that is politically often an independent entity but economically and culturally dependent on the larger urban reality to which it is tied.

MOVEMENTAL ENGAGEMENT IN THE RURAL

The initial engagement of the movement in the rural community came indirectly with the teaching of RS IIIA to residents of rural communities in the late 1960's. In 1969 direct self-conscious engagement in the rural occurred with the application of methods developed in 5th City in Mowanjun, an Aboriginal community in Australia. In the mid 70's the engagement with the rural intensified with the county coverage campaign when we found that rapid set up of forums was most effective in rural communities. The Primal Community Experiment done in 3rd World urban communities illuminated the reality that revitalizing urban community depended on stopping the urban-flow - creating authentic options of community in the rural. This informed the strategic decision to locate all but 3 of the Band of 24 HDP's in the rural. Since that time experimentation has continued with the most effective ways to catalyze and sustain human development in rural communities - HDTS, Replication, and clusters are examples of this work.

DYNAMICS OF RURAL HUMAN SETTLEMENT

(See attached chart)

CONTRADICTIONS FACED IN THE RURAL

Key Contradictions the rural human settlement faces as it looks to the future are:
 1. disconnected-ness from structures of total society prohibits the

CONTRADICTION
CONT.

- objectivity of the real global situation.
2. The old means of delivery of basic services in disruptive tension with newer technological and professional delivery systems.
 3. inability of local settlement to economically support residents occasion migration from community and the vulnerability of one-product industrialization.
 4. larger political unit structures removed from local participation
 5. loss of symbols that rehearse identities of community.

MOVEMENTAL
QUESTIONS

Standing in the present challenges facing rural settlement and looking toward the creation of forms of authentic human relatedness. the following questions are raised:

1. how crucial/strategic is revitalizing the rural in a rapidly urbanizing society to impede further residential moves to the urban?
2. how are local industrial ventures sustained to provide permanent local employment or how can the economic base in the rural be assured?
3. does the catalytic ordering presence need to reside in the community, if so how be self supporting?
4. how sustain both the intensive and the extensive thrust?
5. what structures need to be locally based and which ones need to be multi-village based?
6. how discern the existing structures which are viable for future of the community?

STRATEGIC
QUESTIONS

community, drawing an individual away from his/her human settlement (where they live), diminishing its significance and the rest of society's structures and phases except as they relate to the working place.

There are several questions about our corporate relationship to workplace communities:

- (1) As we show up in a workplace, what is the demonstration we are creating for the workplace and its relationship to human settlement;
- (2) As we work for various companies (in self-support) what do we experiment with in relation to working place or human settlement;
- (3) As we do structural permeation, what images are we out to implant to create a company's relations to human community.

Other strategic questions are: What is history requiring of us in order to give human form and relationships of the workplace to human settlement?

SYNOPSIS

In response to the divisiveness widely evident in society, and the limited access to services and to structures experienced at the local level, the human development zone is a manifestation of the readiness of the local sector to appropriate the methods, spirit and unity necessary for a multi-sector, multi-social geographic endeavor.

MULTI-SECTOR
KNOWLEDGE

The HDZ is not a recent idea, but a strategy whose time has come. We have always known that involving the local sector in development is key, but up to this point neither we nor society were capable of the methods, spirit and unity necessary for a multi-sector, multi-social geographic endeavor.

SOCIAL
UNITY

The HDZ is not an expansion of projects, or indeed clusters, per se, but is a profound demonstration of societal unity in the social process, in the way that the symposium is a demonstration of unity in the intellectual process. With increasing divisiveness in society, the HDZ is being elicited to demonstrate THAT the local can work with the other sectors without revolting into anarchy, or becoming an appendage to the political and economic structures.

CATALYSIS
LEVER

We have always understood ourselves to be catalytic. As the single-village project was a catalyzation of the prowess of local people, the HDZ is a demonstration of the catalysis of all four sectors inclusively. It is a new lever of catalysis where we would forthrightly be touching larger numbers of communities and impacting related structures in order to reach a new level of momentum. It is therefore the catalysis of the 1% towards the 2 million villages - not a phasing plan.

ACCESS
SYSTEM

The contradiction which we and other voluntary efforts have most acutely experienced recently is not the lack of readiness of local people, not the lack of concerned leaders of the political and economic structures, but the experience of the regional log jam in terms of access systems from local to global and from global to local. We have known theoretically that the regionalis was key, and practically experienced it for the last six years in local projects outside of the mainstream of national or district development efforts. The zone is therefore a probe into the manifestation of an intensified regionalis dynamic

Over the next three years Human Development Zone pilots will be launched in every continent, Human Development Zones will be launched in every area, and finally, in every region; this monumental endeavor will be strategically actuated by geographic coverage, profound framing, intensive demonstration communities, and locally trained forces.

Careful analysis of the current situation in each area and region as it relates to HDZ launch criteria will inform the global phasing design. This design must be and remain flexible. Below is one option which holds current thinking and planning. Human Development Zones will be commissioned and launched in each region where ICA staff reside by 1984. In the past year (80-81) zones were clearly visible in India and Kenya. During this year, 1981-82, we would commission six HDZ's or one in each continent of North America, Latin America, Europe, Africa, SubAsia, and SEAPAC as pilots. During the year 1982-83 we would move toward one HDZ in an area of each continent, including one in Area Cairo. The last phase, year 1983-84 of global coverage of HDZ's, would look like one HDZ per region in the seven continents or approximately 88 Human Development Zones would be launched. It may be strategic for certain areas and regions to move more quickly than the above model indicates. Every region will be moving toward a Human Development Zone. A lot of careful work must go into this strategy. A check list for launching an HDZ would have to include: 1) geographic coverage of the entire zone, and beyond, with awakening programs and events; 2) profound framing of the political and economic structures across zone and beyond to the region; 3) an intensive demonstration community that could be a potential power house of the zone; and 4) the training of local forces to lead events, programs, and planning sessions.

	<p>The Panchayat's research on the HDZ, plus other work reviewed, by Research and Operations centers, were helpful screens for sorting the vast data from the cluster experiments. After reviewing interview data from 15 different experiments, we discerned 5 inclusive dynamics. These 5 dynamics were supported by a component review of the 73 Regional Consults.</p>
ONGOING COVERAGE	<p>The dynamic of Ongoing Coverage is to sustain and further human development across the entire geography by maintaining inclusive impact, developing foundational support and continuing the catalytic circuits.</p>
PRIMARY FOUNDATIONS	<p>Secondly, HDZ's are built upon the Primary Foundations of advocacy shields, demonstration pillars and movemental cores.</p>
DEMONSTRATION INTENSIFICATION	<p>The dynamic of Demonstration Intensification is the intensive mode within the zone. We have seen this intensification achieved by utilizing structural riders and demonstration community clusters. Interchange mechanisms have proved key in these.</p>
EFFECTIVE IMPLEMENTATION	<p>Effective Implementation perpetuates critical mass momentum. This includes phasing total maturation, facilitating development associations, and ongoing indepth training.</p>
ZONAL WEBBING	<p>Finally, the dynamic of Zonal Webbing has to do with the linkages and interrelationships which provide the glue, access routes and consensus channels across the zone that allow a self-conscious transformation to take place as a common effort. This includes cultivating the critical relationships, enabling demonstration structures and catalyzing sector coalitions.</p>

EMERGING PATTERNS OF CLUSTERS

ARENA	EMERGING PATTERN
Location	Identifiable by political, administrative units
Cluster Leadership	Local representative core
Connection to Sectors	Public and private heavily linked, volunteer less so
Authorisation	Heavy authorization by government structures in addition to guardian influence
Consult Form	Specially designed 1-5 days long as launching dynamic of clustering
Stake Form	Smaller units meeting, but no clear form to unit
Guild Form	Local core works on implementation, as well as specialized agencies
Circuit Form	Regular meetings more than one monthly to weekly and bi-weekly
Staffing	Combination of ICA and local staff
Training	Specific events of training to establish leadership
Legal Form	Corporation as means of cluster legalization

Order
Council

MOVEMENT TRAINING
TASKFORCE REPORT

july 18
1981

I. TRAINING JOURNEY. Training has always been a focal point for the Movement's growth. Over the past quarter century this has taken many forms as the nature and strategic objectives of the global mission have shifted.

We have over the past eight years intensified the use of social methods in order to implement human development. This focus on social methods in order to meet needs at the local level has resulted in an imbalance between social, intellectual and spirit methods. Training has dealt with the how to the exclusion of the profound grounding and significance of our work.

THE TRAINING JOURNEY			
Intellectual Methods in relationship to the University 1954	Spirit Methods in relationship to the Church 1968	Social Methods in relationship to communities 1973	Comprehensiveness Methods in relationship to global plurify 1981

II. PRESENT SITUATION. Strategic operational directions have always provided the demand and the opportunity for effective training; e.g. workshop leader training in the Town Meeting Campaign. The effectiveness of social methods has been demonstrated world-wide by the HDPS. The earlier push on imaginal methods and pedagogical skills led to a clarity on the spirit dimension which is now needed in all of our human development activities. A common grasp of "order history" and "order wisdom" is needed to empower our corporate thrust.

III. PROFOUND FUNCTION OF TRAINING. The profound function of movement training is to occasion experiences of the deeps of life, provide the practical tools and methods to give form to those experiences, and prepare one to be a vehicle through which others encounter the deeps. Such movement training equips a broad-based network of people around the world with the life methods, basic screens, contemporary images and wisdom, intellectual and practical tools necessary to move with operational clarity and strategic effectiveness.

IV. FUTURIC DIRECTIONS. We are clear that the demand for training systems is a global issue and one of the burning questions of the Global Spirit Movement today.

It is clear that one futuric direction for training is that we will journey, with our intellectual, social and spirit methods, this movement of 30,000 people who care and we will journey the 3,000 who have declared themselves as part of the symbolic, extended and movemental order. And we will raise up 300 master trainers who will serve as journey guides.

We see a new emphasis on training in the Religious Houses and that it is through the developing of our spirit prowess that will lead us to primal community and depth awareness.

We also see that common global models are needed that are comprehensive and yet the issues of language use, pluriformity and illiteracy must be addressed if depth training is going to happen in all the diverse situations we find ourselves around the world.

THE PROFOUND
FUNCTION OF
TRAINING:

Key

Learnings

1. The spiral curriculum from womb-to-tomb is key to providing adequate images of humanness for all people.
2. Effective training instruments are practical form given to spirit (e.g. the structure of RS-I).
3. Effective training instruments occasion an encounter with spirit (e.g. Profound Humanness Lab exercises).
4. Effective training instruments enable awakened spirit persons to create their own form for encounters with spirit (e.g. NRM workshops and muses).
5. The comprehensive curriculum form our heritage played a foundational role in catalysing and formulating the core of today's movemental forces.
6. Image change and practical prowess are not necessarily synonymous with spirit awakening.
7. Training is not only for equipping our own troops and for achieving our immediate missional ends--it is also a means for serving the long range strategy of building the new earth.
8. Training is not simply changing images but also the enabling of the practical formation of a new life stance.

THE PROFOUND
FUNCTION
OF TRAINING:

Training Journ
Brooding Arenas

1. How do we give flexible yet intentional structure to the training journey, which both honours the individual's place on the journey and yet at the same time intensifies the journey?
2. How do we give objective, futuric evaluative assistance to the teacher which clarifies needed arenas of skills prowess intensification?
3. How do we evaluate and improve our training instruments on the basis of the spirit experience they are designed to give form to and communicate?

IV. FUTURE STRATEGIC QUESTIONS

5

As we look to the future several strategic questions are emerging in the arena of training.

1. How do we build and refine components of the comprehensive curriculum within the context of global operational strategy and logistical frame?
2. What are the modes which will allow us to intensify grounding of profound knowing in the midst of our doing rather than as apart from and divorced from our doing?
3. How do we get ahold of the educational probes which we are already doing and get a fix on those which need to be done in the future?
4. What are the pillars of the training center dynamic?
5. In the arena of quality of training, how do the houses turn out solitary spirit giants?
6. How do we crack through local mass training?
7. How do we mark the journey stages for the 30,000, 3,000, 300?
8. How do we continue to evolve in the media and methods at our disposal?
9. How do we impact and learn from the Global Education Revolution?
10. How do we deal with the preliterate and with the language issue?
11. How do we hold before ourselves the functions of training order, serving order, contemplative order so that we do not allow training to become an end in itself and turn inward?
12. How do we get ahold of anew the design rationale underlying all curriculum we do?
13. How can we have a comprehensive curriculum that holds in being our previous wisdom of humanness and yet remain open to the expanding stream of consciousness which characterizes civilization?
14. How do we create a lively open dialogue with other training experiments and yet maintain the uniqueness of our contribution?

ACTIVE
BROODING

Another real cry is how to stand back in this transition period, to see what history will tell us in the arena of the Order's relationship to the historical church and the forms of the pluriform order. Active brooding seems appropriate for these categories. On relation to the historical church: am I finally Order or historical church? On forms of the order: experimenting, articulating, the dynamics within and between forms. What does it mean to choose to be Order today?

PONDERINGS

Ponderings at this point involve 3 questions:
What is the dialogue and interchange that's needed and the structure for reflection?
Naming the social contradiction to which a pluriform order is an adequate response in our time.
Just what is the Order's commitment to a family as well as a family's commitment to the Order?

QUEST FOR
COMMON SYMBOLS

We experience our emerging identity as the ICA, a consulting firm, or a community development organization. Rather than that of a pluriform religious order. Is there any significant role that is missing if we continue in this direction? Such questions can be manifested in the quest for common symbols that hold our global unity. Four arenas of particular concern are:

LITURGICAL LIFE

We understand the significance of rehearsing life-understanding yet experience our current experimentation as often unconnected to the depths of life. What is the direction we need to move with our liturgical symbolic life? Do we need to continue a common secular experiment or allow each continent to decide that which best suits the local situation?

ICONS

Symbol is key. Yet, we have experienced that many of our most powerful symbols like the band of 24 are heavily task oriented and necessarily fade when the mission shifts. The double X and the Iron Cross once formed meaningful symbolic anchors. Our new pluriformity and globality cries out for new symbols rooted in the spirit.

SELF-STORY

In the light of the many divergent self-stories of who we are individual members of the Order are left to struggle alone with the vocational question of why they remain or leave the structures of the Order. There are inadequate common ways to rehearse our self-story in any location around the globe.

INTERCHANGE

In the time when doing long range planning calls for consistency of personnel and focuses on local geography interchange looms as a crucial symbol unity amidst diversity. The effective cross-fertilization of troops, ideas, and information become a more difficult yet crucial aspect of the symbolic Order.

PONDERABLES

1. Do we need to have a Muslim, Hindu, Christian, etc. Religious Houses?
2. How do we build a religious base but not a religion?
3. How do we enable members of the Order with their historic religious traditions?
4. Do we need to have several Orders--Muslim, Buddhist etc. with one common task?
5. What in fact is our common symbol now? Why is it we no longer all wear blue - the most innocuous of our symbols?

THE TASK THAT MOTIVATES

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A Regional Team receives its vision by standing before all of its assigned geography and devising schemes to be responsible for it.

Local and specific activity gives the team its credibility which was the power of the LCX, taking the diverse & comprehensive thrust of RSI recruitment and allowing that to be manifested in a specific piece of geography.

Teams need revolutionary adaptability, always responding to what is actually required. This is a learning we have learned more from being too rigid than too flexible and have often had to do major maneuvers to get redirected. Dialogue with and experience in extra-regional contacts deepen the on-behalf-of resolve within the team. Tsl teaching assignments in other regions & areas did this, as later did HDP Consult interchange.

In action the regional team serves a guiding function.

STAKE-GUILD DYNAMICS

Among the understandings from movemental experience which will be key to the future of the regional team are our insights into the interplay between geographic structures and guiding networks. The basic insights coming out of HDP history canx provide some clues upon which the regional team can build in the future.

ONE SPECIFIC EXPERIMENT: METRO CADRES

Metro Cadres in the sixties and early seventies were out to take a group of caring people and give them form that would serve the geography. Many Metros had their own coordinators and/or cadres.

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Regional Councils and Metro Cadres during these years experienced standing before all the geography of the region. They demonstrated the power of gathering and scattering, and were sustained by the dynamics of collegiality, study, and missional planning.

Current Wisdom on the Regional Team

1. COMPOSITION

The regional team is a larger reality than the image of 30,000. It is a dynamic in that people of various backgrounds, sectors and levels of commitment show up together in a particular time, geography and task. Elements of the team include the symbolic order in religious houses, "blueshirts" in community cores, TWC in the region engaged in specific mandate arenas, guardians, advocates, boards of advisors, metro colleagues and long time movemental order. The common factor in the composition of the team is a self-conscious decision to catalyze human development in particular situations in the region.

2. COVENANT

The regional team operates within a covenant. The covenant may be multi-leveled but involves practical assignments, an undergirding ethical/missional thrust, a depth relationship to the mystery of life, and a mutually supportive relationship among the three dynamics of the order. It may involve specific elements of time and economic commitment.

3. PRACTICAL ENGAGEMENT

The regional team functions through tactical local tasks. Major tasks are regional programs, development and training. The team enables effective structural care through revealing networks and serving those organizations already existent in society to effectively provide their services. The team works through their own jobs or community concerns. The team engages with metro forces in local service and movemental events.

4. METHODS TRAINING

The regional team must be trained in a variety of methods so that they can effectively serve the region. This training needs to include common memory - acquaintance with those books and thinkers which have informed us in the past; a proficiency in methods - conversation, contexting, workshopping, maneuver writing, etc.; and be given a means of keeping abreast of the trends of our times. This training does not take place in a vacuum but is geared to a particular task of each metro and community. Methods training can be at a regional level through specific methods training weekends locally in the metro cadre or through guild training for a specific event.

5. ENLISTMENT METHODS

The regional team emerges through indirect enlistment rather than direct recruitment. Awakening events impact people who are already "on the move" and involved. They become intrigued with the possibility of joining forces with others who care to act effectively as one thrust in addressing concerns, issues, opportunities they hold important.

6. POLITY AND INTERCHANGE

The regional team builds a regular rhythm of interchange to ensure reporting and decision-making across the sectors and geography its members represent. This is done by newsletters, circuiting, councils, weekly metro signal checks, and planning meetings. This polity dynamic ensures: 1. the creative tension between the particular local and the comprehensive regional; 2. objectivity; 3. broad input, and 4. focussed corporateness.

7. SYMBOLIC LIFE

The regional team is enlivened and enlivens others through symbolizing in rites, myths, songs, etc. it "on behalf of" mission and hope-filled style.

8. ~~THE~~ RELIGIOUS HOUSE's context is expanded by the religious House through its symbolic space, globality and exemplary missional life.
The regional team

MANIFESTATION
(continues)

The Regional Consult and other openings have presented the opportunity for the creation of or-participation in 4-sector co-alitions.

1. The "Jamaica Potential" (Regional Consult) created a new story for 4-sector participation in the task of creating a demonstration of a care-filled nation.
2. In Lagos, community Health Forums included public, private, voluntary and local sectors.
3. In Delhi, the sectors have seen the manifestation of the village of Sikror this year through 150 site visits to the village by representatives of the sectors.
4. In Chili, Guardians worked through the structures of the country, sought the supporting authorization, and secured the necessary Legal registration for IGA.

The catalyzing of systematically coordinated self-sustaining structures of human development in a delimited geography referred to variously as Cluster experiments

1. Initiation of local clusters in Kenya with a vision of the critical mass.
2. block development in Maharashtra toward the 2,500.
3. Human Development Associations in Maharashtra
4. Bananeros expansion
5. Area San Francisco's Native American Strategy based upon the network of contacts from Cannonball and Piscenimo.

Demonstrating the economic, legal and managerial skills required of us to operate for these times,

1. Legal Registration in Latin America
2. Saving, through good management techniques, the \$ 500,000. in North American expenses.

Learnings of
Manifestation
Strategy

1. Networks are really far reaching (they go beyond the borders of the region many times). They intensify in the local through a relationship with a capillary web of many allied networks.
2. The potential for networking is far greater than our abilities to catalyze on a 1 to 1 (structure to structure--outfit to four sociological things) basis. However, our choices of directions and vehicles will greatly influence the direction of our mission for the next 5 years.
3. Extensive and Intensive modes are required for successful cluster demonstrations.
4. The Basic HDP structures (Stakes, Guilds, etc.) are needed for every community.
5. The Regional Consult was a tool to showcase our tools, and style.
6. The Regional Consult was a tool for the re-engagement of old colleagues.
7. We can become methods consultants to many structures of society.
8. Government representatives at the regional level, whom we journey can become invaluable assets at the national level.
9. Private Sector participation in cluster projects provide a helpful authorization and fiscal base.

A Few strategic questions related to Manifestation

1. How will we determine a strategy for which of the many openings we will take? Continental councils? Area councils, Regional councils?
2. What are the elements of the HDZ or cluster experiments which are moving us toward the critical mass?
3. How will we determine a strategy for the Urban? do we need to do a "city"? work through a structure of a city (such as education)? or do a neighborhood cluster?
4. Why would we take on an Urban Demonstration (beyond one community) What is our vision? What would we be hoping to demonstrate?

DECLARATION

(continued)

LEARNINGS

We have learned this year how to adapt our methods to suit the need of many groups and structures. Many new courses and modules have had to be created. We are learning how to market LENS to public sector organisations and communities, and the implementation of the Master Strategies has been greatly informed by the Region Consults. We discovered the creative result of a dialogue where all four sectors were present.

The response to the global P.R. pieces has been very favourable.

STRATEGIC
QUESTIONS

This year we discovered there is not a question of whether to become a pluriform Order; we are a truly pluriform group. The question is how to empower the diverse gifts present and continue to work on building a movemental consensus.

We struggled across the globe this year with the question of where our houses should be located, knowing the necessity of living with the disenfranchised. The strategic question is how to work with the 15% at the same time.

DECLARATION

(continued)

*Ethical
Posture
Articulation*

Inworking with and through the seven revolutions, we have enabled a creative declaration on the part of the black American minority through the creation of a Black Engagement Strategy. Imaginal Education methods were transferred to educationalists in Europe, India and North America, and LENS seminars have been held with the private sector in every continent. Women's forums were done strategically in India.

As opportunities occur to work with governments, businesses, and other dimensions of the 15%, the presence of the Order in direct contact, both working and living in proximity to dramatic examples of innocent suffering is of the utmost importance. It is only in this way that the community and human services can be proffered and the gift of vocation received.

DECLARATION

The Region Consults in 73 regions of the globe allowed us to articulate anew the societal contradictions to which we will address the Master Strategies in the coming years. In preparation for its own consult, each region produced an informative brochure which in itself provided a prose context for the need for a four sector dialogue on the future. Collectively these brochure mailings reached a minimum of one million people across the globe, and possibly as many as two million. For many regions it was the first time of "going public", as these mailings reached prominent individuals and key networks. Our public face was also revealed through national, continental and global P.R. pieces, such as the annual reports from the U.S. and Indonesia, and the continental programme brochure from India. All of these publications emphasise cooperation within local communities and allustrate the vocated style of individuals and communities which have participated in deciding their own future.

Req'l Consult
Brochures

P.R. pieces

Interviews
+
WORKSHOPS

By means of field interviews and group workshops, the Region Consults enabled thousands of people from industry, the public sector, various professions, the education community, voluntary groups and local communities to articulate the required directions in which human development has to go in the coming years. This data is accessible globally in the form of printed documents. Beyond the practical, the role of these documents is to put a face to the hope beyond hope.

Introduction

In 1980, the Global council articulated three master strategies for the period until 1984. The term master Strategy was defined as a statement of broad direction which is inclusive in nature, and defines the missional focus in such a way that it allows for a continual expansion of comprehension and action during the process of implementation. These Master strategies were : THE PRACTICAL MANIFESTATION OF THE NEW SOCIETY, THE ETHICAL DECLARATION OF THE NEW HUMANNESS, and THE VOCATIONAL FORMATION OF THE NEW PEOPLE. We will focus this report on these Master Strategies, and conclude with a brief analysis of the spirit reality of the movement and a series of implications which are drawn from the experience of this last year.

The Master Strategy of MANIFESTATION

This strategy was intended to bring about visible evidence of the New Social Vehicle in the activated regions of the globe. Action modes were seen as The Human Development Zone, Strategic Urban Webs, and Structural Permeation Probes. During the year 1980-81 the MANIFESTATION strategy began to reveal itself through the following arenas:

An increased number and greater visibility of Urban Experiments

1. In Chicago, a Demonstration Neighborhood series was begun.
2. In New York, the house is relocating to LOISALIDA, the site of the section where work with the local people has been going on since the early 70's.
3. In Caracas, a series of Forums, centering around the LasMinas community has given birth to an Urban strategy.
4. Mid-size cities like Boulder, Co., and Binghamton, NY are creating new possibilities for ways to work with mid-size urban demonstrations.

Permeation probes into structures where we had openings and invitations

1. Business Permeation- Marilyn Crocker at McDonalds doing methods training. Rural Ventures, Inc., and Quality Work Life Circles.
2. Agency Permeation- Mississippi Governor's Office, World Health Organization.
3. Network Permeation- Women's Revolution work in Brussels, the Women's Network in Washington, DC,
4. Educational Permeation- YMCA--Training, Inc., Harper College--Leadership training course offered through evening adult school.

Profound experience of community life was offered to movemental and extended order members and new colleagues through the Religious Houses.

1. The Tokyo Sojourn Experiment (included a written covenant)
2. The Pluriform Religious presence in houses and Ashrams in Africa and on the sub-continent.
3. The Regional Teams utilized the houses as planning and training centers as they worked together on the Regional Consults and programs which grew out of them.

THE TASK THAT MOTIVATES

A Regional Team receives its vision by standing before all of its assigned geography and devising schemes to be responsible for it.

Local and specific activity gives the team its credibility which was the power of the ICX, taking the diverse & comprehensive thrust of RSI recruitment and allowing that to be manifested in a specific piece of geography.

Teams need revolutionary adaptability, always responding to what is actually required. This is a learning we have learned more from being too rigid than too flexible and have often had to do major maneuvers to get redirected. Dialogue with and experience in extra-regional contacts deepen the on-behalf-of resolve within the team. Tsl teaching assignments in other regions & areas did this, as later did HDP Consult interchange.

In action the regional team serves a guiding function.

STAKE-GUILD DYNAMICS

Among the understandings from movemental experience which will be key to the future of the regional team are our insights into the interplay between geographic structures and guiding networks. The basic insights coming out of HDP history canx provide some clues upon which the regional team can build in the future.

ONE SPECIFIC EXPERIMENT: METRO CADRES

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Regional Councils and Metro Cadres during these years experienced standing before all the geography of the region. They demonstrated the power of gathering and scattering, and were sustained by the dynamics of collegiality, study, and missional planning.

Some Basic Presuppositions

A basic presupposition upon which we have built all our formulation is that the ordering dynamic in history has three functions: The Symbolic; which assumes responsibility for all that is needed; The Movemental, which is the work force out to do the task; and the Extended, which has to do with specific and carefully decided strategic assignments.

With these dynamics in mind, an initial experiment was the formation of region cadres which later gave way to the 4-churches teams of the Local Church Experiment, and later still to the Auxiliaries, blue shirts community development associations in the Human Development Project Experiment. Undergirding all this, has been the guardians which have had to do with the Extended Order dynamic, not quite fitting the definition, but taking responsibility for enabling the on-going task of the Symbolic and Movemental groups.

The Significating, Motivating Story

That which sustains the Regional Team is the significating story of being about enabling creative humanness to emerge, which provides a common focus and motivity to be a group. This story ensures that the larger vision is not lost in the midst of wrestling with immediate issues, and reminds the group that the task is finally contentless and gloriously endlessly unfolding.

Consensus Planning Methods

Methods for building and consensus, and for strategic planning are resources from moment history which are critical to the life and work of the new regional teams.

Pillars of Effective Corporateness

The effectiveness corporateness of the regional team is ensured by guarding those pillars as articulated in the Bug Model (study, symbol, Discipline, justing love and Witnessing love) as well as in the need to train and journey the members. These do not create corporateness for its own sake, but only with the context of the consensed strategy and the significating story.

As the Order moves forward into increasing pluriformity, and as we as individuals and a corporate body participate in radical societal changes, the corporate patterns that have sustained our life are being stretched thin and are being transformed by new experiences and understandings. The experience of the fragility of our commonality calls us to create corporate patterns that are flexible and powerful enough to carry us through a time of transition. Four areas of particular concern are:

The Marking of Journey

We understand the significance of marking one's journey, yet have experienced inadequacy in forms for occasioning and recognizing decisions that relate to an individual's vocational journey rather than innate or learned skills. Questions of order classes and criteria for assignment are part of this arena. We believe it is time to name and enable stages of the journey.

Covenantal Forms

What is the self-conscious structure for covenant that will allow an individual to create a significant life story, that will honor decision and that will be a common ground for forging a powerful force in history. How do the vows of poverty, chastity and obedience transformed in a pluriform situation? We believe there is in these a common element to all religions, essential to this time.

Spirit Tools

Structural forms for standing at attention to life, owning one's experience, exploring the profound human deeps, standing before all of life, blending the meaning out of every moment are an integral part of the Order's existence. How can spirit tools continue to be powerful, relevant to every local situation, relevant to the moment in history we stand in and appropriate for every human--transcultural? How do we hold the possibility of spirit prowess for every individual?

Corporate Discipline

What are the unifying operating principles that create a context for one global task and build a foundation for effective corporate-ness and yet allow each individual participating in the Order forms to experience full humanness as a unique and unrepeatable individual? What are the "bottom lines" in terms of the classic order principles, i.e. All time is assigned time, the Order lives among the poor, and how do we recreate the story of living out of this context? What is the bottom line for any Order member symbolic, movemental or extended in light of our common task now? We believe unclarity here has become detrimental to our effectivity. Guidelined give freedom even when they are there to be broken.

THE CRY

In our focus on the external and the particular in the last few years, issues and crys relative to giving form to a pluriform order have either been bracketed or been experimented with only at a local level. It seems that now is the appropriate time to ask how do we hold both the long range and the immediate relative to the creation of a pluriform order in the priorities and timeline of the Order: Ecumenical.

IMMEDIATE ATTENTION

A real question has been raised that demands immediate attention: how can our houses be a demonstration of primal community that both effectively carries out the task of the mission, is self-supporting and effectively cares and brings off all the house members. How can the house be a dynamic of demonstration of both single family and family units? The crys come in such specific issues as these: What are the new structures needed to deal with illness, old age, or special education, when the people concerned financially cannot bear the expenses? (Or do these people leave?) What are the creative ways to deal with single parent families, custody limits, adequate emerging generation structures for one or two children, people's request to leave the Order for the purpose of earning money to be able to come back in? What new forms are needed so that all phases are fully engaged in the Order's mission, especially in the sensitive arena of Order youth, journey of maturity and committment. We know that the Order structure of religious houses has been a most effective tool of training in the past for famyls and individuals. The future question demands that we intensify common operational modes, training forms, and self-support while still doing effective mission.

INTENTIONAL RESEARCH

The times seem to require intentional research in the arenas of liturgy (what will rehearse the work of all the people in common mission), of symbols (what points to the depths of mystery in all cultures and religions?), of profound secular language (how to describe the deeps of human experience out of each culture and religion?), other religions (how gain the depth and breadth of insight about other religions when we know how much time and many minds it took for us to deal with Christianity?) and other traditions.

INTENTIONAL EXPERIMENTATION

This is a time of intentional experimentation rather than solidification in liturgy (honoring the respective heritages involved and yet cresting anew) and occsioning and marking the journey of individuals and families.

The Order experiences deeply the vast changes sweeping across the globe in all facets of life - political, economic, cultural - which make pluriformity a present reality. This has occasioned an unprecedented turmoil in the understanding of what is meant by the Order and its task today. A response to this situation calls us to discern the societal contradictions beckoning forth a pluriform religious order which would allow the world to move into the future. Four arenas of particular concern are:

The TASK

We experience both the unclarity of the geo-social contradiction and, simultaneously, the unfocused missional direction of the Order. The tension/relationship of local and global contradictions and strategy is raised here. We must address the immediate need at both levels. The Order's task is not that of a social agency; it is not static structurally. We stand beyond history to determine the immediate task of the age, but then, like Don Juan, we move on.

The UNIQUE TIMES

We live in a unique time of engagement with society and all its structures and have become an integral part of those forms of engagement making it difficult to step back and ~~and~~ direct the ongoing work. Questions raised here have to do with the dangers of being ensnared by engagement... hence how do we get distance?

The ROLE OF THE RELIGIOUS

'History rides on the backs of the religious.' This is a dynamic that is transhistorical. The role of the servant needs to be rearticulated for the present age. Questions raised here have to do with 'What makes the Order the Order and not a Social Agency? and 'Why be the Order if I can do the same social task living in some other human grouping?' In the midst of society, we stand self-consciously before the Mystery of life, demonstrating the fear and fascination which is human as well as the stance of openness, faith, hope and care and the honoring of each person's freedom to decide.

The PLURIFORM RELIGIOUS

The face of the religious changes - the function of being servant to the needs of society remains. The changes have burped up an incredible diversity in our midst which we name Pluriformity. What does the face of that pluriformity look like for us today? We experience in this arena struggling with questions like 'What is meant by pluriformity? What does it mean to be a profound demonstration of pluriform primal community? How does the pluriform religious live before awe and mystery; out of total commitment and with the discipline that comes from understanding Poverty Chastity and Obedience?

In the midst of many faceted existence we exist to demonstrate unity, to mobilise care, to be expendable, disciplined troops, and to remind mankind of the glory of participating in life across time and space.

GLOBAL COUNCIL CHICAGO	TASK FORCE <u>MOVEMENT TRAINING</u> SECTION <u>PRESENT SITUATION</u>	July 1981 Page 3
Strategies Define Training	<p>Strategic operational directions have always provided the demand and the opportunity for effective training; e.g., workshop leader training in the Town Meeting Campaign.</p> <ul style="list-style-type: none"> - A variety of training constructs have been tailor made to meet local needs; e.g., Human Development Course on the Sub-continent; Pisinemo H .D.T.S. - We are finding more and more opportunities to engage in training of individuals, organizations and companies; e.g., Company training modules in Japan, two-session leadership seminar in New York. - The success of practical results has revealed anew the need for profound grounding. 	
Current Geo-Social Realities	<ul style="list-style-type: none"> - The radical shifts in the global situation require an updating in our training programs. - The effectiveness of the social methods has been demonstrated world-wide by the H.D.P.'s. - People around the globe who have experienced impact courses are requesting more. 	
Emphasis On Spirit Methods	<ul style="list-style-type: none"> - Intellectual , spirit and social methods are the underpinnings for all of our training events. - The earlier push on imaginal methods and pedagogical skills led to a clarity on the spirit dimension which is now needed in all of our human development activities. - The commonness of particular events is held in foundational presuppositions, allowing for appropriate local variations. - A higher level of self-consciousness is being called for on spirit methods, and on understanding the intent and method behind procedures. - A common grasp of "order history" and "order wisdom" is needed to empower our corporate thrust. - There is an urgency for all of us to become master teachers and master trainers thru regular training at the local level. 	

MOVEMENT TRAINING - TRAINING JOURNEY

Training has always been a focal point for the Movement's growth. Over the past quarter century, this has taken many forms as the nature and strategic objectives of the global mission have shifted.

THE TRAINING JOURNEY			
Training a Movement for impact		Training a mov't to demonstrate hope	Training a mov't for --- Pluriformity
Intellectual Methods	Spirit Methods	Social Methods	Comprehensive Methods
'54- Research in → to Univ	'68- Spirit in → to LCX	'73 - Social in → to campaigns	'81-Pluriform in → to M,D,F.

We have over the past eight years intensified the use of social methods in order to implement human development. This focus on social methods in order to meet needs at the local level has resulted in an imbalance between social intellectual, and spirit methods. Training has dealt with the how to the exclusion of the profound grounding and significance of our work.



A human being grows in new directions in response to practical experience, and reflection on that experience. New decisions about life happen as a result of this interplay. Over the last 8 years our emphasis has shifted from pushing knowing to pushing doing. Depth reflection has been more and more difficult to achieve for several reasons. One is the passion to get the doing done. Another is the difficulty of communicating at a deep level across language barriers.

There is a consciousness of the need to journey both those who have decided to be the symbolic order and those who are swelling the ranks of the movemental order, through training constructs. There is an awareness that training through doing in itself is not sufficient. So that training doesn't create a methods overload, interrelating, redefining and ordering must occur. In addition, a new emphasis must be given to undergirding spirit methods which will sustain and empower people. Formal training must occur on both a regular and on going basis for symbolic and movemental order members.

ELEMENTS OF THE INTENSIVE MODE OF REGIONAL STRATEGY - TOWARD HDZ

ORGANIZATIONAL CHART - FROM IMPERICAL DATA : 1980-81

1/21

	ONGOING COVERAGE	PRIMARY FOUNDATIONS	DEMONSTRATION INTENSIFICATION	EFFECTIVE IMPLEMENTATION	ZONAL WEBBING
DECLARA	<p style="text-align: center;">main taining INCLUSIVE IMPACT</p> <ul style="list-style-type: none"> India: Womens Adv. Module Miss: 13,000 FM Grads Abidjan: Natl Symbolic Qto Area Korea: 30 HMs in one subcounty Cleveland: 3 diverse neigh. clusters India: Qmum Sabha Tulare: 14 Taon Meetings 	<p style="text-align: center;">building ADVOCACY SHIELDS</p> <ul style="list-style-type: none"> Miss: Touqabo Gilgale India: Bd. of Advice + Renew Kenya: Key govt officials as advisors Boulder: City Planning Office Madan: Support of all govt levels Abidjan: Member of Parliament Gza: Beni Suez Governorate 	<p style="text-align: center;">using STRUCTURAL IDEES</p> <ul style="list-style-type: none"> Miss: Trained staff of govt. Tulare: Town Council Movement Madan: Col. E. H. M. Ud. d. R. Consult Cleveland: Trained govt to b. this Madan: blue shirts on govt salaries Miss: Qm. Office of Human Develop. Korea: named 2 villages for leadership 	<p style="text-align: center;">phasing TOTAL MATURATION</p> <ul style="list-style-type: none"> Madan: Social to Economic Tulare: Richqvue Journey events Cleve: Cluster Phasing Written Up Korea: Demon Repts. for govt. Mumising: Board of Review Abidjan: Quid Institution Mumising: 12 Member Core Group 	<p style="text-align: center;">cultivating CRITICAL RELATIONSHIPS</p> <ul style="list-style-type: none"> Miss: Chamber of Commerce Madan: 4 Sectors at Regnl Cons. Tulare: Broadened 4S-clar Base Abidjan: 4 Sector Orient. Events Cleve: ICA Consult. to Develop Corp. Kenya: Mwachaka Inteq. Dev. Prog. Korea: local, natl, public sectors
MANIFES	<p style="text-align: center;">developing FOUNDATIONAL SUPPORT</p> <ul style="list-style-type: none"> Miss: Actna Life Insurance Korea: Pharmaceutical Co. Madan: Funded salaries blue shirt India: Privat. Village, govt Boulder: IBM Mumising: Loans from Public Sector Indonesia: Clinics Foundation 	<p style="text-align: center;">establishing DEMONSTRATION PILLARS</p> <ul style="list-style-type: none"> Korea: lot 1300whts, 10000 Cleve: strategics Conference Madan: nutrition centers Korea: stalks + quids Abidjan: demonstration + education Miss: Kinney as HOP India: stalks + quids 	<p style="text-align: center;">extending COMMUNITY CLUSTERS</p> <ul style="list-style-type: none"> Madan: agric. presch, health modules Korea: cluster consult Cleve: Comm. Adv. Prop. to ICA Madan: health module Mumising: Quidan takes meth. to Bump Abidjan: Qhara 4qr natnl cluster plan India: 2 Cluster Consults 	<p style="text-align: center;">Facilitating DEVELOPMENT ASSOCIATIONS</p> <ul style="list-style-type: none"> Abidjan: Village Develop. Society Cleve: Colliqquad Merchants Assn Korea: 4 Sector H.D. Assn El Bayad: Local Council Tulare: H.D. Board Boulder: Neighborhood Assn India: Cluster Devel. Assn. 	<p style="text-align: center;">enabling DEMONSTRATION STRUCTURES</p> <ul style="list-style-type: none"> Miss: 24 lens to pub, pri. sectors Korea: 85 site visits Abidjan: Lens w Peace Corps Staff Madan: Lens w Bank Korea: Tech. English to flow officers Miss: E. Wilson, Gov. Office India: lens
FORMAT	<p style="text-align: center;">continuing CATALYTIC CIRCUITS</p> <ul style="list-style-type: none"> Seoul: core circuits 2 projects Madan: ICA Bd Members on contacts Tulare: Monthly circuits Cleveland: 5neighmtgs per week Abidjan: Monthly circuits (base) Kenya: circuiting Abidjan: regional core circuits 	<p style="text-align: center;">forming MOVEMENTAL CORES</p> <ul style="list-style-type: none"> Tulare: Richqvue Questions are core Korea: Seoul core circuiting Cleveland: 3 Post Boxes Formed Miss: Agency govt core Boulder: Steering Committee Madan: Regnl Colliqquad did R.C. Abidjan: Regional Cluster Cores 	<p style="text-align: center;">creating INTERCHANGE MECHANISMS</p> <ul style="list-style-type: none"> Kenya: cluster tactical plans Madan: Cluster Assn Korea: core leaders mtgs Cleveland: commun. news letters Mumising: 23 comm. to Regnl Consult Malaysia: sent staff to Bump Bump: cluster Assn. Meetings 	<p style="text-align: center;">sustaining ONGOING TRAINING</p> <ul style="list-style-type: none"> Madan: health workers training Tulare: evening training academy Cleveland: Idmship methods course India: Global Methods School Mumising: Journey scheme Miss: Methods training for grads Madan: natnl staff as trainers 	<p style="text-align: center;">catalyzing SECTOR COALITIONS</p> <ul style="list-style-type: none"> Miss: Cross Sector Coalition Madan: govt + ICA make decisions Tulare: 4 sectors meet after RC Cleveland: 1st Urban Probe Mumising: Partnership Conf. Use core central limits Madan: formal govt agreement Miss: Stakeholder X Sector Comm.

ELEMENTS OF THE INTENSIVE MODE OF REGIONAL STRATEGY - TOWARD HDZ
Working Organizational Chart

Brainstorm Data

July '81

	ONGOING COVERAGE	PRIMARY FOUNDATIONS	DEMONSTRATION INTENSIFICATION	EFFECTIVE IMPLEMENTATION	ZONAL WEBBING
DECLARATION	<p>maintaining INCLUSIVE IMPACT</p> <ul style="list-style-type: none"> - extensive LENS and forums - sustained program income - regular impact systems - media involvement 	<p>building ADVOCACY SHIELD</p> <ul style="list-style-type: none"> - guardian's engagement - advisory boards - inclusive frame - regular contact schemes 	<p>using STRUCTURAL RIDERS</p> <ul style="list-style-type: none"> - impact expansion - methods delivery - programme authorization - public credibility 	<p>phasing TOTAL MATURATION</p> <ul style="list-style-type: none"> - compelling story - self-generating clusters - zone phasing momentum/critical mass 	<p>cultivating CRITICAL RELATIONSHIPS</p> <ul style="list-style-type: none"> - government contacts - key economic concerns - established services delivery - national plans
MANIFESTATION	<p>developing FOUNDATIONAL SUPPORT</p> <ul style="list-style-type: none"> - broad local funding base - public sector financial support - self-support mechanisms - solid track record 	<p>establishing DEMONSTRATION PILLARS</p> <ul style="list-style-type: none"> - economic self-sufficiency - social self-reliance - human self-confidence - extension modes 	<p>extending COMMUNITY CLUSTERS</p> <ul style="list-style-type: none"> - cluster consults - regular councils - joint ventures - symbolic undergirdings 	<p>facilitating DEVELOPMENT ASSOCIATIONS</p> <ul style="list-style-type: none"> - local entities - cluster organizations - self-sustaining economic designs - inclusive participation structures 	<p>enabling DEMONSTRATION STRUCTURES</p> <ul style="list-style-type: none"> - key institutions - selection criteria - significant permeation - direct engagement in local - visible effectiveness upgrading
FORMATION	<p>continuing CATALYTIC CIRCUITS</p> <ul style="list-style-type: none"> - systematic geographic coverage - depth care - team modes - developing sustaining structures 	<p>forming MOVEMENTAL CORES</p> <ul style="list-style-type: none"> - local cores - cluster leadership - regional team - movemental events 	<p>creating INTERCHANGE MECHANISMS</p> <ul style="list-style-type: none"> - inter-cluster gatherings - data/learnings interchange - strategy-building councils - inter-zone 	<p>sustaining ONGOING TRAINING</p> <ul style="list-style-type: none"> - modular designs - methods prowess - training center - advanced schools 	<p>catalyzing SECTOR COALITIONS</p> <ul style="list-style-type: none"> - 4 sector impact - working partnerships - zone symposia and consults - 4 sector guilds

HDZ - THE LAND AND THE PEOPLE CHOSEN WILL HAVE SOCIAL COHESION IN AN URBAN-RURAL AREA LARGE ENOUGH FOR ECONOMIC VIABILITY AND HAVING SYMBOLIC MEANING FOR REGIONAL AND GLOBAL IMPACT

**COHESIVE
ENTITY**

The zone is related both to the urban and the rural through geography and structural services. It is an area which has a common story - or the potential of one which makes its unique identity. It is a socially cohesive identity, marked by features such as common language, economic marketing, distribution and administrative location.

**SYMBOLIC
POWER**

The key importance of symbol in human development stands with the other Fifth City pillars of delimited geography, dealing with all the needs of all the people, and addressing the underlying contradiction of that geography. In order to select the location of an HDZ, it would be necessary to research and sense out what would have the symbolic power to engage the imagination of the zone, the region, the nation, and the globe. An example of this is Sevagram, which was the location of Gandhiji's ashram.

FELT NEED

In order to select the location of an HDZ, past research and current data, intuitions, etc. would help to identify the nodes or pockets of real, felt need. It would be necessary to determine how to make use of, and extend, the locations, credibility, learnings, and advantages of the existing demonstration projects.

**SELECTION
SCREEN**

On the question of screening of locations and the size of an HDZ, it would be necessary to do prior receptivity probes. This could include either an existing project or a new potential location. Also the use of all current data on past contacts, site visits, i.e. regional files, existing communities, and live individuals. It could also include awakening tactics such as geographical coverage Community Forums, to discover new contacts and to research the climate, concerns, and issues of the geography. Relative to size, the thinking is that the zone will need to be small enough to launch rapidly, but large enough to impact the Region. It should be small but substantial and able to birth a movement. Another image yet is that it is a large organic community.

THE HDZ - THE PROFOUNDLY HUMAN LOCAL RESPONSE TO THE GLOBAL CONTRADICTIONS TODAY - IS A GLOBAL BAND OF LOCAL, HIGHLY VISIBLE DEMONSTRATIONS OF TOTAL REFORMULATION, INTENSELY ENGAGING ALL THE STRUCTURES WITHIN DEFINED GEOGRAPHICAL AREAS.

INTRODUCTION

Local communities in regions across the earth are prepared to seize the challenge beyond building the local self-sufficiency, self-reliance and self-confidence, which has already literally changed the course of human history in the past decade. Communities are prepared to join efforts in their districts and regions, and enlist the efforts of those who care within the structures and institutions which could serve the region. The profoundly human local response to the global contradictions today will be the building of zones of human development of shocking visible total transformation in every region on planet earth.

STRATEGY

The HDZ provides a context for active structural relationship between the rural and the urban. It is a coalition of forces, including villages, structures and individuals. At the core of the HDZ is a highly visible intensive demonstration of local reformulation. Surrounding the zone are circuits of expansive impact which cultivate a climate of receptivity across the region, and which relate the resources and forces of the entire region to the demonstration.

LINKAGES

HDZ is a geographical socio-political linkage of communities for their own benefit. With the active coordination and assistance of all the four sectors it endeavours to awaken and engage all the human resources of the zone located within the delimited geography. It seeks to generate creativity among the members of the community by demonstrative projects wherever called for.

THE PEOPLE

The human development zone is characterised by people from the various sectors whose new consciousness of care for the globe is particularized in their comprehensive plan and activity for a delimited area within the region. Significant indices are a new public mythology, local man troops, training experience as an ongoing dynamic, regional network advocacy, documented massive local change, agency program alteration, signal communities emerging, regional cooperative structures, international advocacy linkages, and new ethic energies.

SOCIOLOGICAL
HISTORY

Throughout history, the concept of vocational community has experienced many changes. One's livelihood as a nomadic shephard was one's entire life, and one's community travelled with the demands of that livelihood. Human settlement evolved with agricultural discoveries and one's residence became the focal point of one's livelihood. The Industrial Revolution completely reversed that concept and one's workplace became the focus around which one lived. This is still true today in company towns. The advent of modes of rapid transportation began to enable people to separate their work life from their residential community. This increased mobility expanded the time devoted to one's workplace because of increased distances and caused further diversity between workplace and settlement, and increased the fragmentation of one's life thrust. No longer did one's vocational engagement and passion directly relate to the community in which one lived. Results of technology shifted home environments and released women into the work force with a further displacement of traditional values regarding home and workplace.

MOVEMENTAL
HISTORY

Our history with the workplace community goes back as far as when we first assigned people to do self-support through "permeation". We experimented with vocational guilds in 5th City such as the education and health guilds. Recently, we have begun to deal seriously with the workplace community programmatically. This has been done primarily through LENS, but also through permeation labs such as Training Inc. As the Order, we struggle within ourselves with the question of the relationship between the workplace community and primal community, As our Houses struggle with how to relate to the local communities in which they are located.

DYNAMICS

The dynamics of the vocational community (workplace) are so intensely work-related that other relationships are often excluded. It is where a person's major amount of time and passion are focused. The workplace is usually not set in a common family context and it is primarily for economic and personal satisfaction. It is the place where people expect to find fulfillment, as structures fall apart and values become unclear.

CONTRADICTION

The sociological contradictions which have become manifest as a result of the claim of the work place on an individual's or family's life are: (1) that the job gradually becomes the screen for viewing life and the primary context out of which one makes decisions and sets priorities for his/her life; (2) a fragmented life style results, where family, service and community life become fringe "activities" attached to the primary focus of one's job; (3) geographic human settlement is deprived of the full participation and care of Phase II and III as they leave early for work and return late, leaving children, youth and elders operating in isolation from the total community and (4) the working place becomes one's

Dynamics of Rural Human Settlements - Predominant Forms

	ECO	POI	Cultural
R E S O U R C E S	Natural - Agricultural base Human - Rooted historically in the geography Technical - Traditional Procedures Cautious innovation	O R D E R Comm. Def. - Caution outsiders in relation to Dom Temp. - Punishment by public consensus and family loss of status Legal Base - custom	W I S D O M Skills - apprenticeship Knowledge - generational communication Meaning - Preservation of Values
P R O D U C T I O N	Forces - The whole population Instruments - Family assets Systems - Family business/farm	J U S T I C E Legislative - Direct involvement Judicial Procd. - community "Assembly" Executive - Inherited or limited leadership, sometimes elected	S T Y L E Schemes - Extended family unit Roles - Fixed relationships Structures - Informal
D I S T R I B U T I O N	① Property claims - Family ownership ② Consumption plans - subsistence-oriented, family autonomy. ③ Exchange Mechanisms - inter-related to External Markets/Supplies systems	W E L F A R E Soc. Ex. - Family-Based welfare with village supplements Pol. Freedom - External links - relationships to other villages and to superstructures Signific. engagement - in herited role	S Y M B O L Lang. - Local Dialect/IDIONM Art - and songs, folk motifs Religion - caste

Stability

Covental Dynamics

Trust

Reconciliation

- 2 - Having little historic relationship to the residential location and therefore little ability to respond adequately to local demands.
- 3 - Increasing population density and refugee flow has overtaxed the ability of present social and physical institutions and services to deliver enough adequate local care resulting in increased crime, social disruption and chaotic local situations.
- 4 - Having the workplace in disrelation to local settlements presents problems of travel, time; self-identity and motivity.
- 5 - Maintaining ethnic isolation through economic and cultural barriers to inter-mixing.
- 6 - Imaging one's self as powerless before the complexity of decision making mechanisms which seem unrelated and external to one's life.

Movement
Questions

In the arens of Urban Human Settlement, the following questions have been raised concerning the movemental involvment and effort related to the mission in the next decade.

- 1 - Are religious houses related to the neighborhoods in which they are located?
- 2 - Does the movement work directly with the people, with the structures that care for the people, or both?
- 3 - What are the future trends of Urban settlement?
- 4 - In light of positive/negative future trends, what is human settlement in the urban?

Social
History

This paragraph is a brief rehearsal of the social history of urbanization, in order to grasp the future implication of need. A glimmer of the urban community began with the demand to centralize locations for commerce and trade to serve the agricultural communities.

The age of the industrial revolution brought to the emerging city unit a massive migration of diversified people settling around the industrialization. Suddenly the city grew, becoming the center of activities; economically through jobs, socially through services, and culturally through entertainment. Thus, becoming more mobile with options of employment, living places relationships to social groups, it also grew in complexity. As society attempted to order this complexity, the roles in human settlement shifted. The city continues to be that which draws masses of migrant population out to seek not only the economic survival but available social services as well as the diversity of entertainment - and communication with the world.

Movement
History

In 1962, in response to the contradiction in the urban crisis in North America, the 5th City Project was initiated to develop a process and model for comprehensive community reformulation. Later, that model and process were taken to other urban communities, such as Ivy City, Kawangware, Isle of Dogs and Kreutzburg Ost. At the same time we experimented with effecting the services of other organization and institutions as the congregation, who relate to a local neighborhood, in experiments like the PCE and Urban probes. Other experiments, like Training Inc. are a response to a particular urban problem - like unemployment.

Dynamics
Dynamics

Four dynamics of urban settlement are its 1) diversity, 2) its size, 3) external relationships and 4) flexibility of time and space. The first dynamic is pluriformity; all races live together, there is a great variety of food, it is an historical center, where museums are built to preserve its past. A second dynamic is its overwhelming size and the effect this has on the numbers of people in close proximity with each other but not related to each other. The urban community is central to a geography when it is bombarded by the world through communications and human interchange. The fourth dynamic is the feasibility of space when at different times of a day different groups of people use the same space and one group may have and use many different spaces in the urban.

Contradictions

In the arena of Human Urban Settlement, the social contradiction that tends to interfere with and fragment human settlement, care and interaction are;

- 1 - Conflicting claims on time and energy which exclude being involved in the life of one's community.

ACTION CENTRUM

INTRODUCTION

Action Centrum is based on three dimensions which are Implementing Change, Forming Consensus and Birthing Signs. The Action Centrum is one of three functions within the Regionalis dynamic. Forming consensus includes gathering local data, enabling collegial interchange and creating global models. Coordinating movement wisdom, ordaining key parishes and assigning movement resources are the key components of Birthing Signs. Researching special objectives, symbolizing comprehensive impact and guild selected structures are key in Implementing Change.

ACTUATION

In the past 12 years the movement has realized the action centrum dynamic within the Regionalis in:

--Forming Consensus by:

- Gathering extensive local data from all active regions
- Enabling collegial interchange both practically and symbolically
- Creating global models of regional interchange and international assemblies

--Birthing Signs through:

- Involvement in key demonstration communities
- Effective regional coverage by teams
- Pulling forth wisdom from Assemblies

--Implementing change with:

- Researching all-sector frames
- Symbolizing community impact beyond demonstration
- Formation of Working guilds

BREAKTHRUS

Two breakthrus were identified in the action centrum along with an emerging third arena. The first has to do with the HDP Clusters, the second with the Regional Consult and the emerging third with the Regional Team.

--HDP Clusters allowed the on behalf of dynamic to get bolding declared. It addressed the issue of replication and covering larger geography. It was a more visible sign of possibility. It dealt with effective use of limited number of troops and at the same time maintained a more extensive approach.

--Regional Consults gave us a method and a reason to deal with our region. It provided a tool for linking the four sectors into coalitions of action. It broadened our frames and gave many engagement possibilities.

--The Regional Team is an emergin breakthru but is difficult to define in its role and configuration. It does appear to be a new possibility relative to development, engagement and effective extension of house dynamics.

RELIGIOUS HOUSE

The recent sojourn programs are breakthroughs. They take people where they are and use the House dynamic for a particularized function (teaching English, filling a desire for service to 3rd world, provide an experience corporate structures). We are more and more needing to look at enabling a mass movement.

There has been a shift to open receptive hosting style for diverse needs, a gracious presence, more sophisticated center from which the mission could be supported and at times coordinated.

The residue in society is advisory boards in place across the globe. There are 110 facilities where the servant force is located and which serve as coordination centers for programs of human development.

The residue in human consciousness is the songs and symbols and stories of the regions which have been articulated. A new myth about local community has been written. People are aware of the possibility of telling their story in a new and powerful way.

The residue in the movement is a host of new colleagues which have come forth giving the movement new possibility. The structures of the House have sustained the movement. The House is rooted in the movement's consciousness as a dependable dynamic. The House has embodied and communicated the values of consensus, globality and life methods.

The Religious House will stand as a demonstration of a pluriform community structure, a sign of profound living in a multi-faceted and multi-cultural world. Effort needs to continue in demonstrating the cruciality and methods of consensus building, which effect the corporate life style. It needs to develop further as a multiple resource base, with a variety of functions which can vary according to the particular geographic location. (The urban ashram experiment and Japanese Sojourn programs are examples of this new direction.) New ways for colleagues to experience the House dynamic are important in order to build strong localized priorship. The move to the extensive has caused some gaps in training. The travelling guru who furthers the spirit training in each metro is called for.

We are called to constantly rehearse and articulate the dynamics of profound living. We need to rearticulate the spirit modes out of our common memory that have nurtured us in the past. We need to find a way for this crucial spirit dynamic to impact our mass movement through the Religious House.

THE
RESIDUENEW
DIRECTIONS

CONCLUSION

The Regionalis Guild
 Part B: The State of the Regionalis
 Section 4. The Global Analysis

	TRENDS	ISSUES	MANDATES
Objective Data	<ol style="list-style-type: none"> 1. Increased concern for management of resources. 2. Individual specialization in employment and leisure time activities 3. Technological advancement out paces human response. 4. Collapse of religious foundation and domination by economic sect 5. Labor unrest demands more humanized education environ. 6. Consensus decision making process 	<ol style="list-style-type: none"> 1. Unbalanced Resource Distribution 2. Unfocused economic priorities 3. Unstructured management and use of resources. 4. Inadequate social care structures to deal with disrupted life styles. 5. Limited total education. 6. Outdated decision-making process. 	<ol style="list-style-type: none"> 1. Responsible resource use. 2. Affordable basic sustenance 3. Practical education/values curriculum. 4. Integrated local/regional development 5. Comprehensive community care structures. 6. Effective planning/ participation mechanisms.
Hidden Reality	<ol style="list-style-type: none"> 1. Local/global consensus building 2. Control of unjust, military government 3. Global consciousness made possible through knowledge access 4. Increased sensitivity to unique gifts of individuals and arts 5. Increased human use of technology and resources 6. Increased economic factors impact upon diminishing value of human impact. 	<ol style="list-style-type: none"> 1. Gap between work force and available jobs. 2. Poor resource management 3. Weak voice of local wisdom. 4. Lack of structure to receive local input. 5. Traditional thinking and modes of operation have not been replaced with new self conscious thinking and modes 	<ol style="list-style-type: none"> 1. Management systems allowing growth for all. 2. Participatory Care 3. Multifaceted, cross-cultural interchange
Implication for Regionalis Dynamic	<ol style="list-style-type: none"> 1. A new ethical posture. 2. New resource allocation 3. Macro and micro planning 4. Concern for human factor in planning. <p>[SEE FOLLOWING PAGE FOR DETAIL.]</p>	<ol style="list-style-type: none"> 1. Authentic training strategies 2. Economic Ailments 3. The local bureaucratic decision making gap. 4. The value screen void across the globe. 	<ol style="list-style-type: none"> 1. Reimporment of the local. 2. Expanded consensus, interchange, and care mechanisms. 3. Comprehensive value Screens.

THE REGIONALIS GUILD
 PART B: THE STATE OF THE REGIONALIS
 SECT. 3: CULTURAL STATE OF THE REGIONALIS

	TRENDS	ISSUES	MANDATES
OBJECTIVE DATA	<ol style="list-style-type: none"> 1. IMPROVEMENT OF QUALITY OF LIFE FOR ALL. 2. INCREASE OF INDIVIDUALISM, ARTS, + LEISURE TIME ACTIVITIES 3. EXPANDED COMMUNICATION THROUGH INCREASED INFO ACCESS. 4. SHIFT AWAY FROM RELIGION TOWARD REDEEMED ETHICAL PRACTICE 5. MORE HUMANIZED EDUCATION + WORKPLACE ENVIRONMENT. 6. CHANGING ROLE OF WOMEN. 7. TOWARD GLOBAL CONSCIOUSNESS + RESPONSIBILITY. 	<ol style="list-style-type: none"> 1. FRAGMENTED ETHICAL FOUNDATION. 2. DISRUPTED LIVING STYLES. 3. COLLAPSED SOCIAL RELATEDNESS. 4. UNCOMPREHENSIBLE LIFE TRAINING. 5. UNDER-DEVELOPED SOCIAL CARE STRUCTURES. 	<ol style="list-style-type: none"> 1. COMMUNITY CARE STRUCTURES. 2. GLOBAL CITIZEN DUTY. 3. LIFE-LONG EDUCATION - 4. PRACTICAL CURRICULAR SYSTEMS. 5. COMPREHENSIBLE HUMAN INTERCHANGE. 6. RESPONSIBLE LEADERSHIP DEVELOPMENT.
HIDDEN REALITY	<p>IN THE ARSNA OF CULTURAL TRENDS, THE FUTURIC REALITY IS MANIFEST IN THE TENSION BETWEEN NEW GLOBAL CONSCIOUSNESS (MADE POSSIBLE BY EXPANSION OF KNOWLEDGE + INFORMATION ACCESS) AND A TREND TOWARD INDIVIDUALIZATION EMANATING NEW ROLES OF WOMEN, RELIGION, THE ARTS, + LEISURE TIME.</p>	<p>IN THE ARSNA OF CULTURAL ISSUES THE UNDERLYING CONTRADICTION IS TRADITIONAL THINKING AND MODES OF OPERATION THAT HAVE NOT BEEN REPLACED WITH NEW SELF CONSCIOUS THINKING AND MODES OF OPERATION.</p>	<p>IN THE ARSNA OF CULTURAL MANDATES THE MOTIVATIONAL FACTOR IS MULTI-FACETED, CROSS CULTURAL INTERCHANGE.</p>

THE EQUITABLE INTERCHANGE OF RESOURCES

A grain silo (co-operative) is an equitable interchange of resources within the regional dynamic. It expands the local access to storage facilities and export to the larger regional market. It provides a local interchange relation to the price acceptable to the local inputs by allowing the smallest and the largest contributor to the corporate storage facility to equitably participate in decisions relative to their common resources.

SUCCESSFUL COALITION STORY

Effective interchange of responsibility shows up in the small German speaking region in Belgium as a cluster of small villages and towns. In the recent past this region lost major parts of its economic base caused by the textile industry moving to lower cost production places. Over the years the region deteriorated, became unattractive and developed a negative image of itself. In this situation of rampant unemployment, the Christian Labour Union (representing the volunteer dynamic) initiated the dialogue between the business people, politicians and the residents of the villages. Here all the sectors got involved in the planning and actuation process to tackle the issues and assume responsibility. They coordinated small wood industries, saved the remaining textile workplaces and raised a regional identity.

APPROPRIATE INTERCHANGE OF VALUES

In the United States the dissemination of the experimentation at the land grant A & M colleges dispersed to the private sector (forums) and voluntary (4-H, etc.) sectors wisdom and skills which developed local community.

CONCERNING THE WORD COALITION

After looking at the dynamic of the regionalism which can be identified within any of the four sectors, it is clear that a word is needed to describe the phenomenon of the comprehensiveness of the regionalism which goes on when all four sectors inter-relate and/or care for more than one local. Perhaps comprehensive regionalism is the word.

Coalition is not an effective word because of its political overtones in many parts of the world. It connotes a group formed in order to move as a power against another group. It is a defensive word with a hostile emotional tone. It also indicates a particular style of relationship distinct from a consortium, cartel, etc. The word coalition is popularly used to link several groups within the same sector.

The Regionalis Dynamic Holding Chart

Dy/nic Source	Equitable Interchange of Resources	Effective Interchange of Responsi- bility	Appropriate Interchange of Values
Local	<ul style="list-style-type: none"> - local resource access - market place of resources & goods - production of goods - local knowledge extension modes 	<ul style="list-style-type: none"> - community extension to other communities - One local to other local - cluster of interchange locals - locals relating to regional structures - local may be part of multiple grids 	<ul style="list-style-type: none"> - permits consensus b/c on broad basis - re-creates diverse social fabric into q/cubals - enables creation of broader life-related opportunities - motivates broad participation
Volunteer	<ul style="list-style-type: none"> - Investment interchange - knowledge interchange - Product marketing - care structures 	<ul style="list-style-type: none"> - Vacuum of regional structures to give form to interdependence - with catalytic clustering for comprehensive interchange - pedagogical training expands regional volunteer teams 	<ul style="list-style-type: none"> - Consensus grid has geographic/historic poetry - promotes regional identity - common events create positive story of interrelationships - understanding
Private	<ul style="list-style-type: none"> - Expertise input to local - Providing technology to local - Employing local residents - Developing management proficiency 	<ul style="list-style-type: none"> - req. planning expands locus of p.s.'s self interest - private sector in partnership is more accountable 	<ul style="list-style-type: none"> - BY TRANSLATING VALUES TO APPROPRIATE ACTIONS - By building the whole picture prior to deciding direction
Public	<ul style="list-style-type: none"> - channeling resources to local - stimulating local development planning - enabling legit research on resource needs - Training of local leadership 	<ul style="list-style-type: none"> - enable regional ease effectively - expands participation in policy - establishes exclusive coordination 	<ul style="list-style-type: none"> - By collaborating exchange of skills - By effective dialogue methods - By consensus based polity
Narrative on 'Coalition'	See next pages		

SPIRIT EDGE OF THE MOVEMENT

Every person on the planet is living a time of transition including the Spirit Movement. Each of us needs a story to free us to participate fully in change and revitalization.

As a movement we have given ourselves to the globe. Now the decision is to claim time and give our lives to a creation which will extend beyond our lifetimes - the completion of which we will not see.

In the midst of the corporate we're dealing with vocation as an individual and family venture as well. This will require new structures and force us to live out of responsible freedom. This act of creation requires our passion, reveals resolve and evokes courage.

In our programs and our internal life the team is the form we're betting on.

The constant creation of corporateness is a demonstration - an act of service. This is a time when we assume corporateness as we pursue the many facets of our mission.

Within all we do, we continue to address the spirit and invite human life in its many forms to live its greatness.

Implications

1. Pluriformity is our edge; diversity is our future.
2. We can permeate any structure in the world; the wraps are off structural permeation; now it's a question of strategy. Either we relate structural permeation to our total strategy or we lose the incredible advantage we have gained this year.
3. The Band of 24, relating single projects to one global demonstration has given us a firm and profound base on which to stand. Now, the future of demonstration lies in clusters of projects around one piece of geography.
4. The team dynamic, e.g. the regional team, will be intensified and extended in order to begin to deal with the immense task, revealed through the regional consults. The Religious House structures need to accommodate the regional team.
5. The Religious House have become a key aspect of manifestation rather than formation, that is, it demonstrates profound human community.
6. Training has expanded imaginably from formation to declaration.
7. The local community is one aspect of demonstration. We need to continue to experiment with forms of manifestation which deal strategically with the contradiction relative to innocent suffering in each region.

Declaration

THE ETHICAL DECLARATION OF THE NEW HUMANNESS

Spirit Resurgence Proclamation asserts itself in three gestalts:

1. As pluriform religious order.
2. In declaring the spirit edge.
3. Through rewriting and teaching our curriculum.

Pluriform Order

Covenant with the Mystery - enabling every individual to be most profound in whatever shoes he stands.

Be nobodies but walk with kings - shock/entice with ability to play any role and demonstrate that dish-washing and lecturing are creative necessary deeds. Or like the Lindsays working with the villagers of India.

Liturgy form has been and will continue to be experimented with.

This category pluriform order has taken on primary significance as the movement has experienced religious faith other than Christian. However it extends also to male/female, all four phases, family diversity and configurations plus occupational pursuits in all fields.

Declaring the Spirit Edge

Has come in the practical engagement with communities.

The Phillipine Odyssey - visit to ancient terrace farming area and a model planned community.

Structural repentance has impacted every community where pre-schools have been established. The community kitchens have attacked the problems of nutrition and health and guilds that meet there at noon enhance adult nutrition. Developing industries and the Business Association to stimulate employment and supporting forces. Or the Training, Inc. School that is retraining the unemployable in confidence and skills to enter the job market.

Social Repentance forms have given elders, women, youth and business people new and fulfilling relationships. In Fifth City the Elders Center engages elders in the Golden Diners Club, a noon nutrition program supported by the Mayors Office of Senior Citizens and Handicapped and supervised by Fifth Citizens. This has catalyzed programmatic activity that has resulted in full days scheduling five days a week.

REWRITING AND TEACHING OUR CURRICULUM

The diversity of the sectors and organizations we are confronting have alerted us to the demand for updating our curriculum to meet the rapid changes of these times. Town Meeting format is a form that must be mutated to meet the special issues of various crunches and has been varied for the various ages to some degree. Simplifying the methods manuals, like The Image, and creating the pictures and images of illumination increase the possible use of our process by the masses. Imaginal Education curriculum has been rewritten by the Chicago Area. Keep going on the others.

FORMATION

The Vocational Formation of the New People

The major intent of this strategy is to establish a global network of people who are self-consciously vocated to be the "invisible college" of the trans-establishment, engaged in the task of human development. Action modes were seen as, The Movemental Metro Development, The Religious House Transformation, The Global Forces Empowerment. During the year 1980 - 81, the Formation Strategy began to reveal itself through the following arenas.

1. Building The Movement

Breakthroughs in our work from the past year in this arena were illustrated by:

1 - Emergence of teams as an effective tool in the forms of "Regional Teams" made up of symbolic, movemental and extended Order persons and the creation of a "Black Engagement Strategy Team" through which minority persons can be drawn into movemental events.

2 - University Colloquies which served as probes for developing structures through which university-related persons can be engaged.

3 - Cluster Cores of persons meeting regularly for spiritcare, training and planning.

4 - The design of simple, practical curriculum for use in training people to be effective decision makers.

5 - The engagement and training of 3rd world staff.

2. Training The Movement

Breakthroughs here were illustrated by the creation of 12 Indian Ashrams which brought in circuiters from the field to train them in methods and dynamics which brought greater depth to their understanding of the Order. The Los Angeles Religious House held an evening methods academy which trained regional colleagues. Methods were also transmitted to the masses through consultations with religious orders in Rome, 3-week training lab in Los Angeles, The Womens' Advance Module in India and Egypt and working with a Womens' Organization in Brussels, to name only a few.

Building the
movement

Training the
Movement

LENS Explosion

An explosion in the use of LENS has happened across the globe. As a result we have experienced breakthroughs in extending our framing and authorization networks.

Some illustrations of this breakthrough:

1. Symposium LENS in Japan. This was a multi-sector LENS focused on a common theme which demonstrated the method creating a momentum that lead to focused LENS courses.
2. Four LENS seminars with Health and Human Services in New Orleans.
3. A Junior League LENS in Chicago.
4. LENS courses held throughout Australia including community LENS.
5. LENS in Calcutta.