BENDING HISTORY

Talks of Joseph Wesley Mathews

Volume II

Societal Reformulation –
toward a New Social Vehicle

Talks from the Joseph Wesley Mathews Archives at Wesley Theological Seminary, Washington D.C. ,with introductions and contexts by current social practitioners engaged in social change today.

John L. Epps, General Editor
Foreword by James Campbell

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Selected Talks of Joseph W. Mathews

Volume II: Societal Reformulation – toward a New Social Vehicle

General Editor: John L. Epps

Foreword: James Campbell

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Endorsements

"Hardly anyone, upon hearing Joe Mathews speak, was ever the same. He spoke from "the deeps" of his own life to "the deeps" of every life. In this important book, he's still addressing "the deeps," while also offering methods of effective social action leading to a New Social Vehicle[1]."

William A. Holmes, Retired
United Methodist Church Baltimore-Washington Conference (retired)
Silver Spring, Maryland, USA

"I have been using the ToP®- Technology of Participation - Methods with various communities such as villages, schools/colleges, slums, industries, NGOs, police force and individuals in societies for 33 years.

These methods bring miracles where ever I facilitated the programmes. Particularly honoring people to invite their participation, at three levels- individually, team and as big group to make consensus. People feel honored when given their views. It is not only the impact but people internalize the methods and move for implementation/ ownership. It unlocks the potential, it motivates, it brings the creativity and enables to take the ownership of created plan for implementation.

I found these methods to be effective only when the facilitation style is appropriate and genuine, therefore when ICA shares these methods with people and group, both methods and facilitation skills are provided simultaneously. While using these methods I personally have seen my life changed. I have become a person who walks the talk. I use it myself and in my family and I am proud that my family is happy because we all participate in creating our own future."

Shankar Jadhav
Executive Director of ICA: India, working with ICA since 1982
Mumbai, India

"I am sometimes asked, "Where did you acquire the community and organizational change methods you use?" I can honestly tell you now it's all in this book."

Jim Troxel
Partner, Millennia Consulting, Chicago, IL, USA Adjunct Faculty, DePaul University, Chicago, IL, USA

"Every human brain was built to express and share creativity and action; in the common journey the brain becomes frightened and the heart oppressed. Then, I

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[1] See Glossary

encountered the Participatory Methods of the Institute of Cultural Affairs. From then on I saw the creativity, hope and action spark in people's life in groups of society, in companies, in villages and among professionals, so they are surely transformational tools, and it is great to be an agent of it."

Joaquina Rodriguez
Trainer in Methods of Participation - Technologies of Participation
Community Development Facilitator, and Leadership Training Specialist.
Guatamala

"In "Bending History Volume 2," John Epps once again seeks to bring the rich legacy of Joseph Wesley Mathews to the attention of those who are concerned about social change that is grounded in a well-reflected spirituality. Whereas the first volume focused on Mathews' theological and spiritual reflections, this book turns attention to his role as stimulator and spokesperson for the active experiments in social change being carried out across the world throughout the 1970s by the members and volunteers of the Institute of Cultural Affairs.

As with Volume I, this book provides a much-needed reminder of the thinking out of which the unique ICA approach to managing change emerged. For those involved in social developments that have come to their work through the ICA tradition, this is a marvelous compendium of source documents. For those social architects who know little of the ICA or its history, here is a glimpse into the exciting working reports of a group working together to invent ways to affect change in the most difficult of circumstances. John Epps' careful editorial work can provide inspiration and nourishment for today's struggle to develop approaches and tools for the new century."

Maureen Jenkins
Co-Author with Jon C. Jenkins, *The 9 Disciplines of the Facilitator, The International Facilitator's Companion;* Co-Editor with Jon C. Jenkins, *The Social Process Triangles, The Other World in the Midst of this World*
Director, Imaginal Training in group facilitation and leadership development

"Organizations of all kinds will find the social process model, pioneered by EI/ICA and discussed in this book, to be useful in analyzing and appreciating the social environments of their operations."

Clarence J. Mann, JD, Dr. Jur.
Professor & Executive Director, Institute for Global Management
University of Maryland University College, Maryland, USA

"Bending History provides a unique way for today's community leaders to tap the insights of past pioneers, shed light on contemporary dilemmas and perhaps discover integrated development "wheels" they may not have to re-invent. Joseph Wesley Mathews' passion, principles, and practices for seeking robust local

solutions to pressing global problems are timely resource in an era of renewed interest in community-based action and sustainable development initiatives -- from locavore food movements, small business growth in the e-marketplace, inter-sector partnerships, webs of community-based, green, fair and living economies, social entrepreneurs driven by social impact vs. financial profit and everything in between."

Mirja P. Hanson, MBA, Ed. D.
Partner, Millennia Consulting LLC
Chicago Illinois, USA

"Reading this book is like coming to a wellspring of wisdom. These transcendent methods, models and tools are essential resources for those who work on transformation at all levels of intervention. The book is a powerful guide that will broaden our perspectives, and deepen our spirit resolve and equip us in our service."

Eunice Shankland
Shankland & Associates, LLC;
Consultant-trainer for the United Nations, Past Chair of the IAF, USA

"We have found the foundational understandings for working in society as described in this book to be extremely effective in a diverse range of communities, and in a range of cultural settings including Australia, Asia and Africa. By using the participative approaches described, the creative ideas of all are captured and communities are transformed."

John & Elaine Telford
Global/Local development practitioner
Hazelbrook, NSW, Australia

"I believe Joe Mathews' theology and methods for human development are remarkable. I have experienced that his method is appropriate for both rural and urban projects in the Korean context. I have also applied this approach for our Indonesian mission. Over the last twenty-four years my church and I have built more than four hundred churches and more than ten mission centers and social projects such as rice barns for people starving due to the tsunami in North Sumatra, Indonesia. I also believe someone who reads this book finds out how to revitalize local community and actualize the Kingdom of God anywhere in this world."

Rev. Park, Si Won, D. Min.
Senior Pastor, Bomoon
First Methodist Church, Seoul, Korea

Acknowledgements

The credit for these talks goes far beyond the team that prepared them for publication.

A number of the talks were taken from a CD prepared in 1996 by a team working with the Archives of The Institute of Cultural Affairs in Chicago[3]. It's called "Golden Pathways" and has many other documents related to the work of the Institute prior to that time. Joe's talks in that format are rough transcriptions and required considerable editing for publication. The team who prepared that CD deserves extensive praise for making a considerable amount of wisdom available in digital format. One whose efforts at documenting and preserving this wisdom in multiple media formats pushed the edges of technology and creativity and who therefore might represent this group is Wayne Marshall Jones.

Other talks were sourced from transcripts made available by Betty Pesek whose service to Joe during his lifetime and to his archives after his death went beyond the call of duty and illustrated a profound commitment to the wisdom Joe embodied.

Still other talks came directly from Joe's archives, now housed in Wesley Theological Seminary in Washington DC. Many thanks are due to Maynard Moore and Jack Gilles for searching them out and making them available.

A massive amount of credit goes to those participants in Human Development Projects who demonstrated the accuracy of Joe's conviction that our time has seen the rise of local people. Perhaps a symbol of all those people might be Chokebaba Sathe, an elderly Harijan from the village of Maliwada in India, who led his community of untouchables to active participation in village renewal. These were the people from whom many of the insights in these talks were gleaned and verified. Joe was insistent that no single community project was worthwhile except as a symbol of possibility for all communities, and these people's

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[3] Additional resources may be accessed through this website:
http://wiki.wedgeblade.net/bin/view/Portal/WebHome

contributions are hereby acknowledged and honored - and made available to the world.

Another group of people should be highlighted: the many who volunteered with Institute staff to set up and conduct Town Meetings - one day workshops in communities that allowed residents to celebrate their past and present and to talk together seriously about their future. These people gave courage and affirmation to the Staff, credibility and creativity to the local communities, and often, adventure to themselves! Perhaps Martha Lee Sugg might represent this group. Their contribution to the insights in this volume cannot be measured.

It goes almost without saying that an immense amount of credit goes to members of the staff of the Institute whose expenditure routinely went far beyond expectations and whose creativity cannot be exaggerated. Some were named in Volume One. Those and many others are responsible for much of this wisdom. Perhaps Joe Slicker might represent this group of people who demonstrate profound care. Thanks are also due to the loose network of people all over the world who continue to carry out their passion of spirited engagement in organizational and community development sparked by the pioneering efforts recorded in this book.

There were a number of business and professional people who participated in assisting Human Development Projects with their insights and expertise. Joe referred to them as "Guardians[4]." Their wisdom, perspective, and good humor often guided staff and participants away from potential disasters and into creative work. A representative of this group might be the late Dr. Don Elliott whose assistance in person and through Rotary International contributed considerably to the development and implementation of these methods. These were people who care and who found in this work an outlet for their considerable expertise in ways that provided a genuine service.

To the editorial team of Marilyn Crocker, George Holcombe, Clarence Mann, George Walters, and Jim Wiegel go special thanks for locating and highlighting the nuggets contained in these talks. It is our hope and

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[4] See Glossary

anticipation that these works will contribute to the building of a desirable future.

Our spouses - Joe, Wanda, Marianne, Carol, Judy, and Ann - deserve special words of gratitude and love for their advice and support in this enterprise.

None of these people bears final responsibility for the content of this book. That weight belongs on the back of the general editor, which is a role I've had the privilege to play with great appreciation.

John Epps
Kuala Lumpur, Malaysia, 2011

Dedication

The book is dedicated to:

Those who engaged with Joseph Wesley Mathews and his colleagues in developing the sociological understanding, practical methods, projects and programs addressing innocent human suffering in the world and demonstrating that change is possible by those who care and are willing to engage severally and together.

Those practitioners of sociological reformulation today who continue to forge new understanding and new methodologies as new and unexpected challenges arise that would deprecate human endeavor.

and

Those today who are seeking to learn from the past and present and create new practical forms that lead to responsible societal change in the future.

It is an honor to have the personal Archives of Joseph Wesley Mathews now located at Wesley Theological Seminary in Washington, D.C., U.S.A. On the following page are the comments of David McAllister-Wilson, President, Wesley Theological Seminary, upon the inauguration of the archives in December 2009.

The Joseph Wesley Mathews Archives

Reside in the Wesley Theological Seminary Library

Washington D.C.

"Joe Mathews made waves. It was a remarkable testimony to the force of this man's life and work that over 30 years after his death 150 people came to Washington from all over the world and stayed for dialogue, despite a major snow storm. They came not just to honor the memory or engage in nostalgia. As the name of the symposium indicates, they wanted to see the legacy of Joe Mathews and the Ecumenical Institute transformed in order to be a blessing to the 21th century.

. . . . .

This archive of the record of a Chicago community organizer was established in the inaugural year [2009] of another Chicago community organizer: President Barack Obama. And, this is the year when we have established a major new presence in downtown Washington. Wesley at Mt. Vernon Square is a partnership between the seminary, a historically black United Methodist Church, and the former flagship of the southern Methodist church. It will serve as the headquarters for a major expansion of our programs in urban ministry and public theology. And, in this facility, we have established an intentional living community of students. In many ways, what we are setting out to accomplish is the next iteration of the vision of Joe Mathews.

. . . . .

Inside this library, then, are not just papers of antiquarian interest for the caretakers of antique churches. Instead, we intend it to be an active resource for seminary students, scholars, and lay people who will study the life and work of Joe Mathews not just to know who he was, but to ask: "how did he do it?" We gratefully receive this potent collection as a blessing to this seminary community in the prayer that it will help us be a blessing to the world through the church."[2]

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[2] David McAllister-Wilson, President, Wesley Theological Seminary, Transforming the Legacy: People of Spirit in the 21st Century, Volume I: The Legacy and the Challenges, PP 23-25.

"The social methods pioneered by the Institute of Cultural Affairs in the 5th City Chicago project, North American Town Meetings, and the International Human Development Projects have continued to develop and adapt to new settings. These methods were based on the values of active and inclusive participation, focused dialogue, bottom-up consensus-building, and collective empowerment leading to action.

They have now been embedded in a bundle of refined methodological tools that are being increasingly utilized in development projects around the world. Good methods are critical in this field that is committed to assisting institutions, communities, and organizations in the developing world to strengthen their ability to affect positive change and facilitate on-the-ground improvements. Facilitators, trainers and consultants are successfully using these methods in development projects focused on humanitarian aid, community mobilization, strengthening governance and democratic institutions, environmental management, health sector improvements, and food policy development."

Gary Forbes
International Development Consultant and Past President of the International Association of Facilitators

"I've received a gift, a methodology built with spirit and integrity. Joe left behind this gift--the secret of engagement. I pay it forward every single day."

Laura Hsu
IAF Certified Professional Facilitator & Assessor
Open Quest Facilitation Technology
Taipei, Taiwan

"Joe Mathews was an intellectual and spiritual luminary of the 20th Century Church. As you read the pages of this book, you realize his work was a road map for understanding the 20th Century world and grasping the role of the People of God in the recreation of that world. Whether it was a local congregation in China, Texas or a rural village in Maharashtra, India, Joe's insights for renewal were a beacon for those called to address the word of hope and life to any human community."

David W. Scott, Ed. D.
Professor - Philosophy and Religion
Flathead Valley Community College, Kalispell, MT

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Foreword

Almost two thousand years ago Marcus Aurelius Antonius wrote, "*Is anyone afraid of change? Why, what can take place without change? What then is more pleasing to the universal nature?*"[5] And, more recently, Rosabeth Moss Kanter wrote, "*Change is disturbing when it is done to us, but exhilarating when it is done by us.*" These two reflections point to two essential truths that should be kept in mind when thinking about social and/or organisational change. The first is that change is inevitable; that while social and organisational change may be either slow and evolutionary or rapid and revolutionary, change will happen, for nothing withstands the passage of time. The second is that if we are actively involved in creating change we experience it as a moment of birth and creation, whereas if we are merely subjected to the change, we experience it as a moment of death and destruction. As Hermann Hesse wrote,

As every blossom fades
and all youth sinks into old age,
so every life's design, each flower of wisdom,
every good, attains its prime and cannot last forever.

At life's each call the heart must be prepared
to take its leave and to commence afresh
courageously and with no hint of grief
submit itself to other, newer ties.[6]

And so, whether it is in the communities and organisations in which we spend our lives or on a personal level, we find that change is our constant companion.

Social and organisational change is a profound occurance in our lives. For good or ill, it touchs the deepest levels of our humanity. Our response to change may be felt as releasing profound bursts of new awareness, energy and creativity, or our response may be to regard change as a source of despair, cyncism and resignation. All too often leaders and other change-makers embark on change-making projects

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[5] Antonius, Marcus Aurelius, Meditations. Penguin Classics, Annonated Edition, 2006.

[6] Hesse, Hermann, The Glass Bead Game. (1945), Penguin Books Ltd; New edition (28 Jun 1973)

with little consideration or understanding of how these may impact those involved in the process.

In 1966 a friend convinced me to join him and his wife on a one month training programme conducted by The Ecumenical Institute in the inner city on the West Side of Chicago. Three weeks into the programme I knew that this was what I wanted to do with my life, and so, before the programme had even concluded, I arranged to join the staff of the Institute. Joseph W. Mathews and the staff of the Institute emphasised with great clarity that they were not just addressing the poverty of the people in a particular community, but that they were working to bring about social change in that community by bringing about profound human change. They were seeking to design the methods and processes whereby the humanity of the community's residents would be released and harnessed, and in doing so transform their lives and thereby transform communities. The physical and strutural challenges facing the community were by no means ignored, but rather they were addressed through a process that was transformative at the level of the human spirit of those involved.

From the outset there was one fundamental principle that guided the design of every process and activity of the Institute: ***participation***. The insistence that the residents of the community be enabled to participate in creating the future of their community distinguished the work of the Insitute from that of most other social change efforts. Engagement in processes of active participation in creating their own destiny and the destiny of their community released the creativity, energy and motivation of the residents involved. As the years passed and with proven experience, as the Institute was invited to carry out our work in many places around the globe, this fundamental principle always guided our work.

The political revolution that overtook the world in the late 18th century put into history the principle that every human being has the right to participate in the decision-making processes that are determining his or her destiny and the destiny of his or her community. This is a universal principle that is fundamental to what it is to be a human being. When this right is being denied to people, their humanity is diminished. It matters not if it was in Philadelphia in 1776, the streets of Paris in 1789, India in the 1930s, South Africa in the 1980s, Tiananmen Square in 1989,

the Soviet Empire of the early 1990s, Myanmar in the 2000s or the Middle East in 2011; people know that participating in creating their destiny is an essential part of their humanity.

In the Introduction to The Age of Participation[7] the authors write, "*Powerful shock waves are shaking human institutions. The ancient Greeks felt the first tremors. The Renaissance and the Enlightenment felt tremors too. Like tectonic plates, two views of government have been grinding against each other for thousands of years.... Participation is emerging as a powerful alternative form of governance. Of course, the idea is not new. Throughout history, humanity has been moving toward increased participation. Athenian democracy in the fourth century B.C., the Magna Carta in thirteenth century Britain, the Declaration of the Rights of Man in France, the Declaration of Independence in America, the United Nations International Declaration of Human Rights in 1948 were all attempts to spread national and community power, rights and responsibilities.*" People since the dawn of consciousness have known that to have a chance to achieve their full potential as a human being they must participate in creating their future and not have that future dictated by others.

Of no less importance, the concomitant to participation in social and organisational change efforts is the sense of ownership derived by those engaged in processes of active participation. Through the engagement of time, energy, ideas and creativity, participants develop a vested interest in the change itself. This ownership is the key to motivation and commitment. When we own something we care about it, and when we care about something we have a commitment to it and this commitment is what releases motivation. In this energising cycle, once people are engaged their motivation sustains their participation. And, indeed with time, their commitment and motivation increases and thus deepens and expands their engagement

From my earliest days working on the west side of Chicago, as well as seeing this phenomenon repeated over and over in organizations where I have utilised the Participatory Strategic Planning process, I have also seen it in community development work in Africa and South America. The process whereby people are enabled to experience this combination of the

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[7] McLagan, Patricia & Nel, Christo, The Age of Participation. Berrett-Koehler Publishers, 1995.

freeing of their humanity and the ownership which generates commitment and motivation is truly transformative. By the force of their own experience people realise that they can participate in creating their future and the future of their organisation or community. Thus people experience themselves as responsible for their destiny and so resignation and despair are transformed into hope and belief-in-self. People's anger and frustration at their disenfranchisement is transformed into energy invested in creating their destiny.

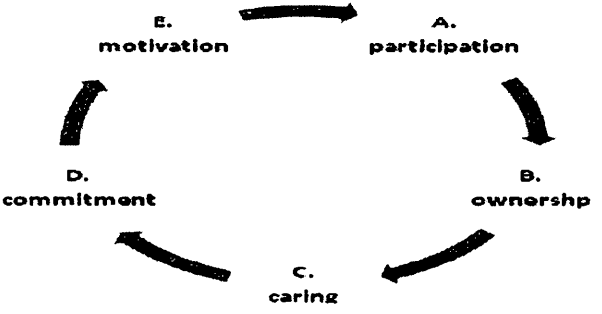


Figure 1: The Cycle of Change

Joseph W. Mathews was always concerned about the spiritual well-being of the individual. He understood that when we deny the individual their humanity, when the spirit is being crushed, then the individual experiences life as truly without meaning or hope. The social methods he and the Institute's staff worked to develop are tools that enable life-giving transformation among the poorest of the poor. Yes, we were seeking to care for the innocent human suffering of this world, but we understood that diminishing poverty, providing health care, education, and housing etc. would not make for a fulfilled life anymore than great wealth ensures happiness and a meaningful life in the absence of addressing the spiritual requirements of what it is to be human.

I was fortunate to be a member of the Institute's staff in the late 1960s and into the 1970s when we were working with Joseph W. Mathews to develop these methods. In 1972 I moved to Kenya in East Africa. After several years training others the Institute undertook a human development project and I experienced the power and transformative potential of these methods when applied to the lives of village people. I saw young people come alive with the opportunity to contribute to

building a future for their community. Upon moving to Brazil, I had much the same experience in which the people of the village would enthusiastically attend planning meetings and workdays to create the future of their village not just for themselves but for the entire community.

Since the mid 1980s, it has been my privilege to work in Europe as a trainer and group process consultant, working with many types of groups and organisations throughout those years. Always, whether it was in various United Nations organizations or in government departments or with the faculty of a local school or in European NGOs or in international development and relief organizations in the Balkans, I have witnessed the despair and cynicism of an individual being transformed into renewed hope and a new self-confidence that indeed he or she can make a difference. As a trainer I have seen people finish the training, go out and use their training to facilitate a group and return to report in awe of the transformation that occured. For example, one woman reported about leading a workshop with a local church group and the next day being stopped on the street to be thanked for such a meaningful and even wonderful meeting. In teaching these methods as part of the academic programme at All Hallows College in Dublin, I have found that people experience the transformative potential of the methods even in the training sessions.

I consider myself a fortunate man to have found at the age of 26 what I wanted to invest the rest of my life in doing and promoting. I have been doing this work for the last 45 years and, while it has not always been easy or straight forward, I do not regret any of it. I have been privileged to be involved in such life-giving transformation in the lives of individuals, groups and communities. Joseph W. Mathews enabled me and many others to be instruments of such profound change. It is, therefore my hope that this compilation of his works will both broaden and deepen the impact that these social methods have had across the world.

We have come a long way from the days when social and organisational change was the sole province of sociologists, psychologists and other academics, to reach our current general understanding that participation by the people involved in the change process is key to its effectiveness. There is no doubt in my mind that this work by Mathews and the staff of

the Institute has played a major role in bringing about this change. There is much still to be done, and there is great wisdom to be found in this work as it continues to guide and enable our journey toward a more human and caring world.

Jim Campbell
Brussels, Belgium
31 August 2011

Introduction

By John Epps, July 2011

Joseph W. Mathews:

Joseph Wesley Mathews was a Methodist minister well-known for the power of his theological presentations. The first published set of those talks are recorded in Volume I of ***Bending History***[8]. One of his persistent themes was that authentic life consists of service. He practiced what he preached.

Joe was brought up poor in a small Midwestern town. He played a little semi-pro football as a punt returner when he was young. His attraction to theater led him to try his hand at acting in Hollywood. While there his brother took him to a Billy Sunday revival and they both decided to become preachers. Joe returned to the East and studied theology at a New York seminary, was ordained and served churches.

He volunteered in the Army during World War II and served as a battlefield chaplain in the South Pacific. He would always remark that it was there he got his education. After the war he began teaching in Universities, working on a Ph.D. at Yale University. His major professor was H. Richard Niebuhr, one of the key voices of 20th Century Theology. He was invited to teach at the Perkins School of Theology in Dallas, Texas, which still remembers his dramatic teaching. During his time there he decided not to finish his Ph.D. and throw himself into creating models for the church in the world. He joined Jack Lewis in an experimental community called the Christian Faith and Life Community at the University of Texas. The curriculum that would flower later was planted there.

In 1962, Joe was invited to become the Dean of the Ecumenical Institute in Chicago. His family and six other families moved to Evanston, Illinois to begin an experiment in corporate living to develop the mission of the church. Joe and the Institute staff studied the Chicago area and decided to move to an abandoned seminary on the West Side of Chicago to begin an urban experiment in community reformulation. It was to become the 5th

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[8] John Epps, Gen Ed. (Tampa: Resurgence Publishing, 2005)

City model. The community flourished and Joe pushed for teaching the religious and cultural curriculum across the U.S. while at the same time developing 5th City. Prior to this, Joe and members of the community had also been traveling abroad, learning about the world and creating networks of concerned people. Summer programs began in 5th City and people came from across North America, Asia and Europe, many of whom stayed to join the work in Chicago.

It was Joe's genius that human development and change occurred comprehensively and simultaneously, that both the academic and the practical had to go hand in hand. In the years following, Joe pushed for Religious Houses[9] to be started across the U.S. and the world to intensify the teaching of the curriculum and to learn what was going on in the world. Joe's vision, leadership and energy were keys to this explosion of creativity which produced awakenment, hope, and human change around the world in a relatively short period of time.[10]

In Volume II of ***Bending History***, the editors intend to present talks of Joe Mathews related to societal reformulation - what he called "The New Social Vehicle (NSV)." Volume I referenced much of this, but was focused on talks related to "The New Religious Mode (NRM)," his understanding of Christian Theology and the profoundly human Religious Life for everyone.

Religious Foundation of Society

For Joe, the NRM and the NSV were inseparable: every society is built on an understanding of the profound dimension of reality most often embodied and expressed in religious forms and practices. And every religion worthy of the name has implications for society.

Too often the two, the religious and the social, become separated. Often those engaged in societal change ignore religion as a distraction and perhaps as a divisive ideology best left to individuals to pursue in their solitude. A secular society is the goal of those people, who conveniently overlook the fact that secularism itself is an ideology with values and

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[9] See Glossary.

[10] This brief biography was compiled by George Holcombe. More details can be found in *Brother Joe*, a biography written by Bishop James K. Mathews (Resurgence Publishing, 2007).

beliefs that are often shallow and/or unconsciously selected from a particular religious posture.

On the other hand, proponents of the religious dimension sometimes set themselves apart from society in a quest for spiritual purity and spurn engagement in the ambiguities of society. Sometimes the more radical ones among the religious attempt to embody their spiritual insights in a "pure" society that becomes oppressive and intolerant of any with diverse viewpoints.

Joe Mathews was very much against getting absorbed in the nuances of religion and spirituality. For him, it was a bottomless pit capable of consuming all of one's energy. Though few have had deeper or more profound insights into the life of spirit, Joe insisted that authentic living consisted in acting out one's understanding in society, not in withdrawing from the fray to engage in probing for more and deeper clarity. For Joe, the journey to the center of being, to use imagery from Joseph Campbell,[11] is incomplete without a return to service. The temptation is always to remain at the center seeking further enlightenment, but authenticity requires a return. As Joe himself put it:

"When a person has been at the center of being, then that one is a dead person. (S)he is the cruciform one. Only (s)he returns. But the only reason for the return is that (s)he hears the cry of others doomed to die. After that the whole of life is nothing but service, sacrificial service. No longer does that one want anything for oneself, no longer is one out to make a name for oneself, no longer is one bound by the morals of success or work. One is here only to serve. And this service is the radical service of making the effort to release the creativity that every human being is. It is out of that and out of that alone that the new social vehicle is built. I have a secret: The secret is that only resurrectional people (*Editor's note: "people who have died to their illusions and wish-dreams and exposed themselves to raw, burning reality"*) have built the new social vehicles that have made history into history.[12]"

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[11] See Joseph Campbell, ***The Hero with a Thousand Faces*** (Novaro, CA: New World Library, 1949)

[12] Joseph Mathews, "The Resurrectional Man" Dec. 13, 1970. Here it is worth noting that Joe worked before the current demand for inclusive language was in place. In editing

Few would doubt that Joe made that return and lived a life of profound service informed by the spiritual and theological insights gained from his journey to the center and return.

And what a return it was! He led the Ecumenical Institute - Institute of Cultural Affairs in development and implementation of a multitude of programs for catalyzing a New Social Vehicle. A list would include Imaginal Education, Fifth City, University 13, Social Methods School, Human Resurgence Mission, New Women's Forum, Community Youth Forum, Town Meeting, Human Development Projects, Training Inc., and LENS[13] seminars, all based on a sound understanding of both contemporary theology and contemporary society.

Joe's "return to service" was, he found, a necessary step in the renewal of the Church. He attempted to make that clear as he worked with his colleagues to develop analyses, methods, and processes that could be effective in the contemporary environment. His notes on the current state of the church -- included just after this introduction -- make clear why this is so. For Joe, the Church had lost its capacity to serve humanity. His aim was to present a model for how the service of promoting human authenticity could be carried out. For Joe, that authenticity consisted of three dimensions: **profound awakenment** to the wonder and mystery of life; **historical engagement** in the major issues and decisions of the times as they show up in one's local community; and **endless fulfillment**, the capacity to relate to one's struggles and difficulties as meaningful. The programs of socioeconomic[14] development described in this book were aimed to promote that authenticity in some or all of those dimensions.

Unique Development Approach

Joe's approach to development was focused on local communities. He observed through analysis that the moral issue of the times was the divide between the 15% who contribute actively to shaping the future and the 85% of the population who cannot. This was more than an economic divide between the haves and have-nots. While the economic

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these works, we've attempted to substitute "one" or "person" or "(s)he" where he used "man" meaning "humanity." When that convention obscured his thought or rendered the prose awkward we've let his words stand.

[13] See Glossary

[14] See Glossary

divide surely exists and creates horrendous suffering, an even greater dehumanizing factor was the inability to participate in shaping one's own destiny. As one looks today at phenomenon like the "Arab Spring" in the Middle East, the desire for meaningful participation is paramount to achieving economic reform.

Today we continue to see massive development efforts being made at the macro level. Government and foundation grants are routinely made to nations or to specific development arenas like education or health. But these still rarely reach the locus of suffering which is at the local community level. Other efforts are often made to protest or to change the political structures of nations. The results of these efforts, while important, are more often than not, disappointing at the local level.

The Primacy of the Local

The approach Joe led began with local communities and consisted of comprehensive socio-economic development that included economic, organizational, and cultural elements. The aim was to generate local self-sufficiency, self-determination, and self-reliance.

Joe was fond of saying that when you view the macro picture, it is statistically inevitable that some people starve. Yet from the point of view of local community, every community has the latent capacity to provide at least a basic sustenance for its members. To establish this fact, he insisted that each of the Human Development Projects undertaken by the Institute have as a target tripling the income of the village in two years.

In the political arena, Joe insisted on local organization that ensured participation of all village residents in the decisions that affected them. He advocated a system that, in co-operation with the normal village structure, included "stakes" based on geography and "guilds" based on interest in which local people could actively contribute to their development.

Culturally, Joe understood that every local community has factors in its heritage that provide values necessary for building the future. Institute projects aimed at recovering and symbolizing those factors so that residents could understand themselves as part of an honorable tradition and contributing to its perpetuation.

The desired outcome of this approach was what Joe called "Primal Community[15]," a condition in which the local society's operation assisted residents to be awake to the profound dimension of their own lives, to be engaged in the major decisions affecting them, and to sense the pride and joy of a meaningful life.

The Cultural Foundation

The field of development has many approaches, some of which promote economic advances, and some, local empowerment. Few address the culture. Both, however, tend to be aimed at macro-structures at the region, state, or national level and tend to assume that locals can do little other than protest and insist that the macro structures be more responsive to local needs. Joe had little patience for these approaches, insisting instead, that if your local improvement depends on someone else, then you're destined to a long wait. The approach he practiced was built on the assumption that local people had the latent capacity to do their own development, and needed only a catalyst to make it happen. The projects of the Institute intended to serve as that catalyst. For many of these projects, the catalyst was this zany bunch of people wearing blue who were living down the street. (Institute staff lived in the community projects and often wore blue shirts to symbolize service.)

Later it became obvious that success of a single village made little difference, and he began to look more widely at a regional level. But he never went directly to regional structures except for permission and advocacy. His approach was replication in which the successful local village could take responsibility for assisting its neighbors to do their own development. This was both the genius and the limitation of his approach. Regional structures, when effective, are important to foster and to protect local efforts. But for Joe, that was not the major contradiction[16]. It lay in the local. Joe considered himself a structural revolutionary, one who operated within the established structures to catalyze local development. His assumption seemed to be that once local communities were strong, the regional and macro structures would find ways to accommodate themselves to their new situation.

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[15] See Glossary.

[16] See Glossary.

You will find in this book numerous methods and principles related to enlivening local communities. It is clearly not enough to have academic expertise or even practical experience to bring vitality to downtrodden communities. There must be practical methods for engaging local people in the practical aspects of business, agriculture, health care, education, and decision-making, all attuned to the grand strategy of catalyzing the New Social Vehicle. In several of these talks you will also find how Joe and the Institutes with support of patrons and a global advisory force of guardians[17] approached the various levels of local, regional and global society for advocacy and support to demonstrate the potential of local transformation.

Outline of the Book

This volume has four parts: The first contains images and directions and analyses for societal reformulation and basically addresses the question of "Why?" The second presents a dynamic model of society which could serve as a comprehensive framework for change efforts and addresses the question "What?" The third contains methods and principles for carrying out effective socioeconomic development and addresses the question "How?" The fourth is about methods of implementation and results achieved, and addresses the question "What next?" The talks are more or less chronological, but since Joe was always insistent on mixing theory and practice, the distinction here is based more on logic than chronology.

These talks were given to EI/ICA staff and close supporters who were deeply involved in carrying out programs of social reformulation. They often contain "in-house" terms and references that would be obscure to a public audience. In editing, we have attempted to provide footnote references to increase intelligibility.

You will also note that, in addition to providing insights into the methods and approaches to effective human development, the talks also have a theological motif. Joe was keenly aware that human development depends on the presence of profound men and women capable of perceiving underlying issues and crafting creative solutions. Human Development requires far more than a 9-5 working day. It is a lifetime commitment, and Joe attempted to make sure that Institute practitioners

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[17] See Glossary

understood the noble purpose that commitment intended to serve. He understood human development to be nothing less than acting out one's religious conviction.

Intent of This Volume

Why is it important now to present the talks in this book? The editors of this work have identified several reasons.

First, these talks contain wisdom about assumptions, methods, and approaches to community development that are unique, effective, and largely unknown to practitioners in the field. They have been honed from the fires of experience, beginning with Fifth City, the Chicago West Side ghetto where the Institute located itself in 1963. The learnings continued through the experiences of conducting town meetings in 5,000 communities in the USA during the 1976 Bicentennial celebration, and conducting Human Development Projects in each of the 24 time zones of the planet. This was a laboratory of action learning on a global scale. Joe played the role of formulating those learnings and transmitting them through talks given mostly to various combinations of staff and colleagues of the Institute of Cultural Affairs. This book is an attempt to make them available to a wider audience...but also to remind us of what we have known.

Secondly, at this point in the 21st century, we're in a time of societal transformation on an unprecedented scale. We've just emerged from a decade in which the structures of society, whether economic, political, or cultural, showed themselves incapable of handling the era of global inter-relatedness and ecological fragility that is upon us. At the same time, we have access to a bewildering array of technological resources seemingly capable of literally more than we can imagine. Ours is a time to build new models - models that are inclusive in their scope and in their development. We need global and local models for an economy that is equitable, for a polity that is inclusive, and for a culture that respects diversity.[18] Those models need to be built on a firm basis, and these talks may offer guidance to anyone undertaking that task, whether or not they have prior relations to Joe and the Institutes.

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[18] See my essay "The Spirit of the 00s" in E. Maynard Moore & M. George Walters, eds. ***Transforming the Legacy: People of Spirit in the 21st Century, Vol. II*** (Tampa, Fla.: Resurgence Publishing, 2010) p. 281

Third, the field of development is now an academic pursuit. Universities and seminaries are increasingly recognizing and offering degrees in community development and ministry, like those found at Wesley Theological Seminary Urban Ministry Center and Oklahoma City University's Oikos Center focused on Poverty, Peace and Ecology. Today what was the pioneering effort that Joe and EI/ICA were a significant part of in the 50's to 70's is the substantive content for those pursuing a career in many fields of service. It would be irresponsible to keep the insights gained through experience away from the emerging and hopeful practitioners of the future.

While it is unlikely that academics will be able to use these talks as they are, making them public may provoke scholars to mine them for insights that can be incorporated into curricula and training that support both professional and local practitioner leadership of the future.

Finally, many of us who were engaged in the depth and detailed research, model building, and the many projects from which these insights evolved and were refined have gone on to expand, refine, and add to the wisdom in the three decades since Joe passed away[19]. Reviewing our roots may now serve both a corrective function when we've strayed from our foundations and a clarifying function as the way forward becomes murky while we continue to forge new directions.

For the person of spirit today, there is an emerging desire to make sense of the world again. We might call it the quest for a practical, secular yet profoundly spiritually-rooted understanding of how to act out a responsible relationship to our neighbor. This is a new morality and a new ethics that manifests genuine care for our neighbor through the structures of society - transforming those that are not meeting the needs, and giving rise to new ones where they are needed. This book intends to provide guidance for that endless quest.

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[19] Some of those efforts are referenced in the Appendix where we have attempted to provide links to further developments of the methods described here. Others are also detailed in the symposium proceedings at Wesley Theological Seminary in December 2009 and are presented in "Transforming the Legacy: Volumes I and II" by Resurgence Publishing Corporation, 2010.

The Church of our Times

Notes from JWM's files (1970 ff)

The church is attempting to live in an antiquated image of the time. In a jet age, it thinks in terms of oxen. It is pitifully behind the present age it claims to serve. For this reason, it has lost its role of leadership today. While the youth of the new world are executing a revolution for human dignity, the church follows reluctantly at a distance. In brief it has become an echo of the times, not a voice to it.

The heart of the matter is that the church no longer knows who it is. It has become vague about its purpose and confused about its message. It has lost its sense of mission to civilization and its dedication to the well-being of the neighbor. It has become a thing, an "it," a lifeless object rather than living, breathing human movement. No longer willing or able to risk itself, it has surrendered its self-confidence, withdrawn from the world and turned to an attitude of defensiveness. It has become an institution that exists for the sake of the institution -- that is, for itself. Cumbersomeness increasingly renders it ineffective in the world.

In sum, the church is living in a dream world. It is irrelevant to the modern age and apparently impotent to do anything about it. It is not in any authentic communication with or to the world. And yet this is exactly what it must do -- become human, exist in the new world of today. It must discover a means of mutual exchange or dialogue with the real world. It must forge anew a "social gospel" that has to do with the actual personal and social issues and problems of our time. It is in need of a new image of itself as mission to humanity, a fresh dedication to mankind.

This demands a new unity in the church and fresh way for depth communication within the common body. It must eliminate segregation of all kind from within its own house, first of all. It must find ways of enabling each other to be free people of radical love engaged in the great struggles of this age. To do this, first of all, a decisive effort in the direction of adult education must now be made. The laity must be trained depth. Secondly, a new approach to the training of youth is urgently required. It must reject old moralistic images of life that do not correspond to the actual world they live in and on the other hand it must offer new living and relevant images of life. The very methods and

educational tools must be twentieth century, such as the use of drama, and various other art forms.

Lastly, the church today is in need of corps of awakened individuals who will assume the role of serious leadership in awakening the church. These will be signs of renewal and the active agents of the same. Finally, each of us must decide whether we shall be this corps of spirit people -- living and speaking and acting as people of faith in the midst of the world.

Section I: Responsibility and Action in Society

Introduction to Section I - *James Wiegel*

What is the responsibility of those who are sensitive and responsive as individuals, communities, and organizations for the society in which they live and what does it look like to act out that responsibility?

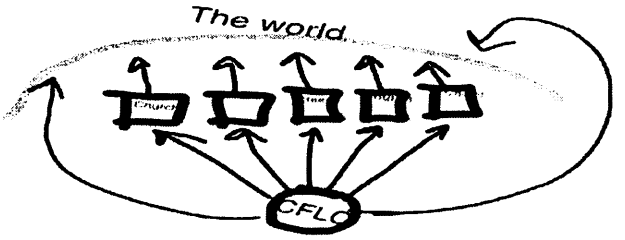
Answering this question pretty much consumed Joe Mathews from the aftermath of World War II through the end of his life. H. Richard Niebuhr, one of Joe's teachers, framed this concern–he called it an urgent question -- in an article written in 1946 titled "**The Responsibility of the Church for Society.**"[20] Feel free to substitute "community group" or "non-profit organization" for the word "church." For "Christians," substitute "responsible people."

"This question of responsibility," writes Niebuhr, "has a peculiar urgency for the modern church which is confronted with unusual evidences of misery in the life of human communities and of weakness within itself. Christians live today in and with nations that are either dying or over which the threat of doom hangs like a heavy cloud. Some of them are miserable in abject physical poverty; some seem hopelessly divided within themselves; some are powerful and affluent beyond the imagination of past years but full of internal anxieties and badgered by fears. In a general atmosphere of spiritual confusion political decisions are made uncertainly and hesitatingly. Apprehension of disaster has taken the place of the hope of progress as the dominant mood and motive of action.

"...the time requires of all Christian folk in all these associations profound and continuous thought on the great issues of human life. In particular they need to reflect upon their responsibility for the states, nations and cultures of mankind so that their social decisions may be made in the full light of understanding rather than under the guidance of ancient habit or

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[20] This article was one of the study papers used in the Ecumenical Institute's Religious Studies One Seminar. About 150,000 people across North America and the globe participated.



of emotionally charged catchwords. The following reflections are offered as a contribution to that end. Beginning with a definition of the Christian idea of responsibility they proceed to examine the erroneous or heretical forms of church responsibility and conclude with an effort to understand the positive content of the Church's social obligation by considering its functions as apostle, pastor and pioneer of humanity."[21]

Joe and his colleagues were especially caught up in the third function which Niebuhr spelled out: the function of pioneer of humanity, social pioneer, "the sensitive and responsive part in every society and mankind as a whole". As early as 1956, Joe's passion to give practical, sociological form in answer to this question of social responsibility was given structural life in the Christian Faith and Life Community(CFLC). In a collegium in 1970 Joe explained it this way:

Our first developed slogan was "Renewing the Church for the sake of renewing the world". We had a great debate as to whether the word "continuing" ought to be on there so we wouldn't seem pretentious -- "the continuing renewal of the Church for the sake of the continuing renewal of the world."

Joe used the image above to illustrate this strategy. Joe and his colleagues

Figure 2: The Christian Faith and Life Community Role

saw themselves working with churches to enable them to break loose and act out their responsibility in the world. Additionally, they saw that they would have to be directly engaged in the world in the sense of creating

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[21] "The Responsibility of the Church for Society," H. Richard Niebuhr. For many years Sterling Professor of Christian Ethics at Yale University Divinity School, was one of mid-century's most respected teachers and writers. This essay appears as Chapter 5 ***The Gospel, the Church, and The World*** ed. Kenneth Scott Latourette 1946 Harper Bros.

concrete examples of what an awakened church might do in carrying out that social pioneering responsibility.

Between the mid 1950's and the early 1970's when the talks included in this volume were delivered, Joe Mathews and his family, along with 6 other families from the Christian Faith and Life Community, had relocated to Evanston IL and then to a former seminary on the West Side of Chicago under the banner of the Ecumenical Institute of Chicago. Tens of thousands of people had taken the Religious Studies One (RS-1) course and more advanced trainings, not only all across North America, but also around the world—all with a singular focus: the renewal of the church.

When they used the word: "church," Joe and his colleagues were pointing to three distinct, yet interrelated notions in describing this "social pioneering, sensitive and responsive part." They pointed to the reality of Historical Christianity in all its forms: denominations, local congregations, associations, etc. At the same time, they used the term to point to the Local Church: the congregation set in the midst of a geographic community or parish and cared for by the cadre or shared leadership group. The third notion they called variously the universal religious or the revolutionary dynamic in history-people in any situation who see what is going on around them, accept responsibility for it on behalf of the larger community, and act. These last two were seen as anthropological phenomena, realities (or dynamics, as Joe would say) that existed as part of any human settlement, no matter the civilization or culture of which it was a part. The "for the sake of the renewal of the world" part was coming. Even the Fifth City Project in partnership with the neighborhood surrounding the Institute was seen as an experimental example for what any local congregation might do in their parish.

About 750 full-time volunteers were under assignment as staff of the Institute in 54 locations[22], living and operating out of "Religious Houses" as an experiment in creating a 20th Century global religious order.

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[22] Regional and Metropolitan Centers (from an EI brochure of that time): Amarillo, Apia, Atlanta, Billings, Bombay, Boston, Brisbane, Caracas, Champaign - Urbana, Chicago, Cincinnati, Cleveland, Denver, Derby, Detroit, Hong Kong, Houston, Indianapolis, Kansas City, Kuala Lumpur, London, Los Angeles, Madison, Majuro, Manchester, Manila, Melbourne, Miami, Milwaukee, Minneapolis, Montreal, New Orleans, New York City, Oklahoma City, Osaka, Peoria, Perth, Philadelphia, Pittsburgh, Portland, Rapid City,

The previous four years had been rocked with assassinations, urban riots, the growing anti-war and student movements, and the rapid creation of new nations, particularly in Africa, as Western colonialism finished its collapse. Most, if not all, of the naïve social activism and its accompanying flush of fascination with views of the planet from space that made the sixties so attractive had drained away. In the summer of 1970, colleagues of the Institute had gathered in Chicago for six weeks to draw together the fruit of their decades of work in local church renewal by outlining the detailed tactics needed to rebuild and renew local congregations, to build strong, awakened spirit people across their membership, to engage creatively in their local communities, and to develop a cadre of leadership that could sustain its vitality.

The question still remained: What is the responsibility of those who are sensitive and responsive as individuals, communities, and organizations for the society in which they live and what does it look like to act out that responsibility?

The talks in this section offer Joe's efforts, on behalf of colleagues, to answer those questions and help frame the analysis and practical model building they were beginning.

The following are some themes you will see scattered throughout this chapter.

> We are in a radical revolution similar to the revolutions that ushered in the great civilizations on our planet. This is not simply some upheaval or change of those in power; it is giving new form to the structures by which we create and sustain ourselves as human beings. See the beginning of the Ethical Framework talk for the most succinct articulation of this theme.
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> This radical revolution involves a restructuring of both our exterior forms of connectedness (New Social Vehicle) as well as the interior images and forms by which we grasp ourselves as human beings (New Religious Mode). Indeed, these cannot be separated. The "Historical Impact of the

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Rochester, Rockford, San Francisco, Seattle, Sendai, Singapore, Sydney, Taiwan, Tokyo, Toronto, Tulsa, Washington, and Winnipeg

Movement" talk probably lays this out most clearly.

> What is emerging in our time is uncompromisingly global in scope and involves and impacts every one of us living on the planet. Joe often uses the poetry of "All the earth belongs to all the people" to express this notion. The first talk in this chapter deals with this theme. This question of social responsibility got raised out of the struggle and wrestling with what happened in the middle of the last century–as a human, not a theological question. As Joe and his colleagues wrestled with their answers, however, they were overwhelmed and transformed with the power of the Christian tradition in enabling them to wrestle courageously with it and to find deep foundations from which to respond. They were passionately committed to unlocking this power for the sake of all people everywhere.

The first talk in this section was delivered in July, 1971, to a large gathering of awakened church people who had come to Chicago for a month to research the New Social Vehicle. Joe outlined the journey theologically, spiritually and globally that brought them to this point.

The second is a combination of two talks delivered a few days apart a year later, in July, 1972, to an even larger gathering of awakened church people. Here Joe comes closest to a coherent answer to the question of the church's responsibility for society

In the third talk, given in November, 1972, Joe outlines, for a gathering of business and professional people, the new ethical framework he sees emerging for this new era–one that can provide a roadmap and guidelines for navigating the complexities that lie ahead.

In the fourth talk, delivered two years later to this same network of business and professional people, Joe tackles the central notion of love and reframes its meaning.

Towards a Global Perspective: The Historical Journey

Introduction

James Wiegel

Social responsibility is often seen as "doing something:" signing a petition, joining a protest march, decrying injustice with passion at some meeting, becoming part of a more active, socially aware group, reading a book and following the prescriptions at the end of each chapter, organizing politically to throw the bums out and democratically elect those who will give us the change we need. With remarkable foresight, Joe and his colleagues[23] saw the limited effectiveness of these efforts in a time of radical change. They found the courage and commitment to form themselves as a community, support themselves, reach out globally to build connections and networks, and do their own deep study and thinking and applying of what they learned in experiments and action projects. This decision to walk a different path required an interior journey. Here Joe lays out the theological, spiritual and global journey that brought him to this point.

Study the talk. Describe for yourself the three journeys mentioned. Which of these do you identify with? From your own experience, what journeys would you add? For each, who is the community accompanying you? What will it take to continue these journeys long enough to make a difference?

SETTING: You arrived in Chicago earlier in the day, registered for the month long "Research Assembly" and now you have travelled by bus to a large room at Malcolm X Community College where, along with several hundred colleagues, you have eaten dinner, sung songs together, gone through some cursory welcomes and announcements, The large room is set with long rows of tables and chairs facing one another across a center aisle. There are large cloth banners across the back. As you look around at those assembled, there is a balance of men and women, predominantly

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[23] Colleagues in the Christian Faith and Life Community, EI/ICA, and a broad network of church leaders of the ecumenical variety. Joe was assiduous in building and maintaining relationships with social change leaders in churches and social movements and ongoing conversations with them were a prime source in the evolution of this stream of thinking.

white, a good smattering of ages -- 20's, 30's, 40's, 50's -- a smattering of what look like teens and a fair sample of grey heads. Maybe 15 or 20% look like they've come from other countries. About half the people seem to know one another, half, like you, look a bit expectant, a bit lost. Now, an older man, average height, a bit overweight but erect and balanced, gray hair swept back, thin mustache, navy suit and tie gets up and begins.

Towards a Global Perspective

Opening Convocation Address -- Summer 1971
Joseph W. Mathews

I'm going to read a Psalm. I'm reading it for myself. It's one of my gems.

Lord, I call to thee,
come quickly to my aid;
Listen to my cry when I call to thee.

Let my prayer be like incense duly set before thee
And my raised hands like the evening sacrifice.
Set a guard, 0 Lord, over my mouth;
Keep watch at the door of my lips.
Turn not my heart to sinful thoughts
Nor to any pursuit of evil courses.
The evildoers appall me;
Not for me the delights of their table.

I would rather be buffeted by the righteous
And reproved by good men
My head shall not be anointed with the oil of wicked men,
For that would make me a party to their crimes.

They shall founder on the rock of justice
And shall learn how acceptable my words are .
Their bones shall be scattered at the mouth of Sheol,
Like splinters of wood or stone on the ground.
But my eyes are fixed on thee, 0 Lord God;
Thou art my refuge; leave me not unprotected.
Keep me from the trap which they have set for me,
From the snares of evildoers.
Let the wicked fall into their own nets,
Whilst I pass in safety, all alone. [24]

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[24] Psalm 141. New English Bible. This is a good example of the weaving together of the New Social Vehicle(NSV) and the New Religious Mode(NRM). An essential ingredient of the summer on the New Social Vehicle was the use of the Psalms to undergird the deep inner dialogue we engage in with God, or the way life is, while we are simultaneously

Journey towards the New Social Vehicle

We've been on a long, long journey. However poorly we may have been able to articulate the vision two decades ago, it was clear that we were marching toward a new earth, that we lived on the hope that one day there had to be a way in which we could seriously and with the passion of our being, engage ourselves directly in attempting to do something about the structures that relate people to one another.

Who knows how many decades your heart has reached out for some kind of practical, demanding engagement in the renewal of the Church and therefore, of the social structures of this globe? It's as if that journey that I've been on hasn't turned out to be that journey at all. It's as if it had nothing to do with the New Social Vehicle whatsoever. This social journey has turned into a deeply spiritual journey. Secondly, it has turned into a radically theological journey, and only thirdly, into a social journey.

Those of you who have studied theology in this time -- I mean the revolution within the theological arena of life -- have pushed and been pushed toward the dimension of existence we call history. The revolution within Protestant thought got off the ground by its fresh grasp of history. The Catholic Church made its move toward recovery in this dimension through the impact of Protestant thinking, which placed the firm beat in life upon history. They were making use of a breakthrough in the secular world of thought that you call existential philosophy, which was emphasizing history. The Catholic theologian Novak[25] suggests that influence came out of Northern Europe and was a rejection of the mindset of Southern Europe. I think he's right.

When you ask the question, as others did by the millions a few years ago, "Who am I?" that was the question of history. When you raise the question of freedom, that's the question of history. But it hasn't been only the existentialistic thinkers. The whole trend of science has placed the focus upon history, the future, that is, of building tomorrow. I suspect that every revolution is born on the conscious level out of a new grasp of history, of a new sense of possibility in doing something about the future. But there's an irony in this. In moving, the revolutionary discovers not the

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engaged in acting out our responsibilities in society.

[25] See, for example, Michael Novak, ***The Experience of Nothingness*** (New York: Harper Colophon Books, 1971)

future but the past. And in moving toward the future (s)he doesn't discover the deep foundation of being, but only the externalities, and therefore discovers that her/his revolution is rooted someplace other than where his/her vision imagines.

Every revolution, because it is historical, is global. No revolution ever started that wasn't going beyond the limits in which it was created. That's what revolution means: in this sense it always moves toward the global. But every revolutionary discovers in the midst of the thrust toward a kind of globality that what he thought it meant by globality was in some sense exactly the opposite from what he discovered.

This journey of ours is a theological journey. Save you have the emphasis upon the Protestant Principle, you could have gotten nothing accomplished in terms of Church renewal. But embodying the Protestant Principle disclosed that the foundation of the spirit dimension of your life rested quite someplace else other than in the Protestant principle. Anyone who grew up a Protestant and has taken theological recovery seriously within Protestantism is discovering that the ground of his total being is what Tillich called the Catholic substance. I say to you who are Protestants, either you've never heard what Protestantism has articulated in our time, or you're recovering the substantiality that has been grounded and protected by Roman Catholicism.

Catholicism has an irony too. It didn't even know what in the hell its substance was that it was guarding. It began to listen to the Protestant principle. They had to become Protestants to become Catholics. And the Protestants had to become Catholics to become Protestant.

When you take the globe at large, this emphasis on history has come out of the West. But when you take seriously the thrust in history of the West, you discover that that thrusting is not your foundation. It's the spirituality, the substantial spirituality of the East. The person in the East has no chance, for he too no longer grasps his own substance. He has no chance of being an Easterner, until he embraces the thrust of the West. And the person in the West is discovering, in his thrust, that he's resting upon a spirituality that the East has been guarding for centuries.

Spirit Foundations

Let me see if I can get this into the New Social Vehicle a bit. A strange thing has happened to me in the last ten years that perhaps only now is becoming clear. How long, I ask myself, has it taken me to begin to actually appropriate my living before God? I don't mean some idea about God, I mean GOD. I'm able to point to three journeys in this overall journey that deals with that happening.

The First Journey

Last summer, however poorly, I tried to articulate what I called the dash to the center of being. As a man of history I have been deeply brainwashed that reality was what we called the externals. I've been brainwashed that when you talk about reality you're talking about that outside. I've discovered that reality was not that outside at all, that it was the direct, conscious relation to my relation with the Mystery that always remains the Mystery. That's why, when you ask me the question about who I am, I have no answer that you can get your teeth in. My answer is that I am a relation to utter Mystery, which makes me Mystery itself. When one dares to make the trek through the desert of unrelenting meaninglessness, unchanging darkness, through the fires of the hell of apostasy itself, and behold the awe that rocks us in dread and fascination, only then before the radical Mystery, do you begin to sense where reality is located.

And when you see that, then you grasp the fact that the only objective thing in the world is this reality. This is why I read the Psalmist these days, for he deals with reality. What do I mean when I say that I'm beginning to grasp this reality? What does it mean to live before God? It means you grasp with every fiber of your being, that reality is this development with awe before the deeps of Mystery itself.

I went around for years knowing things down deep inside myself that I thought you just shouldn't go around sharing with other people. Then one day, one of my colleagues came with a problem. One of the things he said, "I've got a problem. But it doesn't seem to me like a problem I have when I say I have problems." And as he began to spell it out, something clicked within me, and I said to myself, "He's gone through the veil," to use my jargon. So I said, "Come on." We got out of that damn office. We went to the back stairs. And I began to tell him the little I knew about that

dimension of life that is locked before humankind at our moment in history. Slowly, I had to raise the question all over again about the South Pacific islander who didn't care to store up a large quantity of goods, but perhaps had a sense of what it meant to be human that I had never dreamed of. And then I saw that if in doing something about the social vehicle you are not ripping loose the deeps of humanness in which all can participate, you don't have any new social vehicle. For the function of a social vehicle is to enable people to grasp the very bottom of what it means to be a human. Now, if you wish to make this a little more objective, nobody ever built a social vehicle save they had a hidden or overt anthropology and mythology. And that meant they had to define what this social vehicle was for. That's the first journey into understanding what it means now to live before God and to think in that rubric.

The Second Journey

The second journey within this journey relative to the social vehicle had to do with discovering that when you are thrust into the future, when you dare to risk your being with bringing about the future, that throws you into the past, and you discover, in the past, is the future. I was traveling with the some colleagues in Cambodia, and one of them got me to Siem Reap, where Angkor Wat is located. That was the lost civilization that for hundreds of years was grown over by the jungle and nobody even knew it existed, until about a hundred years ago, when they tore it out of the jungle. It has unbelievable architecture. And it was in the midst of my confrontation with this that I began to experience what I call the archaic.

Now, the word "archaic" means beginning. It means becoming, it means getting started. And when you begin to push back to the getting started, you discover the future. Now, if you piddle back here , in terms of some little aspect of the past, what I'm talking about is not true, and you'11 never experience it. When you begin to push the bottom[26] out, you discover you have the future. The archaic becomes the pattern. Now, this is a way of saying that once again we're ready to talk about human nature, which, when you emphasize history, you have to force out of sight, for one creates his own essence. What I'm trying to say is that when

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[26] See Glossary.

you begin to push at the bottom[27] of humanness you discover that one's essence is that he creates his own essence. That's his relation to the Mystery, or to God. In creating my own essence, or in deciding to be, I'm being what I was created to be. Where this rocked me was in the new social vehicle. I started out like a naive child, almost simply by intuition.

If you did not know the processes that delineate the sociological form of human sociality, you cannot even locate the underlying contradictions. All you can do is locate that which goes against either your own sentimentality or your sense of guilt. And that would never create a new social vehicle. It might give you a nice feeling down inside. But if you're in the Movement to somehow handle the salvation of your soul, you're in the wrong place. A new construct of society has to be built.

When we began to work on the processes that define human sociality, more and more we were pressed back to look at primitive societies, and the more we pressed back there, we discovered that however un-complex or relatively covert, the processes were there that are here in our present world.

Until finally, one day, we began to sense that it isn't so much that the problems in our day were created uniquely in our time by inadequate people, as they were a malaise within the manifestation of sociality that had always been there. But that malaise blinds one to what the sociality of humanness is. And when you tear the bottom out of the processes of society, you're able to pierce through the blindness, to see the processes without which no human being can be a human being. When that begins in its sociological manifestation to become clear to you, one day you say, "My God! There is the new social vehicle!" You begin peeling till you get to the heart of the artichoke; and you discover, my God! That's what society was, is, and must always be. Now, you can't get romantic here, that some way or other you're going to initiate some kind of a Utopia. That is not the point. The point is that you begin to understand exactly where you have to fire when you draw your six-gun to do something about society. What I'm trying to say is that in our day, philosophically and theologically, we once again are recovering the meaning of essence, or of being. So that our job isn't to pull down out of heaven some kind of a Utopian society and superimpose it upon this situation. Our job is to get

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[27] See Glossary (Blow or Push).

a pick-axe and hack away the jungle that has blinded people to what it means to be authentically human in our web of relationships. That's what it means for me to live before, not the Son, but the Father.

The Third Journey

The third journey that I've gone on seems funny to me. I one time ran away from home. I ran two miles south of Ada, Ohio, to the cemetery. I got that far. I suppose running away from home is never running away from home; it's acting in a play. You know what I did? I got a red bandana, and I tied it on a stick, because I thought that was the appropriate way to run away from home.

These journeys always feel like I'm a little tiny boy, about like that, starting out with his stick and bandana. And then all of a sudden I discover I'm a very, very old man. When I look back to when, with fanatical seriousness I took the claim upon myself that everyone, if he's to be a person in our time, had to become global, I was like a little boy. I sometime thought of it that somehow if you got into somebody else's country (I'm not depreciating that), you've got to feel the sacredness of somebody else's soil. And that's fine, but that's the insight of a child. Or that you can't see your own self until you stand alongside another person who doesn't see yourself the way you see yourself. But that seems like a childish insight that today, any two-year old ought to know. I started out a global man. I wonder if I'd have even started if it dawned on me what might happen.

Becoming Authentically Global

One stage along the way for me was to create the Ur image construct[28], in which you tried to get at the bottom of the other inventions of humanness. And that was important in this journey, but for me it sounds like a five-year old ought to see that. And there comes a time when the bottom blows out of the Ur image itself. One of the things that's been irritating me recently is people in our group falling into sentimental

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[28] Joe and his colleagues worked for several years studying some of the great cultures of the world to be able to see and articulate, over against the emphasis of Western culture on rationality, the unique inventions represented by, say, the great civilizations of Latin America, or of classical China or India. They coined the term "Ur image" to describe these inventions.

liberalism which is manifest in the posture that the way to build a new social vehicle is to go and see what the Chinese are doing, and then what the Indians are doing, and then what the Africans are doing, and so on. How stupid can you get? That approach was in Huxley's Perennial Philosophy[29]. If any of you are old enough to have read it, it's almost another patch-up job. It's a patch-up job, born out of sentiment and guilt on the part of the Westerner. What you've got to do is to stand where you are and knock the bottom out[30] of the structures of society where you live. If you happen to show up in Japan, I mean you'd better start there. And if you happen to show up in North America, you'd better start there. And if you knock the bottom out, guess what? It is no longer necessary to go around saying, "Hooray! I'm a white man!" "Hooray, I'm a black man!" "Hooray, I'm a yellow man!" "Hooray, I'm a tan man!" For you've got, some way or other, once again, to that which transcends whiteness and blackness and yellowness and tanness, in a way you couldn't even believe. And then you are ready to move back up, if you please, and build up, out of the wisdom of the white and black and yellow the new relative Kingdom of God for our time, which also shall pervert the basic relation of man to mankind. Now out of that kind of experience for me was born this which is close to my heart. ALL THE EARTH - I don't mean ground - BELONGS TO ALL THE PEOPLE. To Hell with those damn black men. Their wisdom belongs to me. If black is beautiful, then I am beautiful.

Now I'll break it down. ALL THE GOODS BELONG TO ALL THE PEOPLE. Every human invention of ownership is an invention. Now, maybe some of you'd like to leave. This frightens me. I like to think that I have a few symbols of poverty that mean detachment. This kind of detachment could send you to the cross in a hurry.

Someone told me that in Senator Harris's new book[31] --I haven't read it -- he makes the statement, "ALL THE DECISIONS OF HISTORY BELONG TO ALL THE PEOPLE." When the bottom was knocked out of my approach to globality, this became clear. And the clearest thing was that it

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[29] Aldus Huxley, The Perennial Philosophy: An Interpretation of the Great Mystics (New York: Harper & Brothers, 1945)

[30] Joe frequently used the expression "knock the bottom out" or "blow the bottom out" to mean push to the deeper, ontological dimension - See Glossary.

[31] Cf. Sen. Fred R. Harris, *The New Populism* (Berkley CA: Thorp Springs Press, 1973)

did not have anything to do with one-man-one-vote. That's just one more patch-up. Some way the machinery has to be created whereby the last somebody's creativity in the world can get in the stew. The hell with the vote! One of the things it's hard for us to learn is that if you really are a free person and you care about getting your freedom into history, you better be sitting at those god-awful meetings when we start a deliberation in a certain area. If you come when we have a vote (which we never have) it is so far down the line nothing can be added. One vote could no more stop the trend of the corporate mind than fly to the moon. This is frightening, to grasp that the destinal decisions belong to all people, not to some.

And then the last: ALL THE WISDOM OF HUMANNESS; all the consciousness of humanness. I'm not one to speak, because I never seem to be able to write anything, and I'm not against these copyright laws. Well, I guess I am against them, in a way. An idea that comes out of humanness, whether it comes from you or comes from me, belongs to all people. And it works both ways. We find ways to keep from sharing and we find ways to keep from being shared with. The new heaven, the new earth, will only come in our day, and here I mean to be utterly dogmatic, when you or I have had the spiritual experience of having the bottom blown out of the trek for globality in such a way that you see with all your being that all the earth belongs to every human being that ever showed up in it. At this level there are no blacks, there are no whites. This is not some philosophy superimposed on society.

Paul got this said so well so long ago. And yet we are black and we are white and we are ye11ow, and glory in it. But on this level, there are no divisions among people, between the Greeks and barbarians, and between the males and the females, and between the old and the young. This is what you have staring you in your face when you grasp what it means to live before GOD.

Now, I'm through. When you start out with the Son, you end up with the Father. When you start out with history, you end up with essential reality. And then I've got one little secret. You are aware that -- I wonder if you will allow me this kind of mythological statement -- you are aware that Jesus paid it all. I mean, without that decision before the Word, what I'm talking about is simply intellectual abstraction. You live before God.

It's been a long journey. The new social vehicle effort is a theological journey, and if you haven't already turned that corner, it's turned tonight. And it is a spirit journey into the very deeps of life. And I'd like to say, that what every serious Protestant and what every serious Catholic and what every serious person in the world has been looking for is what I've been talking about.

Grace be unto you and peace, from God our Father and the Lord Jesus Christ, Amen.

the philosophy of change from an emphasis on "revolution" to one of development.

The Turn to the World

Introduction

Acting Out Social Responsibility -- Historical Impact of the Movement

James Wiegel

It is a common assumption, still, among change agents and community organizers, that to engage in social change efforts, people must be angry or discontent or stirred up somehow, and, that to mobilize them, you need an emotionally charged issue and someone in power to confront in making demands. This second talk, "Historical Impact of the Movement" is Joe's attempt to describe a spirit standpoint quite different than this -- a spirit standpoint traceable, in large part, to the collective experience of the previous summer as participants worked intensely to grasp, ground, and analyze the complexity of the social process which connects our species, with our planet, and with consciousness itself.

In these talks, delivered two days apart in early July, 1972, Joe comes the closest to answering the question of social responsibility for the larger society, and for the church. He spells out in more detail the dynamics of the process of historic social change and gives a hint as to the personal style required. You will notice that the jargon of "New Social Vehicle" and "New Religious Mode" has evolved to the "Great Reconstruction of Society" and the "Great Resurgence of Human Motivity[32]." Joe also devotes some time to describing what was a significant insight into the complexity of social change: within any established society or social group, there are those who are being served well by the created structures and those who are not being. In this talk, he calls one the "pro-establishment" and the other the "dis-establishment". He points out, however, that BOTH of these are part of the Establishment and then describes a third dynamic, the "trans-establishment," grounded in both, and looking for ways to engage and move this tension creatively forward. This insight has been the core insight and missional focus of The Institute of Cultural Affairs around the world and prefigured much of the shift in

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[32] See Glossary.

The Turn to the World

Joseph W. Mathews

Fifty-five Years of Renewal

We have been on the way for fifty-five years. Somewhere toward the end of the 1950's, certain people in the Spirit Movement[33] -- God's Spirit Movement, not ours - began to sense that a radical alteration was taking place within the forces of renewal. It soon became clear, as we symbolized it, that forty years in the desert in the effort to renew the People of God[34] had passed and that the theoretical job fundamentally had been accomplished. That was 1957. Then it seemed as though it would take about a decade to shift from the emphasis on the theoretical recovery of God's People to the practical. In 1967, according to our symbolic time, that decade was concluded. We are now five long years into that aspect, that dynamic of Church renewal which has placed the emphasis upon the practical. To arrive at our symbolic figure of forty years of practical renewal that is, to the year 2007, we have thirty-five more years to go. And there are some of us who have promised ourselves and God that that dynamic in Church renewal is going to be accomplished. It has taken the forces of renewal these five years to think through what this practical march toward the Great Reconstruction of society and the Great Resurgence of humanness, which will be the practical recovery of God's People, is going to take. This summer becomes, therefore, a serious turning point in the twentieth century renewal of the Church and the world.

As you look back across these fifty-five years, it is clear that in terms of what the renewal forces which began about the middle of World War I intended to accomplish, the Church has been renewed. I recently attended the General Conference of my own denomination. And with not just a small amount of sinful glee and a touch of wicked envy, and an even more demonic kind of resentment, I heard people of the established Church saying things which twelve years ago you and I were being roasted by those same people for saying. And when I recovered from my

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[33] See Glossary.

[34] See Glossary.

sin, I found myself more than delighted, for that is what we have been about all of these years.

When I look back over the fifty-five years and the people involved most of whom have already shed their blood one way or another, it is pretty clear to me what has really happened. First of all, the Church has recovered the centrality of the Christ happening[35] in the human journey itself. Secondly, the Church today has a fresh operating image of itself as mission in the civilizing process. It is hard for some of you young ones to realize that only twenty years ago the Church did not have the foggiest image of her practical function in society. And the third thing that has happened is the recovery of the universal quality of God's People. It has been a long time, maybe several hundred years, since the Church really believed that she was ecumenism itself. The Church knows nothing about Japanese churches and American churches and Australian churches and Indian churches and Black churches and Youth churches and White churches and Female churches. The Church is one.

The next thing the Church has recovered and I scarcely know how to put this is that to be a person of faith is to be disciplined; that to be a person who has been sent as the Church to bear the burdens of this world means discipline. In the past, the Church has understood that a person of faith is a person consumed in his inward parts with discipline. She has recovered that in our day. There is not a soul in the room who does not know that to be God's People in the next thirty-five years is going to require a kind of discipline that would have frightened the daylights out of you ten years ago. The Church knows again that to be the Church means rigor.

Lastly, although the renewal forces did not start out to find this since if you seek for this kind of thing, it never shows itself these forces stumbled upon the other world that is always in the midst of this world. That breakthrough of the consciousness of consciousness has brought a fresh radicality to humanness itself. Sometimes I think it has been more than 500 years since we have known anything about the other world as a reality in the midst of the concretions of this world. And perhaps this is the glory beyond glory of Church renewal, for even Jesus Christ grasped himself as the nothing one who opened the realm of God, the domain of the divine, to mankind.

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[35] See Glossary

nonwestern world revolution, the feminine revolution. But within all of those revolutions, the movemental Church has played a role, the results of which are not nearly so clear now as I believe they will be within even ten years.

Now let me say that a different way. I am sixty years old. In my whole life, there has been apparent only the trough of the wave. I have lived my total existence in a world which understood itself as going to pieces. Think of that. You can almost see yourself hanging on with your fingernails. But now there is a turn. The world is moving to a crest where a brand new perspective on life itself is slowly coming into view. We are beholding things we could not have dreamed of ten years ago. There is a bubbling within my existence that I have wanted all my life, but never dreamed I would live long enough to experience. It seems as if all around me showers of blessing are falling. It is not that they were not falling before, but in my moment in history you could not grasp that they were showers of blessing. Now it is changing. I want to come back to this in a moment.

The Goals are Clear

As you look ahead for this new Movement, or this new thrust of the Movement, one of the interesting things is that you can see rather clearly what your goals are. Twenty years ago, you could not perceive your goals. Day after day, you were putting one foot out in front of you without any idea where the next one would go. That is what it meant to be in the movemental dynamic of the Church during the past fifty-five years. You were chipping away from one handhold to the next. This upward turn, this moving toward the crest, means that you now can perceive clearly what has to be done. What that does to your own spirit deeps is almost beyond description. And I am nodding to the fact that it does not make it easier. In one sense, it makes it far more difficult.

GREAT RECONSTRUCTION: When you look across the decades ahead, you now see that the goal is the Great Reconstruction of society, whereas in the past the goal was the renewal of the Church. The Church is renewed. You must now be concerned for the renewal of the world, and that means you become the demonstration to the Church of what the Church has to be if it is mission to the civilizing process. That is the Great Reconstruction. That is the goal that lies ahead.

But now that task has been accomplished. Of course, I am quite well aware of the fact that it is going to take even more than thirty-five years to enable every last human being to understand what you and I are talking about, but that too shall come. Therefore, there is no more need for the forces of renewal in the Church since their job has been accomplished. This does not mean that the Church does not have a long road ahead as she concretizes this new awakenedness that has come to her in the social forms of operation, actualizing her function, her task, her mission in civilization. And to accomplish that, she is going to need the assistance, as never before, of the revolutionary forces within her very body. But the Movement that is required at this moment is something quite different.

I am reminded of a movie I once saw of a wagon train. It got stuck in what appeared to be a blind gully that ended with a sheer cliff. So the drivers got them into a circle and made camp, and some of them kept the fires burning while they sent their scouts on ahead to see if the canyon were blocked, and, if it were, to discover some other route. It occurred to me that the movemental dynamic within the historical Church always has to be the scouts of the wagon train. Somehow, I have a deep appreciation for all those pastors and laymen who have kept the home fires going in the established Church, so that those of us who were called to scout out the future might have something to come home to, and something to scout for.

Now another scouting expedition has to be sent out. What the Church needs are demonstrations in the concrete arenas of society of what it means to be mission in the civilizing process. Therefore, a new Movement within the movemental dynamic of the Church is called for. It is going to look different, because it will emphasize the practical. We must build within ourselves the concrete illustrations of what it means to be the Church to be mission to the civilizing process always within the local parish level. That is what lies ahead. This is the Great Turn that we are on now.

Deeps of Humanness are Breaking Loose

But you also have to look at the secular. I am convinced that already there is breaking loose in the civilizing process at large a new bubbling of the radical deeps of humanness. This has been brought about by many revolutionary forces: the black revolution, the youth revolution, the

CAN'T HAVE ONE WITHOUT THE OTHER: Now you cannot have one of these without the other. You cannot have a reconstruction of society without a resurgence of human motivity. They work together. You will only have that New Social Vehicle at the moment that a new deep spirituality is broken loose. Those are the visions ahead for the next thirty-five years. And do you know something? I do not have the slightest doubt that the Movement forces will realize those objectives. But you have to remember one thing: no person, no group of people, and no Movement ever renews the Church or the world. God alone renews his Church, and God alone creates revivals, and God alone restructures the human adventure. But God never renewed his Church nor his world save a body of people decided that his world was going to be renewed. And that is what happened at the beginning with the renewal forces: a body of people decided the Church was going to be renewed. However, when God decides to renew something, on the other side of bodies of concerned people deciding to renew it, what comes out is never precisely what was intended by those who began the renewal. And that is just as well.

BE IT EVEN AS YOU BEGIN: There is one more point here. Those who set out to bring into being a New Social Vehicle and a new spirituality have to be that new world even as they begin the task. Do you think Bonhoeffer could have done what he did, if he had not already become what he intended to do? I have got to be that New Social Vehicle now. What does it mean for me to think globally, to live globally, to resolve globally? I have got to be that new outbreak of the Holy Spirit now, or it is not going to happen. You are not playing games here. Either you are out to renew the world, or you are not. And many there are who will fall by the wayside, for this is a Long March. I have never liked people to refer to what we have done up to now as 'before I take the Long March'. But what lies ahead now is I take the Long March. The Long March can only happen when you know where you are going and when you are clear about the price of going there. Then it becomes a Long March. And then you and I have to decide all over again tonight and this month, whether we are going on the Long March, knowing that it is not for five years or ten, but for twenty long years. Many of you in this room are going to be older than I am now before you even get near the end of the march. Some of you are going to be dead. Some of you are going to fall along the way when the going gets even tougher. And, of course, some of you are not even going to start.

GREAT RESURGENCE: But there is also another goal, the flip side of the first, which I call the Great Resurgence. I like that word because it is a secular word. I also like it because one of its meanings is "resurrection." By Great Resurgence, I mean the release of a fresh sense of motivity[36] from the deeps of humankind and in every person. What resurgence means is revival. But I do not mean by that the kind of revival which Protestants have called the Great Awakening and which went to seed in the last part of the 19th century.

I mean something closer to what happened in the 26th and 25th centuries BC in Egypt, when a people who were nothing experienced a strange outbreak of human motivity. Almost overnight (really during the course of two centuries) that great civilization of the Nile was built. Unfortunately, all that you and I have been taught to remember, due to our pious moralisms, are the taskmasters and the hard work. But I wonder if you could just for a moment think of yourself as a farmer without any hope or meaning in the rice paddies along the Nile, when suddenly your whole culture explodes. What I hear with my long distance ears back across those millennia is a group of men and women who had got their crops in and went to build those pyramids, singing as they went, even in the midst of the taskmasters' whips, the cruel labor, and the fact that today they saw a twenty ton boulder fall on two of their next door neighbors. There was an outbreak. I could talk of the 16th century, when England, for some unknown reason, broke loose in her deeps and went out to spread the modern world across the face of the globe. I still cannot understand how so tiny an island found the kind of drive from the interior spirit deeps to let loose that mission in civilization. Or I could talk about India. I could talk about China. That is what I mean by a revival. The Great Awakening was not the kind of revival I am talking about. You would have to go further back, perhaps to the Middle Ages, when two men, Cyril and Methodius, by themselves broke loose the whole Slavic peoples for the Roman Catholic Church. I am talking about that moment in which we reach outside the church to secular people, and find a way in secular language and secular postures to release the "last fat lady" to that very deep, long confined feeling for the wonder and awe which is the gift of consciousness of consciousness. That revival is coming.

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[36] See Glossary

THE CHALLENGE WE FACE: Now, about this summer. I had to give a talk not long ago in which I felt pressed to say rather concretely what I felt were the essential ingredients in bringing off the practical aspect of a revolution. There are many self-styled revolutionaries who never intend to practically bring off the revolution. I told them about where my own spirit struggle was most vicious and most wracking. I used the imagery of the Psalmist when he feels that he is surrounded by mad dogs on every side. Well, I feel surrounded by mad dogs, but they are hyenas. They all have a grin on their faces. And they do not say anything, but the grins speak. They say, "Joe, you don't really intend to do it, do you? You don't really intend to accomplish what you're talking about. All of those triangles last year you know, you meant to just keep them there in the abstract. You don't mean to be practical. That's where you get hurt. You want to remain an intellectual abstractionist." That is what their grins say. And again and again I have to swell up my shoulders with strength beyond my power and say, "You go to Hell! I do mean it." That is what this summer is all about.

When I laid out what I thought was essential to the practical aspects of revolution, I said that you first of all need a practical vision. You are not going to get anywhere if you do not forge a practical vision of that reality you want to bring into being. That is what finally captures people. This is what you did last summer. I have again and again at my desk all by myself praised God for the work that many of you here did last summer. A practical vision always has to be a fundamental reinterpretation of society. Last summer you worked that out with the dynamical processes. It has to be a statement, in the language of last summer, of the imbalances that are present in light of that theory. It has to be a clear statement of your own vantage point, your ideology, if you please and a clear articulation of those contradictions that stand between what is and what you intend to bring into being. Then there have to be what last summer you called proposals. And with those has to come a hint of how they are going to be accomplished. You already have your practical vision. You hammered that out last summer.

The second crucial thing for a practical revolution is what I call your tactical systems. This summer you are going to build those tactical systems. I do not know what they will look like, but one thing I am sure of: only a naive liberal would believe that you will work out some kind of tactical system for each one of those triangles. If you make a frontal

attack, you will be dead 500 years before there will be any serious change in society. What you have to look for is what somebody has called the "whistle point." That is, if you have a mountain of snow, and you find exactly the right places to stand and to direct your whistle, and you get the right whistle, a whole avalanche starts. Your tactical system does not itself do the job, but it gets the snowball[37] rolling whereby, in principle, every last soul on this planet is a part of the initiating factor in the social revolution. Half of you here are going to be working on the tactical system this summer.

The third thing that has to be there for a practical revolution is what we have called an operational design. If you had the best tactical system in the world and you did not have any forces to do the whistling, you would not have a revolution. Half of you are going to be concerned with the training of forces, the disciplining of forces on a global scale. You are going to work out designs for specific engagement. And the concern, as you well know, is both for the local parish and for a global Movement.

The last thing necessary for a practical revolution is spirit training. If you and I do not find a way to build a factory that can grind out spirit, there is no hope for the tactical concretizing of any model, any strategies, or any tactics. And we have to start by unlocking the spirit in ourselves. This summer we are going to be engaged in that. We are going to attempt to discover, not intellectually, but with our being, the contours, the topography, of the other world, of the radical dimensions of consciousness right in the midst of this world.

Somebody has said that a Movement moves on its singing. We are going to sing this summer and we are not going to sing the kind of songs that we have been singing for the last fifty-five years; we do not live in that kind of world any more. The spirit is flowing. On this long march, you are going to learn to waltz or you are not going to make it. If you think of a movie director having a man and a woman up on some 100 story building in New York City dancing around on a fifteen inch ledge, he had better not have them jitterbug. If they do not waltz, they are not going to get around it. Just think for a moment. Up to now, we have been walking around the edge of the abyss. On the Long March, we have to walk right across that abyss. And you had better not try to march across that. If you

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[37] See Glossary.

do not waltz across that abyss, you are not going to get across it. So we are going to learn once again the meaning of the waltz music and the waltz singing.

But you are also going to have to learn marches as you never have before because that terrain is rough and those marches consume long hours. If you do not learn once again to count cadence one, two, three, four you are not going to make it. And not only that, but on a long march you have to tell yourself fresh stories, day after day after day. This is where the new form of folk music is going to have its role. You are going to learn to sing folk music and sing it in a new way. Lastly, you will learn that to keep your stamina, you have to have diversion. You will learn to sing popular music again. You will learn to whistle those tunes which you spent your lives saying "no" to, and, since some of you are not going to have the courage to do that, you are not going to last long in the march.

We have got to experiment as a Movement with new means of internalizing discipline. I have never cared one bit for any kind of external form of discipline. They have to be there, because I can only learn to be a disciplined man if I have external structures. But that is not what I mean by discipline. What you are out to do is to discover and to build a discipline down inside. I think we had better experiment with some kind of sign of chastity. We should experiment once again with vigils and watches. And perhaps we should experiment again with fasts. I would even like to see us experiment with a grand ball. Some of you are not old enough to know what the old Aragon Ballroom ever meant, but it is right down the street from this building in which we gather. Ted Weems used to come there.

I think that the mood of this summer has got to be serious fun, and I mean the kind of giddy fun that I experienced with troops during World War II the night before we had to go ashore. We would sit around-nobody could sleep, of course-and we tended to have fun, a sort of silly fun. Hell, this summer has got to be that kind of serious nonchalance. Those of you who were here last summer know that you are going to work and work hard. But in the midst of that work we have got to have fun. Not for the sake of fun although that is all right, but for the sake of the march, of the next twenty years, the next thirty-five years.

And so, with these rambling words, I call out of history, out of existence the old Movement and call into being the twenty-year March, the new

Movement. And for me, this is the sign: there is the wedge blade; that is the old Movement. The globe is put over it, divided into the pro-establishment and the disestablishment and we are both of these, as structural revolutionaries. But outside the circle is the trans-establishment, which alone enables one to stand in both camps at the same time yet transcending both. This leaves only one thing: the decision, my decision and your decision. Maybe you have a month to make that one decision. And as you go into this month to make that decision, while you build that about which you are making the decision, go with God. Amen.

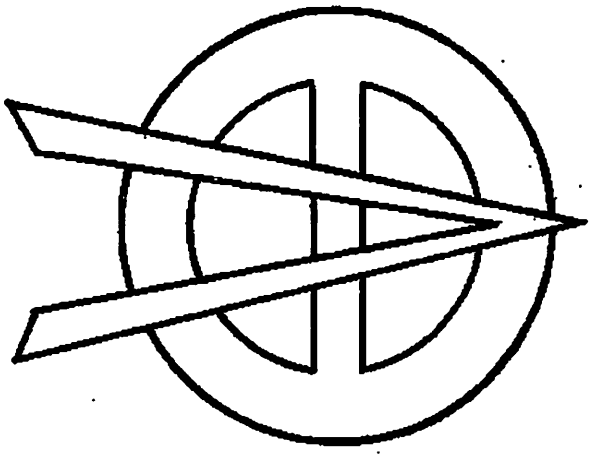


Figure 3: The New Movement Symbol

Historical Impact of the Movement

Joseph W. Mathews

In honor of the next twenty years, I'm going to read Psalm 20. This is an unusual Psalm in that the psalmist is dressed in a military helmet and he has a sword at his side, instead of his usual white pullover. And down in the arena of the Coliseum with the psalmist are hundreds of men, and all of those men are in battle dress. It's some kind of a tense moment, and maybe it's something like "Today we're going to fight the Philistines." The psalmist waits, takes out his sword, and holds out his sword to them with both hands. Then he places the sword on the altar and begins to talk.

For the director of music. A Psalm of David.

> May the LORD answer you when you are in distress; may the name of the God of Jacob protect you.
>
> May he send you help from the sanctuary and grant you support from Zion. May he remember all your sacrifices and accept your burnt offerings.
>
> May he give you the desire of your heart and make all your plans succeed. May we shout for joy over your victory and lift up our banners in the name of our God.
>
> May the LORD grant all your requests.
>
> Now this I know: The LORD gives victory to his anointed. He answers him from his heavenly sanctuary with the victorious power of his right hand. Some trust in chariots and some in horses, but we trust in the name of the LORD our God. They are brought to their knees and fall, but we rise up and stand firm. LORD, give victory to the king! Answer us when we call[38]

Then the soldiers all, I think, marched out of there. And they won, of course. And the reason why they won was because they'd already won in the reading of the Psalm.

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[38] Psalm 20, New English Bible

Now twenty years ago or more, we set out to renew the church. The church is supposed to be an army; but it barely has the strength and skill to swat flies. It's been so long since the churches saw real fighting that she does not even know what fighting looks like. So the Movement has to move on the world, on the fortresses of Satan himself, in order to show the whole church what it means to fight, what it means to win the fight. And at the same time the Movement has to continue to move on the church, patiently equipping her for warfare against the demonic entrenchments of the world.

The role of the movement in all of this is crucial. But it is not very glamorous. We are not going to go out and win any big victories. The church, the church as a whole, almost forgetting us, will win the big victories. We are just going to demonstrate to the church and to the world of would-be revolutionaries what warfare looks like; and then we have to patiently, gently, relentlessly teach the whole church how to do her job. If, in the first part of our renewal movement, the movement was pushing against the church so that the church might push against the world, now it's like the movement is somewhere between the church and the world, pushing on the world to show the church how to push on the world. And also, it's still where it always was -- a blowtorch from behind, enabling the church to do her job, and this sort of a pincer movement on the church and the world is maybe the first image of our new situation. That's a lot of work we have to do.

We have to build a massive movement to do this job. Do you realize what 54 areas in the world really means? Fifty-four areas that are just as complicated and difficult as the area you're most familiar with? And if we were to have a religious house in every metro of the world, that's 1944 religious houses. That'd take 40,000 symbolic order members just to start it off, and probably 600,000 members of the movement just to make that realistic, in order that millions of churchmen are involved and millions of good people are involved along their side. We have to plan this social impact.

In Summer '71 we began to feel a little bit the dread of what I like to call horrifying concretion: real repentance for my political practices; real repentance for my economic practices; real repentance for my inadequate education; real repentance for my symbolic ineptness and my shabby, weather-beaten style. When you stop talking about social change and

start doing it, you find your own life is utterly a part of the society that you are changing. And so the horrifying concretion of it all comes right down to changing your own child structures, redoing your own family budget, reorganizing your own time design, reshaping your own individualism.

A serious revolutionary is not nobly willing to change; (s)he is devoted to willing and willing and willing to win, for her/himself and every living soul and body on the planet earth. And (s)he needs confidence in methodologies. (S)He needs to have a feel in depth after what (s)he is doing and how (s)he is going about it, and why that way of doing and going about it is the best. (S)He has to commit her/himself to careful research in a way we have never done careful research. In other words, this is no game.

And we must make a two-pronged attack on the enemy. The world, in a sense, is our enemy; [but] it's only our enemy because it's been conquered by the enemy. The old myths tell us that Satan has become the prince of this world. And so it seems when you move on the world. You're certainly moving on your enemy. And we have to move two ways. One we're going to call the Global Reconstruction and the other one, Human Resurgence. You have to talk to individual men and individual women about being alive again -- that's what Human Resurgence is. And then you have to build a new boat for live people to live in. People will not live and stay alive without a boat to live in. And there will be no new boat without alive people to build it, so you have to go in both directions at once. And that pincer movement on the world is the only way that radical avalanche of change is going to take place where brand new individuals move to build new societies which mold new individuals which move . . . and so on, back and forth, until the two motions are electrifying one another in meaningful change. And then we also have to work a miracle back here on the church, on the historical church. Let's call that a radical metamorphosis. We have to change a sleeping walrus into a mighty prince in order to get this job done.

Now this lecture is on the historical impact of the movement. And these are the three areas we want to talk about: what it means to do a metamorphosis of the historical church into a radically relevant form of

the People of God[39]; what it means for that People of God to do a pincer movement on the whole of creation, a global reconstruction of the patterns of social life; and a radical ignition of Human Resurgence. This morning is, you might say, the philosophy of global mutation, the philosophy of how the movement makes real historical impact.

Let's look at the reconstruction end of this. First, one of the basic ideas is that we're to build a new form for essential society. We are to re-form the creation itself. In a way it's like getting back to the way social reality really is, really was, really shall be, and to give that new, fresh form. In other words, we're not out to impose our ideals on other people and, most of all, on God. A lot of what people call revolution is just a disguise for hatred of the world. "This is not the world I want to live in. There's too much suffering and death. There are corrupt politicians; there are lazy youth. There are hardened women; there are flimsy men -- I won't have it, I say! The church has little faith; it has shallow spirit -- I won't have it, I say! I won't live in such a world. I'm going to change it, change it, change it. I hate it, hate it. Change it; hate it, hate it. Change it; hate it. Change it. You see that: I'm going to make it over to my liking." No.

The reconstruction of the earth means giving the way the earth is [a] new form; giving the way life is, and always was, and ever will be a reconstruction. To reconstruct the authentic social reality that was laid down at the creation in a new fresh, twentieth-century form that is also just given.

Now you don't want to make this into some romantic simplification. This means fighting against forces that hate life and love illusion. People are not naturally good. Many, many, many, many people would say something like this: "If you'd just get rid of a few hang-ups, everything would work out all right." No! There are many forces in this world that are going to have to be given a deal that they cannot refuse.

We're not forcing some cute thing that we've invented down other people's throats, however. These dynamic triangles are just the way life is; if they're not the way life is, we'll change them. And "All the earth belongs to all the people" is not some alien philosophy; that is the IS that really is. And every sensitive spirit knows, or can know, that all the earth

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[39] See Glossary.

belongs to all the people of the earth. I think it really used to be that North America belonged to the North Americans, and China belonged to the Chinese. Not anymore. God has brought a global rock, and all the earth, every square inch of it, belongs to all the people, every scroungy one of them owns the whole earth. And that is just the way it is. And anyone fighting against that is fighting against God himself.

How can such a revolution be brought about? Consciousness is the key, we've been saying. What does that mean? Consciousness is the key. Man is not reason; he is consciousness. He is consciousness of being conscious being. Up until now, Western man, this Western man, has confused reason and consciousness. When Western man said "Man is a rational animal," he was trying to point out what made man different from the beasts. But he could not see the difference between rationality and consciousness. And so when he said man is a rational animal, he also meant, man is a conscious animal, but he didn't have a word for the two. Now we're given to see the difference. "Man is a rational animal" is a secondary point; man is, first point, consciousness. Reason is but one force consciousness uses to give itself form. But the rational forms that consciousness uses are never synonymous with consciousness itself. And also consciousness gives form to itself in styles of life, as well as reason -- think of that. Styles of life give form to consciousness as well as reason. And consciousness, thirdly, gives itself form through wild and fanciful poems as well as reason, and myths and symbols, and metaphors and rituals, and dancing and singing. I mean, it's a wild time to have showed up. Consciousness gives form to itself with symbol and with wisdom and with style. The whole cultural process gives form to consciousness. For the whole of culture is but a form for consciousness to live in.

To say that consciousness is the key and that we're in a cultural revolution is pretty close to the same statement. It's not so easily seen -- that brand-new consciousness. When brand-new consciousness takes on brand new cultural forms, it is real power in the social dynamic. When you're awake in the cultural revolution, that does not mean playing games with artsy-craftsy; it means releasing real cultural power, cultural power that can rebuild the political processes, the political processes of the globe, build structures that allow the whole globe to function together, build structures that allow every human being on the globe to function in those structures. And the rebuilt political can regulate the economic kind of power to serve cultural values. And if such ideas are

not important to you, then you're not serious about doing something. Cultural revolution doesn't mean you're not serious.

Furthermore, in the deeps of the process of social change is just the fact of the revolutionary dynamic of history which we call the People of God. And whether you're doing economic change or political change or cultural change, that dynamic is just there. When this movement and the historical church interact with one another in building a real response to the world, they're taking on living form in being part of the human race that moves out on behalf of the whole. And when we talk about dynamics inside the people of God, we're talking about the dynamics inside that part of the wedge that's out there doing what God demands to be done. And don't we have to understand this triangle? The top part of this triangle has been helpfully redeemed for me. This whole triangle is called the People of God, or do you call the whole triangle the revolutionary dynamic of history?

Religious: Anyway, you put the dis-establishment up at the top and the pro-establishment over at the left and the trans-establishment on the right-hand corner of the top part. Those dynamics describe the way the revolutionary dynamics of history actually are and ever were and always shall be. In my understanding, this triangle was advanced about a hundred miles down the road when I finally got it straight that the pro-establishment, the dis-establishment, and the trans-establishment were all three authentic. I had it in my head that the pro-establishment was something inauthentic; and that the dis-establishment was something inauthentic; and then, you know, hurray for me! Another way to put that is that Custer in the movie *Little Big Man*[40] was not the authentic pro-establishment; he was the pro-establishment gone to pot! And those Indians in that movie Little Big Man -- they were not the authentic disestablishment; they were the disestablishment gone to pot! And Little Big Man in that movie -- Little Big Man was not the authentic trans-establishment; he was the trans-establishment gone to Nothing! Only, these three dynamics are revolutionary dynamics, and there wasn't anything in that movie that was revolutionary; that was what was so shocking about it. Everyone of us thought it was revolutionary.

The top part of it--I don't know what to call it anymore--the Universal?

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[40] Movie - Little Big Man, 1970, starring Dustin Hoffman

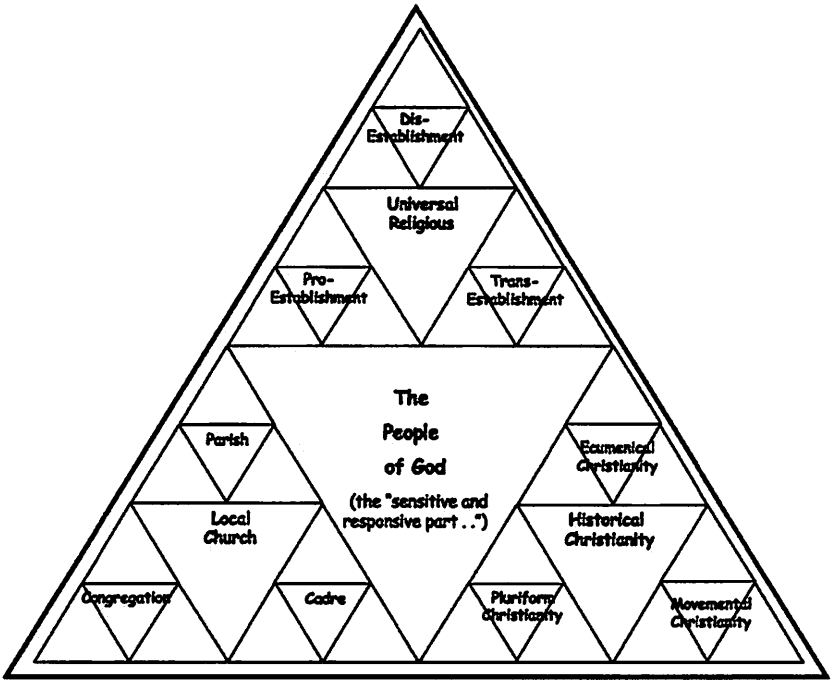


Figure 4: The People of God in History

Now, let's take a look at the pro-establishment first. The authentic pro-establishment's job is to bring off historical continuity. And that's a really important job: to conserve the heritage of the past. I'm not interested in seeing Socrates and Paul and Augustine and Aquinas be lost forever. I'm not interested in seeing Confucius and Lao-Tse and Buddha's contributions be lost forever. The job of the pro-establishment is to conserve the past, to conserve the continuity of the evolving consciousness through the centuries and to give a stable process for that continuity to take place. And so somebody who is doing patch-up on the present organization of life in order to allow continuity to take place, may jolly well be doing a revolutionary act, a necessary act, a necessary deed. We're not out to tear society down and start over. And those forces that play a responsible role in these sick churches and sick hospitals, as responsible people in the midst of impossible situations, these people are revolutionaries. And they must not be held in contempt.

Now the authentic dis-establishment out here -- their job is to open the future. And that job is in tension with those people who are holding onto what we have. Their job is to point out that this is wrong, that there's something amiss in this whole society. The dis-establishment is always there to reveal the in-authenticity in the established order. It's always there to initiate some new kind of plan for the future.

Now the sick forms of these are what you and I run into most, of course. The sick pro-establishment or the pro-establishment gone sick operates out of historical defensiveness, and the dis-establishment gone sick is sort of an unanchored restlessness, or an uncreative negation of life, a sort of shallow rebellion. But, the authentic tension that's here in life is an eternal tension and both poles are utterly there in any society and are utterly necessary and authentic. The dis-establishment pole is demanding authenticity of the pro-establishment, if you like, while the pro-establishment is demanding seriousness and authenticity of the dis-establishment pole, and both are parts of one established reality. I think a way to draw that is to draw one line for the dis-establishment which is the pro-establishment's alter ego. Inside of every pro-establishment human being is the dis-establishment reality, and inside of every dis-establishment person is the pro-establishment reality against which he pushes. It's sort of like any society which is not being profoundly the full possibility of what a society can be calls into being a dis-establishment, and that tension between those that defend the glory of what's established and those that scream against what's established is an eternal tension that will always be in history.

The trans-establishment is not a third position better than these two. The trans-establishment is a paradoxical position. It transcends both the pro-establishment and the dis-establishment, but identifies with both although they are mortal enemies. That's a paradoxical way to live. One way to put it is that the trans-establishment lives the full tension in society as a whole. Because it is willing to live the tension and take into its being the whole war between the dis-establishment and pro-establishment while seeing the validity and tragedy in that whole way, because it's able to do that, it's able to look beyond to the really new and provide both pro-establishment and dis-establishment with a new context for their eternal war.

I think there's also an inauthentic trans-establishment. That's one who sees his utter alienation and detachment from both but doesn't pick up his election to go and forge a meaningful relationship with both--who doesn't embody the new and push into both dynamics the new to see. Maybe that's what the Little Big Man's problem was -- he was an irrelevant observer. There was no election; there was no creative living out of the tension in building the new.

The task of the trans-establishment is to see the whole society from the perspective of an entirely new view on what authentic society is in its real possible future, and with that new view, to look for the key block that's stopping the new possibility from happening. The trans-establishment moves when it finally sees what that block is. And it moves on both the dis- and the pro-, giving them a new kind of context. An example was given to me--and I don't know how fine and good this is, but at least it's helped me a bit. Mayor Daley, as he plays his role as he understands it, stands over against other forces in Chicago who protest against the role he plays. It's very clear to me in that particular example that Mayor Daley, doing what he's doing and which he grasps as responsible, entrenches those that oppose him in doing what they're doing in opposition to him [Which in turn] convinces Mayor Daley that he's absolutely right in doing what he's doing. That always seems to be what happens: The dis-establishment and the pro-establishment get themselves into loggerheads and by both doing a good job of what they grasp the dis- and pro- to be, they utterly entrench one another. Now what a difference it makes when some perspective--any wholesome human perspective from the outside--gives the dis-establishment a new way to operate. They surprise Mayor Daley next time they show up. The trans-establishment gives the pro-establishment a new way to operate and Mayor Daley surprises the dis-establishment next time they show up. And finally life just becomes full of surprise, you know, until the whole dynamic moves in a new kind of way.[41]

How do you think through the role of the historical church in enabling this dynamic of pro-establishment, dis-establishment and trans-establishment to move? Historical Christianity doesn't add anything to

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[41] For a more detailed exposition of the "Trans-establishment Stance", see The Courage to Lead. Brian Stanfield (Toronto: ICA Canada).

this. It's not like you've got pro-establishment, dis-establishment, trans-establishment and then us -- hurray for us! It's not that; it's not that Historical Christianity adds something; it doesn't add anything. The whole dynamics of consciousness have already been described. All historical Christianity bears is the Word about the death and resurrection of consciousness. All you who have your state of consciousness must die, and then be given back your state of consciousness to live. In other words, [Historical Christianity brings] healing into the life of the trans-, pro-, and dis- elements of the revolution--healing in the sense of detaching yourself from whatever your state of consciousness is and then seeing it as the great gift it is; it comes back to you as your true life.

When you think of the global community in which we live, many, many kinds of consciousness have been established. Six basic Urs is one way to talk about it. How do you bring healing into the sickness that's there in all? A Malaysian colleague said that the Urs of the world can't talk to one another unless they get down to the ground-of-being underneath; unless they go to the Other World. Then they can talk to one another in the Other World but they can't talk to each other in this world; they're so different. That really struck me -- that the only place that the various Urs can go to talk to each other is into the Other World. And after they have their talk there, then they can come back and build new forms of communication here. Historical Christianity has the job of allowing whatever dynamics of consciousness are living on this planet to be healed, to come alive and see their deep relationship to the final mystery of life.

Now the Historical Church across the world is in a western form; it is also sick. In most of Asia, you only have about 3% Christians. How can we be so crucial in the global revolution? A serious revolutionary has to think this through. Now for me the most crucial point is that the kind of revolution that we are thinking through requires a very special sort of troops. It's not just troops; it's a very special sort of troops: global spirit people. And I mean that's a very special kind of troops. And you can't get those troops out of any old Rotary Club you want them from. They'll never come into being in that context -- in one you create for that situation, perhaps. These troops -- global spirit people -- are, in fact, coming into being in the midst of the global historical church. You and I need to learn how to say that there's no better resource anywhere in the world, no better context, community or place in the world for the kind of

new people that we need to catalyze a prayer to God for a new world than right there in that present fabric of the Christian Church.

How do you get this job done? I don't want to talk about this, because we've talked about it for two summers now. But you and I have to remember that, and remember it in the fresh context. We work within the historical church. We work within the historical church for a radical metamorphosis. We're not there to patch it up; we're there to see a total change. We begin at the local; we begin at the grassroots church, and we attack the whole globe at once. Now if you've got those four things straight and thought through, you've got good guidelines for how the historical church is going to be prepared to fight this war. You work within it; you work for radical metamorphosis; you emphasize the local; and you move on the whole global church. Now who's going to do that?

And here I want to put up the image of the trans-establishment tactician. You may have a lot of friends of pro-establishment types, and even dis-establishment types, but this job in the historical church is only going to be done by the trans-establishment tactician. Now we spent the summer of 1970 working out what that looked like. It looks like the person who has tactics as the warp of her/his life and spirit as the woof. The trans-establishment tactician is the one who works with nitty-gritty practics, but works in that context as a person of spirit. It's like (s)he has her/his own pincer movement on every little meeting (s)he goes to. (S)He has concrete, tactical possibilities on the one hand and the Other World on the other.

That pincer movement inside the church is very much like this pincer movement on the whole world. You have to move on the global reconstruction out here with one hand and move on the human resurgence over here with the other. And it's really that same pincer movement in a way. It is practical rebuilding of the social fabric; and it's the awakening of mankind to be human, to be spirit people.

Let's look lastly at that human resurgence. A crucial word that's emerging here is the word motivity[42]. Motivity does not point to some new insight; it's pointing to the drive. It's pointing to human beings having guts to live their lives again. When consciousness breaks into the wisdom pole,

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[42] See Glossary.

wisdom is "illuminated," but when consciousness breaks into the style pole, style is "motivated." I mean a drive is released; passion is released. Motivity is what happens when your style of life touches the bottom of the mystery. Only when one touches this mystery is passion released. Maybe some of you remember that poem D. H. Lawrence did where it talks about "touching the unknown, the real unknown, the unknown unknown." And then that line comes: "Oh! I was a tiger bursting into sunlight. I was a blaze leaping up." Well, that's the point of motivity. When you touch the mystery of life, the passion of life is renewed. The human resurgence has to do with getting humankind alive again in that kind of way.

Our human motivity will emerge only from applying to the lives of individual man and individual woman a new consciousness of the mystery, a new consciousness of what it means to say that they really are social beings. I've been amazed to grasp the fact that those social process triangles are not simply describing the world out there that I live in; they're also describing the fabric of my interior soul. I am those social dynamics and the social dynamics of the world in which I live; live inside of my own lifestyles and patterns and thinking. I must learn again the mystery in the depths of that for human motivity to break loose. I'm not some little un-cracked egg over here in a box; I am the whole world in microcosm.

And then I have to learn a bit about the phases of life for human motivity to break loose. I'm not going to give the whole course or this whole lecture, but just to point to how important it is to begin to think afresh about what it means to be 1-20, and to be 21 going on 40, and to be 41 going on 60 and to be 61 going on 80. That gives you a whole new grasp of who you are when you get clear what your phase is and get clear on what kind of sociological role that phase requires.

Then it is necessary to get clear on what it means to be a man and what it means to be a woman. These are the kinds of arenas in which human motivities are going to be exploded loose in the lives of human beings. So we are going to have to figure out the way in which we are going to catalyze new passion among human beings. There'll probably be some courses, some new courses--all kinds of courses. There'll probably be things we've never done before; new kinds of gimmicks, new kinds of informal events, new kinds of visits with people in new kinds of projects,

all designed to allow human beings to come forth. And who's going to do this? Well, those are the same people who are going to do this, and do that, and do this. I'm going to call them, as they do the human resurgence, trans-establishment gurus. You've got to be a trans-establishment guru, as well as a trans-establishment tactician.

Now, what a trans-establishment guru looks like, I think, is going to be done in some other lecture. But maybe just a few hints. (S)He's the one with integrity to the heart of the matter. (S)He has an imagination that something could be conceived of to pull off. And all the time, (s)he's the one who's found the way to rest in the center of life, to be serene in the wild tension of intense living. And (s)he does this because (s)he needs to be this for the sake of her/his neighbor. And also (s)he's discovering that the furthest extremity of responsible living turns out to be the life abundant that everybody always thought they were looking for. The very extremity of responsible living turns out to be the very life worth bringing to all humankind.

Ethical Direction

Introduction

James Wiegel

Ethical Framework

SETTING: This talk was originally titled "Indicative Ethics." It was delivered to a meeting of the Movement's Guardians[43], in November of 1972. The Guardians were an experiment in the significant engagement of lay professionals in the global mission of the Church above and beyond their personal, family, community and professional roles.

CONTEXT: Ten years earlier, in 1962, Joe Mathews, as part of an NBC-TV dialogue reflecting on the experience of World War II and the Holocaust through Stanley Kramer's film, "Judgment at Nuremburg," described the features of the emerging ethical framework as follows:

"[A moral or ethical person] is aware of the context by which he makes his ethical choice and is really willing to expose his act to the eye of his neighbor. If we would hold to this, our posture or stance in life could be described something like this: We expect you -- the whole world -- to expect to find us always being aware of the demand to be loyal to our nation and the demand to be a part of the civilizing enterprise, we expect you and the whole world to expect to find us always living in this ambiguity, willing to risk making our own decisions, being accountable for whatever consequences; we would expect you and the whole world to expect us, in forging these judgments, operating in the kind of humility that keeps us open to the possibilities the tomorrows will surely bring."[44]

In this talk, Joe describes his experience and the experience of colleagues and forces of renewal around the world in the decade since then, putting some operational detail on this emerging framework by contrasting it

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[43] See Glossary.

[44] This dialogue was based upon the film play, "Judgment at Nuremberg," produced and directed by Stanley Kramer and written by Abby Mann. PROVOCATION was produced at the NBC Television Studios in New York under the supervision of Compass Productions. This discussion was on the theme: "The Necessity to Decide." Participants were Joseph W. Mathews, Joseph Pierce, Robert Bryant, William Cozart and W. Jack Lewis, under the direction of the Institute of Cultural Affairs, Austin, Texas.

with a couple of established ethical systems. In the Institute's earlier work, this talk was titled contextual ethics and often confused with the briefly popular situational ethics of the 60's. This social responsibility had not simply to do with some vision or program, but also with making day-by-day decisions in a different way.

To begin this talk, Joe reminds us of the radical nature of the revolution we are still in with an analogy to ancient China. Next, he makes the point that many ethical systems are yet to be invented, contrasting our struggle with three former ethical systems. The remainder of the talk outlines what he sees as several of the unique features of a functional ethical system that is emerging.

Ethical Direction

Joseph W. Mathews

Confucius created by far the most important revolution that the great people of China have ever known. It was a structural revolution, one from within the establishment. And it was a radical revolution. By that term, I mean foundational, basic, or primal.

A revolution is radical when it touches the dimensions of humanness and creates the image of what it means to be a human being. For the first time in history, that kind of revolution is happening across the globe, rather than within a particular national or cultural history. Such a revolution can only be a quiet, nonviolent revolution within the establishment. Violent revolutions which have happened from time to time in history are relatively superficial revolutions. Even the American Revolutionary War was superficial in that it was simply the continuation of the European culture. That one was not in the same ballpark with the revolution that is now involving the whole globe.

Whether one wants such a revolution or not is irrelevant; it is a necessary fact of this moment of history. The human image is being reconstructed. People of good will ought to be concerned deeply, passionately with the way it is going to be reconstructed and how that reconstruction is going to be articulated. The way it is articulated is what actually happens to the mindset of the masses. The revolution is already happening before that fact is actually perceived in the social processes or web of relationships.

The ancient revolution in China that Confucius instigated was that kind of a revolution. Once you get relatively clear on the theoretical aspects of what you're about, then you have to become practical and think in terms of strategies and tactics. Confucius decided that the way to do that kind of revolution was to infiltrate the upper echelons of the ruling structures of China. So for over twenty years he was the prime minister in the court and worked away at trying to change the situation in China. Then he saw that that would not work. He could get nowhere because it is the job of ruling structures, of the establishment, to maintain the establishment. We wouldn't want it otherwise, at least, I wouldn't because I like to see the bread come around daily and have the railroads run. What Confucius did then was to go out to the country and begin to find young men who may have been restless, who wanted to see something happen in China. Together they began to forge the concrete practical vision to be

communicated to the minds of the grassroots level of China. He sent those young men, called the *literati,* to every village and crossroads of China. As part of the bureaucratic structure, they did such things as make out deeds and collect taxes. In fact, they were the only people who could read and write. But, fundamentally, they were communicating a new image of what it meant to be a human being in China. The result was that China's understanding of itself in history was transformed.

The literati were the guild dynamic, and when we talk of making it overt and active and geared for the future, it means that in each local community of the world (like in China with the *literati*) you have an awakened human being whose life is in the breach and who has the practical vision and the prowess to communicate that practical vision. Only, one alone will never make it or if (s)he does, it will be a miracle. Let's say you need at least ten. And around that ten, if they stand there as iron, you could have a thousand.

But do not ever get the mixed-up idea that the guildsman is a layman. I am a guildsman. A guildsman is a religious; the core of the guildsman is the religious. In our day, the recovery within the church of a sense of vocation in civilization is more important than anything else, and that task is of the religious. Some of the religious are clerics, and some are "lay-ics." The division here is incidental, though both are needed. The important thing is the calling of the religious. They are going to be the religious in every local community in the world. These *literati,* these guildsmen, are going to be like the carrier mosquito. They will carry the malaria of a new morality to every local community on this globe. There's no one else to carry it.

I rejoice over being able to use the term "the new morality" here in an authentic way; we have waited a long time for this moment in history. When we talk about the functional or the practical significance of what the Other World chart represents, or the breaking through of the Other World that is in the midst of this world, one thing I'm very clear about is that it's the basis for the new evangelism. It points to the secular evangelism in and through which people's hearts and lives and social relationships are changed. Another practical or functional consequence is the seed of the new mythology by which a person in our time can grasp again her/his relationship to the Ground of his being. This is not an

intellectual activity, but when one suddenly experiences this relationship, that is what I mean by "awe."

But the Other World is the stuff from which comes the new morality that our time has been waiting for. In New Testament days also, they were waiting for the coming of the Messiah, the new morality. The most important thing about the youth revolt in our day is that it was a revolt at the point of morality. If you want to understand the youth, you will see them yearning, however brokenly, fragmentedly, even distortedly, for the invention and articulation of a new system of ethics. When we old ones scream back at their screaming, what we are screaming for, in the sociological sense, is for the appearance of a new morality that will replace the old. Sometimes you interpret this scream, especially from people who are my age, as an attack on the youth who are screaming for a new morality. But no, deep in our hearts the thing that makes old folk and young folk a kind of companions that you in between ones do not even understand, is that we want the same thing.

The term "the new morality" may seem strange but in this context there is nothing strange about it. I am talking about the moral life. The moral life is something that goes on in the life of every human being at every moment all the time. The moral activity of a human is observing, judging, weighing up, deciding, and acting. Morality is a system of ethics, a human invention superimposed upon everything that happens in life. It serves somewhat as a roadmap, whereby this judging, deciding, and acting is given direction.

I remember being shocked and delighted, although I was not bright enough then to understand it, by the statement of G. E. Moore, an English ethicist of the last century, that there were many systems of ethics that had not been invented yet. I had been taught all my life that ethics was something that somehow came down from an intellectual super-universe or from divine revelation. Man's only problem then was that he did not embody that system rather than that the invented system was no longer adequate to the situation or to the image of what it meant to be a human being.

Two great systems of ethics have been invented in Western civilization. You are very familiar with them. One is called teleological ethics and the other, deontological ethics. Those are difficult words and are as long as the ones used in business and medicine. We ethicists have our jargon too.

But whenever you are talking about what is good or about virtue or about goals or values, you are using what is called teleological ethics. Your parents started training you in this system. Your religious training picked it up as did your businesses and professions. It is through every fiber of your consciousness. On the other hand, whenever you use words like "right" or "conscience" or "mores," you are dealing with deontological ethics. Deontological ethicists don't talk about the goal but about the right rule to embrace.

Another system of ethics which H. Richard Niebuhr called dialogical ethics uses the word "must" rather than either "good" or "right." That approach is very close to contextual ethics which raises the question of what is befitting in a given situation.

Indicative Ethics: the emerging ethical system of our time

Now, I believe that we who call ourselves the movement are in the midst of creating a new ethical system. As a matter of fact, if it were not so, we would not accomplish what unconsciously we set out to do many years ago. This doesn't happen by sitting down and conjuring up something that does not exist. A new system of ethics, like any kind of new philosophy is a drawing together into a rational unity the insights that an age has produced from many sources. It will only come to be when that coagulating process takes place.

If I had to give a name to this system of ethics, I would use a simple word and call it "the indicative ethic." In a way, it is all summed up precisely in that. To call it an indicative ethic is to say that we begin with the "is" and not the "ought." There is nothing new about this. In beginning with the given, morality then has to do with what is rather than with what ought to be.

Our studies of The Other World[45] in the midst of this world give us a clue to this new morality. Those areas of mystery, freedom or consciousness, agape or love, and tranquility or serenity are trans-ontological indicatives of humanness itself. What is humanness about? It is all about mystery. It is not that humanness ought to be about mystery. Humanness is about mystery. No ought is being introduced here. It just is the indicative of life.

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[45] See ***Bending History: Talks of Joseph Wesley Mathews,*** John Epps, Gen. Ed. (Tampa: Resurgence Publishing, 2005), pp. 164 ff.

In our day in the midst of a malaise that is deeper and more complex than any one has yet been able to say, this basic indicative of life has been obscured.

The second indicative of life is freedom or consciousness. It is not that I have freedom but that I am freedom. I am my relationship to my wife, but beyond that I am the attitude that I take toward the relationship that I call "being related to my wife." That is freedom. This is what I mean when I say to my wife, "You cannot keep my conscience for me." I am not telling her that she ought not keep my conscience for me, I am stating an indicative. She cannot keep my conscience for me even if I tried to permit her to do that. That is an indicative of life.

Next is concern for the world. Never again in this understanding of ethics can it be said that somebody ought to care for the world. People, as people, care for the world. My illustration for that is the awareness that when I came into being, I did not first come into being in a family and then have to say no to my family in order to care for the world. Nor did I first come into being as a citizen of the United States and then have to say no to my nation to care for the world. I came into humanity. I came into humanness. I did not come into a family or a nation. This is an indicative of life. Therefore, my concern when I dare to embrace what it is to be a human being is, not ought to be, humankind. If you are not concerned with humankind, then I say that you have refused a fundamental indicative of your life and all life.

Last is tranquility. When you grasp your having shown up with one great life to live and one great death to die, when you grasp the delight of your life just as it is with all of the suffering and all of the tragedy, then you experience what it means to be a human being. This is sheer indicative. In those moments when you reject that indicative and say no to it and go to a psychiatrist, you are refusing the indicative of your existence. You go to the psychiatrist not because you are sick but because you are immoral. Then, only if you want to raise the question of how you became immoral can the psychiatrist help you. This is the ethics of the indicative.

A second name this could be called is the contextual ethic. These states of being just described exist only in concretions, because the Other World is only in this world. Mystery, freedom, love and tranquility do not exist except in the particular. That is to say, if you tell me that you are experiencing a glowing or un-glowing state of being that is outside of a

knockdown, drag-out fight with your wife or a moment of fantastic lovemaking with your wife, then I conclude that you don't know what you are talking about. There is no Other World, there is no sense of being me, there is no awareness of an "I" except in the concrete, given situation of life.

A third way of describing this ethic is to call it the morality of creativity, a decisional ethic, an ethic of freedom. I create my own morality in every given situation, understanding morality to be defined the same way the other systems talk about morality. I decide the goal. I decide the right. Living is constant and sheer creativity out of nothingness. The significance has to be created and injected into any given relationship. This is what I mean by decision, or freedom.

Another way of talking about this ethic is that it is a morality of authenticity. In the two-story universe in which the other systems of morality were created, it is always necessary to appeal to authority, either the authority of universal reason or the authority of some religion or some pseudo-religion.

Authenticity, on the other hand, has to do with assuming final responsibility for your own concrete, created, moral deed. I like to use the ancient poetry, saying to myself, "When I get to heaven, they are not going to ask me what my wife thought of me. They are not going to ask me what my colleagues thought of me or what youth thought of me. They are not even going to ask me what history thought of me. They are only going to ask me what I think of myself." That will fit right into the indicative ethic. That is authenticity. It is like teetering on the edge of your own grave. At that moment your life turns from many, many happenings and many, many deeds into one great happening and one great big deed. To be a moral person is to take it all into your being and then you fall into that hole. That is authenticity.

There is no imperative in this ethic. Yet there are imperatives that grow out of it. Those imperatives are those requirements that you place upon your own life out of the great indicative of your existence. When a moral person identifies his indicatives, he requires of himself that he be those indicatives. Then he builds his models not as some theoretical exercise but as his decisions regarding what he is going to require of himself when he gets up in the morning. That is the imperative in the midst of the indicative.

The dawning of the new ethics is at hand, not for the sake of virtue, but for the sake of the integrity of living and dying as an authentic human being. The hour is at hand when we know again what it means to be a person of spirit, what it means to be a moral person. We guildsmen have a horrendous march ahead. But at the center of all of the work we have to do is one task. That task is the communication of this ethics of the indicative.

Profound Love as Primal Community

Introduction

James Wiegel

In this talk, Joe was speaking to the professional network of guardians[46] who, by this time, were not only the major source of funds and authorization for the work of the Institute, but were also collectively donating their professional expertise as advisors and counselors to Institute staff and leadership. Many had, as well, taken on the task of leading LENS[47] seminars and Global Women's Forums with their peers with corporations and organizations around the globe in an active effort to share the spirit, vision and methods that had come out of their collective work in defining the New Social Vehicle.

Love is still a central, yet messy and often misleading notion when talking about social responsibility. Simon May, an English philosopher, in his recent book, *Love: A History*, points out that, in our contemporary culture, the focus of love has "shrunk to the romantic partner or the child"[48]Joe's take on love gives some fresh ground for thinking.

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[46] See Glossary

[47] See Glossary

[48] Interview with John Allemang, The Globe and Mail, August 11, 2011

Profound Love as Primal Community

Joseph W. Mathews

Love as Action

Jesus once was asked which of the Lord's commandments was the greatest. He replied:

> "You shall love the Lord your God with all your heart and your whole soul and all your might. This is the greatest and the first commandment. The second is like unto it. You shall love your neighbor as you love yourself."[49]

The whole structure of society, the whole process of human development and the whole journey of mankind rests on these two commandments. Jesus called it the Law and the Prophets.

It is difficult to grasp how simple that is. When someone asked the same question of Paul, his response was as profoundly simple. He said:

> "There are just three things in life that are final and significant. One is faith, one is hope and one is love, but the greatest of these is love."[50]

Two or three days ago I had a birthday. As most people tell time, I was sixty-three years old. Since I have begun to take "phases" seriously, however, I understand that I am three years old, in the last phase of my lifetime.

When asked what was the most compelling happening of the past year for me, I finally said it was learning from my stay in the hospital that the fear of death is not the fear of oblivion, but of the mystery of dying. Like a little boy, I had to discover that mystery is my father. I found myself at home in the fear and fascination of dying.

Today, I would answer that question by saying in the past year the meaning of love has come to me more powerfully than ever. I am speaking about profound love.

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[49] John 3:16, New English Bible

[50] I Corinthians 13:13 (paraphrased)

As sensitive, awake people of the twentieth century, most of us have spent our mature lives struggling with what life is all about. I remember with a sense of nostalgia the years when the question "Who am I?" was being asked by anyone half alive. In theological terms, of course, that is the issue of faith. We were given the unbelievable privilege, the painful joy of raising the question of faith from the ground up.

To grasp ontologically that life is finally life is to open the possibility of understanding the meaning of love in the deeps. The meaning of love becomes clear in plumbing the depths of one's relationship to the mystery. Love is a happening which no one can escape.

As one comes up against the meaning of faith, (s)he sees it as part of humanness itself. This is true of the happening of love. When it happens, it emerges from life's deepest deeps. It is part of profound consciousness itself.

I was reared to see love as a quality or a disposition, as a virtue at best. The passion and the realities that we point to with the term "love" are still inherent in the term. But profound love is something more. One quality makes profound love essentially unique. Profound love is an action. When someone who worked in 5th City[51] tried to explain what he meant by this dynamic of love, all he could do was point to 5th City, because love is a deed. Love is a concrete deed, a deed as it is being done.

Secondly, love in the profound sense, is universal. You cannot point to this love, for example, as love for your children. Jesus said that it appears as if lions and tigers love their children, too. Sinners as well as saints appear to love their children and sometimes sinners seem to love them a lot more than the saints. This love has nothing to do with loving your church, your nation or your friends. Love is present only in activity that is an attempt to respond to all there is, all at once. In Majuro[52], as I experienced playing the roles of lawyer, doctor, businessman, farmer and

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51 Fifth City is the Institute's initial development project on the West Side of Chicago. This approach to community reformulation involved five principles: deal with a delimited geography; within that, take on all the problems; engage all the people; deal with the depth human problems present; and focus on symbol and structure as key.

52 Majuro is a small island in the Pacific Ocean, one of the Marshall Islands. One of the Institute's earliest Human Development Projects was there.

oceanographer, I experienced myself in an astounding way as being the church.

I was also asked to speak at a Majuro prayer meeting. I pulled out as a text the first words in the Bible, "In the beginning, God created." It was fun explaining to those assembled that their people did not create this world; my people did not create this world, nor did I. God created this world. This is the most radical sociological statement ever uttered in history, for it unavoidably means that all the goods of nature, all the decisions of history and all the inventions of humanity, belong to all the people. Love for everything that is, has been, and will be, is profound love. Anyone looking at this statement through a reductionist stance would see it as sheer psychosis. Those who understand the Hebrew and Christian posture in life can grasp that this love is "other than" and always will be. Fifth City was done on behalf of the globe and that fact exemplifies this kind of love.

One evening my three boys were roughing me up as they were taught to do by their culture. They were trying to tell me that I didn't care about them. They were trying to tell me how to live my life. I responded, "I am going to live my life and I don't care about the way you live your life. I don't care about you. I do not care." Three mouths dropped wide open. To this day, I do not know if they understood what I was trying to communicate. I was trying to communicate to them my care for the world, trying to make them see that because they are a part of this world, I care for them.

Similarly, I have told the iron colleagues of 5th City that I am not remotely interested in 5th City. I am interested in this world. But underneath that, you can see, I am passionately interested in 5th City[53] because I am interested in the world. Because I am interested in the world, I had to do something in 5th City because the only way to approach love is in concretion. Love is universal and only universal.

This strange love is a manifestation of mystery. What does this mean in my daily experience? It means that every time I try to articulate three good reasons for being concerned with the world I end up with none.

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[53] Joe was so interested in Fifth City that a handful of soil from this community was interred with him.

Here I have one life to live and I spend it loving something I cannot even explain. That is the relationship to the mystery. Often I bump into pious, secular characters who make self-centeredness the heart of life. They say, always with a smirk on their faces, "What are you getting out of this? Is this giving you some sense of inner self-satisfaction? Are you feeling more righteous and therefore, contentment-filled inside?" Have you noticed you never have an answer for them? The moment a response comes to mind you see clearly they are right about you.

The same thing happens when asked, "Are you a person of faith?" Every time someone asks that, you feel like a fool. But you know that in terms of your meaning of faith, you have not been loyal or obedient to God. If you are a spirit person before history, you grasp that when that question is asked you are not a spirit person. The very question gives you the opportunity, however, to make the spirit decision to be the spirit person. Therefore you say, "Yes. I am a person of faith."

Are you in love with the whole world, or with your whole life every moment you encounter yourself? Anyone would say "no" to that question. But answering the question gives you the opportunity to re-decide. Those who are universally concerned for all people, not for virtue's sake but because of an historical calling, respond to that moment of decision which determines who you are in the future. If you know this secret, there is nothing outside yourself that finally can kill you. Profound love is always a deed, it is always inclusive and it is something you can never possess neatly in a little package. It is always beyond your ken. Just as prayer always begins when you are at your wit's end, love is a reality that always comes to you when you are at your wit's end. If you think you can demonstrate this encounter with love using rational clarity, then we are not talking about the same thing.

Reformulating Primal Community

We saw this love operating in the postmodern world during my recent trip. This love always manifests itself in the ceaseless reformulation of primal community. Our work in 5th City must be an ongoing process in every community. The only reason for singling out the ghetto was for its power in history as a prophetic sign for all other communities. It tells every community it must be perpetually reformulated in order to breathe love into humanity.

Bishop Roderick in India said, "Wherever the church is present, it is establishing local parishes." He did not mean establishing little church buildings. He meant it must be establishing local communities. God's people, wherever they are present, are breathing life into local communities. They are nurturing the individual souls that God brings into and out of being. If I am to be a man of love at this moment in history, I sense, wherever I am, my whole life must be engaged in breathing fresh life into primal local community, whatever its form.

The awareness that love is always social demonstration had a shattering impact on me. For years, we talked about being at the point of renewal. Now we have new clarity on what standing at that point means. The people of God, the people of the spirit, those who care, the ones who love profoundly, are those who use their lifetime in social demonstration. The demonstrations of the sixties were prophetic protests. People were screaming against injustice, not simply with words, but with living bodies. Now we are in the seventies; the sixties are gone forever. But we must still have social demonstration. People must take a hunk of the social fabric, tear it out of the whole and project into the future with their own being, and be social demonstrations. This process takes innumerable shapes and forms.

The People of God never do a revolution in society. They catalyze it by creating the demonstration which generates human power and illuminates the mind. Then mankind can begin like the rolling of a snowball[54], to creatively forge new structures for justice to replace those that history has designated inadequate. The Majuro Consult was a beginning step. It was a fantastic advance, because it was the first step in social demonstration.

I dream of girding this globe, like a great wheel of prayer, with a wheel of social demonstrations. You will not believe Majuro a year from now. From there we will go around the world. We are ready to move with social demonstrations in Seoul, Korea, with the New Village Movement. We are ready to move in Hong Kong with a social demonstration in each of the thirteen districts of that colony. We are ready to move in the Philippines. I hope that we can get a social demonstration in Singapore. We have one in Oombulgurri, Australia. We want one in Calcutta. We

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[54] See Glossary.

want one in Sri Lanka. We want one in Bombay. We want one in Teheran. We want one in Nairobi and one in Cairo. We want one in Berlin, Frankfurt, Brussels, and London; one in Montreal, Caracas, New York, Chicago, Houston, Winnipeg and San Francisco. We want one in Anchorage and Honolulu. And that takes us back to Majuro. Like a great wheel around this world every twenty-four hours we would have a social demonstration to catalyze humanity as it is presently formulated. For years I have been looking for a tactical instrument of this sort, and St. Paul had it all along. There are just three things in life. One is faith, one is hope and one is love. But the most tactically useful one of all these is love.

The story of Jesus on the Mount with his three disciples illustrates this. When they came down, they discovered a social problem the disciples could not handle. Jesus walked in, created a wonder, and the disciples were humiliated. "What is wrong with us?" they asked. "There is nothing wrong," Jesus said. "Such actions are only done by prayer and fasting."

We have taken Jesus seriously. At the beginning of day II[55], at six in the evening, we have begun having intercessory prayers. This is going on every hour on the hour around the globe. This is not pious, for we are grounding our prayer in action. Praying for the church and the world without attempting to do something practically about the needs of humanity is silly. Jesus saw if you try to do something practical without prayer and fasting you might as well not get up in the morning. Do you know what astounds people most about us these days? Simply that we are still at it, we are still here. A boy scout trying to circle this globe with twenty-four signal social demonstration which blow the bottom out of the situations they were designed for will not make it. Jesus was telling his disciples, gently, that they had not yet learned about fasting and prayer.

Opportunities Ahead

The U.S. Bicentennial is coming up and no one in Washington knows what to do. We told the Bicentennial people in Washington our story about town meetings, tested for feasibility in thirty-nine cities one day in June. We talked about doing five thousand town meetings to reach two million people, which is one percent of the population, in the year 1975--76. The fruit of the thinking of local people would be gestalted into

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[55] Staff of the Institute measured time as Day One (6AM-6PM) and Day Two (6PM-6AM). Each day had its particular responsibilities.

something like a practical vision for the next two hundred years, whereby we could informally arrive at a consensus of the individuals in local communities. This blows everyone's minds. That is social demonstration. Social demonstration rocks the universe. It is going to open up opportunities we never dreamed of, opportunities for service to humanity in effective ways. In 1976 Habitat is going to be held in Vancouver. The UN will be pulling together people from around the world to think about human settlement. Canada and the U.S. are searching for showpieces, social demonstrations that have succeeded, at least in relation to all those that have failed.

What if 5th City were to become one of these? What if the U.S. decided to pour funds into 5th City that ought to have been poured in five or six years ago in order to really bring it off? If that were to happen, people from all over the world would come to see 5th City. I am so close to 5th City that when I go see it, it looks really crummy. When someone from the outside looks at it, they become starry-eyed. They cannot believe it.

The United Nations is now interested in having showpieces. The U.N. is really in charge of Micronesia. Can you imagine the implications for our work in India, Africa, or Europe if Majuro were selected?

At this moment, God is enabling us to grasp as we never have before the meaning of profound love. He is also working externally to enable us to find ways to put our being into loving the world profoundly today.

The manifestation of love is the formation of primal community. The last form of love has to do with the religious. The religious is nothing. It is just a presence. Our presence has to be global. The religious presence is always global. In the earliest times of the church, globality was simply the Mediterranean world.

When I wear the blue[56], I am the presence of the religious. I am not pushing the blue, but what it represents. It could be symbolized by a pin or by cutting off your left ear. It has to do with presence. Decadent do-good liberals say that the Order does not seem to do anything. I never argue with them. In one way, they are right. The most powerful thing we have done, are doing and will ever do, I believe, is just being here as

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[56] Institute staff wore navy blue to symbolize their commitment to service.

those who care, no matter how inadequately. The most important thing the Guardians[57] do this weekend may not be great thinking, or creative practical solutions, although that will happen. Most important to the profound love of this world may be just being here. Just being. I believe and deeply hope and pray that in some small way, beyond any intention or activity of my own, my being in history is a token of hope to all who pass me. That is profound love.

[57] Guardians were business and professional people who supported the work of the Institute. This talk was given at one of their meetings in Chicago. See Glossary.

Section II: Social Process Dynamics

Introduction to Section II - *Clarence Mann*

Social Process Analysis

Introduction

The social theoretics discussed by Joe in the following talk was formulated over a period of two years by ICA staff at Joe's behest and inspiration. Its formulation was augmented and validated through the coordinated research of local task forces at work across the United States and through two month-long summer research assemblies held in Chicago in 1971 and 1972.[58] Initially, the resulting social process model was intended to provide a disciplined framework that would enable congregations in ICA's ongoing local church renewal program to design their parish missions. This context was expanded in 1972 and thereafter to encompass community development activities and to analyze social dynamics at the national level, especially of the United States.

Rationale of Social Process

The "social process" framework takes the form of a **multi-level "social process triangle"** (SPT), a model intended to capture comprehensively **all social dynamics from three perspectives - economic, political and cultural.** In fact, the resulting model is sufficiently robust that it can be employed to identify and analyze social dynamics of any local, national or international community or society, including the widely varying institutions, values, ideology and social heritage these dynamics reflect. Moreover, because the model is structured to reflect interrelationships among all social dynamics, it can be used as an instrument for **thinking comprehensively** about social change and for analyzing how it occurs. It describes the **interrelationship of social forces -- not** actual or representative institutions as such -- and how these forces complement and possibly stand in tension with each other. Finally, when applied to

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[58] The conferences were sponsored by The Order Ecumenical. Conference attendees represented a substantial cross-section of North Americans from all walks of life and included foreign nationals from countries across the world.

specific events, trends and societies, the social process triangle provides a useful instrument for analyzing social structure, social patterns, and social change, for comparing differences among societies and social systems, and for assessing social issues and social dysfunction and how they might be addressed. These aspects are discussed in more detail below.

Because SPT encompasses every facet of society, its range of dynamics or social forces can be found at play in some respect in every society in every age, whether a Neanderthal tribe or a modern technologically advanced industrialized economy. Of course, over time, due to any number of factors - physical necessity, human free will, chance, religious inspiration, social conflict, forms of governance and leadership, and the build-up of folkways over time, etc. - these dynamics play-out or manifest themselves institutionally in widely varying patterns (values, behaviors, practices, structures) from society to society.

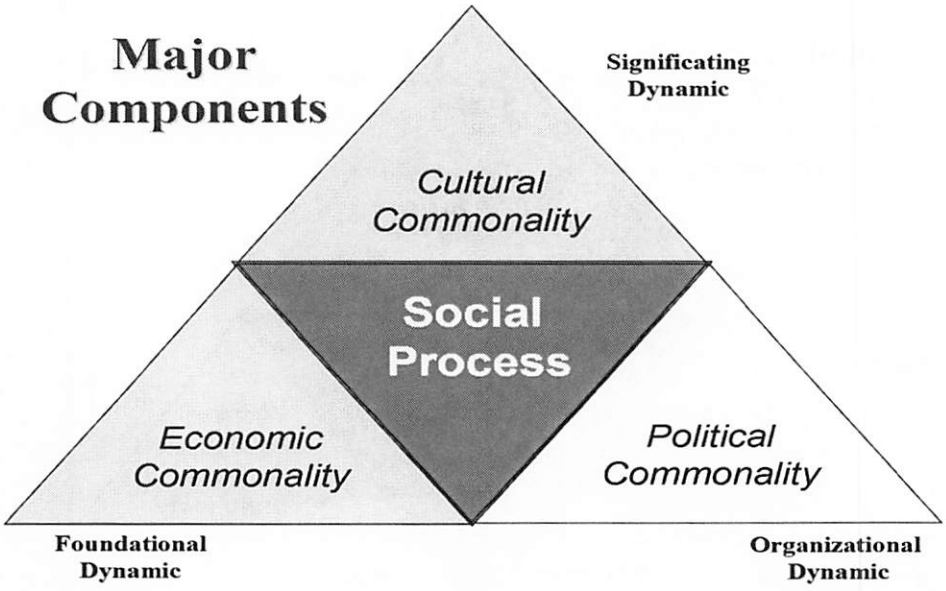
In order to facilitate social analysis, all social dynamics are divided generically into three general types or realms -- economic, political and cultural.[59] (See Figure 1.) Each realm of social dynamics (and the various sub-level dynamics it encompasses) reflects a distinctive societal perspective, a distinctive societal function and a distinctive societal activity and relationship.[60] The tripartite division enables any one social dynamic to be related directly to the other two social dynamics. This simplification becomes extremely useful when dealing with social complexity.

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[59] This general division -- or one similar to it -- is not unusual among social scientists. See, e.g., Daniel Bell (1976), *The Cultural Contradictions of Capitalism*, who discusses a 3-fold division of society: techno-economic, political and cultural, discussed below. As part of his analysis, Bell also emphasizes interrelationships within society as a whole as critical to this approach.

[60] While SPT is intended largely to be descriptive of social dynamics, its conception appears to have much (although not intentionally) in common with the theoretics of such sociologists as Talcott Parsons (functionalism) and Niklas Luhmann (social systems theory). It is not known whether the ideas of these two (or other) sociologists had any influence on the development of SPT. The "dynamics" of SPT, however, do not appear to be incompatible with either of these two schools of sociology.

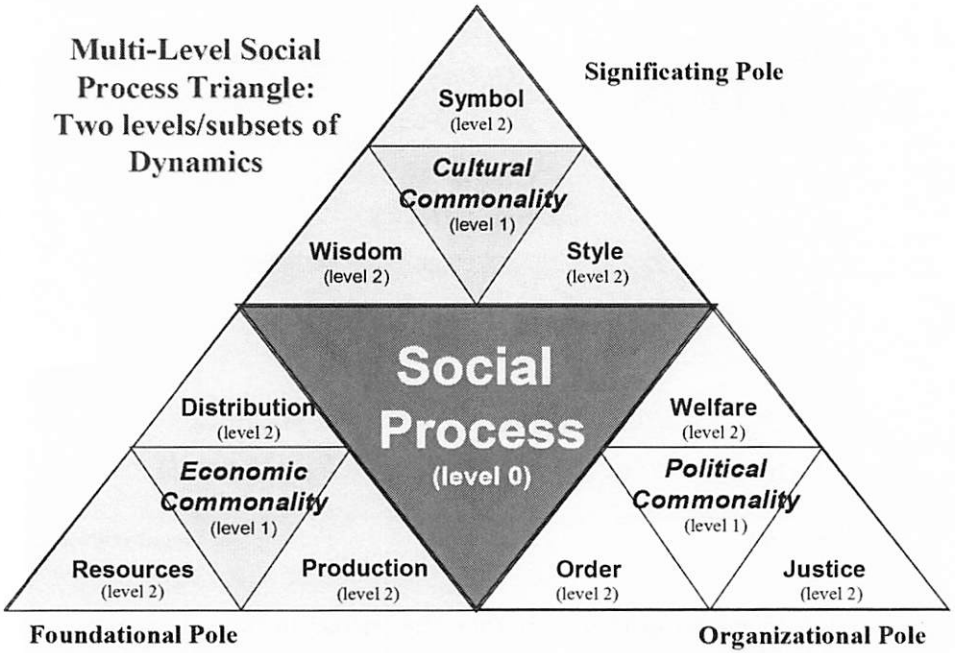
Figure 1. The Social Process: Major Components



While it might be wondered whether this tripartite simplification loses important societal subtleties and nuances, experience in applying SPT indicates that any loss is likely to be only temporary. For one thing, SPT provides for multi-level analysis, so that data, institutions and events can be captured at different levels of abstraction. (See Figure 2, below.) For another, because the various components of SPT represent social dynamics, they do not mutually exclude data, institutions and events which evidence other dynamics. Rather, such data, etc., can be interpreted and combined simultaneously from the perspectives of several dynamics. As a result, the full application of the triangles to any society of whatever size will likely compensate for any losses of insight that may occur at any point along the way. The ultimate rationale of the tripartite division is to provide a comprehensive screen for social dynamics, to focus on the interrelationships of these dynamics for any society, and to facilitate simplicity in social analysis. For definition and illustration of SPT terms, see the attached glossary.

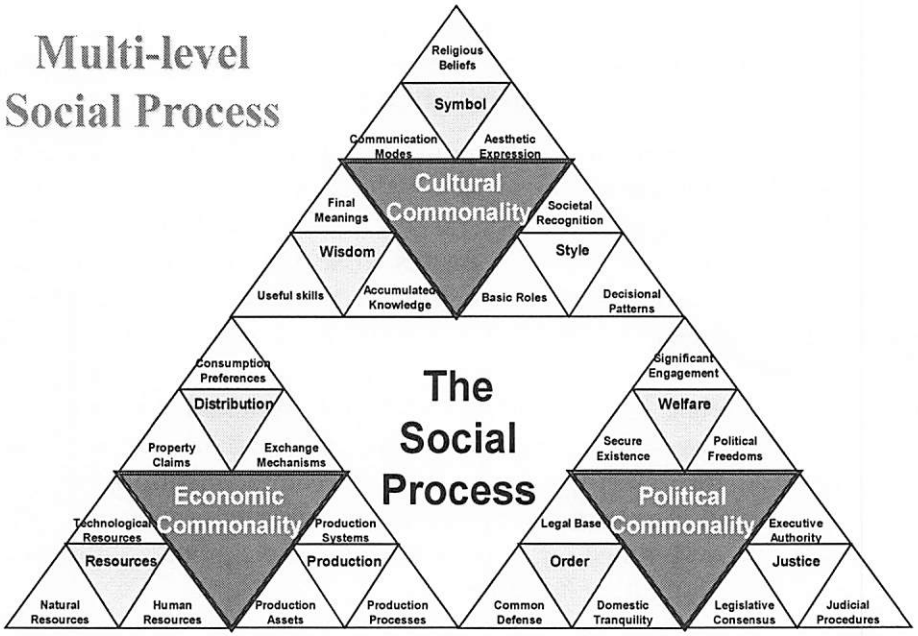
The multi-level construction of the triangles resembles a fractal, whose successive subdivisions follow the same rationale. Thus, the bottom left pole of every triangle always defines the "foundational" (sustaining) role

Figure 2. Social Process: Subsets of Dynamics



of the dynamic, while the bottom right pole always defines the "organizing" (decision-making) role of the dynamic, and the top pole always defines the "significating" (rational or meaning-giving) role of the dynamic. For example, the first triad of dynamics for the social process as a whole consists of economic, political and cultural dynamics. At a second level, the "economic commonality" dynamic (which forms the foundational pole of the social process as a whole) consists of the following three sub-dynamics: resources (foundational pole), production (organizational pole) and distribution (significating pole). This parallel construction and rationale enables social dynamics to be defined, explained and verified in ever-increasing detail at successively lower levels of abstraction. As originally formulated, each first level commonality dynamic was subdivided to the sixth level. (Due to printing limitations, only subsets to the 3rd level are reproduced in Figure 3, i.e., the lowest level shown below.) This was done because each successive level served as a means to test the validity of the dynamics in the parent triad. Due to printing limitations, the SPT is produced here only to the third level.

Figure 3. Social Process Triangle: Subsets to the 3rd Level



Three Realms of Social Dynamics

Each of the three main categories or realms of the SPT -- economic, political and cultural -- represents a fundamentally different social dynamic. And each is characterized by its own subsets of social dynamics. Thus, the ***economic commonality*** characterizes the *foundational*, life-sustaining dynamic of any society. Without it, no society is possible and life, as we know it, does not exist. As Robert Heilbroner puts it:

> "Yet, if man does not live by bread alone, it is obvious that he cannot live without bread. . . . [T]he economic problem itself -- that is, the need to struggle for existence -- derives ultimately from the *scarcity* of nature. If there were no scarcity, goods would be as free as air, and economics -- at least in one sense of the word -- would cease to exist as a social preoccupation. . . . *We are rich, not as individuals, but as members of a rich society, and our easy assumption of material sufficiency is actually only as reliable as the bonds that forge us into a social whole.*" (Heilbroner, 1972)

History is littered with examples of deserted towns whose primary resource is exhausted (e.g., a mine) or moves (e.g., a river, a major plant). The economic commonality encompasses the type of **resources** available, how the **production** of goods and services is organized, and the criteria and institutions governing the **distribution** of these goods and services.

The ***political commonality***, by contrast, defines the *organizational*, decision-making dynamic of a society. Without it, no society -- indeed, no social unit of more than one person -- is possible. Indeed, the collapse of the political dynamic typically results in social chaos or anarchy, as occurred in the dissolution of the former Yugoslavia and the Soviet Union. The political commonality determines how societal decision-making is structured so that **order** is maintained, both externally and domestically, **justice** is achieved through governmental decisions, and the well-being or **welfare** of a society is defined and structured. Taken together, these three facets of the political realm constitute the *social compact* among all members of society, i.e., defining the scope and limits of government and reflecting the collective expectations of the body politic about the "pursuit of happiness."

Ultimately, every society is built on a range of values that freight its sense of purpose or destiny (**symbol**), its sense of morality and rationality (**wisdom**), and its daily patterns of social interaction (**style**). Taken together, these compose the ***cultural commonality of society***. Society's culture in this sense embodies the *significating* dynamic of the social process triangle, i.e., the rationale and mindset of a society - in the most profound sense of the term - that illumines or directs society as a whole. Its debility -- often manifested in a weakness of common vision -- not only undercuts the rationale for creating wealth (economic commonality) and the legitimacy in exercising power (political commonality), it ultimately may lead to cynical resignation and social stagnation or, ultimately, to the dissolution of society.

The cultural dynamic consists of three subsets: the cumulative **wisdom** of a people and the means by which this wisdom is passed-down, renewed and applied from generation to generation (e.g., educational system); the interactive **styles** of living and working together, including family life, generational relationships and patterns for socializing and honoring each other; and the **symbolic** life of society, encompassing the language and context of communication, the means of social expression and the most

sacred and often unquestioned myths, rituals, rites of passage and symbols that define society and give it significance. As Joseph Campbell states (1972):

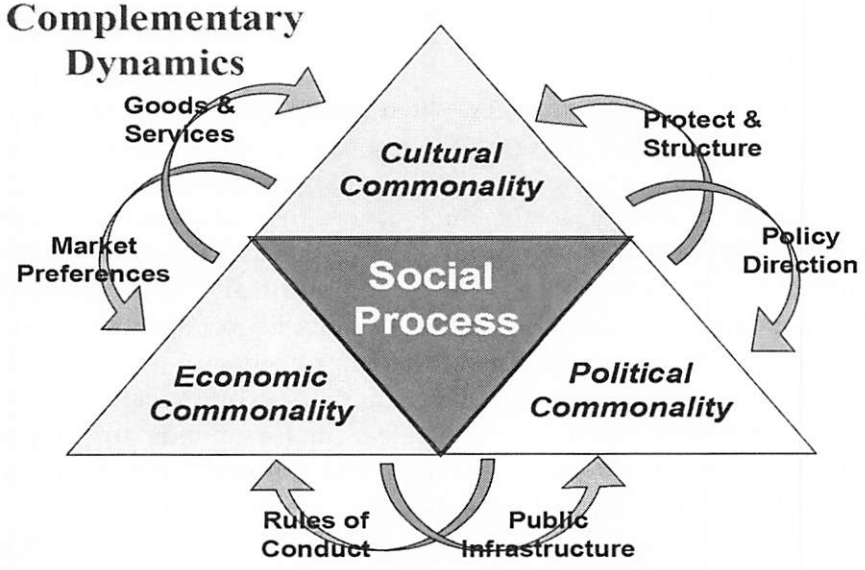
> "Mythology is apparently coeval with mankind. . . .[I]t has always been on myths that the moral orders of societies have been founded, [and] the myths canonized as religion. . . . [T]he society that cherishes and keeps its myths alive will be nourished from the soundest, richest strata of the human spirit."

The Interplay of Social Dynamics

The three overarching dynamics -- economic, political and cultural -- **both complement and stand in tension with each other**. Understanding this fundamental dichotomy, as discussed below, helps to clarify the nature of social issues and how to address them and to explain societal dysfunction and long-term societal change.

First, consider ***complementarity among the three overarching dynamics***. (See Fig. 4) Besides supplying the material means to sustain human life, the ***economic commonality*** sustains society, providing resources that

Figure 4. Complementary Relationships Among the Major Dynamics



enable the body politic to realize its notion of welfare and order (**political**) and that equip individuals, families and associations of all kinds to realize their goals and enable society as a whole to act out its beliefs and values, i.e., to live out some understanding of the "good life" (**cultural**). Without these resources, the political and cultural dynamics lack substance.

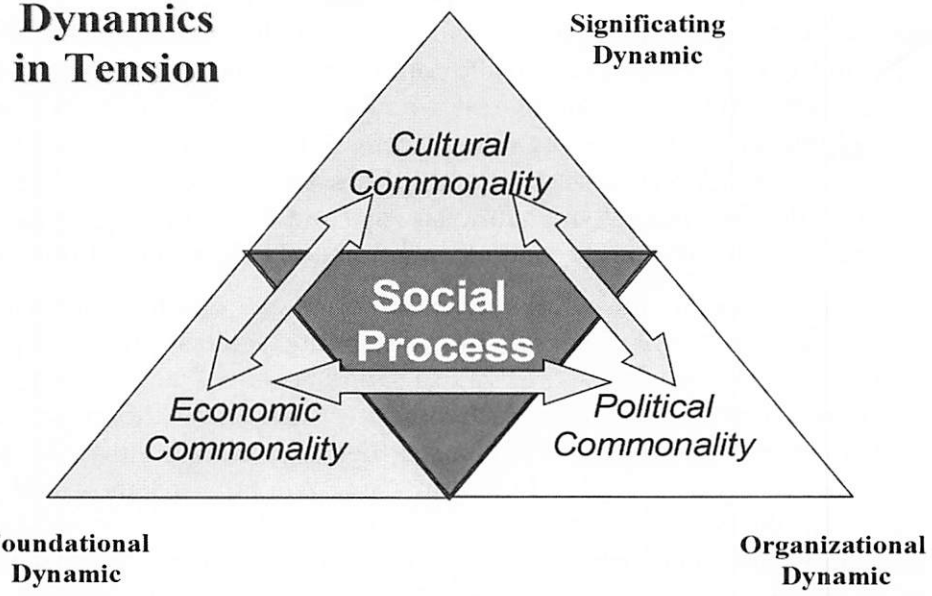
Political commonality, on the other hand, generates laws and sets standards for individuals and organizations as they engage in the pursuit of economic gain and wealth-creating activities (**economic**). Laws encompass everything from property rights and competition to contractual relationships, minimum wage and child labor. The political dynamic also protects or defends institutions that freight the values and heritage of society (**cultural**), e.g., marriage, family, churches, professional associations, newspapers, etc.

Finally, the ***cultural commonality*** illuminates the values that guide the other two major dynamics. Thus, it provides policy direction for the political commonality, whose dynamics embody society's concept of "order," "justice" and "welfare." Cultural commonality further imparts purpose to consumption decisions for goods and services (**economic**), which in turn guide distribution and production activities, and the demand for technology, job skills, and resources. Without the values generated through the cultural dynamics, economic and political activities lose meaning and relevancy and run the danger of becoming socially destructive.

These three major dynamics, therefore, provide different but complementary perspectives on the same social phenomenon. As such, they reinforce each other and societal development overall. This is well illustrated in US society, for instance, where individualism is a primary **cultural** value. Thus, the wide range of individual life style choices so important in American society is anchored **politically** in the Declaration of Independence ("unalienable rights" of "life, liberty and the pursuit of happiness") and through the constitutional protection of individual rights and property. Equally important, it plays out **economically** through a relatively free and open market system that responds to an almost unlimited scope of consumer demand and cultural preferences when supported by sufficient purchasing power.

Despite the complementarity and apparent harmony among these three different overarching societal dynamics, the fundamentally different perspectives they represent also ***stand in tension with each other to varying degrees***. (See Figure 5.) For example, legislated standards of "welfare" (**political commonality**), e.g., minimum wage rates, health care,

Figure 5: Tensions Among the Major Dynamics



work place safety standards, and other employee benefits as well as air and water pollution restrictions, may undercut efficiency or escalate the production costs of economic activities (**economic commonality**). Further, (**political**) freedom of expression or the (**cultural**) desire to choose one's "calling" in life or pursue a preferred life style may be restricted or undercut by limited (**economic**) resources.

Daniel Bell, in *The Cultural Contradictions of Capitalism* (1978), illustrates this tension within contemporary U.S. society. Based on a three dimensional view of society, much like the SPT, Bell characterizes the dominant principles and values operating in each dimension and how they potentially conflict with each other. He sees the economic dimension as dominated by the principles of hierarchy and technocracy and the value of efficiency. In their political lives, by contrast, people espouse the value of equality and the principles of equal justice and equal

opportunity. And, in the cultural dimension of home, family, community and education, people are guided by the value of personal self-fulfillment. This value is protected by such concepts as private property, "my home is my castle," the "old 'pal' network" and "doing your own thing."

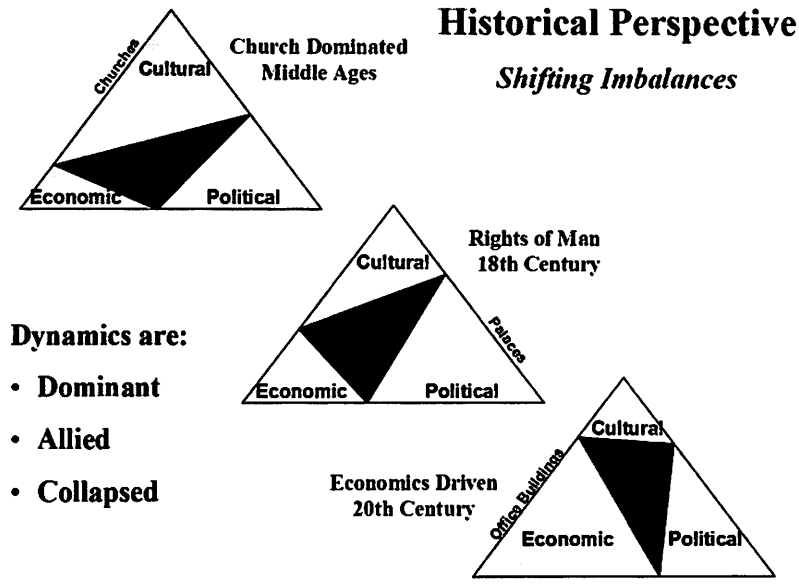
Bell makes the point that this triad of values portrays different types of demands and expectations. People act and think one way at work, another when considering and debating social policy and a third in their private lives. No one social institution, dominant belief or ethic allows Americans to fully integrate their lives. Born in an age of transition and in a highly diversified society, where all is in flux, we live in tension in our daily lives among these divergent value systems. Other societies may reflect different tensions, emanating largely from their differing heritages, developmental paths, and economic, political and cultural environments.

The tensions among these three dynamics often give rise to social issues. For social issues typically result from competing interest groups, whose social perspectives and the values and benefits they reflect are fundamentally at odds with each other. When these differences are embodied in different major dynamics, they can be highly divisive and difficult to reconcile. The American Civil War, for instance, had its origins in the South's **economic** dependence on slavery, reinforced by a plantation life-style (**culture**), while the North was largely incensed by the denial of individual liberty (**political**). As a current illustration, the highly divisive issue of abortion is based largely on the anti-abortion view that life is sacred from the moment of conception (**cultural**), while others by contrast view the abortion decision to be a woman's individual right (**political**) or to be primarily a matter of family planning (**economic and cultural**). These sharply conflicting views lead at times to violence. By the same token, standards of equality and equal opportunity in the United States - which became law during the second half of the 20th Century (**political commonality**) -- may run head-on into social mores (**cultural commonality**), e.g., the controversy around a woman's right to admission to the military and military academies (e.g., The Citadel) and gay rights in the military. Further, political notions of equity and fairness for the indigent, whether in the form of medical care, job training or legal representation, vie with concerns for taxation and burdens on business activity (**economic commonality**).

The essential nature and importance of the commonness within and the complementarity and tensions among the major dynamics also provides a clue why societies differ widely in how effectively they function. While no society is likely to avoid many tensions such as those just indicated and social issues that result, enduring societies throughout history have found ways to reconcile and thrive with tensions or to change in ways that accommodate them. Societies that do not, as Samuel Huntington discusses in *The Clash of Civilizations* (1997), may become "cleft" or "torn" societies where dissonant ideologies conflict and compete for dominance.

The second millennium AD of European history well illustrates how tensions among the three major dynamics have played-out over time as broad societal change. As one or the other of the major dynamics became dominant, the triad becomes imbalanced in its favor and the other two major dynamics play supporting or passive roles. In each of the three epochs, depicted in Figure 6, the dominating dynamic brings with it a social paradigm and mindset that defines social perspectives and pervades social institutions. Joseph Campbell points out that the dominant dynamic of each epoch also is symbolized by a dominant

Figure 6. The Shifting Balance Among the Major Social Processes



architecture, i.e., church towers for cultural domination (1200 churches were constructed in Europe during the 12th Century); palace (and later parliament) domes for political domination during the 18th and 19th Centuries; and modern office skyscrapers for economic domination emerging with the 20th Century.

During the high and late Middle Ages, for instance, the *cultural dynamic* was dominant. Through alliances with monarchs, the Church in Rome was the transcendent power and chief civilizing influence on the feudal organizations of Western Europe. In this God-given, earth-centered universe, social position was a function of God's purpose. The creation of wealth and the advance of technology were largely subordinated to the other- worldly demands of religion, i.e., cultural commonality. The Church's suppression of the Copernican theory dramatically illustrates this point. According to the spirit of Medieval times, everything has a place and a role, and these collaborate to the glory of God. Accordingly, the economic dynamic was relatively stagnant, or collapsed. In the world view of medieval thinkers, says Joseph Campbell (1972), "there was a perfect accord between the structure of the universe, the canons of the social order, and the good of the individual."

By contrast, the Age of Reason paved the way for the "rights of man" and the growing dominance of the *political dynamic* with the formation of nation states. During the 18th Century, these were embodied in the American Declaration of Independence and Bill of Rights and in the French Revolution. Pursuant to this political paradigm, religion was dethroned and individual freedoms became transcendent as part of a new "social compact" -- whether in the sense of Hobbes, Rousseau, Locke, Mill or Marx. The "nation state" emerged, focusing and mobilizing political will around centralized forms of government. The U.S. Bill of Rights drew a sharp separation between church and state, while governments became increasingly allied with -- and reliant on taxing -- commercial interests, which began to thrive on increasing world trade.

During the late 19th and the 20th centuries - driven by the industrial revolution -- both the political and especially the cultural dynamics within Western societies became largely subservient to the *economic dynamic*, whether in the form of market capitalism or various forms of industrial socialism. Indeed, the political ideology of Soviet-style Communism collapsed largely due to its inability to deliver on its

economic promise. As globalization progresses, moreover, national governments and their policies around the world are increasingly being measured by the ability of their economies to generate continually rising gross national products, living standards and levels of employment. At the same time, their national and regional cultures are being radically undercut by the pressure of economic advancement, including communications technology and the spread of global pop-culture. As viewed by Thomas Friedman (1999): What is driving globalization is the democratization of technology, information and finance within a "golden straightjacket" of "free-market capitalism." These are addressing the basic human desire for a better life – with a wide range of choice.

Modern nations are wealth-generating, producer societies, increasingly dominated by capital and the profit motive, market demand and consumer sovereignty, where success of any kind is most frequently measured by monetary worth. In the United States, this is as true of sports figures as of business executives. Even elected members of Congress justify their levels of compensation by reference to the "going rates" for industry barons instead of the average income of their constituents. All parts of society today -- including so-called non-profit organizations and jury awards for "pain and suffering" -- take their cues from the monetization of value in a market context.

SPT Analytical Applications

Given this framework and rationale, SPT lends itself to a wide variety of applications for both analyzing social issues and societal change and for formulating effective societal action. The following list is intended only to identify a range of applications - from the relatively simple to the relatively complex. Aspects of these applications have been included in social systems analysis and graduate business courses taught by the author.

1. Social Issue Analysis. SPT can be employed as a framework for examining and developing comprehensive solutions to messy problems and issues. It provides a comprehensive means to identify the root causes of social issues rather than simply surface symptoms. These causes – whether economic, political or cultural, but often multiple causes - typically are reinforced by vested interests, often in tension with each other. Failure to address a dysfunction as it appears in one or more of the three societal dynamics may well

undercut an effective solution of the issue. Causes can be mapped on the relevant triangles, the tensions among the dynamics assessed, and comprehensive solutions developed. The dominance of any one dynamic indicates that either or both of the other two dynamics may need to be strengthened or revitalized in order to achieve a lasting solution.

2. Social Systems Analysis. Much like social issues, SPT provides a 'systems framework' for sorting out potentially conflicting values and interests that are causing systems dysfunction. Existing systems may be stunted or biased in favor of vested interests or certain dynamics may not be designed to function effectively. Thus, flawed electoral standards or processes (political commonality) that exclude or suppress significant portions of the electorate are not likely to represent the will of the people but only of certain elites. If these flaws or dysfunctions are widespread, they may lead to societal instability. SPT (defined to the 3rd or 4th level) can be used as a map to identify these societal weaknesses and contradictions and to determine how to address them comprehensively in order to achieve a more just (political commonality), a more productive (economic commonality) or a more effective (cultural commonality) society. The 1971 and 1972 summer research assemblies, sponsored by the Order Ecumenical, used SPT as a framework for identifying societal contradictions and ways to address them.
3. Social Change Analysis. SPT (at the 2nd level) can be used to as a map to identify long-term trends, how these trends are likely to affect critical social dynamics, and what preparatory steps are needed to address their impact on society. Anticipating the effects of information and communication technology on education is an obvious example. Moreover, based on demographics, it is possible to assess the future requirements of society over the next 20-30 years – whether due to a burgeoning birth rate or an aging population. SPT can be used as well to identify how societies are being impacted by globalization, global warming, etc., and to assess how best to address the resulting implications for society.
4. Comparative Country Analysis. SPT can be used to map and compare similarities and differences among countries with respect to their economic and political systems and their cultures - and of how they institutionalize these differences. Experience indicates that the nine 3rd level dynamics provide a comprehensive and workable set of

indicators for discerning societal differences. For this comparison to be insightful, it is particularly important to appreciate the differing values and ideologies that motivate each of the three major dynamics. For example, countries may differ widely to the extent that their economies are oriented toward socialism or market capitalism, their political systems are democratic or authoritarian, and their cultures are individualistic or collectivist and past or future oriented.[61]

5. Organizational Impact Assessment. SPT can be used to assess the impact of the social environment on the effectiveness of an organization's operations - whether in the public or private sector of society. In doing this, it is well to begin with an understanding that organizations to a large extent are simply societies writ-small. They share the same three three-fold dynamics - economic, political and cultural -- and must take into account in their management and operations the strengths and dysfunctions of society at large, including cultural preferences and life styles, standards of living, the work ethic, the educational and vocational training system and the regulatory environment.

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[61] For discussion of how differences in culture affect economic systems and the way people interrelate, see Charles Hampden-Turner & Fons Trompenaars, **Building Cross-Cultural Competence: How to Create Wealth from Conflicting Values** (2000); and **The Seven Cultures of Capitalism** (1993). For application of SPT to country analysis and comparison in an international business context, see Clarence J. Mann, Managing Country Risk, Chap. 7, in Mann, C.J. & Goetz, K. (Eds.) (2006), **Borderless Business: Managing the Far-Flung Enterprise**. West Port, CT: Praeger.

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Glossary of Terms for the Social Process Triangles

NB: These definitions refer to processes and dynamics which occur in every society throughout history, and are manifested in institutions and practices distinctive to each society and its heritage. The repeated use of the term 'commonality' indicates that all these dynamics are defined and acted out within a generally accepted context of each society. Recall that (based on the fractal concept mentioned in the text) each dynamic reflects one of the three functional poles (*top*: "significating;" *left-hand*: "foundational;" and *right-hand*: "organizational") of each triangle, and the same societal role at each level of the social process. Thus, within the economic commonality triangle (which is the foundational pole of the entire social process triangle), "resources" reflects the foundational role of that dynamic, "production" reflects the organizational role of that dynamic, and "distribution" reflects the significating role of that dynamic. The same rationale applies to poles of the triangles for the political and cultural commonalities and to all sub-triangles.

I. **Economic Commonality** - refers to all (foundational) aspects of the social process which sustain a community through the provision of goods and services. Without this dynamic, a society cannot support itself and soon ceases to exist.

Example: This is as simple as how a family or community, however large or small, provides for its daily bread, and as complex as how a highly industrial society provides for the material well-being and livelihood of all its people.

A. ***Resources*** - refers to the (foundational) process of providing basic materials, i.e., various inputs or factors of production, whatever they may be, which are needed for the production of goods and services.

1. **Natural Resources** - refers to the (foundational) process of identifying and extracting all materials naturally found in the physical environment.

2. **Human Resources** - refers to the (organizing) process of developing and providing manpower for operating all aspects of the economic commonality.

3. **Technological Resources** - refers to the (significating) process of creating and improving techniques, devices and

methods for refining, utilizing and conserving all types of resources, including the equipment and manufacturing processes required for common production.

Example: Minerals (natural resources) are mined by trained miners (human resources) with the use of equipment and extraction processes (technological resources).

B. ***Production*** - refers to the (organizing) process of mobilizing the means of production, i.e., the various ways in which resources are transformed into capital and consumer goods and services. It encompasses both the hardware (i.e., equipment) and software (i.e., management systems and techniques) of the production process, and to the mobilization of personnel to accomplish the various tasks.

1. **Production Assets** - refers to the (foundational) process of securing the capital goods, tooling and industrial processes needed for the production of goods and services, including the energy supplies required for their operation.

2. **Production Processes**- refers to the (organizing) process of mobilizing the personnel requirements of production at all levels, i.e., structuring positions, selecting and assigning personnel and managing its productive use. This includes all aspects of labor relations and systems for selecting and organizing people to do work.

3. **Production Systems** - refers to the (significating) process of designing and coordinating operating systems at every level of production. Here are found also the various tasks of directing, delegating, controlling and budgeting, and the feedback loops which inform the process of designing and coordinating.

Example: The process of production may take place exclusively within a firm, but more often it will involve many firms. In the civil air frame industry, for example, the design of aircraft and the coordination of their final assembly (production systems) may be dominated by large companies, such as Boeing and Airbus, but the most component parts from rivets to jet engines are generated through a broad network of smaller suppliers and their capital

goods manufacturers (production assets) as well as through the organization and application of various levels of skilled labor in cooperation with labor associations (production processes).

C. ***Distribution*** - refers to the (significating) process of determining how a limited quantity of goods and services are owned, transferred and distributed within society among an infinitely larger number of competing claims for their use and consumption. Because the dynamics of distribution reflect the notion of 'distributive justice' as practiced by society, they (much more than either the social dynamics of resources or production) provide a distinguishing mark of economic systems.

1. **Property Claims** - refers to the (foundational) process of determining who has the right to dispose of specific property and under what conditions. This is fundamental to any economic system and encompasses all types of property claims, including such matters as wages, home ownership, products, intellectual property, earnings and dividends and taxes. These claims determine the extent to which any person, organization or government has a claim, and thereby participates in the exchange of goods and services.

2. **Exchange Mechanisms** - refers to the (organizing) process of allocating goods and services among competing claimants, whether through distribution channels, individual transactions or through government entitlement programs or international currency payments. The process can be based on one or more currencies, on in-kind barter arrangements or on gift and inheritance bequests. However these exchanges occur, they determine the value of the goods and services transferred, and affect the value of other goods and services in the society. The mechanisms typically entail transaction costs, which may limit who may participate, e.g., the purchase and sale of real estate normally involves a broker's commission, closing costs, a down payment and a determination of credit worthiness.

3. **Consumption Preferences** - refers to the (significating) process of determining which goods and services are in demand. Together with "property claims," it ultimately reflects a society's concept of 'distributive justice', for it guides the system for equilibrating 'supply' and 'demand' and indicates how these terms are defined operationally. Is the demand, for instance, determined by consumer sovereignty or government edict? Are supply and demand balanced through the pricing system of market forces or through five-year plans of government agencies?

Example: In a market system, auto workers on manufacturing lines are compensated for their work through hourly wages established through union negotiations (property claims), which are paid through checks drawn on banks (exchange mechanisms) and are spent on government-imposed taxes and the varying goods and service priorities of the earning households (consumption preferences).

II. **Political Commonality** - refers to all (organizing) aspects of the social process by which a community or society of any size is organized and makes decisions about its future. It encompasses most of the elements of (what is commonly called) the 'social compact', i.e., the principles which make a government legitimate in the eyes of the governed.

Example: The modern state system typically is ruled, formally or informally, by a constitution which delineates the powers of government and the rights of individuals. It also distinguishes major governmental functions and the governmental authorities and their scope of power. To be effective, such constitutions depend greatly on their informal acceptance and workability in the lives of the populace. The governmental systems of the United Kingdom and the United States, for instance, are generally accepted by their citizens as legitimate, despite the fact that England's is largely unwritten while the U.S. Constitution was adopted by a constitutional assembly.

A. ***Order*** - refers to the (foundational) process of applying and enforcing a system of laws that defines the scope and limits of the most fundamental relationships among members of a society as

well as of that society with other nations. The conditions of domestic and international tranquility and of an effectively functioning legal system are the normal long-term outcomes expected from this process. It is the foundational dynamic of the political process, without which society becomes chaotic.

1. **Common Defense** - refers to the (foundational) process of safeguarding the integrity of society against external forces, including securing national borders and developing alliances with other nations.

2. **Domestic Tranquility** - refers to the (organizing) process of ensuring the internal stability of society through law enforcement, correctional remedies and public support.

3. **Legal Base** - refers to the (significating) process of authorizing and clarifying the full range of procedures, rules and actions required to operate a legal system, which defines "due process" of law and supports and protects society's daily functioning.

Example: The dissolution of the USSR (during the 1980s and 1990s) reflects how changes to the economic system may affect social instability (domestic tranquility), revise national boundaries (common defense), and require fundamental changes in the regime of property rights (legal base).

B. ***Justice*** - refers to the (organizing) process of deliberating, formulating, promulgating and administering the policies, laws and regulations of society. Taken together, these embody the meaning of 'justice' for any society and encompass all aspects of governmental decision-making.

1. **Legislative Consensus** - refers to the (foundational) process of determining the consensus of society on major issues in light of varying viewpoints and interests and the future needs of the nation.

2. **Judicial Procedure** - refers to the (organizing) process of settling disputes which affect social interests. These may involve interpretations of the constitution, laws and the rights and duties of individuals and may extend to determinations of the scope and limits of judicial and other

governmental powers. Decisions may be rendered in the context of mediation, arbitration and litigation.

3. **Executive Authority** - refers to the (significating) process of leadership, and of establishing and administering governmental systems to implement constitutional and legislative mandates, judicial determinations and executive rules and regulations.

Example: The tension-filled division and balance of powers among the legislative, judicial and executive branches, established under the U.S. Constitution, differ significantly from the parliamentary system of the United Kingdom. While each system of government has three distinct functioning branches, as reflected in the 'justice' triangle, the U.K. system reflects a predominant role for 'legislative consensus' and, therefore, strikes a different balance among the branches of government.

C. ***Welfare*** - refers to the (significating) process of enabling citizens to participate in the benefits, responsibilities and promise of society as a whole. It gives meaning to order and justice dynamics, embodying the political spirit of citizenship and individual rights. Taken as a whole, it embodies the "social compact" between citizens and the government..

1. **Secure Existence** - refers to the (foundational) process of ensuring that every individual has the basic sustenance needed to engage in the political life of the nation. While it forms the foundational role of welfare, the degree of security that exists depends greatly on society's stability and economic performance. Secure existence encompasses such basic needs as physical sustenance, adequate livelihood and assistance in emergencies.

2. **Political Freedoms** - refers to the (organizing) process of safeguarding the rights and liberty of individuals, so that they may participate in political life and have a genuine 'say' in their future. The exercise of these rights is always tempered by the rights of others and the general requirements of the order dynamic, discussed above.

3. **Significant Engagement** - refers to the (significating) process of enabling individuals to freely engage in and creatively contribute to the political life and future of a society. It entails such aspects as access to information, the ability to pursue chosen vocations and the freedom to speak and act out expressions of conscience.

Example: Constitutions, says Montesquieu, are written not on tablets of stone, but in the hearts of citizens. Legislated entitlements (secure existence) and a 'Bill of Rights' (political freedoms) may provide the foundation for political engagement, but this freedom will not become reality unless society possesses the institutions, procedures and constitutional framework that enables and encourages citizens to engage their lives and fortunes in order to improve society and secure its better future (significant engagement).

III. Cultural Commonality - refers to all (significating) aspects of the social process which engender values, foster creativity and knowledge, and generate meaning to life. It inculcates significance throughout the social process, including the significating dynamics of economic and political commonalities.

Example: From the time we are born, our lives are made meaningful (including their economic and political perspectives) through the belief and language systems we inherit from our family, community and society-at-large (symbol), the thought processes and skills we learn (wisdom), and the way we relate to and socialize with others (style).

A. *Wisdom* - refers to the (foundational) process of transmitting and perpetuating society's *Weltbild*, i.e., its world view or understanding of "what makes sense." What is being transmitted is not simply information, but information that is overlaid with and colored inescapably by distinctive values and ways of thinking. This means that the same events may be seen and understood differently by different societies.

1. **Useful Skills** - refers to the (foundational) process of inculcating practical methods which enable all members of a society to function effectively in their jobs and daily lives. It includes everything from the 'three Rs', 'home remedies'

and being 'street wise' to the industrial arts and sophisticated techniques and systems of problem-solving. These vary widely depending on the society, and may be transmitted through formal instruction as well as through observation and personal experience.

2. **Accumulated Knowledge** - refers to the (organizing) process of creating and preserving the reservoir of information and skills, of critiquing conventional views, and of codifying insights which enable society to advance to higher levels of awareness and comprehension.

3. **Final Meanings** - refers to the (significating) process of the continual search for ultimate meaning in life as reflected in the interior life of individuals, and to social morality or ethics and the ultimate concerns about that reality before which every member of society stands.

Example: The foundation of every society is its educational system -- both formal and informal -- by which generations learn from each other the skills, science and moral values that largely determine its future. Without it, society is condemned to stagnation and decline. While the United States ranks high among countries for graduate education, the OECD 2010 world education survey ranks U.S. high school level educational achievements among countries much lower, i.e., 13th and 17th in reading and science and 25th in math.

B. ***Style*** - refers to the (organizing) process by which society orders and rehearses social interaction. This occurs in essentially three different contexts: basic roles (foundational), decisional patterns (organizational) and societal recognition (significating).

1. **Basic Roles** - refers to the (foundational) process of structuring social relationships -- including behavioral patterns and responsibilities -- based on age (generational) groups, family structures and peer relationships. These three types of foundational roles delineate both societal expectations about behavior and responsibility and how these are acted out in all walks of life. As societies develop from traditional to democratic industrialized orders, the function of peer relationships broadens enormously in

work, professional and citizen contexts. The concept of peers may encompass notions of friendship as well as collegiality. All three types of relationships may be highly or loosely structured.

2. **Decisional Patterns** - refers to the (organizing) process of how people make decisions throughout their lives. As a function of the social order, these decisions may be based on power, authority, individual risk-taking, seniority or consensus. The basis or approach may vary depending on whether the decision is taken privately or publicly, within the family or the work environment, or in a social, professional or community context. These patterns also influence how people deliberate and negotiate among each other, to whom or what they defer and how decisions ultimately are implemented.
3. **Societal Recognition** - refers to the (significating) process of how society honors and celebrates roles, decisions and contributions. This can take the form of praise, status, material gifts, etc. The emphasis may be on individual performance and talents or on how well individuals fit harmoniously with the group. It is the means by which society recognizes roles, actions, activities and achievements that further its own agenda and value system. These systems function at every level of society and at every point in life.

Example: Style may reflect differing societal views on individual risk and initiative, which are important qualities of entrepreneurship. A ten-nation study of European and North American countries by the London School of Business and Babson College found that one in 12 Americans is trying to found a new business, while the ratio is one in 30 for Italy and the United Kingdom, one in 45 for Germany, and approximately one in 50 for Denmark and France.[62] The study concludes that major barriers

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[62] Flynn, J. (1999, July 2), Gap Exists Between Entrepreneurship in Europe, North American, Study Shows. Wall Street Journal, p. 1.

among European countries are attitudes that shun risk-taking, a stigma of failure, as well as social pressures to conform (France) and a "risk-averse culture and 'safety-first' mindset" (Germany).

C. ***Symbol*** - refers to the (significating) process of creating self-consciousness in a people re: the sacred values they hold in common. Whether a word, phrase or image, symbols convey meaning in terms of ideas, entities, relationships and personal feelings, e.g., a nation's flag gives rise to feelings of loyalty, the dove reflects the desire for peace, etc. These abstractions and the values they reflect may be unarticulated, and yet commonly accepted and taken for granted.

1. **Communication Modes** - refers to the (foundational) process of transmitting messages or expressing ideas through speech, writing, gestures and physical expression - all of which utilize symbols. Through a combination of language, time and tempo, every society invents the means to express a full range of feelings, thoughts, images and concepts in order to convey consciousness and meaning. These various combinations create commonality by instilling standardized patterns of expression that both enable and may limit the symbol-sound-image relationships of a society and human experience.

2. **Aesthetic Expression** - refers to the (organizing) process of portraying and relating human experience in a way that brings awareness, eventfulness and new images to ever-expanding social consciousness. It encompasses the visual and performing arts as well as the talents of design and choreography. This dynamic constantly challenges and revises obsolete understandings and searches the edge of human imagination for new meaning.

3. **Religious Beliefs** - refers to the (significating) process of holding individuals and society consciously before the final mystery. It does this by establishing primary images of consciousness and transcendence, dramatizing the human journey, and signifying ultimate reality.

Example: Consider the various ways countries signify their identity - through song, stories, history and celebrations of founding events. This

identity also shows up in religious life and ideology, e.g., notions of "social justice," "liberty," "human rights," and the "good life

Conclusion:

This is a lengthy and detailed introduction for a single talk, yet the talk by Joseph Wesley Mathews that follows marked a sentinel turning point in his life's work and that of the Ecumenical Institute and the Institute of Cultural Affairs. It established the foundational dynamics for the social theoretics that paved the way for creating the programs and methodological approach that followed over the next 6 years of his life.

More detailed talks on each of the economic, political and cultural dynamics are contained in the Joseph Wesley Mathews Archives at Wesley Theological Seminary in Washington D.C.

Zero Level Dynamics of Social Theoretics

Joseph W. Mathews -- 1971

Introduction

We are working on two projects. One is the triangles, which we have called doing the social theoretics. Then, the other one is doing the social dynamics, or as we sometimes call that, dynamical sociology. It is held in some kind of a figure like the cloverleaf, in which you see reality in terms of dynamics. What you are after, relative to this triangle (1st level), is what it is in itself, that is, in relationship to the total dynamic. Then you're after what its relationship (counter clock-wise) is to this triangle and what its relationship (clock-wise) is here. That is to say, what is the economic without-which the political cannot be what it is? What is the economic without-which the cultural cannot be what it is? What is the political without-which the cultural cannot be what it is? Answers to those questions give you the inner dynamic all the way around.

For your numbering system, the center which is dealing with the social process as a whole is number zero. The Economic Process and the Political Process is number 1, along with the Cultural Process. The next level down is known as the second level. This is number 2 and these are the Resources and this is the Production of the Economic Process and this *is* Distribution. All of those have the number 2. This is Order in the social process. This is Justice in the social process, and this is Well-being in the political process as part of the social process. This has to do with Education, and this has to do with Style, and, this has to do with Symbol. That's the second level. Those triangles have been taken down 6 levels. That's four beyond what you have in the above graphic. To get all of those levels on triangles that look like this, it would take 91 sheets of paper to get down on the 6th level, which is a very important bit of data.

Social Theoretics

One of the problems that I've wrestled with is that these two procedures of the triangles and the dynamics are not two; they're one. You're coming at the same process perhaps in two different directions. When we were trying to do the final cleaning in the Economic triangles we had to pause and do the job of the dynamics before we could finally clarify the Economic. It's when you attempt to organize economic factors systematically in relationship to one another that you are forced to state

the dynamics before that organization comes clear. Now if you take this the other way around, instead of starting with the triangles, you start with that cloverleaf. It became clear to me some time ago that you could not even begin to state this cloverleaf if you are not doing what we are doing in those triangles. For it was what 2nd level categories you finally put in this 1st level triangle relative to this whole zero level triangle that began to tell you the content of these relational arrows.

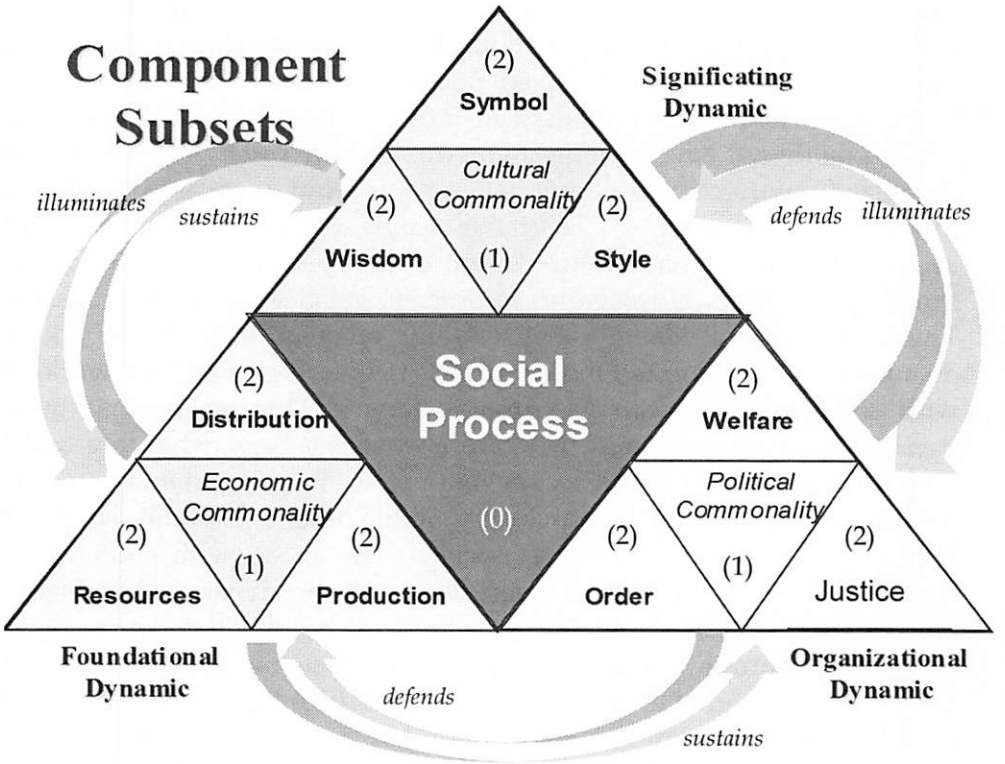


Figure 5: The Social Process -- Level 0

Now as we begin to work on those triangles, the first breakthrough that we had was the idea on the Cultural that to get a feel after the process in all cases that you had to see that in each case what you were after was commonness. The social process is constantly attempting to develop commonness in getting done what it's out to do. That is to say, there is commonness relative to what we mean by culture that is being developed, or you don't have a social process; you have something else. There's commonness relative to the economic aspect of our being. There's

commonness relative to the political aspect of our being. Now in that commonness, however, you've got three major different dynamics. It is extremely difficult for me to say, finally, what you mean by a dynamic, here; therefore, I've not worried too much about that. I've felt that if we go on and build what we're building here, process clarity is going to come. Now, you have to have some clarity, or you couldn't even get started. . .

One of the things that has been clear to me is that if you do not have a fixed point, you do not have motion. That means that if there isn't something equivalent to the fixed point, you do not have a dynamic. Therefore, when you are dealing in terms of the basic order, without-which you do not have society--if you do not have order, if you have not organized raw force, you do not have society. And of course the irony is that you and I sit here, very charitable people, but we're sitting on top of brute force that's been organized. You cannot just think of brute force. You've got to think of structures in order to get clear on your dynamics. That is, you're not talking about anything ethereal here. You're talking about po-lice. You are talking about pen-ta-gon. If you are not working with structures, you can't see the dynamics. This means that these dynamics are concrete, and they .are always set. Now what you and I would like is a kind of fluid society, but you don't mean an unset society, unless you've joined the human beings on the other side of the river. You hope you have the kind of a set society that can be, with relative low degree of trauma, unset and reset. It's got to be dynamic, hut there's always that set-ness. Now this is where the work on the triangle is constantly informing what we mean by the dynamic. Yet, you are not talking on the level of the police because , in principle, what we are doing here has to fit any kind of social coagulation--a family, a fraternity, a religious order, as well as a state. I said before to some of you that, if you're going to do this in depth, you very likely have to have the most complex form of social coagulation to get to the bottom, which means, in this case, not less than a territorial people, or let's call it a nation. But the family you can't get down really even to the sixth level. Now in our family we have a police force, but it's a little namby-pamby, but I mean it's there. And if it isn't there, you haven't got any family, period! So, our court system in our family has always been just a little bit too fluid, I suppose. But, by God, we've got one! Some forms of it I never liked very much myself, but we've got one! But down to that sixth level, as yet

nobody in our house puts on powdered wigs and sits up behind benches. We've thought of it. The weaker the courts got, the more we thought of powdered wigs to help us out.

Social Dynamics

In terms of the broad dynamic, the economic process is dealing with sustaining life. The political process is dealing with organizing power. And the cultural process is dealing with rationalizing reason, if you'll allow me to say that. Or you're dealing, here with life, and power, and intentionality. Now, the broad dynamic is that life--this economic dynamic relative to this political process and relative to the cultural process--is sustaining. I still don't like that word although the economic process sustains. Its basic function is to sustain the life of the total community, which means it is the ground without which you have no need for political order and no possibility for rational development. Now the basic political dynamic is that the political process defends the cultural process and it defends the economic process

You let your mind go back in history. At the time of Thomas Aquinas, society was ordered into the family, which was a natural community, and the state, which was both a natural and a complete, or perfect, community in that it was able itself to carry out its own functions. A family was not; therefore, it was not a "perfect community." The third was the divine community; in many ways he was fooling with this cultural dynamic, in that the religious community represented all the cultural process. The family was the closest thing to the economic process. At that time the economic order had not emerged as a distinct order in civilization; that came with the full development of bourgeois man between the 8th Century and the 16th Century, perhaps. At that time your basic tension was between the political and the cultural dimensions, and you can see why. Then, when this economic dynamic emerged, oh ho ho ho! The economic castrated the political dynamic and destroyed the cultural. That's the situation you're in today. Now our task is to recover the cultural dynamic, but, since the economic is the only huge manifestation of the devil, you employ the political to control the economic in order to defend the cultural, which is the political function. You've got something of that dynamic there.

Now, in connection with that, and I think in order to get hold of the cultural dynamic, you've got to get it tied into history somewhat in this

fashion. Now, something has happened to all three of these dynamics in our day. First of all, the economic dynamic has come into being and not only come into being but has become a fantastic giant, and I'm not depreciating this. Our time has brought this dynamic that was always there, out in the open and put it on its own feet as an important dynamic. That alone has made it possible for a group of people to come along and say, "All the goods belong to all the people." If the economic dynamic hadn't become apparent, you could no more have said this than you could have flown to the moon. Therefore, the economic dynamic, demonic as it's become in relationship to the other dynamics, has been the gift of our times.

What has happened in the political, and therefore as far as I'm concerned has been a great gift, is that the economic aspect of society crushed the hell out of the political dynamic, and made secular men of us all. I mean, by secular, both something positive and something negative. By destroying the political, the economic forced to blast itself open this way (up) and blast itself open that way (down). Because of this destruction of the political by the economic, which has defined our times, you and I are working in the cultural dimension as never before.

In the Middle Ages the church ruled the cultural dynamic, or to put it another way, the church was that dynamic. Now, if you're still a little sick liberal, especially a Protestant liberal and are still beating this world view (Aquinas) over the head, you don't know what you're talking about. In that construct the church was the entire cultural dynamic in fantastic glory. What we've got here is your post-modern equivalent of what this was in the Middle Ages. The church is not a natural for them. It is a super-natural order. The family is a natural; the state is a natural and perfect; the church is discontinuity, radical discontinuity, a divine order. Now to put that in phenomenological language of our time, we finally are defining man in terms of the cultural. Now when the economic rules, it defines man in terms of the economic dynamic. Or when the political rules, at the time of Hobbs, and Locke and Rousseau when it had beaten the cultural (the economic was a child then, and later debilitated the political) these men defined man as political man.

Something has happened here that is quite different. When you say man is consciousness of consciousness, what you're doing is locating it in the cultural. But we have exploded the cultural in a way that I think has

never been done in history before, and in such a fashion that it includes the economic and political dynamics, too. If you do not have the cultural dynamic then you do not have the economic and political dynamics. It's a kind of a wholeness that was never grasped in history before, relative to what the church was representing and doing in that time.

Now, I wish I knew a great deal more about the history of China. I know enough to sketch it, but I don't know it deeply enough. I would be willing to say you could re-write it in terms of the dynamic that I've been talking about now relative to history in which I used the West as an illustration. Bear in mind that I'm suspicious of people who wander too quickly into other cultures before they've gotten hold of the bottom of their own. When somebody goes out to build a new social vehicle by trying to get the wisdom out of China, India, Africa, Latin America, and get it into the stew, you're not building a new social vehicle, you're trying to patch up the damn one you've already got. The only way you build a new social vehicle is to take where you stand--if it's in Japan you take that--and you knock the bottom out of that, and then you're able to begin to carry on a dialogue that is actually beyond your little cultural, petty cultural, formulation of the social dimension of humanness.

I forgot another point here, but I think it's important. Something else, and this has just come to my attention recently. Servan-Schreiber[63] was the first one who got that through my skull, but now I've seen it in several other books. Up to this moment in history, because the economic dimension was not an independently acknowledged order of its own, people always lived in the economic aspect of their being in terms of scarcity. Now, because of the coming of age of the economic, we are and are going to continue to live in affluence - in abundance. Now you're not raising the questions about people starving in India and not starving here yet. That is no longer necessary. Now, you can't read the final future. It may very well be that once again something is going to happen, but it won't be because the economic wasn't there. The economic and the edge of it, which is technology, have made this possible. There's a radical change happening here.

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[63] Jean-Jacque Servan-Schreiber, *The American Challenge* (London: Hamish Hamilton, 1968)

It's hard for us to believe that the city state or nation was not there from the beginning of Babylon or Egypt or back further even. That is a relatively recent and Western invention. It's like we say about the missionaries - that the theology they took from the shores of the West to the East was dead and gone before their ships ever sailed. By the time that nationalism was forced on the rest of the world, it had already started to go out of history. What I'm trying to say is that there is a radical shift already way down the line. The very fact that the Santa Barbara people have said that the United Nations is useless is indication of what I am saying. Now all of this is gone and a brand new form is coming up. I happen to believe that the new form that is coming to be is cities. Boy, I was excited when the mayor of New York suggested that New York City secede from New York State. I've become a Southern gentleman all over again. And, you don't care whether it happens, the important thing is that he got that idea into history, and that, in my opinion, ought to happen tomorrow in terms of Chicago. I could think of what I would consider a better organization after such a secession took place. Something is happening here which is going to throw this on a far more global level. No matter if United States of America as some kind of an entity lasts for another 500 years, it's already gone. And to put it over dramatically, when the mayor of New York City made his suggestion, he was saying, though he didn't know it, that the United States of America is gone. I feel like we ought to have three minutes of silence.

I sort of touched on this, when I say that a brand new religion is coming into being, but damn it, I don't mean religion in the sense of the Gospel. My God, the Gospel has broken loose in history like no other time since the beginning of the church, and is seen in all of these relationships. It's the container by which people are able to experience reality as the awareness of what we call the center of being. That's your new religion. And it's come into being--however it may frighten an old man like me! However, it does something to the young ones. It always looks like there's an old one looking out on the young ones.

Anyway it's getting more and more clear to me, save you've utterly gotten on top of the dynamics of the triangles, you're going to be useless in terms of proposing actions for the future.

Question: It might help if you anchored that a bit more in history.

JWM: Well, you are all aware that that triangular structure was born of Aristotle. He saw really two basic propensities and then what John Wesley called secondary drives or artificial drives. Aristotle saw the basic drive was self-preservation. And that's what you've got behind the economic dynamic His second drive was rationality, but he saw that when you brought the drive of rationality into a relationship with the drive of self—preservation, there was a secondary drive toward order or the social. We are a little different than that. We see sociality as much a part of humanness as the drive to sustain your life. A little something different, but you can see where that came from. Obviously this is the way in which Aristotle defined man. Existence is really for the sake of rational existence, though this was a primary drive. Now the church, thinking of Western Civilization, but the church as a part of Western Civilization, developed the cultural part in a fantastically skilled and complex sense. I think that this was really worked out in the 17th and 18th Centuries. It started in the 15th Century. It was after the Holy Roman Empire was going to pieces, and then Europe began to break down into different entities that they had to take the political seriously. And of all the; people that I think was just the hard-nosed thinker in this area was Hobbs. You remember, he said that a man is predisposed to kill every other man in the light of preserving himself. What he was trying to say is that you can't say that's good or bad, but that's just the way it is. Then, man comes to see that if he will surrender so much of that power or raw force, if the other party would surrender so much of that power at the same time, then it would be so much easier to preserve yourself. He called this a contract, and that's how the state began. So that the state, or the community, is built on raw force that is contracted about relative to the entities that make up that society, whether they be other groups or other individuals. And this is the basis of contract. This, of course, came to the fore and then began to clash with the cultural, especially with saying that man is fundamentally defined in terms of only being able to exist if sociality existed. With the rise of the economic dynamic, which was on the rise at the same time this was going on, the political was finally choked and the cultural dynamic wiped out. And look what's happened--this separation of state and religion. Why it's the function of, the political to defend the cultural, but you see the cultural has gone to pot. They thought of it as little two-bit denominations with some kind of a little sectarian outlook. Why, without the defense of the cultural (your whole educational structure and your whole family style) that's the way it

looked. When the cultural didn't have the political defense, it was a sitting duck for the sleeping giant that was coming awake. The economic destroyed your educational system. It destroyed your family system. It destroyed your symbolic system. I'm not trying to beat the economic over the head. I'm just trying to understand it. This is why Servan-Schreiber, I think, is right when he says that the cultural is really going to grow up from a waddling little baby to where it can take its role as a part of the dynamic that defends you, but mind you the political has got to form. It has got to fulfill its basic function and dynamic.

Question: What's the third one? Sustain, defend and Illuminate

JWM: I had a hard time with that. Illuminate! You see the organization here in the economic, and this is organization of natural resources of productive power and the distribution of usable goods. That flow s out of the cultural. The symbol part of the cultural dimension is the conscious-unconscious world view, or *weltbilt* of the whole people - the conscious-unconscious. It's that which informs, but it's this flowing through communal wisdom that keeps informing the economic. It's the customs and the mores, here that keeps the political informed and enlightened The cultural illuminates, where the political defends, and the economic sustains. The political is that-without-which the economic cannot function. You'd simply have chaos. No matter how poorly it does, the political is the power that finally, demands that some equity be in the distribution of goods. No matter how you might criticize the given equity, it's the power that sees that that's done

Section III: Methods and Principles for Effective Development

Introduction to Section III - *Marilyn Crocker*

The following section contains seven talks Joseph Mathews delivered between 1968 and 1976. The first two talks were given to staff and participants attending the Global Research Assemblies held each year in Chicago. The next three were presented to local, national and international participants during two of the week-long Consults that launched the global network[64] of 24 Human Development Projects (HDP) in villages around the world during 1975-76. The final two talks are Joe's formal testimonies before representatives of the U.S. Congress. Although he modified his style and tone to suit the appropriate audience, he was always a passionate and motivating speaker. These qualities may be less evident here, as the spoken words have been gently edited and nuanced with footnotes for the understanding of a reading audience.

As is evidenced in these talks, Joe was highly disciplined, rational, intentional and comprehensive in his thinking. He used the three-fold template "knowing, doing, and being" (or head, hand, heart) to frame his groundbreaking work on intellectual, social and spirit methods. The talks in this section provide a glimpse into the social methods -- those that guide "doing" the action of comprehensive, socio-economic human development. Foundational to these social methods is the unwavering belief in the potential of local people and their inherent ability and right to decide about and lead in the transformation of their own communities. Yet, he was also astute in his appreciation of the vital roles of regional, national and international partnerships in an effective development process. However, he saw these relationships as "accompaniment" (in the sense of walking side-by-side) rather than as direction from the top down. Mathews' commitment embodied the sentiment of Indian poet Rabindranath Tagore who wrote: *Our aim is to restore to the villages the power to meet their own requirements.*

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[64] See Glossary

Never interested in self-promotion, nor in cultivating renown for the Ecumenical Institute or its program arm, the Institute of Cultural Affairs, Joe repeatedly emphasized to staff and volunteers, "We are just Those Who Care." He modeled the power of mentoring and training in raising up a new generation of community leaders, and often reminded the auxiliary staff[65] who lived and worked in the HDPs during the first few years of implementation "Remember, we are out to work ourselves out of a job."

Today these talks can serve those who care about the transformation of communities and organizations by providing a solid conceptual framework and systematic process for socio-economic development.

[65] See Glossary

The Movement as the Revolutionary Religious

Introduction

Marilyn Crocker

This talk was given at the conclusion of a month-long research assembly in July 1973. At this time the Institute staff and global Spirit Movement colleagues had decided to initiate a network of neighborhood renewal projects informed by the conceptual framework of the Social Process Triangles. Within that framework Joe points to major challenges called the Nine Pressure Points, or places where action would have a highly catalytic effect in the decade of the 1970s. Mathews encourages participants to see themselves as the wise, disciplined *revolutionary religious*[66], committed to sparking the emergence of a renewed global society. He urges that action be taken within the context of the big picture, and be strategic and indirect; he spotlights specific catalytic actions ("miracles") as signs of hope and motivation; and in one of his most impassioned "calls to arms," he invites those who have ears to hear to become what he calls the "revolutionary religious." His brief, but profound conclusion spells out five disciplines for the intentional secular religious.

Read this from the viewpoint of what it might look like today to have a clear picture of the current societal challenges, how you might approach them at the local level, and what disciplines would be helpful to those engaged in social change.

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[66] See Glossary.

The Movement as the Revolutionary Religious

Joseph W. Mathews

When the social process triangles were developed (1971) I saw we could look ahead, way down the road, and envision the New Social Vehicle on a global basis.

This New Social Vehicle is not a dream: it is a vision we mean to realize. To see precisely how, we have to start with what we have learned about the overextension (or tyranny) of the economic dimension, the castration (or enslavement) of the political dimension, and the smothering (or collapse) of the cultural dimension. We are ready to work on the political dimension now.

We are not tired liberals. We are tired revolutionaries. I have a friend who is a tired liberal. He never seems to get weary of picking up the next little gimmick. He thought that moving to make change in the political dimension meant going out and actively getting into politics or taking on some big or little problem in a community and attacking it directly.

We had better get rid of that kind of naiveté. If we are out to catalyze a new society across the globe we will need to move on the political, but do so indirectly, like Dr. Lao[67] or you must not even bother. There will be no forty-fives blasting directly at the target of the political. In our kind of work, if tactics are not highly indirect, we will not succeed.

Social Process Triangle Pressure Points

The nine highlighted points represent what were identified as "pressure points," that is, places in society where action would have a highly catalytic effect.[68]

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[67] Reference here is to the novel *The Circus of Dr. Lao*, a 1935 novel written by Charles G. Finney and adapted into a film "Seven Faces of Dr, Lao" in 1964. In it an old Chinese gentleman rides into an Arizona town and gently changes it forever.

[68] **Editor's Note:** In this talk JWM does not discuss all of the Pressure Points but uses several of them to point to where the major challenges are in 1973 for the spirit movement of those who care and how the "revolutionary religious" servant force might prepare and sustain themselves.

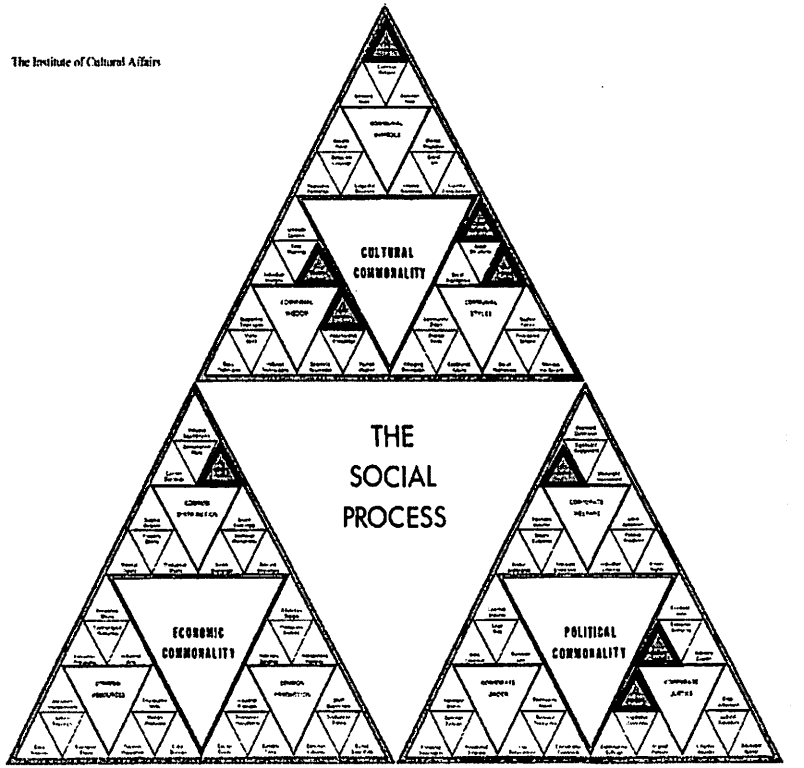


Figure 6: The Social Process Pressure Points

Let's use the pressure points as guides to inform indirect, catalytic action. Starting with the top of the culture triangle, the sub component that has to do with the inclusive myth of what a human is (or the reconstruction of the human story), you continue working through the pressure points and when you complete your march, you arrive at the one that has to do with deliberative systems, or the restructuring of consensus -- how you make it possible for local people to make their own decisions about the future. In between those first and final points, you have to divide your efforts: One effort must head toward

Nine Pressure Points

1. Inclusive myth
2. Deliberative systems
3. Social Morality
4. Formal Methods
5. Community Groupings
6. Social Roles
7. Knowledge Access
8. Bureaucratic Systems
9. Anticipated Needs

the next two pressure points: social morality, or the reimaging of historical responsibility and formal methods, or the reimaging of consciousness methods.

Work here will require reforming the educational processes of the world -- nothing less. The educational structures of this world indeed have been called into question. We might say, "That's too bad." But from the point of view of a revolutionary, this is too good! It provides a fantastic opportunity. The idea this Research Assembly came up with for launching a Student House, is just out of this world. It means taking our seventh, eighth and ninth graders, getting them together in a residential religious house[69] and sending them to the public schools while, we offer our own complementary curriculum at the same time. This will address the challenges and opportunities of the process of becoming an adult at least six years before a youngster reaches the age of adulthood. It has the promise of creating new structures that will possibly catalyze systemic change within the whole system of education.

Another part of the redesign of education is the LENS[70] course. This seminar is an effort to transform the morality of our world today, and to equip people with the formal methodologies that allow them creatively to impact society with that new morality. The way we deal with the tyranny of the economic dimension is to offer people a new image of morality, whereby they grasp not how to strengthen themselves, but how to take total responsibility for all of society: by re-empowering the cultural and the political dimensions of the social process so that they may come into relative balance with the economic dimension.

A second effort will need to be made on the pressure points of community groupings and social roles, especially in concert with knowledge access, so that every local person is able to participate in an informed way in building a consensus whereby together, they can decide what it means to be human and shape what the future ought to look like. As a broad picture, that is where I see us going.

In the next year or two we are going to get clear about the relationship of the imbalances of the social dynamics and the ideological bias that is

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[69] See Glossary.

[70] See Glossary.

invariably present at its heart. If we attack in terms of the imbalances, we are going to discover something that we never dreamed of -- that when every part of society is dynamically related to every other part and experiences responsibility for one another, then there shall be found right at the center of that new balance, the manifestation of a bold and revolutionary vision: "all the earth belongs to all the people."

Now, how specifically are we going to do that? Dr. Lao showed us how, and our staff serving Uptown 5[71] picked up on that and did miracles[72] that transformed the community all this summer. I happen to believe that in four weeks they did in this community what it took us four years to do when we were starting Fifth City[73]. They did it by performing one "miracle" after another after another, all summer long. If we spark that kind of transformed social vehicle for the entire world, we will behold amazing miracles. We must create at strategic points around this world the most shocking sociological transformation that anybody ever saw. One start is those billboards across the street. Just suppose that someone were to start in New York City and see one of those, then go on to Philadelphia and see another one, to Pittsburgh, Cleveland, Detroit, Chicago, Denver, Los Angeles, Honolulu, Tokyo, Hong Kong, finding similar messages in all those places. That is what I mean by a miracle.

Along this line, suppose that you and I were to forge a kind of LENS[74] course for the elderly and teach it in all of these nursing and retirement communities they have been stuck in -- there must be 500,000 people

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[71] "Uptown 5" was the neighborhood of the Institute's headquarters on the north side of Chicago. During the Summer Assembly in 1973 a group of staff and residents worked to visibly transform and upgrade the community.

[72] "Miracles" in this sense referred to surprising, highly visible improvements to the community made within one day. Some examples are a mini-park on a prominent corner that was created from a vacant lot filled with trash, and a billboard welcoming people into "Uptown 5 - a Great Place to be Alive." Local residents were active participants in the planning and implementation of these "miracles." See Glossary

[73] Fifth City is the neighborhood on Chicago's West Side that served as the Institute's model for local human development.

[74] LENS was a very participative 44-hour seminar in which participants developed an analysis of society and strategies for addressing its difficulties. The name "LENS" was an acronym for "Living Effectively in the New Society." Methods used in LENS became the basis for ToP® (Technology of Participation) facilitation methods. See Glossary.

there -- we would rock the world! I could go on with the Cabaret[75]. One of the things that always impressed me about the Great Awakening was the fact that the people would break out singing just as they walked up and down the streets of Boston. We need to get the world singing again, and that may mean that some of you have to get Cabarets on tour in Tokyo and around the world. People are waiting for this in every city. When you are serious about societal transformation it is simply a matter of figuring out how to pull off one miracle after another. It is not a question of whether you can do it or not, but how and when.

In the next ten years, I do not know how you can be more excited, but I believe you certainly will be more excited. Somebody told me the other day that the most interesting thing that she suddenly realized about herself is that she always used to be bored with life, and now she is not bored at all. That is the most phenomenal thing about us: we are not bored any more.

This past year was something like being on a 747 halfway across the Atlantic with a fire in the cabin. This next year is going to be more like being on that 747 when it is caught in a cyclone. You remember some of the bad storms you have experienced in a plane. Every bit of it quivers, and you do not see how a wing can stay in place any longer. That is what we are going to experience. We are going to take off in a steep climb into a new orbit this fall. And that is going to rock and reel this 747 in ways we have never experienced before. A lot of you are going to fall off or get scared and jump off. Given the amount of work this is going to add to what you are already doing, only a psychotic idiot would board such a plane. Think what it would be like if we were not so steeped in problemlessness![76]

That brings us to the practice and to our primary contradiction: our one real constraint - the need for trained troops. We never ask anybody to come to intern[77], and I hope that we never will. But I want to beckon just a bit. If you have given any thought to one day coming into a religious

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[75] The Cabaret was a program initiated in 1973 with music and skits designed to invite people into the world of authentic participation - See Glossary

[76] Problemlessness refers to a decisional stance that all is possible.

[77] Intern refers to the first year of voluntary service as a fulltime, residential staff of the Institute.

house or to Centrum[78] to be trained for however long, I say to you with every bit of passion that I can muster, this fall is that hour. If this is too soon for some of you who are not hardened revolutionaries, then this year is the time because this is the year we move. This is the time for those to move who love the Church and want to see it transformed because they also love the world and want the Church to more effectively serve that world. The business of regional leadership is quite beside the point in the great march of God. It's like the old days when the British used to come in with one wave after another, and when one in the front ranks was shot, another stepped in there and took his place. I have discovered, as I have watched over the last twenty years, that when one person left the region to serve the globe, another one would rise up as a replacement, although the one who left was always sure that there would be nobody else. And do not say that we cannot pull people out of the local church because you know that the day after tomorrow we are going to be sending them back to the local church in force. 0f course you have to have some that stay there and keep the home fires burning until a new flame can be brought. But I do not worry in that area; now is the time for the troops to be trained. That is the only contradiction we have.

Now this last item is a very practical thing. I know that whenever there has been a great step forward in the civilizing process, behind it in whatever form was the recovery of the everlasting dynamic in history which I point to with that category "religious." The religious are the revolutionaries who, though tired, do not throw in the towel. This summer, a great many of you, maybe all of you, without understanding what a religious is, nonetheless grasped in one sense or another that you were a religious. You did not need anyone to tell you this; you knew the claims upon your life and the experiences of your life.

But that is dangerous. A religious who is not somehow contexted, who is not somehow structured, who is not somehow provided a climate, is destroyed. I believe with a passion that the traditional formal orders of the Roman Catholic Church have experienced great attrition today because they have not fulfilled those three things. I am also convinced

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[78] Centrum refers to any one of the Institute's five coordinating centers located around the globe. See Glossary.

that you do not sit behind a desk and think yourself through as to what a religious is. You have to start using yourself as a guinea pig[79].

I believe that many of you ought to write a sort of a "Dear God" note, in which you say, "In the midst of not knowing what it means in our day, I am willing to begin to experiment for the next quarter or the next year with what it might mean for me to be a religious." Now if you do this, you have to have a structure. I do not want to go into detail on this. It will have to fit into any other structure you have because this is not something apart from other structures, but within them. I take this extremely seriously.

You are going to need several ways in which to do this experimenting, and that is what a rule is. A rule is the means whereby you say to yourself what you are. Even when you are experimenting, the crucial part of that experimentation is probably the rule. I am going to suggest this simple one.

Five Elements of a Rule:

1. Wear a sign (symbol)
2. Participate in a Liturgy
3. Create your own Solitary
4. Form a Missional Team
5. Give of your finances

First of all, you wear a sign -- for you are a movemental religious. Perhaps it ought to be this symbol[80] of the global guild and of the Great Turn. That is your habit, and a religious who is not in a habit can no more be a religious than fly to the moon. If you do not have the symbol, you have not the slightest chance of knowing who you are.

Then, if you are going to write one of these letters, you are saying to yourself that you will attend mass or some form of the Christian liturgy with a body of people not less than once a week. Without that, you have not the slightest chance of being a religious. Although it can be in any of a million forms, without that sense of participating in and maintaining that drama without which history is not history, you cannot be a religious.

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[79] See Glossary

[80] The symbol referred to is a circle (representing the world) superimposed with the wedge blade (representing those who care enough to stand on the cutting edge of history and initiate needed change).



In connection with worship, you need to have a solitary office[81]. Although we have experimented for years on this, there is still much here that we do not understand. But I want to suggest that you forge your own solitary office, with the one commonness being that for this quarter you read Teresa[82]. Whatever office you do or however you do it, you read Teresa. If this works, maybe next we will do Augustine's ***Confessions***. It has been a long time since you read that, has it not?

The fourth one has to be vague, but you need to get into some missional team relationship, whereby all of you are directed towards a revolutionary task, whatever that may be. You are lost without this. By team relationship I mean that in which there can be corporate discipline, corporate accountability, and in which there can be the possibility of fellow-hood[83]. But I do not mean by this any sitting around liking each other. I mean the kind of fellow-hood that happens when a body of people is not concerned about whether or not they like each other but are focused on working hard to accomplish a task together. You will discover one day that is want is meant by fellowship in the Holy Ghost.

Last, you ought, in some way or another, and on a rational basis, to give some of your goods to the Spirit Movement[84]. I am not trying to raise money here. If you want to send a penny, that would do just as well for me. But get it into the movement. Your goods, as a spirit person, are your stored-up selfhood, and at this moment, with all the perversion in the economic dimension, you would not have the slightest chance of breaking through into grasping what it means to be a religious if you did not attack with the force of your being that aspect of the economic idolatry in which you and I are trapped, whether we know it or not. Your money is the stuff of your being, and I am interested in some way in which you can grasp that the revolutionary is not attached to the goods of this world. This last is your symbol of poverty, just as your team is the symbol of obedience and the habit your symbol of chastity.

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[81] See Glossary.

[82] St. Teresa of Avila's ***Interior Castle,*** trans. E. Allison Peers

[83] See Glossary.

[84] The Spirit Movement, refers to a network of people who see themselves as a global servant force committed to societal transformation through programs of contextual re-education, social reformulation and spirit renewal.

What is Town Meeting?

Introduction

Marilyn Crocker

During the year leading up to the U. S. Bicentennial Celebration[85], the Institute of Cultural Affairs initiated the Town Meeting (TM) Program. Drawing upon the nation's historic tradition of local town meetings, the TM program drew together community residents in a one-day event during which participants envisioned their community's future, identified major challenges and proposed specific actions they could take to resolve the challenges. In addition, they wrote a story about their community's journey, and created a motivating song and symbol to celebrate their unique gifts and capacities as a people, and remind themselves of the promise of the future.

TM was offered in every county across the US, as it was in Canada, India, Belgium, the UK and many other places around the globe. Mathews saw TM as a secular *awakenment* event that had the potential of changing participants' lives. He believed it could empower ordinary people to speak out, dialogue together, propose and agree upon actions to improve their communities; it could create a sense of community where that had been absent; it could *enliven the spirit* and commitment of concerned residents so they might make a difference. In this talk Mathews reminds those gathered at the 1975 Global Research Assembly of the perspectives and guidelines that frame the launch of this very ambitious social change initiative.

Lest twenty-first century practitioners find some of Joe's images jarring, it is helpful to keep in mind that he drew heavily upon his experience as an Army chaplain in WWII, ministering to young men who literally were *laying down their lives* in *campaigns* waged *on behalf of all.* Mathews' military language must be read in this context, and reframed for a new century. Similarly, although the women's liberation movement was launched in the early 1960s, by 1975 there were still many gifted,

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[85] The reports of some 5000 Town Meetings held in each of the 5000 counties across the 50 States of the USA reside in the archives of the US Bicentenial Commission, Washington, DC.

intelligent women who, in Mathews' view, remained on the sidelines of social change. In this talk he champions them, calling for their participation as "a hidden army" of untapped human potential.

Today as our culture invites us to multi-task, globe-trot and instant-message with hundreds of people, we might reflect on how it might be possible to apply the concepts of *Xavierism* and *Transrationality*[86] in our commitment to renew local community. The latter concept can helpfully inform efforts to "scale up" promising pilot programs.

[86] See Glossary.

What is Town Meeting?

Perspectives and Guidelines for Implementing Town Meetings

Joseph W. Mathews
July 28, 1975

Grace be unto you and peace from God our Father and the Lord Jesus Christ. Amen.

> It was winter and the festival of dedication was being held in Jerusalem and Jesus was walking in the temple precincts in Solomon's cloister, The Jews gathered round him and asked, "How long would you keep us in this suspense?" If you're the Messiah, say so plainly." "I've told you," Jesus said. "But you do not believe. My deeds, done in my Father's name, are my credentials." Once again, the Jews picked up stones to stone him. At this, he said to them, "I've set before you many good deeds done by my Father's power. For which of those would you now stone me?" The Jews replied, "We're not going to stone you for any good deed. Rather for your blasphemy. You, a mere man, claim to be of God." Jesus answered, "This I say, it is written in your own law 'I the Lord saith you are gods.' Those who are called gods to whom the word of God is dedicated and the scripture, as you know, cannot be set aside. Why then, do you charge me with blasphemy? Because I, consecrated and sent into this world by the Father, have said 'I am God's son.' If I am not acting as my Father would, do not believe in me. But, if I am, then accept the evidence of my own deeds, even if you do not believe in me." This provoked them once more to attempt to seize him.[87]

The Town Meeting[88] has set me thinking. From time to time, I like to boast that I am a very practical man, but when you come right down to it, I am a contemplative at the slightest provocation, and Town Meeting is a mighty provocation. It has occasioned my thinking about the Xavier principle, about transrationality, about guidelines of revolutionaries, and

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[87] Excerpted from the Gospel of John 10: 23-39

[88] The Town Meeting Program is referenced in the introduction to this lecture.

about the intellectual frame of the whole Church. I want to think out loud with you this morning on these matters.

Xaverism

For those of you not up on all of our jargon, Xavierism[89] refers to the awareness that St. Francis Xavier must have had to "take Rome with him" when he went to the Orient. If he had waited for Rome's guidance before he could decide how to act out his ministry, he would have been in bad shape. In the 16th century it took at least two years for a ship to reach Rome, if it made it at all, and another two years for the ship to return, plus whatever length of time required for the church fathers in Rome to make up their minds. That meant Xavier was left to be the Movement[90] where he was. That is what we mean by Xavierism.

The Town Meeting program is dramatizing as never before the fact that wherever we show up, we are on our own. Wherever you are is the world, and the whole world. It is with some sentiment that I recall how some years ago, this group of people stumbled upon one another and together built a global network[91]. Oh my, the thinking that it took, the discipline, the backbreaking work and the indescribable anxiety that it took!

It was a great time when we first sent out the Houses[92]. We have often been accused of building an organization rather than doing the mission of serving the world. When people made that accusation, there was not much we could say. Privately we realized that if someone wanted to embrace what I call *liberalism* and make 'doing something' synonymous with 'having an idea about doing something', then that person would not work tactically nor build a framework for systematic, intentional action.

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[89] The term *Xavierism*, coined by JWM, referred to the decisional style of taking full responsibility for enacting the mission of the church in a particular geographic location, without needing to "call home" for help.

[90] Mathews uses this term to refer to the Spirit Movement of the People of God, present in any century, those who embody the transformational dynamic of the church.

[91] See Glossary

[92] Religious Houses were residential staff locations around the world, each of which accommodated several families who lived as intentional communities according to a common rule.

So we sweated, and we have the global network[93] now. It is literally worldwide in the sense that if we had the staff, we could have Houses in all of the areas[94] excluding only those in the USSR and China. We know how to do it, the world is ready for it, and the Church is ready for it. With the Town Meeting and Social Demonstration[95] campaigns, the time has come. In the midst of the overwhelming anxiety and pressure all of us feel, I am deeply excited that now this network can be turned to the service of humanity and the service of the Church all at once. This is a part of my experience of joy unspeakable. But with that comes the intensification of Xavierism.

The luxury we have had of working all together is now gone. Though we will march together, we will never be able to sit down and think together, sweat, fear, plan, and pray together as we have in the past. That collegiality brought us to this hour and, of course, built that network. It is as if each one of the 102 *installations* (as my brother[96] likes to call our Houses) now must replicate what we once did together.

This has to do with Xavierism. Wherever your *installation* is, that is the whole globe. It does not make any difference whether it is in Billings, Montana or Hong Kong or Lagos. You have to build for service of the world right there in that place. That is Xavierism. You will no longer try to "communicate with Rome" if you have taken the Spirit Movement within you.

Town Meeting will not happen without the posture that wherever I am, whether it be an *installation* that covers six counties, six states or six countries, <u>that</u> is the world. The sobering aspect is that you can serve that hunk of geography until the day you die and still not have eliminated all of the suffering there.

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[93] See Glossary

[94] As its work expanded across the world, the Institute conceptualized the globe in terms of nine geo-social continents, within each of which were six areas.

[95] Refers to the Human Development Projects discussed in subsequent chapters in this section.

[96] Joseph Mathews and his brother, Bishop James K. Mathews, served as lifelong mentors and "critical friends" to each other.

Transrationality

The second thing that I have been thinking about is transrationality[97]. When you get old, sometimes with a touch of delight; at other times with horrifying despair, you try to identify with your younger colleagues. How in the world are you going to do those Town Meetings? I know that if you are not transrational you are lost.

What I mean by the transrational is this: believing in the fundamental principles of the 5th City Model, especially that social change is occasioned by symbol and not by hard work. Otherwise you are going to call Rome, or grab your two suitcases[98] and leave, because you are sure to collapse.

I would not even begin the effort to do Town Meeting anywhere if I did not first build the most unbelievable chart you ever saw. I would place it where I could not avoid looking at it until it actually became an after-image that my eyes could see even when they were closed. Eventually it would seem branded on the inside of my forehead, burned into my imagination.

That first chart would be high abstraction, and when I talk about symbols, I mean the kind of high abstraction that occasions social change. (Forgive me if I just talk about Town Meeting in the United States in this example). Down at the bottom, in little tiny letters would be printed "5000 Town Meetings in the United States." Above that, in slightly larger letters, would be printed "1,296 Town Meetings per area." Above that, in yet larger letters would state "216 Town Meetings per region." And then, just above that in even larger letters, would be written "36 Town Meetings per Metro." Above that in bigger letters yet, would be announced "6 Town Meetings per polis" and finally in huge letters at the top, would be "One Town Meeting per micropolis[99].

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[97] By *transrational* JWM is speaking of a conceptual framework that is beyond the "rational" or the logically expected. He invites us to imagine anew with symbols (charts, songs, myths) that reframe the expected such that what seemed impossible is now seen as possible.

[98] When staff were deployed to global Houses, they packed two suitcases, as a symbol of mobility and of living fully with only the bare necessities. See Glossary.

[99] See Glossary

If you do not have that kind of symbol, you are not going to make it. That chart tells me that to do one Metro, I need only make 6 calls, one every four months, one each third of a year. Over a two year period, I have only 6 calls to make. I have done that much in a day! This is how to operate transrationally.

Now, it is not even that demanding. Of course, with every one of those calls, I say I must schedule 6 Town Meetings, but I am really out to get somebody who will do 6, and all I am interested in is doing one. If I do one and it works, you can be sure that those other 5 are going to fall like dominos. Do you get that picture? What I am talking a about is not unreality; it is sheer naked reality.

This has to do with Hope. I came home recently after being away and found that one of my colleagues had become all twisted around in his understanding of Hope. He thought that once you hope, then you love the world. No! Hope cometh only when you love the world. Hope is not a functional category, not in any way at all. Hope is Hope (and I mean the Hope beyond hope). As Hope has appeared to me, I find am not motivated to do anything. I am motivity. I am like the greyhounds chasing rabbits.

When I am living in Hope, you put any jackrabbit in front of me, and watch out! I am motivity; but, you see, I am not motivity, but rather the Hope beyond hope is motivity. When you translate that into something a bit closer to how we actually operate, you can see that when you hope you cannot avoid operating transrationally. This turns transrational operation, or living out of the concept that symbols change the world, into a spiritual reality. If you operate transrationally, you can do what is necessary in the Town Meeting campaign[100] with one arm tied behind your back. If you try to operate otherwise, God only knows what is going to happen.

You recall, our first idea was to launch 10,000 Town Meetings in this nation with 200 participants in each. This would represent 1% of the population, or 2 million people who would have been involved. But then we revised the total to 5,000, in some ways because we simply chickened out. As I recollect, I led the pack in that decision. We thought that if we

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[100] See Glossary.

cut the number in half, we could find enough colleagues to do 5,000. That is true. Now, we will do 10,000, only we are not going to do it. The Lord is going to do it. The 5,000 are going to snowball to 10,000.[101]

My point is that when you think transrationally, the 1,000 we do will make possible to doing of the 5,000. Looking at this another way, the one Town Meeting that I am responsible for in a polis is going to spark the other 5, and then those will snowball into still another 5. Then I would have some other symbols if I was going to work this way. One would be a chart listing the six Polises I had to visit over a period of two years. Then I would list the places that I would have Town Meetings: six under each polis. Now, likely those Town Meetings will not happen where I put them on the list, but if I do not name them somewhere, I am lost. That is, a revolutionary has to do his total revolution before he starts, knowing that when the revolution happens, it will not be the revolution that he initially envisioned for himself or anybody else. But, if he does not do that, there will be no revolution. That is what I am trying to say.

For example, Peoria[102] is a Polis and we know that there are several small villages around Peoria which are a part of the Polis that we call Peoria. If I walk into downtown Peoria and find people who are unwilling do anything at all, I do not stay around there for three or four days. I receive the injunction of the Lord Jesus Christ to kick the dust off my feet, and go on to the next town down the road. In other words, you are the victim of nothing, when you think transrationally; and the charts, the symbols, make that possible.

Then I would build myself a circuit[103]. Now mind you I have only six calls to make over two years. But I have to know exactly where I am going to go, though it may not happen this way at all. Who knows, I may only make one call and find somebody like the Junior Chamber of Commerce that is willing to hold a Town Meeting in all of my Micropolises. Nevertheless, I must have my circuit chart clearly before me or I am lost.

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[101] This represents Mathews' vision of catalytic social change, or what today is referred to as "scaling up promising practices".

[102] A city in Illinois

[103] Mathews borrows this image from the early Methodist practice of assigning clergy to serve more than one congregation at a time, a form of church organization sometimes called a "preaching circuit." Also see Glossary

In the early days, when we "gridded the world[104]", we put a name in every little town, like Ada, Ohio [105]and when we did not have any grads[106] there, we just put a name on the chart like "Henry Jones." And we used to have arguments, because there would be some creep who went through a course and we knew he was the only one in Ada. Some of us would not be willing to name him as the one in charge because he was a creep. Well, if all you have in Ada is a creep, he is in charge of the Spirit Movement in Ada. Now I am getting into revolutionary principles. We made some of the craziest bungles overseas precisely because we thought some guy who rubbed us the wrong way would never make a Spirit Movement person. Well, if we had done that universally across the Movement, there would be very few of us sitting here.

This is where those Guardians[107] will be moving. Do you notice, you do not have to have a course to become a Guardian? Our Guardians come, and they have never heard of us, but you find they know more about RS-1 and CS-1[108]. Only you academic folk among us do not believe what I am saying. The Guardians know more about Hope and they know more about the Dark Night of the Soul[109] than you and I do most of the time. So back to Ada, Ohio and the Town Meeting. I would get myself a Guardian and if it were the banker that I just met yesterday and if I could not think of anybody else for Ada, he would be my man.

Down in their soul is a yearning for engagement that you never would even dream of.

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[104] The EI/ICA conceptually mapped (or "gridded") the world as a way to stand present to the totality of planet earth. The one world was subdivided into 9 geo-social continents, each of which contained 6 areas.

[105] JWM's hometown and a place he often used as the symbol of "anytown, USA."

[106] Colleagues who had taken EI/ICA courses and were committed to active participation in social change initiatives.

[107] Patrons of the Institute who not only lent affluence and influence to the organization, as Board members, advisors and volunteer leaders, but who became intentionally involved as participants as partners in the field with all programs. See Glossary.

[108] Foundational courses offered by EI/ICA in religious and cultural studies - See Glossary

[109] See Glossary

And then I would deal with the women. In a lecture I used to give, we ripped into suburbia and in the part where we took the women to pieces, I think we actually spoke most directly to the men. I see so many housewives sitting out in the suburbs day after day, inventing clubs to go to that have little meaning but are ways to kill time, the one precious thing that God gives us. Why, they are a hidden army. I would take one woman to ten men if I wanted a Town Meeting to happen effectively.

The last kind of broad symbolism that I would hold before me until it was branded inside my being is the timeline[110]. I would set the dates for all of these, and I mean all of them. If I were responsible for this Metro I have all volunteer sponsors and coordinators listed and know exactly when I we would hold each Town Meeting. The transrational spirit person cares about winning the war! It is all about effectivity[111], not efficiency. He is about completing the task, not his model, though the model does the task.

Revolutionary Guidelines

Now let's rehearse some revolutionary principles, though I have already referred to those a bit. The revolutionary operates geographically. I laugh at this business of trying to get population mixed in. I understand that Mao Tse Tung said that if you effectively impact one percent of the population, then you have done a revolution. I like that. But if that were the case, he would be mistaken. Can you imagine how few you would have impacted this country if you had touched 2 million people in New York City? The one percent must be rationally distributed across the nation for you to make an impact. You would not have done the revolution unless you went to Billings, to White Deer, Texas, and to Ada, Oklahoma, with a Town Meeting. You have to think geographically. And if anybody around here tries to push me to think population-wise, I would get cotton in my ears before you can count to 10. It is nonsense to have 200 Town Meetings in Chicago just because it has a lot of people.

Now granted, we had a lot of fun in Washington and Chicago holding pilot Town Meetings, but one must think geographically. I believe, you need six Town Meetings in New York City, one each for the Micropolises you have there. You have one prior criteria and that is geography. We are

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[110] See Glossary.

[111] See Glossary.

doing it on our terms. You cannot do a revolution on somebody else's terms. You have the grid[112] of your Areas, your Regions, your Metros, your Polises, your Micropolises, to operate with, and if you do not you are lost. We are not out there with a rifle when we operate, we are out there with a shotgun. A revolutionary uses a shotgun.

That brings us to the next principle. A revolutionary does the whole revolution all at once. Somebody irritated me the other day by saying that Canadians think evolutionarily. Well, yes, so does everybody else. But, a revolutionary thinks in terms of revolution. When you think in evolution you do this little job, and tomorrow you go and do another little job. There is no relationship between the first job and that last one, and pretty soon you are dead.

A revolutionary takes his shotgun and he hits the whole target all at once. That is why if it turned out that I had to make six calls in two years, I would make them the first week. Then if anything went wrong, I would have a lot of time to keep those plates spinning. I am talking to you about a guy who means to do what he says he is going to do. I am sick and tired of failure mentality, and you do not need to wait until you see a guy fail before you know he has a failure mentality, you just watch how he begins and you can see he does not mean to win.

Then you have to keep out of the way of snowballing. Once a Pharisee[113] gets his model up, he takes his model seriously. You keep out of the way of snowballing. You have to let a revolution go when it gets started. If you look back through your own history, time and time again, things that we did not dream of happened and you let them go, and they made it. They put us down the road. If something begins to go, let it go. Now, you have your model there so that you can be sure that snowball is going somewhere. You are not out to just have activity. That never changes anything. But if it is moving in terms of your target, you let it go.

Another thing that has bothered me a little bit is some budgets I have seen. A great deal of time and effort went into figuring out that a Town Meeting on the local level would cost $1,000. Four hundred dollars of that is to be used locally to get it going, six hundred dollars to pay for the cost

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[112] See Glossary.

[113] See Glossary.

of it -- the research, the travel and the material that has to be presented. Now, I am quite well aware of the fact that we can set up a budget for $2,500 and can make it legitimate. I would like the world to see that we are not out after money. I said so many times in Washington that we do not want money, publicity, and we do not want credit for the Social Demonstration. And you know something? I could not live with myself if I could not look the world in the eye and say "We are not after money, we are not after fame, we are not after credit."

You would not want to go on and say to them that our reward is glorious, because you could not even describe it to them. Our reward is in heaven. I can demythologize that, if you do not trust me with those ancient symbols. I can put it in the most secular language you ever heard. I know something about the joy unspeakable. I know something about the peace that is not understandable. I know something about certitude that is incredible. You just tell them, we are not after money, we are not after fame, we are not after reward. If I were interested in doing this and not interested in getting rich, I would want to keep the cost as low as possible. I want people to say to me every time, "My God, man, how in the world could you do it at a cost like that?" I would like everyone in the world to say that to me. I am interested in selling this product, not selling it for money, but selling it for the sake of what is going to happen in history.

One revolutionary principle is that you never think about money. Now if you are going to do a revolution, you have to be sure that the Finance office and the Development offices are in good health. That is just foundational. But they are not primal values: the value is the mission. Now, if you get going and discover that we are all going down the drain at $1,000, well fine, let's raise it up to $1,050 or $1,100.

When the Town Meeting is over, some of you silly ones who do not put ICA on every piece of literature are going to regret it. I want this country to know about ICA when this is over. I do not want them to know us as people who made a bundle from this; or as people who wanted to be in the spotlight. I want them to know they can trust us to be of service in whatever way the future needs. I would like them to trust us as I believe God's people must be trusted. Even when they crucify you, they have to know who they are crucifying for their sake, not for ours.

Intellectual Frame of the Church

Town Meeting made me think that this unbelievable theological revolution which has happened in our time was but the completion of the Protestant Reformation. That revolution made me and excites me. But I am convinced that it is but the tail-end of a movement that occurred over several hundreds of years. The magnitudinous theological revolution, and I mean by that the reflective frame of the Church, has not happened yet, but is about to. Some of you young ones, I believe, will live to see it and participate in it. As a matter of fact, I tell some of my colleagues that in many ways they are the best prepared people in the world to participate in it. I do not know what it is going to look like, but you and I can do some guessing.

You see, when this Christ happening happened, it was in the context of the Persian concept of the word which got into the Hebraic. And, as you know, that is quite a different concept of the logos, and yet it is the Word. The Word is reality. But fundamentally, the Church did its thinking in the context of the Greek worldview. And there it ran up against logos. Now very subtly through the years, the dogma became more than simply a container of this happening which preserved it until it happened again. And dogma, doctrine, in carrying the seed is absolutely crucial. And there has been no religious group ever without this, nor could there ever be a church without this. But the important thing is the word, for without it nothing happens. The Word is like some little atomic particle, which when it gets loose, makes something happen.

I am not talking about Christianity. I am talking about what people generally are going to do with religion, because what I am saying is as true of Hinduism as it is of Christianity, though you would have to come at it a different way. In our time, God has given us a worldview whereby we look at reality through the rubric of happenings or events. The new theology is going to begin precisely there. Whatever language theologians use, they are going to be talking about the Christ happening or the awakenment happening. But the dogma is still hanging in there, way down in our emotional side. Even though we know the Christ happening is a happening, we are attached to the theological poetry that freighted the reality of that happening to us. In spite of all we know, the Christ happening becomes "believing something" about this or that. I suspect that in the new theology we are going to have a criterion relative to happenings.

Now this happening, which is the profound awakenment, does it have to do with the All-in-All? Does it have to do with the fear and fascination of the presence of awe? Does it have to do with a total new relationship to the givenness[114] - to the only temporality that we know anything about? Do you see this as the reverse of the way the church of the centuries has been thinking about the Christ word?

I have talked with people who have gone to Town Meeting, and when they tell me about Town Meeting they tell about what has happened to them, and what has happened to a group of people. And when my spiritual ears are listening, I know something like this is going on. Something exploded in people's lives. As I sit here as an intentional, self-conscious participant in the historical People of God[115], I remember why God, our father said that He was Lord of the world. Do you hear what I am saying?

You and I know that across the sweep of history of our time there is flowing, a resurgence of the spirit, a revival of the spirit. And you remember that the people of God never start from the top down. When you think of the Church you tend to think of the architectonic structure, but the Church is the "Last Fat Lady"[116]. The Church is the local and these institutional things come later and they are necessary, but we get them mixed up. The Church is where people are waking up to the fact that they have one glorious life to live with one glorious death to die and can authentically participate in creating the great journey of mankind. There is the People of God. What do you think Town Meeting is?

In the last century, they tell me people in the Church used to cry because most of the people in the world were lost. By the time you and I came along, that had been perverted into proselytism. Most of the people who get born and die do not seem to have the slightest opportunity to become alive in the break-loose of consciousness nor in opportunities to release their creativity into forging history itself. When are you going to care enough to cry about that, to just sometime shed a tear? I am trying to say what do you think Town Meeting is?

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[114] See Glossary.

[115] See Glossary.

[116] Reference in J.D. Salinger's *Franny and Zooey* to the least important person in the radio audience, for whose benefit Zooey, the host of the show, routinely shines his shoes.

You know what I really want to do? I want to forget all about all of this plotting and planning on Town Meeting that you are going to do, and instead spend our time reading Rahner's The Shape of the Church to Come[117]. And then we could look through him to our own insights. Now, you know that new shape is coming. It is probably here, but none of us, including Rahner, really have eyes to see it. What do you think Town Meeting is? I do not know what the shape of the Church is, but I know Town Meeting has to do with local people, and it has to do with local people probing into the profundity of life. And it has to do with local people working together for the wellbeing of all humankind.

Before some of you die, there is going to be a brand new way for the Church to reflect upon the deep heritage that she has preserved through the years—not in superficial dialogue, but in profound actional dialogue with sensitive people from all climes and within all creedal bodies.

Town Meeting has occasioned our thinking about every one of us transforming the world wherever we are located; about the cruciality of transrational thinking; about a new resolution to cooperate only as a revolutionary with revolutionary strategies and tactics; and to somehow sense, even though we cannot see or understand clearly, that we are participating in maybe the most astounding spiritual upheaval that time has ever known. And there is nothing religious about that.

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[117] Rahner, Karl. NY: Crossroads, 1983

Principles of Comprehensive Human Development

Introduction

Marilyn Crocker

In these selected excerpts, delivered at morning assemblies throughout the week-long Consult in the village of Kawangware, Kenya, Joseph Mathews spells out 15 foundational principles of comprehensive local community development. These principles were formulated during a decade of research, experimentation and refinement in Fifth City, a neighborhood on Chicago's West Side. The principles were subsequently applied in the global network[118] of twenty-four Human Development Projects, one of which was Kawangware. In this piece Mathews organizes the principles in three sets of five: local economics; social development; and finally, socioeconomic[119] development.

Joe understood the importance of delineating geography to permit intensive focus, and presents the concept of "gridding[120]" in his discussion of both economic and social development principles. Especially worthy of note is JWM's emphasis on the importance of simultaneous implementation of local social and economic development initiatives, which stood in contrast to the single focus approach to development popular at the time. Also unique to the Institute's work in local communities at the time was the concept of dealing with the "depth human issue" of a community - often a kind of spirit malaise that profoundly blocked a people from seeing their own greatness and possibility. Among the many insights germane to community development efforts today are Joe's warnings about replication timing, and his emphasis on always maintaining the global perspective, while acting with radical commitment locally.

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[118] See Glossary.

[119] See Glossary.

[120] The act of creating a grid - see Glossary.

Principles of Comprehensive Human Development

Presentations made at the Kawangware Human Development Consult in November, 1975

Joseph W. Mathews

Local Economics

Yesterday I had an extremely difficult time because I thought I needed to be a pedagogue, a teacher; this is no place to be a teacher. I attempted then to deal with the flow of the method relative to rapid and profound social change. Today I wish to clarify our philosophy in relation to local economics, social development, and socioeconomic development.

The category of local man has consumed my attention recently. A little over a year ago I suddenly became very clear that a major issue in the world today was local man. I've had my intuition expanded since then to encompass local community. There is nothing less than a worldwide move toward taking the local communities of this world with new seriousness. I am tremendously impressed with the new village movement in Korea through which thirty-five thousand small villages are being completely reconstructed socially and economically. In India in the last few weeks I have seen what I almost don't believe yet: a nationwide new village movement. The minister of Energy in Mrs. Gandhi's cabinet told me that when Gandhi died the people had to make a decision as to whether to move toward developing a village in which Gandhi was interested, or to develop the heavy industry of the nation. They chose to first develop heavy industry. Now that job is done and the whole nation, both on the governmental and private levels, are turning their attention together to the rural villages. With this move there must come a new kind of emphasis upon local economics.

In our life time the economic experts have focused fanatically upon what one might call "global economy." But before some of us in this room die, we are going to see a whole new economic philosophy created. I will refer to this as local economics. Because any kind of serious community development must emphasize both social and economic aspects, the serious developer must already forge his own principles of local economics. The operating principles of this consult are five.

First, one must accomplish the extremely difficult task of abstracting a given local community from its outside economic relationships. For

instance, to move the economy of Kawangware, one must imagine Kawangware as a separate economic entity, divorced from its relationships with the next village, or the district or Nairobi, or the nation. Now later on one must go back and relate it to each of these larger contexts, but to begin with it must just be considered in isolation from any more inclusive economic entity. I work at doing that in my mind by thinking of a place such as Oombulgurri or Kawangware as if it were a nation like the United States or India or Kenya.

When this is accomplished imaginally, one is ready for the next step. This is to attract as many moneys as possible to flow into the "nation" of Kawangware. This of course involves generating as many agricultural and industrial exports as possible. It also involves providing external services for other communities. In this situation it means seeking employment outside the boundaries of the village, such as in Nairobi, and bringing the salaries back into the community. It means attracting as many visitors as possible into the community to make purchases in this village, for example, through your market. In certain instances this could develop into a kind of tourism, which although difficult, is not impossible for a place like Kawangware. This involves finding the ways and means for increasing the capacity of the community for loans, and especially for extending credit lines as far as is reasonable. In this moment in history places like Oombulgurri and Kawangware have an unbelievable potential source for funding through government and private grants of money or in-kind donations. The point of this is not to have the community or its residents become rich. It is to attract moneys into the community.

The third principle is to keep as much of that money in the community as possible for as long a time as possible. This can be accomplished by locally producing as many of the usable goods for the community as possible. This is accomplished by eliminating the outside middle man, by bringing wholesale outfits into the community, and by locally merchandising as great a variety of goods as possible. It is also done by locally providing as many of the village's services as possible. Whether I am right or wrong you can understand why I would be interested in seeing bamboo grown here. I would also be interested in seeing trucking services being done in the community without paying extremely high fees to have outside truckers providing the local service.

The fourth principle is maybe the most important: to circulate that money as rapidly as possible in order to accelerate circulation within the community itself. This means that when moneys come into the community, they must turn over nine or more times before flowing out again. An overly simple illustration of this principle is as follows: the government pays the school teacher in Kawangware a monthly salary; the teacher puts it in a local bank; the bank lends it to a farmer to pay a waged laborer; the laborer goes to the grocery store to buy potatoes; and it continues in that way. You can see from this that if a man in Kawangware wished to become rich he would be interested as I am in raising the income of each family from something like three hundred dollars a year to 1,000 dollars-overnight, if it could be done. When you think of industry here you won't first of all be concerned with profit; your major interest will be in giving people employment. Then, later, if profits come, that's fine, but profit is not the first function of an industry.

The last principle is that this whole separate economy that you initially abstracted from the more inclusive economics of the city, the nation and the globe must now be once again understood in relation to the more inclusive economics. With this principle, however, I'm still standing in Kawangware thinking in terms of the well-being of Kawangware, not primarily of the larger economy. You can see the necessity of doing here what is called for in relationship to the overall goals of Kenya and to its understanding of the priorities that the country as a whole needs. Then, of course, Kenya has to relate itself to the global economy which is the way by which Kawangware is tied into the global economy.

I smiled, and at the same time became a little angry, at the farmers we brought into Oombulgurri, for their minds were set upon the world market. These men were useless to the Oombulgurri consult until they got that concern into perspective. The beginning point for effectivity[121] is economic development on the local level which requires seeing the local community as an economic unit in itself. Its relationship to the global has only to do with servicing its own economy, which when made effective, services the globe.

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[121] See Glossary

Social Development

We want to talk now about inclusive principles in relation to effective social development at the grassroots level. These are the principles that were developed over eleven or twelve years of working in Fifth City.

The first one has to do with the forceful delimiting of the area. I use that word "forceful" for I am now persuaded that this is more important than I realized. Human suffering is so universal that if you do not put the iron barriers around the place where you're working your own instinct or concern with suffering will water you down in such a fashion that effectivity[122] is not possible. To exaggerate, if you dare to be concerned about the other side of the road, there is enough suffering there that it will absorb all of your effort and nothing will happen on this side of the road. Or, if you go to the other hamlets, the deed there is so overwhelming that it will eat up all of your being and nothing will happen here.

This is true anywhere in the world. For instance, in India there are three villages in close proximity: one is Daulatabad, one is Maliwada One and the other is Maliwada Two. It is going to be painful for the staff to work there because the people in Daulatabad say "Help us, help us," and the people in Maliwada Two are going to say, "Help us, help us," but if they allow their efforts to get outside of Maliwada One before a period of two years, nothing will happen in any of the villages. The same is true in Korea. There are three villages: one bears the name of Kwangyung One; then there is Kwangyung Two and Kwangyung Three. They are all within a kilometer of each other. The desire in each village is to have something happen there immediately. But if our group allows itself to get concerned with Kwangyung Two or Three, nothing will happen anywhere. This is why it became urgent for us in Korea to deal in depth with the issue of replication, immediate replication. That was necessary in order to protect us from the villages coming in and saying, "Now work with us". In this way we could indicate to them that within a year, two years, three years, something could possibly happen there.

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[122] See Glossary

Another term for what I'm talking about is "gridding[123]." This is necessary for an area which is not naturally delimited. It involves building imaginal boundaries around a community. It only becomes operable if you also internally grid[124] it. When I first came here this time, I saw a huge area as that which had to be taken under consideration. After looking at it a little bit, I saw that even what is here in this larger area is too much. Therefore, one's efforts had to be delimited, restricted to Kawangware itself. In this whole area there is something like two towns and maybe eight hamlets. I think that you have to work in Kawangware, but there needs to be built a pattern of replication that will take into consideration the hamlets and other towns in time; otherwise we're lost. The crucial task is to grid this area very carefully, as well as to grid the town of Kawangware itself. You know you are going to have to move on the guild system and the stake system. Without a grid Kawangware is not isolated in such a fashion that you can operate with it.

The second principle is "comprehensiveness", or dealing with all the issues in a community. If you try to do community development by taking one particular issue you are wasting your time. I have been shocked by the amount of effort and money that the liberal mindset[125] has wasted in this world, especially in the urban centers of our country. If you are not willing to deal with all the issues, then stay away. In addition to this, they have to be dealt with all at once. Ninety percent of community development, of course, is human motivity. By dealing with all the issues all at once the most powerful and yet invisible motivity factor of our whole method is released. I was amazed in Australia to find that when we went to Canberra to deal with the national government they raised the question, "Can't we do this one thing at a time?" We sat there and tried to explain to them that if they wanted their money to be useful, the answer was "no." If they wanted to throw it away, why then they could do one program at a time, but it wouldn't accomplish anything. All of the programs must be done simultaneously, and when a timeline is set up it must cut across programs. If you ever see yourself time-lining in terms of doing three programs this quarter and three more the next, in principle

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[123] See Glossary

[124] See Glossary

[125] See Glossary

you are wrong. In the first week you have to tell yourself, you are starting. In seven days from that time if you have eighteen different programs such as we had in Majuro, then all eighteen have to be started the first week, even if you do nothing else than to put up a sign saying "Two years from now on this spot will be a new community center." That constitutes the beginning. Dealing with all the programs at once is crucial or you cannot sustain the local people who alone will do the community development.

In the midst of this you have to deal with the depth human issue. Here my mind goes to Maliwada. I may change my opinion by the time we get through the consult there, but if somebody asked me now what the depth human problem is of Maliwada, I would say something like this: This village is at the foot of a huge Mountain. Some centuries ago Hindus moved into that area. The mountain is round perhaps two miles around. The sides are carved in such a fashion that there is a wall thirty feet high of sheer rock surrounded by a huge moat outside. Then the people built underground tunnels that extend half a mile to watch places. It seems impregnable. Around that the people built a fort out of the stone. It is unbelievable. It has seven walls that you have to pass through to get to that rock which is the final defense. In the early days they called it Deogiri, which means the abode of God. The Muslims came in, and when they conquered that place they renamed it Daulatabad, which means City of Fortune. I thought that was rather interesting.

Maliwada is a little village at the foot of that mountain just outside the walls. Maliwada means "Farmer's Village." Here live the people whose ancestors supplied the labor for the building of the fort. Now they are sitting in a village that is absolutely broken down. Their collapsed buildings are right beside that fantastic building that centuries ago their ancestors created. Now they're broken down people without strength enough to do anything more than barely keep themselves alive. What is the depth human problem? I talked to an old man in Maliwada and pointed to the fort and asked, "Why can't they start building now?" He answered, "We can't do it, we don't have the drive, the initiative. But, if eight people like you worked with us, we could start tomorrow!" The depth human issue is standing in the shadow of fantastic creativity of your forebears without enough get up and go to do anything. When our group goes there my guess is their first job is to pave the streets and then

to take one of those broken down buildings and put it back up. Now it is crucial to discern the depth human problem in Kawangware.

Then you have to deal with all ages at all times. If you work with the youth alone the project will not be actualized. If you work with the preschool children alone you might as well save your energy. If you work with the elders alone, you're wasting your time. You must work with all phases all at once.

Finally, symbol is the key. The day you put up that sign which reads "You are entering Kawangware, the Town of Glory" you will have done it. You can sit around with your feet up on the tables from then on so long as you occasionally come out and dig sewers and pour concrete and renovate the market place. One of the first things I would do if I were assigned here is to buy a Guinea hen. I'd put it on the top of something like that telephone pole out there. Symbolism is key. For example, when you dig the drainage ditch, it is not the ditch itself that is important; it's the symbolism of that ditch. That's why it's so fanatically important to get it done. It's not that you want to get rid of unsanitary conditions of the toilets, or even the odor, it's the symbolism.

If you take this approach, effective accomplishment of social and economic development on the local level shall occur.

Socioeconomic Development

We're trying to give the underlying philosophy of community development. We're now in an area in which I do not feel clear, but it has to do with effective socioeconomic development or the formation of the socioeconomic project.

The first principle is that social development and economic development must go hand-in-hand. To do one without the other is to act in vain. In the West, for centuries, the emphasis was upon the social advancement or the cultural advancement of humanity. The economic was left to its own to grow up like a stray goat to the detriment of the masses of humanity. There never have been poor in history like the poor that have come into the whole world as a result of that emphasis in Western civilization.

This whole process has now been called into question as a result of this process. In the nineteenth century Marx switched the emphasis and stressed the economic to the detriment of cultural development. I believe that in our time it is simply astounding that we have seen and been

persuaded that these two must move together; for this tiny, little term "socioeconomic," is far more significant than it appears. Superficial social change only takes place when one of these is emphasized in abstraction from the other. Superficial social change also takes place when you emphasis simply the political. Indeed, when you emphasize radical profound social change in both the social and the economic at the same time, the political takes care of itself.

The second principle is that the public and the private sector have to work together for significant, lasting social change. The public sector cannot do it alone. When it tries, it ends up in frustration; either nothing happens and they see that or they see that they have spent huge fortunes uselessly. One of the most important things that dawned on us was that whenever you deal with the public sector they're always concerned with all the villages -- for example in Korea with 30,000, never with one particular village. The private sector is concerned with seeing something concrete happen in the particularity of one village. It is always more concerned with the human or social, whereas the public sector, whether or not they know it, always is concerned with economy.

The third principle is that an effective demonstration project requires both the internal and external dynamics: the local people and the people from other places. We have already talked about that, so I will not say more, except to point out that, as we saw in the contradictions yesterday, no local community without the assistance of that which is objective to the community could even begin to be present to the underlying contradictions. For the underlying contradictions in Kawangware have more to do with what is happening in London or Bombay or Tokyo than with what happens in Nairobi. This has to do with the deep currents of history.

The fourth principle has to do with the local and the global. Without a perspective beyond a particular community one cannot effectively operate within that community. Finally, as beloved as our families are, as beloved as our communities are, if we cannot see beyond our families and beyond our communities, we are not going to give ourselves to our families or communities, even though we may deceive ourselves that it is otherwise. The young men and women of Kawangware, the old men and women of Kawangware are not going to give their lives to develop this community if they do not see that this also related to helping

communities in India, communities in Latin America, communities in Australia, communities in Europe, and so on., The other is true also, though I am not as much interested in that at this moment. Harry cannot pretend to be a global man if he does not concretize that g1obality in some place like Kawangware or Kwangyung I1.

The last principle is even less clear to me. It has to do with the fact that only local people themselves can accomplish the development of their community. Nobody from the outside can do it for them. However, if on Saturday when the consult is over, all of us left, nothing would happen. It hasn't anything to do with the particular local people; it has to do with a social dynamic. This would be as true in Chicago where I live as it is true in Kawangware. Therefore, for a period of time, there is required in this community an external dynamic which sometimes, in Australia, they call an "auxiliary staff[126]." At any rate, they are simply a catalyzing force. If this catalyzing force labors 24 hours a day themselves digging out the drainage ditches, themselves carrying rocks and laying them, as well as late into the night holding classes and courses for training, then such a staff is only needed for a relatively short time -- one year, two years, three years. Their basic function is to provide incentive and to provide training. If they sit around on their posterior, then they are finally useless, for they are neither incentive nor are they a training factor. This training is not basically classroom; it is slopping the pigs and calving the cows and cleaning the garbage out of the drainage ditches and spreading murram on the roads. It is done by example, not by pedagogy, not by teaching. If back in Chicago where I live I could speak the way you can speak, they would consider me an orator.

[126] See Glossary.

Those Who Care

Introduction

Marilyn Crocker

Mathews weaves the theme "those who care" throughout this talk given in 1976 to the local, national and international consultants who participated in the Human Development Consult on Jeju Island, the southernmost province of the Republic of Korea. The work of the Consult was to plan and launch a comprehensive socio-economic development plan in the village of Kwangyung Il that might serve as a pilot model for other village renewal efforts across the island, and even the nation. This HDP was seen as just one part of the Republic of Korea's ambitious New Village Movement (*Saemaul Undong*).

Although JWM briefly references ICA's entire comprehensive community development methodology, his emphasis in this talk is on the actuation phase, especially the methods of effective action that allow a socio-economic plan to become reality. His insights on project funding and what he calls project "framing[127]" are especially central.

Mathews understood that the goal of developing funds to underwrite the complex set of actions (or tactics) that comprise a socio-economic development project could be realized best if the project were presented to potential donors as a robust set of interrelated "actuating programs." In this talk he spells out the process for arriving at such programs, a process that reveals his commitment to the power of corporate thinking and decision-making. Furthermore, Mathews knew that the one source approach to funding and advocacy always failed, and so made the case for what he called comprehensive project "framing[128]." This framework, or development infrastructure, is spelled out in detail in this talk.

Community development practitioners can wisely use Mathews' all-inclusive lenses to review advocacy, funding, actuation and leadership components and use those insights to strengthen programs or make mid-course corrections.

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[127] See Glossary

[128] See Glossary

Those Who Care

Joseph W. Mathews
1976

People often ask me, "Who is the Institute of Cultural Affairs?" I say that we are a not-for-profit global group that is concerned with community development and methods of effective action. And they say to me: "I don't mean that. I mean, who are you really? What makes you tick?" That's a hard question but I give them the answer, "We are those who care; we just care." We are part of those people around the world who care, and as I travel and work in various parts of the world I'm finding more and more people who just care -- not simply about the things close to them but about this world and what is happening in it.

As those who care, we care about the past journey of our own people and of all people. We care about creativity. We care about the long journey of humankind and its efforts and suffering and we care about the future. We don't know any more than anyone else, and we don't have easy solutions to issues, but we just care.

Some have referred to this as the "invisible college[129]." There are people around this world who are not formally related, but who care and so represent a kind of invisible fellowship. I find these people in all places, as I also find people who do not care. When I walk into a government official's office, I find I can "feel" if he cares or does not care. Last week I went to see the Chief Minister in Mrs. Gandhi's[130] cabinet and sensed he cares; it encouraged me. I visited another official who I sensed didn't care. Around the world those who care are discovering that other people care. I find that extremely encouraging, as well.

When I got up this morning, I posed a serious question about all of us gathered here: "Now, who are we, really?" We are teachers. We are planners. We are social workers. We are businessmen and women. And then I said I decided that none of us would have come to this Consult unless we were self-consciously or un-self-consciously part of those who

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[129] See Glossary

[130] Indira Gandhi, then Prime Minister of India

just care. And today we are going out to meet and work with the local people of this beautiful island because in some way or another we care.

This time in history calls for action, and so people often start out acting, and then remember the context. Today we are concerned with the latent operating vision present in the mind of common local people in Jeju[131]. This is our context. In a moment, someone will brief us on the specifics of what we will do today. I suppose it's obvious that we're going to work hard, very, very hard for these few days we are together. Each day we will set aside the whole morning for the Consult participants to work together in a plenary session -- to report and think and dialogue. In the afternoon and in the evening we will work in small teams. Then the next morning we come together again and share our insights and the data we have gathered and synthesize it in the plenary session. That will be the rhythm of our week.

Actuating Programs

The flow of the methodology starts with 1) **the operating vision**, then follow 2) **the contradictions**, 3) **the practical proposals**, 4) **the tactical systems**. What is left are two more steps: 5) **the actuating programs**, and 6) the **time-lined implementaries**. The implementaries are planned and done by the local people in the particular human development project. They are the ones who figure out what is going to be done, and who is going to do it, and when, day by day, week by week, month by month, quarter by quarter, year by year. Now I want to focus a bit on the actuating programs, the step that is taken between the development of the tactics, which we will have done during the consult, and the implementaries, which the people on the local scene must do.

The actuating programs are based on the charts[132] of both the tactical systems and the practical proposals. Conceiving of the programs is rather simple, writing them up is a difficult job. They are initially constructed by drawing together groups of the tactics into fairly specific programmatic entities that a group of people can accomplish. The functions of an

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[131] Jeju is an island off the southern tip of S. Korea. The talk was given at the beginning of the consultation to launch a Human Development Project there.

[132] The "charts" refer to the syntheses of field work report developed by Consult participants during the morning plenary sessions.

actuating program are to provide: 1) a means of organizing the people who will implement a particular cluster of tactics; 2) a way to easily estimate project costs; 3) a framework for raising the funds to finance the project (since it is not possible to sell a tactic to either the public or private sector, but it is possible to sell a program of tactics); 4) a set of program foci to simplify the development of implementation steps for a cluster of tactics; 5) a design for phasing project implementation over time (e.g. one year, two year, four year phasing of programs); and 6) motivation both for the those the local level implementing the project and for those elsewhere, providing various kinds of support. (Tactics, conversely, do not motivate; they come as a huge burden of impossibilities.)

How is it that an actuating program is constructed? First, focus on the tactical systems. Assign several small groups of people to review the tactics and locate those that can be clustered as programs. Then do the same with the proposal chart. This is a task of disciplined corporate thinking and intuition. Set aside the tactics and proposals that do not seem to fit into a program. Next assemble the different working groups to share their thinking and collectively decide upon the final set of programs. The parts left over by this group are either included in one of the final programs or combined to form a new program. The process does not add new data. It organizes all the data generated by the Consult for implementation in the field

The result of this is the program chart, unique to each situation. For example, the chart from Oombulgurri[133] reflects 18 programs, 9 related to the social dimension of the village, 9 others related to the economic. Within each of these groups of nine is one key program. That is the way the chart is organized. In any social demonstration project dealing with a developing community, the matter of procurement of all kinds of things becomes very crucial. In Oombulgurri, the key economic program was a local co-operative that belonged to all of the people, and served as a trading company where all purchasing and procurement was unified. In other communities that economic requirement would take different forms. The number of actuating programs varies, but here in Jeju it might be something like eleven programs by which an accurate cost projection can be made. In Oombulgurri, we adopted the categories that the

[133] Oombulgurri is an aboriginal community in northwest Australia.

Australian government uses to build a budget. Then we totaled the cost projections for each program to arrive at the total-cost per year and projected that out over 8 years. Finally we developed a timeline of the cost year by year, with particular concern for funding the project yearly.

In the first year a significant amount of funding was requested from the Australian government a large bit of money, but by the eighth year the Australian government will provide no subsidy to Oombulgurri, save the normal subsidies that all communities receive, such as fire and police protection and basic education. During the first year very little funding is expected from the local people. By the eighth year, however, they will be bearing their whole project cost. And that of course, is extremely significant for the aborigines in Australia, because they are an extremely deprived and marginalized people. The intent is for each community to become self-sufficient and increase its own standard of living; and in certain places that can be done much more quickly than eight years. A third source of funds was the private sector across Australia. These monies represented the difference between the cost of the project on the one hand, and the total of what the local people and the government could pay.

Now a word relative to project funding in general: if funding comes only from one source, whether public or private, it is not going to be an effective project. If the funding comes from the local sector alone, the community did not need the project to begin with. If the catalytic leadership force serving as the actuating agent for a community development project is burdened with worries about the cost at the beginning of the effort, it will never get anywhere. An effective catalytic agent must discipline itself to believe that it can accomplish the impossible. Otherwise it will have failed before getting started. There is no government around the world at this moment in history that is not interested in funding a social demonstration which it believes would be effective. A serious community developer does not even ask what the government's motives are; he's after the money to do the project. The government has to be concerned to one degree or another with the well-being of the local people. That is the secret that any serious catalytic agent knows. Furthermore, every government that I know of in the world today is frustrated about the fact that it has been spending millions or billions of dollars on the local level and little of significance has happened -- and that is especially the case in the U.S.

Therefore, such a community development agent can believe that it will receive some kind of government economic support for the project. This is not only the case with governments on the provincial level, but also with multinational governmental relationships between nations, as well as through the United Nations where public funds can be funneled into the last local community in the world.

In terms of private sector funding it seems that this time in history, that one can take courage about the possibility of finding support monies for any serious effort toward the well-being of human beings. This is because individuals who are well to do, and corporations which have become extremely well to do, have grown in social consciousness, and have established foundations to support various aspects of human development.

For the project in Jeju, funding relationships extend into the international arena, first of all to the expatriate Koreans, such as those in Japan. The United States is full of Koreans who have become well to do; this may be true in other nations also. There are corporations and foundations and individuals who are not Korean but who are concerned about what happens in Korea, as I hope that those in Korea are concerned about what happens in the black ghetto in Chicago. The crucial function of guardians and patrons in project funding and advocacy becomes evident here. It is necessary to grasp the utter necessity of actuating programs in this methodology. The effective implementation of any community development project depends on them.

Framing[134]

I would like to say a word about framing. Behind the methodology that we've been using in community development are several practical considerations. Earlier I spoke about those who care. If there is not a core of people who care about a situation you cannot do a community development project because, as everybody knows, it is an impossible task. Only the people who have a deep concern are going to have enough courage and endurance to do the impossible. No detached bureaucrat, no matter how intelligent, can do this; however, a bureaucrat can also care and if he cares, it can be done. Second, there has to be a hardheaded

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[134] See Glossary

understanding of local economy. Third, there has to be equally practical hardheaded understanding of the factors of social change on the local level. Fourth, and what I want to say a word about this morning has to do with what I call "framing" a project; and fifth has to do with spending, or the finances for a social demonstration project.

The public and the private sectors have to operate together if effective development is to take place. My nation again and again has wasted billions of dollars by trying to do inner city development by itself. It does not work. Sooner or later they become aware that what they thought was not what they wanted. Over the last 30 years in the U.S. the highway has become strewn with the wreckage of community development projects which were undertaken by the private sector alone. In terms of the public sector, it is important to work with all levels: the local, the regional and the more inclusive manifestations which is usually called the federal dynamic. You need both the moral and the financial support of the public sector. But without the private sector, it is hopeless. Again, the private sector also must be represented on the local level.

However, a local project needs the support of the private sector on a more macro level. First is what I call "the guardians," who are people like those in this room and others who are willing to support the project by involving themselves in one way or another, however distantly. If you did a project in a place like Seon-Eub[135], then there would be people in Jeju Island who would be willing to give themselves to help it in any way they can, there would also be private sector people on the mainland who are willing to do anything they can to lend support. A community -- a local community -- a small village or a town hasn't a chance of success without that kind of enablement at its fingertips. The other category, which I call "patrons," is like unto it, but is still more removed. It is what you might call invisible friends of the project. This might be a baker who would never involve himself directly, but is interested in the project. And when a guardian approaches him for help, he would help. A patron might be the head of a corporation who becomes intrigued by the project and would do whatever he could to influence his organization to be of some kind of assistance through a guardian. Now if you do not want your project to be effective, and many social workers do not want them to

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[135] A village on Jeju Island.

be effective, then you ignore this "frame," as I call it. But if you mean to be effective, you cannot ignore it, however modestly it can be set up.

Then you have two other components: the universe of economic development on one side and the universe of social development on the other. In each there has to be an actuating force or agency on the local level for the project to be effective. The form of this will vary relative to the nature of the community itself. For instance, the economic actuating agent could be a certain kind of a village co-operative, as was the case in Oombulgurri, or it could be a committee or commission made up of local leaders in the community who were interested in seeing the economic development of the village. The same is true of the social actuating agent. It could be some form of a local co-op, or a commission or a committee of local people. In my country we often establish a not-for-profit corporation controlled by the local people themselves.

The Catalytic Core

And finally, in the center of the "frame", we have the catalytic core. This is a group of people -- two, three, ten, whatever number - who understand the methodologies well and are ready to be a part of the community for 6 months, a year, or whatever time it takes in order to train the local people themselves in the methodologies and in the practical techniques needed by a particular project. In my country I wish that a lot of the young intellectuals, many of them in universities would decide to become such a force in our inner cities or in the country villages, rather than sitting around dealing with abstractions, criticizing the work of people who do try to do something. As I get older and as I get more tired I have little patience for the uninvolved and pay little attention to their criticism, unless they are engaged in the dynamics they are criticizing.

Consult Methods: Kawangware[136] Human Development Project

Introduction

Marilyn Crocker

The following address was given in November, 1975 to international and national consultants, ICA staff and village residents gathered at the opening of a week-long planning consultation in Kawangware, an urban village on the outskirts of Nairobi, Kenya. This meeting was the second in a series of twenty-four such consults held around the world that eventually launched a global network[137] of pilot Human Development Projects between 1975 and 1977. Here Mathews provides an overview of methods participants would employ to analyze, plan and initiate integrated local socio-economic development.

The consult method was highly participatory, and depended upon a deep, collaborative dialogue between the "inside, subjective" village perspective, and the "outside, objective" consultant view. Each was valued as important grist to the project design. In this talk Mathews focuses in detail on the first two steps: the *operating vision* (the picture of the desired future) and the *underlying contradictions* (the root causes beneath the blocks and irritants that hamper realizing the vision). He determined that these two steps, plus the final step of the *timelined implementaries* were patently neglected in the goal oriented strategic planning processes popular at the time. Within the next decade the "consult method," applied by the ICA in many human development project communities around the world, was also adopted as a tool for organizational transformation in corporations, such as McDonald's Inc., one of many businesses that brought the method in-house to enhance marketing and operations planning. The method eventually became known as LENS (Leadership Effectiveness and New Strategies)[138], and

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[136] Kawangware is an urban village just outside of Nairobi, Kenya. The Institute of Cultural Affairs conducted one of its earliest Human Development Projects there, beginning in 1975. This talk lays out the method to be used over the five days of the initiating consultation for the project.

[137] See Glossary

[138] See Glossary

more recently formalized as a facilitation process within the ToP® (Technology of Participation) curriculum.

Although participative planning and team collaboration are now household terms, few public, private or nonprofit organizations find themselves able to institutionalize and sustain such processes long term. This is often due to leadership's willingness to take short-cuts in the interests of immediate results. Twenty-first century social change agents might find it helpful to use the steps of the consult methods outlined in this talk as a "lens" for reflection on their own change process paradigm.

Consult Methods: Kawangware Human Development Project

Joseph W. Mathews
November 1975

We are interested in the development methodologies that occasion rapid and profound social change on the local level, and we will employ those methods as they have been refined up to the moment[139]. Political change is rarely, if ever, a profound change. It is, of course, sometimes rapid. But if you view the model of the social processes[140], and consider the three dynamics of society: economic, political, and cultural (the latter of which many sociologists refer to with the term "social") you will probably observe that profound social change is always socio-economic. Profound change in a community is never simply social, nor is it simply economic; the two dimensions must work together. You will find that the political structures of a community will take care of themselves when the social and economic dynamics are vibrant and developing.

Operating Vision

The methodology we will use begins with the step we call the Operating Vision. I find this term very descriptive. Because a person is consciousness, he lives only on the basis of an operating vision. For most of us as individuals, that operating, personal vision is unconscious, or latent. We do not stand at attention before it. I do not mean to use the term "unconscious" in the sense that four-fifths of us humans always function in the realm of the unconscious. I use the term to describe that about which one <u>can</u> become conscious when one brings intentional awareness into being, or when one becomes a self. This is also true of a community.

For me one of the most astounding aspects of twentieth century awareness is that selfhood is a matter of standing outside of one's web of relationships and taking an attitudinal posture towards them[141]. This is so

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[139] During 1975-76 the first eight of 24 Human Development Project Consults were held. Each time the consult methods were used, the process was fine-tuned. At the end of the year a textbook was written on the theory and practice of this approach.

[140] This model is discussed in detail earlier in this volume.

[141] This insight is based on the insight of Soren Kierkegaard: "Man is spirit. But what is spirit? Spirit is the self. But what is the self? The self is a relation which relates itself to its

simple that it is hard to believe that this insight has only become broadly recognized in this century. For example, every time I show up in awareness that I am married to one lass by the name of Lyn, that is a relationship; that's part of my temporality; that's a part of my fate. But my marriage is not that relationship, not by one long sight. My marriage is my standing outside of that fateful given, and intentionally taking an attitude toward it, symbolized by my saying, "that is my marriage". And that is where selfhood is manifest.

Now the same is true in a community. A community has a web of relationships that define it, but that is not the community. The community is the intentional relationship it takes toward its web of relationships. So, what I mean by the operating vision is the latent expression of that deep, fundamental attitude a community takes toward its fate.

A second important discovery made in the twentieth century in relation to anthropology, or the image of mankind, is that this self-conscious awareness only takes place in community. In the years ahead we're going to be astounded by the consciousness that what happens to a self is also what has to happen to a community: to become intentional in life is to self-consciously take an attitudinal posture toward all your relationships. Community development begins by enabling a community consciously, intentionally, to take that attitude toward its own reality, its own given-ness. And out of that emerges the future. That's what I mean by local vision. However, few communities in the world are awake, are aware or have selfhood in the sense I'm talking about. This week we are going to be calling forth the local, operating vision of the community of Kawangware. Because that vision is latent, because it is unselfconscious,

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own self, or it is that relation (which accounts for it) that the relation relates itself to its own self; the self is not that relation, but (consists in the fact) that the relation relates itself to its own self.'

At the end of that section, he concludes:

"This then is the formula which describes the self when despair is completely eradicated -- by relating it to itself and by willing itself to be itself, the self is grounded transparently in the power which posited it."

--Soren Kierkegaard writing as "Anti Climacus"- *The Sickness unto Death* - Translated by Walter Lowrie - Princeton University Press 1941 - Originally published in 1848 (Thanks to Wayne Nelson for locating this quote.)

nobody in town could clearly say what that vision is, any more than you likely could say what the vision is in the community where you live.

So where do you look for it? It is embedded in the symbolism of the community. It is embedded in the style and the social structures. It is embedded in the hopes and dreams, the fears and the anxieties of the people. It is embedded in the architecture, in the care of space and in the way time is understood and used.

Perhaps you have noticed that array of buildings over there. In terms of artful lines, this scene is absolutely out of this world! This tells me something deep about Kawangware that I suspect the community does not know itself. It is absolutely astounding to me what just a little bit of effort would do to elicit the vision intimated here. When I look across at those buildings I glimpse this community's hopes and dreams.

In our work with the residents today we will seek to elicit the components that comprise that local vision in order finally to render those pieces into a composite, rational model.[142] This latter task we will do tomorrow in the plenary session, using the data and reflection of the five teams that will be working today. This is the first step in initiating rapid, profound, social change on the local level.[143]

Underlying Contradictions

The second step is what we call the Underlying Contradictions. Here you are out to discover what deters the realization of this local, practical vision. The question is, "What are the deterrents? What *contradicts*, or stops the community's vision from coming into being?" A contradiction is not a "problem" or a negative category. Actually, it is a profoundly creative category, a kind of window to future possibility. A community's hopes and dreams are more likely to be realized if it dares to name the contradictions.

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[142] The term "rational model" refers to a holding chart that integrates all the detailed elements of the vision in one graphic.

[143] Although Mathews does not mention it, the Consult facilitation team and village leaders conducted an informal baseline assessment of key indicators prior to the arrival of guest consultants and the opening of the Consult meeting. These included such considerations as key historical events; major agricultural, commercial and industrial initiatives; critical community health indicators; community demographics, leadership, and organization; and education programs and measures.

To grasp the underlying contradictions of Kawangware or any other community, it is helpful, first, to use one's own subjective response. As you walk through the community his week and reflect on your experience, be aware of what frustrates you, what offends, what irritates you. Then shift your thinking beyond your own subjective reaction to the objective sociological reality of the village. Look for obvious blocks, deterrents or "rocks in the road" that are stopping the community from realizing its vision. Those are clues to the underlying contradictions.

In one sense a contradiction doesn't even exist. What you must really do to "name" it is to grasp the outer rim of the whirlpool of deterrent, the center of which is the contradiction. You never can see a contradiction head on; you can only see it out of the corner of your eye, because the first 486 things you might say is the contradiction, is not the contradiction. Those insights may point to the underlying contradiction but likely you haven't arrived at it yet. You can only name that contradiction after you whirl innumerable evidences that something profound is deterring a community's vision.

By now we can appreciate that the teleological, goal oriented approach to social change never did nor can occasion social change. We could list goals and objectives for days and nothing would happen. But once we name the underlying contradictions to the local operating vision, we can turn our attention away from that vision and address the contradictions as the new focus relative for occasioning social change.

Practical Proposals

The third step is developing the Practical Proposals. A practical proposal is something between a strategy and a tactic that has to do, not with resolving the contradiction, but with releasing or addressing the contradiction in order to create the future. At this point, one has to embrace his guts and risk. Here you have to release all the creativity that you have. You need to begin wildly in terms of possible solutions. Later, you can get your feet back down on earth. You are after the "practical" ways, but not necessarily the "possible" ways (if you can accept such contradictory categories) to get those contradictions working on your own side, so to speak. Practical proposals themselves never accomplish anything, but they become the platform for the next step. Again, once you articulate the practical proposals, you will focus on these and can discard the contradictions.

Tactical Systems

The fourth step is building the tactical systems, or the constellation of substantial actions that will actualize the practical proposals. If the proposals are the cart, the tactics are the wheels. Only when the tactical systems are designed do you begin to touch upon what really occasions social change. Once you have built the tactical systems, you can discard your practical proposals.

To use a military metaphor, just as no soldier ever died in his goals, no socio-economic change agent ever died in his proposals -- only in executing his tactics. Often people ask me what is the difference between our organization and other community development organizations that operate in abundance around the world. First, I say we are a not-for-profit community development organization; and secondly, we are not primarily concerned with planning. Rather, we are concerned with actuation and all our methodologies are geared, not to ways of conceiving, but to the means of doing. Our focus is upon tactics.

Actuating Programs

To effectively launch a socio-economic project's tactical systems they must be framed within actuating programs. These are crucial. You always "do" your tactics, but the actuating programs organize these substantial actions in such a way that they can be implemented. They provide a framework for organizing the local individuals and groups that are going to do the tactics; for projecting costs; and for developing funding of any kind, whether from the public or private sector, from local sources or from entities beyond the community. That is basically the function of the programs, and our consult will conclude at this point.

Timelined Implementaries

However, the last step in the process of local socio-economic change resides in spelling out the timelined implementaries. A consult as we have described it here cannot undertake this step. The implementaries delineate the specific steps that the people who will staff the project (both paid and volunteers) must take to carry out the tactical systems day by day. After the visiting consultants have packed their bags and headed home, the local staff and residents have the job of spelling out how and when each tactic will be accomplished and by whom. They have the job

of doing the timelined implementaries. They are the ones who will oversee and actuate social change.

Something very important happens when you get to the point of completing the implementation steps. You are back to the point of rearticulating the operating vision. By this time, usually two years later, the initial vision has undergone radical transformation because of the change process. But this is not the end. For a community to remain dynamic the methodology is applied all over again. And, thus, the future constantly comes to be.

Consult Schedule

Today and half of tomorrow we are going to be dealing with the operating vision; on Tuesday and Wednesday with the contradictions; on Wednesday and Thursday with the practical proposals; on Thursday and Friday with the tactical systems. At that time we will see how much time we have left to move on to the actuating programs. This is our movement during the week.

The daily schedule is posted. Because the emphasis of our work must be conducted within five collaborative teams, you will spend most of the time within that configuration. The consult will gather as a whole body each morning to hear reports and integrate the data, reflective insights and recommendations of the teams for each step of the process.

Each morning at breakfast we will meet together to set the context for the day. After a break we will return for a plenary session. The schedule I have posted here is a rough outline of each day divided into three periods of work, three hours apiece, with two hours each for breakfast, lunch and dinner, including breaks. The teams don't need to follow these as long as they accomplish their work.

The teams will spend all of today in the field learning about the village of Kawangware, gathering data and reflecting together, with the evening spent in a work session to identify elements of the operating vision. On subsequent days, following the morning plenary session and lunch, teams will either spend time in the field, depending on what research they need to do, or may be in work sessions, as they will be most evenings.

We had our opening celebration last night. It could very well be on Saturday afternoon we might decide to have a closing celebration. Then it

just might be good for us to have an informal celebration on Wednesday evening. Of course the consult as a whole is free to alter that in any way that it chooses. Some of our time design will be determined by our progress in applying these methodological steps to launch the rapid, socio-economic development of Kawangware.

Fifth City: Comprehensive Community Reformulation

Introduction

Comprehensive Community Reformulation

Marilyn Crocker

Joseph Mathews offered this testimony before a subcommittee of the United States Senate less than two weeks after riots broke out in over 100 major US cities, sparked by the April 4th 1968 assassination of Dr. Martin Luther King Jr. Chicago experienced 48 hours of some of the worst violence and chaos, largely located in the predominantly black ghetto on the city's West Side. The main campus and staff residences of the Ecumenical Institute were located in the midst of this area in a neighborhood called Fifth City. Although massive destruction, looting and fire consumed many adjacent buildings, the Institute's property and its staff were spared. This was likely due to the mutual trust and respect developed over four years of intensive work by Institute staff and local residents to research and initiate Phase I of a comprehensive community reformulation project.

Mathew's testimony spells out the framework for comprehensive community reformulation: the three underlying problems at the heart of America's inner city crisis at that time; the five fundamental presuppositions of comprehensive community reformulation; and the three inclusive methods for initiating long-term rebuilding of urban communities. For those involved in urban community development today, it might be helpful to consider how 21st century technology can be applied to this framework in order to enhance and accelerate each aspect, especially the deep communication and authentic collaboration that undergirds every step from research through implementation.

Fifth City: Comprehensive Community Reformulation

The Ecumenical Institute: Chicago
Dean Joseph W. Mathews' Testimony before the Subcommittee on Government Research Committee on Government Operations, U S Senate on April 17, 1968.

When we reflect on the problems of the inner city it is crucial that we see them in the larger context. The turmoil of the central city is but a reflection of and a primal catalytic force in the world's struggle to create a new social vehicle demanded by the scientific, secular and urban revolutions that define our age. This context staggers the imaginal powers and puts dread into the heart of all who oppose radical change. Taken simply by themselves, the human problems of the inner city are overwhelming in number and complexity. If intelligent remedial action is to be initiated it is necessary to attempt to designate the crucial underlying issues upon which the maze of economic, political, and cultural problems rest and depend.

I. The Underlying Problems

Four years of experimentation and research by over 100 persons comprising the staff of the Ecumenical Institute -- who both live and work in the Negro ghetto of Chicago's West Side -- have disclosed three foundational problems of the inner city crisis of America. The first, and by far the most basic, is the image of self-depreciation that the white man has inflicted upon the psyche of the American black people over several hundred years. The second is the absence of local social structures whereby the unbelievable human benefits which the modern world has created and amassed can be funneled into the lives of the people living in the central city. The third fundamental problem is intimately related to the foregoing. It is that the people in the inner city are deprived of any real means of participating in the decision-making processes and the concrete social activity whereby their practical destiny is determined. Let us look at these three defects which are destroying millions of our citizens and deterring the very advance of civilization. Afterwards we will describe the comprehensive approach to community reformulation which we believe is the rational strategy which the situation requires.

1. Self Image

The problem in the ghetto that underlies every other problem is not social inequity. It is not lack of jobs or inadequate income. It is not a matter of rights and liberties. It is not second-rate education and social forms. Change all this tomorrow and the real issue is still not touched. The primordial problem in the black inner city is psychological or internal. Every person and every people operate out of a primordial self-image. Their practical action results from that image. The American Negro has an interior image, a self-talk, an operating principle, a spring of action, a self-understanding that tells him that he is a second rate human being. All the benevolent, upgrading gifts -- public or private -- will not alter this state. The American Negro, who is moving to the city ghettos in increasing numbers, sees himself as the bourgeois white person sees him. To use crude language he sees himself as "Nigger." He lives and acts out of that metaphor. The deprived Negro senses after himself as a sub-citizen, doomed to a ghetto existence, the victim of social forces beyond his control, incapable of altering his inhuman condition. He can only quiescently submit to his fate or wildly strike out like an irrational animal trapped in a corner of history. The victim image of the black person is the first and fundamental problem in the central city.

2. Social Construct

The second most discernible problem beneath the tragedies of the inner city situation is the nonexistence of adequate functional social structures by which humanness is mediated to individual persons. The scientific and technological advance of our times has provided the means for human development almost beyond description. Yet these benefits have not been and are not being funneled into the inner city. The surface problems are myriad and cover the spectrum: medical care, cultural development, housing, education, jobs, urban services, civic rights, recreation facilities and on and on. Underneath all of these is the lack of local social constructs whereby the solutions, which our society has invented and has in vast abundance, can be made available to our people in the central city. The benefits of urban life, under the control of vast bureaucratic networks, flow according to pressures generated by local structures. There are no such structures in the inner city. This is the great deprivation. The super city complex has destroyed older forms of local corporateness within its boundaries and no new forms have yet been

generated. Because suburbia still has such structures and the accompanying power, it drains off the means of the good life that society at large creates. Lack of concrete social forms on the local level makes the inner city citizen a pawn in the hands of a vast bureaucratic web.

3. Effective Power

The third inclusive problem area relates closely to both of the above. It is that the inner city Negro citizen has no means of significant involvement in history. (S)He has little concrete opportunity to participate in decision--making processes by which his/her own destiny is determined. This means that (s)he has no sense of doing anything that will make any difference. This refers of course to arrangement of voting districts, to entrenched political machinery, to the power of crime combines -- all of which disenfranchise in a fashion the inner city people. The state of powerlessness is further occasioned by the inferior educational opportunities and limited economic opportunities in the slums, which cut off any hope that things in time will be any different. Finally, the absence of local social structures in the deprived areas means that the disadvantaged person has no way of participating even in the smallest issues affecting his destiny.

Black Power has risen out of this deprivation of power. It is important that we understand that it is here to stay, in one form or another. Either it will be give form within the existing structures of society, or it will manifest itself in violent protest against those channels. Today the cry of genocide from the central city is the comment of a vulnerable people who have elected to understand that without grassroots power structures, they are the subject of both intentional and unavoidable destruction. We are dealing with a people whose future is cut off and no amount of counter force -- which intensifies the hopelessness -- can long secure them. There is no reformulation of the inner city which ignores the issue of no-power-to-decide.

II The Functional Presuppositions

The Ecumenical Institute is firmly convinced that any effective attack upon the problems of the inner city must be comprehensive. We believe that any other approach is finally harmful to the situation and wasteful of funds and human effort. The fragmented approach with one project here and another there, unrelated by a common inclusive model, is but

sophisticated benevolence, never penetrating to the real issues. Such methods only tend to put proud flesh over the deep wounds of the inner city. Over the last four years the Ecumenical Institute: Chicago has developed a model program of comprehensive community reformulation in Chicago's West Side ghetto. The project involves a 16 square block area called Fifth City. It is a port of entry for Southern rural-minded Negroes who experience raw economic/political/cultural deprivation. Out of this experimentation certain operational principles, methods and constructs have emerged. A description of some of these will indicate what is meant by comprehensive community reformulation.

1. The first operating presupposition has to do with geography. Comprehensive reformulation begins with a **carefully defined area,** set apart by clear boundaries. This reduces the sense of chaos created by the seeming impossibility of the task. It curtails dissipation and duplication of effort. It enables penetration in depth that reaches to the last citizen. It makes possible a clearer picture of the maze of problems that paralyze the citizens. The delimited area fosters a sense of community identity which is essential to the comprehensive approach.

2. The second presupposition demands that the **depth human problem** in the community be filtered out and radically dealt with. This is crucial to comprehensiveness. All other facets rest directly on this foundation. In the Negro ghetto this basic issue, as indicated above, is the self-depreciating image. Unless the imagination of these citizens is refurbished, re-programmed, if you please, nothing else can lastingly be altered for the black disadvantaged of the central city.

3. The third operating principle is that **all the human problems** in the community must be attacked simultaneously and coordinately. Piecemeal approaches never get at the real issues and cannot create the needed morale for action. Indeed they tend to cultivate the victim image. Though staggering sums are involved, the benevolence concept is devastating to the inner city spirit. Furthermore, ghetto problems tend to re-enforce one another. In order to move one problem toward significant solution it is finally necessary to move them all. The education, economic, social, political, and cultural problems cannot be radically disjoined from one another if effective resolution is intended. Inner city folk are total human beings.

4. Fourth, all age levels among the citizens must be dealt with at once. Just as community problems reinforce one another so the postures of the various age groups radically influence each other. If the elders are neglected they will unintentionally communicate their images of submissiveness to the young. Programs must be created that will operate from the cradle to the grave. The comprehensive approach to community reformulation requires a network of interrelated and coordinated projects which deal with all the various levels and groups representing the beginning, rising, emerging, established, and elder generations.

5. The fifth operating principle, the use of symbols, may be the most important even though its function is also the most difficult to articulate. One difficulty is that it cannot be clearly separated from anything else in community reformulation in that it permeates every principle, model, strategy and structure. Every effort that deals with substantial body of people is deeply dependent upon symbols. In creating a community large or small, a sense of commonness in mission must be created. A task and a corporateness relative to the task define community, and this is mediated through living symbols. These include songs, festivals, the geographical area itself, its distinguishing name, landmarks, art pieces, rites, insignia, local leaders and respected persons and on and on. Symbols are crucial to the morale and expectation that makes the difference between social despair and creative society. Symbols are foundational to inclusive social change.

III The Inclusive Methods

In the brief compass of this statement the indication of a practical solution must be even more sketchy than the analysis of the fundamental problems. Inner city reformulation, it cannot be reiterated too frequently, is "comprehensiveness" in both scope and depth. The underlying problems relative to self-image, social constructs and local power must be met in the broadest and deepest sense. In June, the Fifth City Community Reformulation effort will complete its first four-year experimental phase. During that time an impact and penetration has been made, ensuing in an awakening and commitment of a core of the citizenry. The imaginal education forms, the social constructs, and the community organization are established. The next four years of actualization[144] hopefully will put

[144] See Glossary

the flesh and blood upon the experiment. The following is a description of this method of inclusiveness.

1. Imaginal Education

Reformulation of the black inner city rests upon imaginal education. This is where the attack must begin. It is the crucial problem of the ghetto. It involves first of all, deprogramming the mindset described earlier as the victim image. Secondly, there must be a reprogramming with images of possibility, adequacy, and dignity. In brief, imaginal education endeavors to explode and expand the imagination to provide new tools whereby the individual can reconstruct an image of self-significance in relation to his actual situation which will release his unique creativity into history. Imaginal education aims at motivating free, intelligent, responsible involvement in society.

Such a process in the Negro ghetto involves the individual's becoming proud of his blackness and then moving on to grasp himself as a global individual participating in the formulation of the new world of tomorrow. It is a matter of being enabled to appropriate the limits, possibilities and unrepeatable creativity of his/her uniqueness. This educational endeavor must be an integral part of all formal structures of schooling in the community, and it must be undertaken through a multiplicity of extra-formal means.

It is imperative that imaginal education begin early. Schools must be created for the infant in the crib and continue until the first grade. It must be an essential part of public schooling and occupy a signal place in adult education curricula. It is a must in all senior citizen programs in the ghetto. Perhaps even the extra-formal approaches to reprogramming ghetto people are important. This has to do with the use of symbols described earlier. It is affected by their employment in a variety of situations through an almost unlimited variety of means including theater, forums, assemblies, posters, community decor and the like. Imaginal education provides community motivation which is essential to the rebuilding of the inner city. It is fundamental to comprehensive community reformulation.

2. Social Construct

Second to imaginal education in import is the creation of the "grassroots" social construct. This begins with an inclusive analysis of the human

problems in the area, the constant problem being a lack of adequate structures. In Fifth City a problemmat (or matrix) was constructed which identified over six hundred surface problem areas and organized them under five rubrics: economic, political, education, arts and life style.

The next step was to bring into being a web of local social constructs to deal with the identified problems. Four such structures were created under each of the five major problem areas. Under the economic are the local Employment Bureau, Redevelopment Corporation, Consumers Association, and Health Clinic. Under education there is a Pre-schooling Complex, a Public School Auxiliary, a Citizenship Training School and a Continuing Education Program. Similarly, four constructs exist under the political, style, and arts areas. This makes a total of 20 major local community structures. Each of these twenty has four projects under it making a sum of 80 in the whole community. Finally, each of the 80 projects has at least four finely designated functions.

This complex is obviously crucial to the comprehensive reformulation method. These local structures are the channels whereby the benefits of urban society become available to the inner city. Here is the key to the local structures concept. They do not replace existing structures. They serve them. They make the broader machineries on the city, state and federal level effective for the inner city citizen. For instance, the local health outpost uses the massive health facilities our total society has created. Or it brings them to the people and the people to them. It mediates between the broad public means and the local community. The same is true of the Redevelopment Corporation. This structure is a bridge between the great state and federal housing programs and the people for whom they were intended. One of the great tragedies is that the disadvantaged do not even know about such programs, let alone understand how to take advantage of them. Then there are the areas of education, culture, legal assistance, and endless other areas when you think comprehensively of humanness and the problems people face. Finally, these local structures give the people power to do something about what needs are not being met at all. This brings us to community organization.

3. Community Organization Role

Community Organization is basically the instrument which insures the operation of the twenty social constructs. It is thereby the decision-

making means of the community. It is a creative thrust in the inner city impacting the total social vehicle. It is the force of social change operating from within the patterns of society. It is black power flowing into and through the legal processes toward radical alteration of the situation. This form of community organization in intent involves the total community. In the comprehensive model of Fifth City the organization itself is comprised of a Congress, a Council or Presidium, a Stake complex and a construct of Guilds.

Rational effective community organization must embrace both the concern that penetrates to the last problems and needs of the individual citizen and the action that issues from the unity of the total citizenry. The Stake complex is the penetration instrument. The community is broken down into five Stakes each of which is divided into four quads. The quads are then further broken down into units consisting of four, five to ten families. The whole community has 160 such units. Some 200 specially trained volunteer citizens assume responsibility for these community units. These "Iron Men," as they are termed, disseminate crucial information to the units and collect data relative to social and individual needs which are -- by means of a simple computer system -- made available to the Guilds of the community for proper action.

A Guild in the community organization is the action unit. There are five Guilds in Fifth City. They are the forces which operate the twenty or rather eighty local community structures described above that relate economic, political, educational, cultural and social areas. Each of the Guilds is divided into four Boards which preside over the twenty operations. One Board oversees the Employment Bureau, another the Urban Student Union, and still another, the Legal Assistance Clinic or the Urban Services Center. The Boards are made up of 100 citizens from the community who at the moment volunteer their time and effort. The significance here is that in and through the operations of the Guild these inner city folk are beginning to sense after what it means to participate in the decisions and action that influence their destiny. The Guilds are a crucial means of organizing the power of the community.

Representatives of the Stakes meet bi-weekly to pool and co-ordinate their efforts. On alternative weeks the Guilds and Boards gather to receive reports and plan required action. The Fifth City Congress is the third dimension of the community organization. It meets quarterly to

hold the Guilds and Stakes accountable for accomplishments and makes the decisions and plans that become the guidelines for the ensuing quarter. The Congress is open to all the citizens like a New England town meeting and up to the present has been comprised of approximately ten per cent of the total community. Representing the Congress when it is not in session is the Executive Council or Presidium composed of the chairpersons of the twenty Boards. The Presidium is fundamentally responsible for overseeing the administration and execution of the program outlined by the Congress, and carried out by the Stakes and Guilds.

Postscript

Comprehensive community reformulation is in our opinion the only strategy for dealing with the tragedy of our inner cities. There are no short cuts. Fragmental approaches will not do. To make this a political game is disaster itself. If we are concerned with human resources, if we want human community in the inner city, if we wish to avoid the blood violence sure to come, there is no other way. The details of the strategic model may differ from the one here laid out but the comprehensive job must be done. Furthermore, this approach is not a temporary expedient. It is building the new form of corporateness which the urban world of today requires. Long before the year 2000, before we have wasted our funds and energies in patch-up efforts, this task of rebuilding total community in the super-cities of our world must be done.

The Marshalls Human Development Project

Introduction

Marilyn Crocker

In this 1976 Testimony before the US Committee on Interior and Insular Affairs, Joseph Mathews offers a glimpse into a courageous vision for redeveloping the ocean nation now known as the Republic of the Marshall Islands. At the time of this testimony (and since 1947) the Marshall Islands were part of the UN Trust Territory of the Pacific Islands.

Mathews' passion for the Marshallese people and this place was seeded during his service as a Chaplain in the armed services during WWII in the Pacific theater. This was a time when Japan held power over the Marshall Islands which served as the eastern point in Japan's defensive position. Perhaps Joe had witnessed firsthand Japan's efforts to weaken the authority of local tradition and leadership; to change the islands' indigenous matrilineal system to a patriarchal system; to re-educate the people in a language that was not their own. Clearly he knew the devastation that postwar tests of nuclear weapons wrought upon these fragile islands and atolls.

Eight years after his 1968 testimony about the Fifth City community reformulation project that served as the pilot for development efforts in other locations around the world, Mathews spells out in this 1976 testimony the application of this pilot to the redevelopment of an ocean nation. Many themes about effective development introduced elsewhere in this section echo in this testimony: systematic, simultaneous implementation of multiple social and economic programs; phased funding of actuating programs; mentoring local people to assume full project leadership responsibility within two years; establishing a self-sustaining local economic vehicle; and identifying, appreciating and transposing local cultural wisdom so that it will be available for generations to come.

It might be helpful for development practitioners today to ask questions like those Mathews and his colleagues raised: What is the history of this unique community? What are the gifts and struggles of its people? What are their profound stories? What rich resources does this community contain that have been overlooked or dismissed? What creative solutions

(comparable to an LST floating mentorship program) can open up new possibility?

The Marshalls Human Development Project

Testimony before The Committee on Interior and Insular Affairs, United States Senate by Joseph W. Mathews
1976

Project Summary

We would like to express our gratitude to this Committee for the opportunity to speak briefly on the nature and need of the Marshalls Human Development Project (MHDP) and on its worthiness of special funding from our Federal government. The MHDP is a Community Development program for the Marshall Islands District of the Trust Territory of the Pacific[145]. It is a comprehensive effort that involves both the social development and economic development of the Marshallese people. The local citizens conceived the project, provided the substance for the planning of it, and are quite ready now to do actuation of it themselves. Their intent is to move their economy toward self-sufficiency, to transpose their ancient heritage into a social fabric relevant to the modern world, and to create the training structures that will enable them to participate effectively in that world. The MHDP is further seen both as a pilot project that we hope can be replicated in the other districts[146] of the Trust Territory and as a demonstration project that can be of service to our whole nation. The Institute of Cultural Affairs (ICA) of Chicago has been invited by representatives of the Marshallese people in both the public and private sectors to serve as consultants to the project.

II. ICA Profile

The ICA is a not-for-profit organization incorporated in the State of Illinois. Although headquartered in Chicago, the ICA has 102 offices in the major cities of 23 nations. The ICA is supported by gifts from foundations, corporations and concerned individuals, by grants from federal, state, and municipal agencies, and by income from various programs. As a program division of the Ecumenical Institute for fifteen

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[145] From 1944 until its independence in 1986, the Marshall Islands, now the Republic of the Marshall Islands (RMI), were part of the Trust Territory of the Pacific Islands, a United Nations trusteeship administered by the US Navy from 1947-1951 and by the US Department of the Interior from 1951-1986

[146] Along with RMI, other former districts of the Trust Territory are also sovereign states: the Federated States of Micronesia (FSM), and the Republic of Palau.

years, the ICA developed the methodologies now being applied in communities such as the Fifth City Project located on the West Side of Chicago. The ICA is concerned with the human factor in world development. Toward this end the Institute is engaged in planning and actuating Community Development.

III. Initiating Consult

For six years The Institute of Cultural Affairs has been working with the Marshallese people. Two years ago the Institute was asked to send a Certified Public Accountant and a business manager to assist the bankrupt Kwajalein Import and Trading Company (KITCO). Within a year the organization was solvent and a Marshallese man had been trained to manage KITCO. As a result, the Board of Directors of KITCO, with other local leaders of Majuro invited the ICA to hold a consultation in September 1974, to explore the issues facing the Marshallese people. In response the ICA selected business and professional leaders, including those from the fields of oceanography, general contracting, mechanics, business development, agriculture, education and others to work with an equal number of leaders in the Marshallese community. The Marshallese people were candid and direct in stating their concerns about the future. The consult discerned the fundamental contradictions that lie behind these concerns and wrote proposals to deal with their resolutions. The result of this work is the Marshalls Human Development Project (MHDP), a two year plan for the comprehensive development of the Islands. (This plan is described in detail in a separate publication.)

IV. Transition Period

The Marshall Islands are in a period of transition between a subsistence economy and a market economy. As the Marshallese people experience this transition from the great culture that their forebears built, into a new age, it is necessary to hold their rich heritage in concert with significant economic and social development. The MHDP is geared toward alleviating the paralyzing effect of a nine-to-one deficit trade balance by developing the resources of the Islands in a way that is consistent with traditional customs and local objectives. The project programs have a heavy emphasis on training -- including formal academic education, practical vocational skills, and informal instruction in heritage and culture. The programs also emphasize the need for a local economy that will help achieve self-sufficiency for the people of the Marshall Islands. Recently,

the ICA and Island leaders participated in a field trip to chart a possible ferry route through the islands, to survey the needs of the people, and to determine the development potential of the available resources. Although the living standard is appallingly low, the possibilities for development are plentiful. The Marshallese people are excited about participating in the implementation of the MHDP.

V. Local Support

The MHDP is designed to involve the citizens of the Marshall Islands in economic and social development. The Iroijs[147], the business leaders, and the civic leaders of the Marshall Islands have given their approval to the MHDP. During the recent field trip, the peoples inhabiting the twenty-two atolls outside Majuro provided the representatives of the MHDP with a warm reception and have pledged their full participation in the project. The MHDP document contains the proclamation of 100 citizens, which sets forth the decision of the Marshallese leadership to work hand in hand with any and all institutions that are concerned with the future of Micronesia. Because the project relies on mutual effort, exhaustive work has been done to map out plans in conjunction with all interested groups. Local and territorial government offices, business, civic, and religious leaders, as well as the citizens of the outer islands have been consulted. Both the territorial administration in Saipan and the district offices in Majuro have shown a real interest in this kind of comprehensive, collaborative development effort, not only in the Marshall Islands but also in each of the Micronesian districts. It has been primarily the civic and business leaders, however, who have provided counsel throughout the development of the MHDP, and who now are ready to lead the Marshall Islands to a new level of self-sufficiency.

Actuating Principles

The underlying philosophy of Community Development is crucial to understanding the MHDP. First, the ICA is convinced that effective Community Development must be comprehensive. This philosophy was presented in 1968 to the Senate in Testimony before the Committee on

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[147]The Iroijs are the local chiefs or royalty of the Marshallese people.

Government Operation during the second session of the 90th Congress[148]. During a decade of experience in the Fifth City Project on the West Side of Chicago, the ICA has seen that only by dealing with all issues, all groupings and all dynamics of a community can anything creative and enduring be expected to happen. To deal with a single issue is futile. The three million dollar housing project in Fifth City would not have succeeded had not education, health and a full range of social and economic programs opened the community to a new sense of pride and commitment. Second, the MHDP is grounded in the concept that effective social development requires simultaneous development of the social and economic. One without the other will necessarily fail. Third, the ICA believes that local reformulation requires the coordinated efforts of both the public and private sectors of society. Neither sector can succeed alone. Fourth, while comprehensive planning must be done, the emphasis must be on actualization[149]. The ICA methods of corporate action and planning, tactical thinking, and sustained motivity[150] are specifically designed to actualize a program, not simply to plan it.

This basic philosophy operates within a series of principles having to do with the local people. In the first place, outsiders or outside forces cannot do a Community Development Project successfully. Only the people themselves can supply the substance of the planning if it is to be at all realistic; and the local people alone can actualize their dreams.

The ICA's task as consultant is that of catalyst. Second, because the people do the project, ninety percent of the actuating consultant's work is to supply the methods that create human motivity. The key to this is to work on the entire project at once. Doing one thing at a time may appear sensible, but it overlooks the complex interrelationships of society and is finally debilitating. Effective actuation is in doing the whole, which acknowledges and calls upon the inner relatedness of the society and invites as much local participation as possible from the beginning. Third,

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[148] This testimony is included earlier in this chapter.

[149] Mathews emphasizes throughout the importance of nitty-gritty implementation - what he calls *actualization*. Too often, he argues in many of these talks, planning stops at the level of good ideas or even promising directions and stops short of substantive actions and the detailed steps and assignments that effect social change.

[150] A term used for depth commitment and motivation to keep on working for the long haul. See Glossary.

the consultant's role is that of a trainer. The methods must be transmitted to the people. In the MHDP one Marshallese is assigned by the community to work with each staff member of the ICA. This is done so that over a two-year period the Marshallese may replace the ICA staff. Finally, the MHDP must be replicable as a project. The project and the methods must be useable not only by other districts in the Trust Territory but by any developing people in the world.

VII. Program Description

The actuating programs of the MHDP[151] were derived from the objectives developed at the September, 1974 consultation in Majuro. There are sixteen programs: eight of these deal with social development, and eight deal with economic development. These programs are phased into two groups, systematically introducing social and economic programs over a two-year period. In Phase One, the four programs in social development are the Marshall Islands Ferry System, the Marshallese Training Corps, the All-Island Pre-School, and the Heritage-Tourism Project. The four programs for economic development are TASC Small Industry Program, the Copra[152] Lagoon System, the Multi-Purpose Repair Center, and the Majuro Business Center. The actuating programs for Phase Two in the social arena include the Inclusive Apprenticeship Program, the Demonstration Housing Project, the Adult Education Program, and the All-Island Health Service. The programs in the economic dimension are the Marine Farm Demonstration, the Tuna Fishing Enterprise, the Coconut Processing Plant, and the Demonstration Land Farm. At the end of this time of initiating phased implementation, the Marshallese people will be trained to lead the continued operation of the programs and the services of ICA's auxiliary staff[153] can be withdrawn. We believe that this approach will yield clear signs of socio-economic revitalization by the end of the initiating period.

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[151] See attached chart - p. 212

[152] Copra is the fruit of the coconut palm which has served as a backbone of island economy as an important source of cash and trade since the late 1800s.

[153] See Glossary

VIII. Social Programs

Two examples from the social programs may help to indicate their direction and scope. In the first phase, the Inter-Island Ferry System is the most important program for the development of the Marshall Islands. Without a regular systematic flow of both goods and people throughout the twenty-three inhabited atolls there is not the slightest chance of developing economic self-sufficiency or the social relationships needed for a growing society. Doctors, educational inspectors, and businessmen cannot adequately service the islands while dependent on copra boats, which may take two weeks to two months to transport passengers from one atoll to another. We hope that five boats can be obtained to activate this system. One of the boats will be reserved in maintenance while the other four are in operation. According to feasibility studies, in time such a system could operate profitably as a small business. Every program depends on the ferry system; the Marshall Islands without a ferry service is like Tokyo without a public transportation system.

IX. Economic Programs

The second program provides for youth training. Many Marshallese young people do not attend high school at all. Half of those who begin do not finish, and very few who graduate go on to University training. As in any society, these youth represent the future potential, and if there is to be a future for the Marshallese people they must be trained. The Marshalls Training Corps is envisioned by the Marshallese people as a way to address this problem. It is dependent upon acquiring an LST[154] equipped with a machine and carpentry shop where two to three hundred youth could be engaged in a six-month program. A staff of twenty-five Marshallese copra experts and twelve schoolteachers would conduct a practical and academic curriculum. The ship would travel to various atolls where the youth would learn copra harvesting, replanting of trees, and cultivating a second crop under the trees. Some of these islands have not been harvested since the time of the German possession of the islands. Profits from the harvest could go to offset the costs of the program and provide the youth with funds. Skills in basic mathematics,

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[154] LST (Landing Ship, Tank) originally was a WWII naval vessel used to support amphibious operations by carrying cargo, vehicles and troops for landing on unimproved shores. In the post-war decades modifications were made to both its design and use, including novel commercial uses.

English, sociology, history, carpentry and mechanics would be taught, along with Marshallese heritage and culture. Such a curriculum would provide the necessary tools for responsible citizenship in a developing society.

The economy of the Marshall Islands is marginal, relying heavily on imports. The economic programs are designed to develop the use of local resources through the creation of small industries and businesses, which can provide jobs, services and products, and direct the Marshall Islands into a more substantial economic position. One example from the chart is the Copra Lagoon System. It was one of the first programs described by a Marshallese businessman at the 1974 consult. The Japanese had such a system when they occupied[155] the Islands. The basic plan is to locate a warehouse on each major atoll as a collection point for storing copra from surrounding islands. A small five-ton boat would be utilized for this purpose. When the large copra boats arrive, they can unload supplies and load copra in a matter of hours and proceed to the next stop. This would insure regular collection and a broader range of harvesting. While there are no reliable statistics, after a tour of the outer islands we believe only a tenth of the available copra is now being marketed. Also one to three million of the coconut trees on the islands are over seventy years old and need to be replaced. This effort alone could lead to a tripling of the copra production. In conjunction with each copra warehouse there needs to be a retail store. With a cash flow thus provided, sale of consumer goods in the store would be assured. Only in such a fashion are the people going to be able to learn to live in a market economy.

A second program is the Small Industries. In the first year ten of these industries could begin: the saw mill for coconut logs, a prefab house plant, a small multi-use cannery, a multi-repair service center, a small copra oil plant for local use, shark fishing, a general plastics manufacturing company, a demonstration land farm, and a local metal works for assembling and making copra harvesting carts. The feasibility studies on these industries are not geared toward large profits but toward providing jobs, services and goods for local use. The current rate of

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[155] In 1920 the Council of the League of Nations approved Japanese colonial control over all former German colonies in the Pacific, including the Marshalls. Japan retained this power until 1944.

unemployment is alarming and must command a high priority for any economic remedies to work.

Our economic concern has to do with three basic principles: one is to enable as many dollars as possible to flow into the Islands by increasing exports such as copra and by manufacturing goods through the small industries program. Second, our aim is to retain these monies in the Marshalls as long as possible by producing more useable goods and foodstuffs locally. A third principle is to have money change hands as many times as possible locally through expanded local services before it flows out to purchase new imports into the Marshall Islands.

X. Budget Summary

The budget summary for the MHDP outlines the first year costs of the program. The budget is divided into federal and non-federal monies. In the non-federal category, which totals $2.1 million, there are three funding sources. These include first, the local business community, which participated in the initial formulation of the MHDP and is at this time establishing a favorable credit position for generating long and short-term capitalization monies. Second, small industries are expected to generate income. Third, the local legislative body, the Nitijela has issued a positive evaluation of the MHDP and has indicated that it will affirm the request for $114,660 as its share of this non-federal portion of the budget. The federal monies requested for the first year of program operations total $1.8 million. The federal request is designed on a sliding scale so that the federal budget allocation the second year is fifty percent of the first year. Likewise, the federal share in the third year is fifty percent of the preceding year. In the fourth year, it is our opinion that federal funds can completely phase out as the local Marshallese community absorbs the entire program budget.

XI. Anticipated Results

In conclusion, we believe that the MHDP will move the Marshall Islands toward economic self-sufficiency and reformulate the social structures to allow the Marshallese people to participate authentically in the decisions that confront them in the 20th Century. The ICA is firmly convinced that the Marshall Islands can serve as a prototype for the Trust Territory and for the United States. In this context the ICA has considered the possibility of contacting representatives of the United Nations Conference

on Human Settlement (Habitat). This body plans to meet in Vancouver during July, 1976 and could be invited to visit the Marshalls to see one of the ways in which the United States is fulfilling its trust to the United Nations.

Marshalls
Human Development Project

IGA Consultants

THE SIXTEEN ACTUATING PROGRAMS

toward
The Socio-economic Development of Lowelaplap

September 1974
Consult

Plate 5

ONE
SOCIAL DEVELOPMENT

TWO
ECONOMIC DEVELOPMENT

EDUCATION A	SERVICES B	INDUSTRY C	RESOURCES D	SOCIETY E
MARSHALLS TRAINING CORPS I	MULTI-PURPOSE REPAIR CENTER	SMALL INDUSTRY PROGRAM VII	MARINE FARM DEMONSTRATION	INTER-ISLAND FERRY SYSTEM XIII
ALL ISLAND PRESCHOOL II	V	COPRA LAGOON SYSTEM VIII	XI	HERITAGE TOURISM PROJECT XIV
INCLUSIVE APPRENTICESHIP PROGRAM III	MAJURO BUSINESS CENTER	OCEAN FISHING ENTERPRISE IX	DEMONSTRATION LAND FARM	DEMONSTRATION HOUSING PROJECT XV
ADULT EDUCATION PROGRAM IV	VI	COCONUT PROCESSING PLANT X	XII	ALL-ISLANDS HEALTH SERVICE XVI

Figure 7: The Marshall Islands Actuating Program Chart

Section IV: Comprehensive Development Experiment

Introduction to Section IV - *George Holcombe*

"***Action will remove the doubts that theory cannot solve.***"
~ Tehyi Hsieh

In the 1970's, After working for almost two decades with a heavy emphasis on the development of a curriculum for the times, and theoretical models for the New Social Vehicle and the New Religious Mode, Joe Mathews understood that the time had come to put all this into action on a global scale. The work had not all been theoretical. There was a learning laboratory and more that was Fifth City in the 60's and Mowanjum[156] in the early 70's. However, it came time to see what could be accomplished by doing the methods across the world in local communities. There would be three thrusts, The Global Social Demonstration projects, the Religious Houses and Town Meetings. The Demonstration projects would be established, one in each time zone across the world. Town Meetings would begin as part of the celebration of the United States 200th anniversary by conducting one Town Meeting in each county. It would later be taken to various countries. For such a small staff group (around 1,500) this was an unimaginable challenge. It required enormous amounts of set-up work, networking, and funding. The Religious Houses, courses taught around the world including International Training Institutes, and the credibility established by the Fifth City Project were starting points. In less than a decade all of this would become a reality.

Joe's vision, seemingly endless energy, and push to everyone around him, created the vortex of action that brought this to be. Here are seven speeches made over a period of nearly three years to those involved. They contain reports on the work as he visited sites. In each address, he updates the listeners on what he's seen. He spells out the difficulties. He

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[156] Mowanjum was an Aboriginal community in Australia that was site of an early Institute project.

reminds us of the profound commitment that is required to make things happen. With the skills of an academic and a practical enabler, Joe illustrates his points with real-time happenings. It is the awakenment of local humans and equipping them with workable methods that is the task of the church that makes life **LIFE.**

While these speeches were given in the 1970's, they have a timeless quality that allows one to see the human task, and is instructive to those who wish to lead.

Joe gave his life for this.

What We Are About

Introduction

George Holcombe

In the Spring of 1975 the demonstration experiments had all been launched: The Local Church Experiment, The Global Social Demonstration Projects in 24 time zones across the world, Town Meetings, the LENS course (Living Effectively in the New Society), The Academy, The I.T.I (International Training Institute). As one might expect there were many issues surfacing. Funding was becoming a concern. Many difficulties were surfacing in the demonstrations from personnel to problems not recognized during the startup process. In the world around us the Viet Nam war was coming to a close. The first energy crisis in the U.S. was underway along with a rising inflationary economy and Watergate. These were some of the parts of the setting for this meeting of the Guardians.

The Guardians were people of influence and affluence who were business leaders and professionals who worked closely with the Ecumenical Institute and the Institute of Cultural Affairs. They supplied advice, advocacy, ran interference and used their networks to enable the work. Much of what occurred would not have been possible without their participation. They had begun as what was called The North Shore Cadre, mainly business people from Evanston, Illinois, assisting in the work of the 5th City Project. Many had become acquainted with the Institute through the courses taught. Their enthusiasm and examples were empowering to the mission of the institute. Soon, through their networks there were Guardians across the U.S. and later the world. They gathered twice annually to focus on their work. Their Spring meeting in 1975 was particularly critical because the pressure and volume of work had become unlike anything experienced to that point. The efforts to work with the U.S. government to acquire funding for the people of the Marshall Islands so they could set up their own government was extremely demanding, and this was only one project. There were new challenges facing these people who were working full time in their own jobs. Notice that Joe does not lay out what people need to do, nor does he raise a list of difficulties, but delves into Awakenment and Hope at the center of what it means to be a human being.

What We Are About

Opening Address to Guardian's[157] Meeting
Joseph W. Mathews
April 11, 1975

It seems to me that we get fuzzier every day about what we concretely have to do, and clearer every day about the inclusive and profound task that we are about. I want to try to say what I mean by that. I would like to say that I know now what life is all about. That is sort of silly, isn't it? It is not so silly, in a way, when we are trying to think about what we are up to now, what it is that we have to do, and when we try to push those questions into the dimension of profundity.

I began to look at my life and Primal Community started me thinking. By Primal Community, I mean something other than what you can bite at. I am very clear that the family is not primal community. No family by itself can open up the deeps of what I mean by the primal. Ada, Ohio, the town I grew up in, was far closer to this than my family. In one sense, my family did not have the slightest idea who it was, save it was in the context of Ada, Ohio. Now, in our day, that neighborhood sense is gone.

If you get discouraged about our family situations today, you had better look at that without which no family can ever grasp what it is as a family. Yet I do not mean simply that the neighborhood in which a family exists is primal community. As a matter of fact, as a little boy I did not know about Primal Community in the sense of a *thereness* that you could point to; however, the dynamic of Primal Community was working on me.

I could put it very simply and in sociological terms, that a dog only grasps that it is barking when another dog barks back at its barking. That is, there is no such thing as individuality except inside of community, or another way to say that is that our sociality is prior to our individuality.

Later on I grasped more concretely that Primal Community in the abstraction is the People of God[158] whose fundamental intent is to be Primal Community itself. But by the time I woke up to that, the People of

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[157] Guardians were business and professional people that supported the work of the Institute. They typically met twice a year in Chicago.

[158] See Glossary

God had lost their sense of being People of God, and therefore primal community did not exist there. This is all by way of getting around to saying that **what we are about is the recreation of Primal Community.**

The second thing I stumbled upon when I began to re-live my experience (and it was forced upon me) is what I want to call my Solitary Awakenment. I had been well conditioned by Spock and Gesell and everybody else who said that one way or another you are made what you are by the neuroses of your momma and your poppa. You can just hear them beating your pop over the head because he was not home with the kids enough. I do not see that as right. Do you know what I see? I see moments of profound loneliness! About two miles out of Ada, Ohio is Grass Run. It is about 4 feet wide and maybe 4 feet deep in places, and most of the time it's 6 inches wide and 2 feet deep. I never cared much about fishing. I did fish, but mostly I would go out there and sit all by myself. When I try to grasp the deeps of who I am, that is what I think of. Very frequently, the days I went there were days of great tragedy for a little boy.

I remember Walnut Grove. I used to go by myself and pick up those nuts, then get a board with a knothole in it. Did you ever do that? You could not get the stain off your hands for weeks. You were proud of it, not ashamed of it. When we lived in the Main Street property in Ada, I would get up in the morning before anybody else. I would go out and sit on the back stoop and look out towards the sunflowers on the side of the woodshed in the back of the lot.

Did you ever wake up in the morning, as the sun comes up, and watch the sunflowers wake up too? Alone? Solitary? You are not interested in my life. I could tell you about the sibling squeeze of one brother before me and one after me, of two sisters on each side of both of them and how my older brother was sort of a wayward one. My mamma used to pay too much attention to him, and all of us know the young one had the brains and that he had to be taken care of. But the way mamma took care of me was to just look at me sometimes. That was all she needed to do. She was enabling my solitude.

I am talking about Awakenment. Yet I was far into my manhood before what I mean by Profound Awakenment took place. I am trying to grasp our mission. I am talking about the early church, and I am not talking about Christianity, but about an instrument, a means of how something

could happen. Who ever thought up that fantastic word for "good news," "evangelism?" We think of it as some silly piety or some abstract theology. No! The good news was what people were trying to talk about when they experienced some kind of Profound Awakenment in life. What poetry you use to talk about it is quite beside the point. **What it is we are up to is to enable profound awakenment.** I do not know what I would do if that happening that unveiled the deeps of consciousness about consciousness had not happened to me.

I went to school a long time. I went to college and did graduate work. I did not get an education. It was not until World War II grabbed me and knocked my head up against a wall and enabled the profound awakenment, that I got an education. I got what you might call these days, a classical education. But that does not communicate what I am talking about. I really am talking about transrational training. I did not get an education until I grasped what I mean by transrationality.

I grasped that when you come right down to it, it is methodology. It is that no one is his own person in the realm of the mind, until (s)he has, not the data that is given, but the methodologies by which (s)he can make one's own mind work for her/him. What do you mean by creativity? **What are we about? It is to communicate methodologies** to individuals, groups, communities, and, indeed, all of history, that will enable individuals and groups to be themselves, to release their creativity, to genuinely participate in this strange, mysterious process we call history. Why did that come so late to me? As a matter of fact, I believe that the whole revolution in education in our time pivots around becoming aware of precisely this.

Now, when I look again at my life and try to think what it is about, I come to words like "Authentic Engagement." It has something to do with your vocation.

The word vocation turns me sick in my mouth these days, and I think it is because of the superficiality of it that I grew up with. I am a clergyman, and I think I am a pretty good one, but that is not enough. That is not what I am talking about.

When you read the news these days, you know you are living in one of the most remarkable moments in all of history, and sometimes you wipe the sweat off and think, my God! What if I would be a damn good clergyman, and die a damn good clergyman and some way or another

had not hooked this ball of creativity into what was happening in my time? You see, you can ask that question as a clergyman, as a lawyer, you can ask it as a businessman, or you can ask it as a surgeon. It is the question of Profound Engagement.

What it is we are about?
It is in some way or another ***to enable profound engagement!***

I am not interested in Majuro for the sake of Majuro. I am interested in some way of getting something done that could be a sign for anybody in this world of what it is possible for them to do, if they chose to do it as a doctor, as a lawyer, a businessman, or as whatever they are.

Now comes the one that is even harder, if you try to get this in secular language, and this is the hour in history which demands it. You are going to laugh, I suppose at this: **Transparent Prowess**. How is it that one knows his way to that other world of consciousness which is always present in the midst of this world, which is the only one you and I know anything about? How do you find your way through the humiliation of contingency, through the weakness of contingency, through the resentment of contingency, through the suffering of contingency, through the rootlessness of contingency, through the sense of in-effectivity[159] of contingency, through the sense of spent-out-ness of contingency, through the never-going-away sense of un-fulfillment of contingency, and find precisely in the midst of these without these every going away the glory of living and dying?

This is when hope appeareth. How do you find your way around this world that is the other world that is only present within this world? When I taught at Colgate, we were still talking about the well-rounded man, but people were pointing to the moral level of life. No! When you push that to the profundity of the ontological, this pentagon is what it now means to round out your existence. When you walk around that pentagon and come back to primal community, then you know what primal community is.

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[159] See Glossary

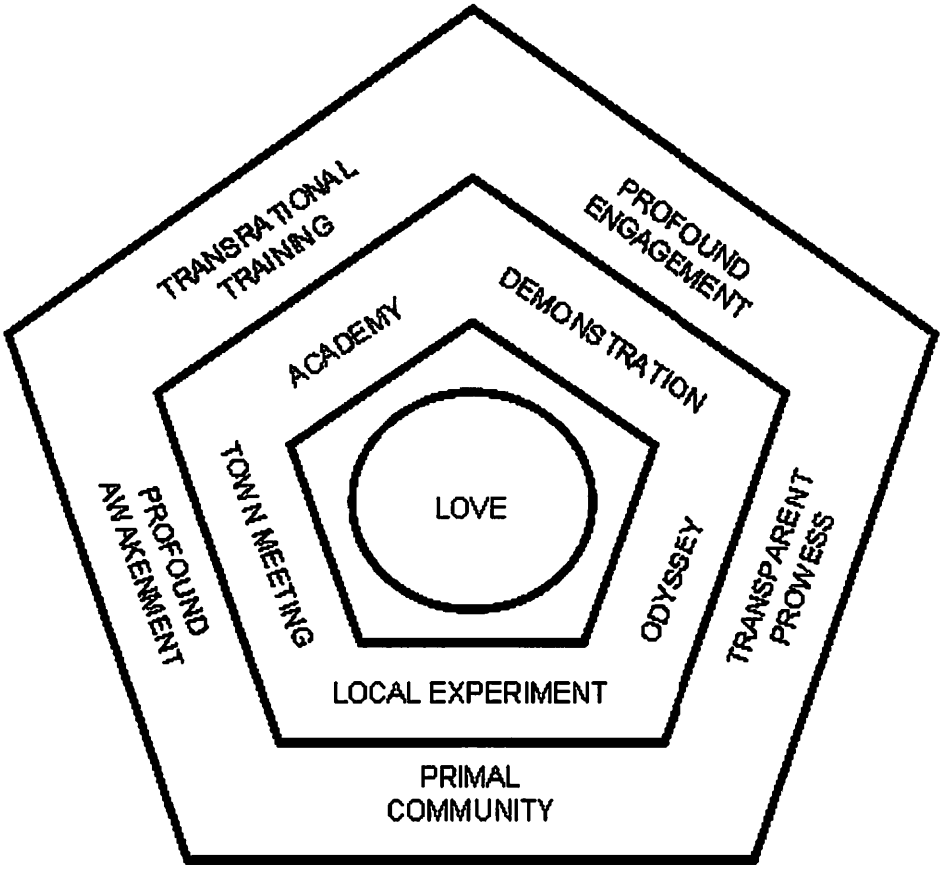


Figure 8: The Pentagon of Love

Now, what is it that we are about for the next forty years? There is nothing religious about these things. We are out, of course, **to build primal community**. I do not know what we are going to call that, but in some places they call it the LOCHEX[160]. We are out **to establish programs of awakenment**, which I want to come back to. We are out **to do University 13 and what we call our Academy**. We are not doing Academy for the sake of Academy. We are trying to get something done to education. We are out **to do social demonstration** and we are out **to do spiritual odysseys** (and I do not mean what your Sunday School teacher taught you).

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[160] LOCHEX was an acronym for the Local Church Experiment.

We have pretty well bracketed spiritual odysseys now. But day after tomorrow, men and women of this world are going to come together for no other reason than to find their way to these deeps of consciousness in life.

This is what we are about. There are just five things in life, and I do not know which the greatest is.

I am going to concentrate a bit here. I am not going to talk about Majuro and social demonstration, but I want to say something about framing a social demonstration. We are structural revolutionaries, and therefore, we have to work within the structures. We discovered that you had to penetrate the local structures. One of the most exciting things that happened in Majuro is their document of intent, signed by the 100 leaders in the Marshall Islands. That had to include the Iroij or the kings, the symbolic figures, the business community, the political community, and the religious community all from the local. We have advocacy in Washington. Then we had to get advocacy on the regional level, which was the territorial government on Saipan, and then on the federal level, and that means Washington.

In the past seven weeks I have spent most of my time in Washington. I felt like the perennial freshman, like a little child starting out all over again. I am ashamed to say this at 63 years of age, but in the last seven weeks I got thru my skull how our national government operates. I would like to teach civics now. Without shame, I will say I am impressed with the dynamics of our federal government as I had never been in my entire life. I have a brand new appreciation, as a hardheaded old revolutionary, of the people we send to Washington. I thought we were the only people in the world who worked as hard as we work. I was shocked to see that was not true. Those people are there night after night after midnight. You call for some young aide and frequently the Congressman or Senator himself answers the phone. They arrive extremely early in the morning. I am saying a word of appreciation.

Anyway, we had to learn that up on the hill is the legislative branch and down town is the executive branch and in between the two, there are two lines. From the legislative angle, there are committees, the committees of the House and the committees of the Senate, and they pretty well duplicate one another. From the President's side, there are bureaus and agencies: the Interior Department, Health, Education & Welfare, State,

and so on. What you are after is where the power lies. It lies where these two meet, where the bureaucracy and the committee structures meet. The committees parallel almost exactly the bureaus and agencies.

One thing disturbs me a great deal. The people in bureaus have become terminated. If you call at 4:30 or even at 4:25, you will not find anybody there. If you go into a bureau with a creative idea, you might as well stay at home. They grind out what has been told to them. You go from one, you hear the same story at the next one, and at the next one. They are told what to say and they are given a certain amount of money to do this with.

Of course, there are exceptions. The legislative side can see the creativity and keeps injecting it into bureaus both in terms of deciding what programs they administer and also in funding, and then, of course, they oversee them and check them. When you try to get a program like Majuro through, you have to walk in between these two, where the fire flies. When you are in a dominant Democratic House and Senate and meet only Republicans on the other side, you have to be ready for warfare.

Originally, we planned to fund Majuro by going to each one of the bureaus for each single program. Yet to be able to move down there, you have to get certain outstanding congressmen and senators to call them or write a letter or send their aides, or you cannot even begin to break through with any kind of novel program

I am not really talking about just seven weeks. I am talking about 10 years of trying to get 5th City funded. I wish I had known then a little more than we did. Anyway, during that battle, it was recommended that we initiate legislation to fund the whole program in Majuro, and with Congressional help that came to $1,800,000. We may not win it, but there is little doubt that Majuro funding will get to the floor of both the House and Senate. You may not think that is a wonder, but I do. It has nothing to do with Majuro or with us. If you want to move in Congress, you had better get to the key people.

What I am interested in is that if we move to twenty-four social demonstrations around the world, we are going to have to learn to work with finesse with the civil structures, not only in our own country, but in South Korea, Hong Kong, Australia, India, Kenya, and in West Germany.

Do you know who opened up this possibility? You: the Guardians[161]. We always dreamed of a Global Guardians dynamic, but when you try to set up something without the necessary mission, you always end up with a Boy Scout troop. Have you noticed that? The time is at hand when we are going to have no choice but to have a Guardian's network because we are going to have to have the pressure and the clout and the know-how to operate in many different arenas in this world in order to do social demonstrations.

Social demonstrations are important right now for us, but they are not as important as Awakenment. Awakenment is the Town Meeting. For a while, we thought of Town Meeting as a social demonstration, because everything that is serious is a demonstration. But Town Meeting is Awakenment. Those of us in the Church get all mixed up and do not know it.

I almost hesitate to say this because I love the church, but we in the Church reduced Awakenment to somebody believing a set of ideas. Can you imagine? That is not in the New Testament. The New Testament talks about somebody being born all over again in such a way that you can see it. When the New Testament writers talked about someone becoming a new creation they did not mean some ridiculous thing going on in somebody's head. They meant that their whole posture was profoundly altered in the concretions of their life. I am not interested in Christianity. The Buddhists have done the same thing with the category of illumination.

What is Awakenment? Awakenment is when somebody becomes aware of the profound deeps of their own consciousness. As I listen to the Town Meeting, do you know what I see going on? People are waking up. It gives you something to nurture, if you want to nurture. They are waking up about precisely what I was talking about. Would it not be funny if a group like this stumbled on the way in which mass awakenment could happen at our moment in history? It has happened before, and where it has not happened, there have not been great leaps forward in the progress of human settlement and the refurbishment of the image of humanity.

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[161] See Glossary.

This Town Meeting that we are doing does not have anything to do with the Bicentennial celebration of our country. It is nice to be 200 years old and to have our nation stand up and have somebody tell us it is good to have our being in history. As a private citizen, I am very pleased with that, but I am not just a private citizen. I am part of a strange body that cares.

I am interested in Community Forums in the whole of Australia. As most of you know, I dropped the idea of Town Meeting in our meeting with the Australian Prime Minister. I am interested in Town Meetings in every Middlesex village and crossroads in Japan and South Korea and India. I am interested in local people finding a way once again to directly participate in the determination of their own destiny. I am interested in the recovery of grassroots humanity. I am concerned with human beings having the opportunity to awaken deeply. I am interested in the geography of the United States, the geography of Canada only because they are part of the geography of the globe.

A colleague in London told me a few days ago that the expatriate community is really excited about Bicentennial Town Meeting '76 and that they were going to see Elliot Richardson, the U.S. Ambassador to Great Britain. Now Great Britain needs a Town Meeting. It is where we got the idea. What we are about is the whole of these strange islands and every community having a Town Meeting. Germany is ready, I think.

Finally, no one knows what is going to happen across the globe as a result of this, of course. Who made it possible for us to dream of doing 5,000 Town Meetings in this country, let alone the globe? Well, you Guardians did. For the rest of our lives as a group, we are going to be interested in Town Meetings and social demonstrations.

This is what the civilizing process is all about. The People of God are standing there, waiting for this. Our whole Order - symbolic, extended, movemental or whatever - stands there. Then you sum it up in this way: those who care are standing there. This means again that you have to go to one of those symbols with the word "love" or "care" at the center.

If somebody were to ask me now what it means to profoundly love or to profoundly care, I would have to point for my concretion to being about **the building of primal community** wherever; to being busy **awakening people to the deeps of consciousness,** to **giving them methodological skills** to enable them to release and use their own creativity, to constantly

pioneering with **social demonstrations**, and finding ways of **nurturing people in the realm that everyone knows about, the world of transparentization.**

I am thinking that here in this strange moment of solitude, we had better take a pretty good look at ourselves now, because a year from now when we gather, we are not going to know each other; we are not going to recognize ourselves. That might even be true if this thing breaks loose by the time we gather in October and November. Who knows?

Social Demonstration to Primal Community

Introduction

George Holcombe

This speech was made to a gathering of ICA staff and colleagues at an annual summer meeting held in Chicago. This one was held at the Kemper building on the Northside. It is a report on a trip Joe had made to enable the work of setting up the first round of 8 Social Demonstration Projects in 8 different countries. It was the first trip in this new adventure. The listeners were both excited and perturbed as to the wonders of this new step as well as what the demands on them would be. While the speech is sprinkled with incidents and accomplishments of the trip it is structured on the reiteration of the principles of Social Demonstration and the steps necessary to create a network that would serve humanity. He comes down hard on being grounded with local people and at the same time having the approval or authorization of people at the highest level, and he illustrates this with happenings within the trip itself. He sets forth Social Demonstration as not the work of reactionaries, but a positive sharing of methods that awaken human beings and jointly build practical steps in creating the future. At the heart of this is the network through which the work of Demonstration can be shaped and shared and Primal Community realized.

A first time reader may find the catch-words and phrases such as "functional eptitude[162]," confusing or off-putting, but they are there to cause thought, to create dialogue and to go beyond the usual meaning of words. Many hours went into their creation. Joe wanted to be very clear about what he said and by use of this method he could point the listener to deeper and new understandings required, rather than saying "practical ability." Being practical is no longer following steps 1, 2 and 3; eptitude means being in dialogue with the context, others, the complexity of the moment and history itself, if effective decisions and actions are to be taken. We apologize for not including these lengthy discussions and just using the words or phrases, but the reader is invited to explore their meanings in their own time.

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[162] See Glossary.

More than a report on a trip, and more than a rehearsal of the methods being used and the learnings that were generated, Joe is also laying down an implied challenge to anyone who would dare to live this way.

Social Demonstration to Primal Community

Global Research Assembly
Joseph W. Mathews
June 12, 1975

Introduction

We visited the Calcutta office of a multinational corporation based in India. As I was going into the office, our colleague brought me back to look at a poster which showed that the name of the corporation was "The Blue Star." That interested me, first of all because all of us there were in blue. But he wanted to call my attention to something written underneath the name: "We have outlets in 23 different places." That is exactly the number of places we have outlets! I tell you, the call was made.

This incident transported me back to the time when we sent out the first four religious houses. We said, "The day will come when we will not be building a global network[163] but will be using that global network to serve humanity." That hour has come. I want to discuss another, more modest illustration of this fact. I want to talk about 24 social demonstrations around the world, every hour on the hour. "Every hour on the hour, a social demonstration."

This trip, as you well know, was not like any other trip. Until now, we were out to set up networks and to test the networks' glue. I can say to you now that the global network is set up. There are still spots with noticeable vacuum, but only because of our primary contradiction, the lack of adequately trained forces. Excluding China and the USSR for the moment, I see no reason why we could not set up houses even down to the metro level any place else in the world. The network is there.

I was shocked by the amount of glue. We found childish bickering at times, but that was not important. The crucial thing, and perhaps this is the key to any religious order, is that those people were able to contain their private bickering in the context of a global movement that serves the world.

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[163] See Glossary.

On this trip, we were simply out to find the ways of effectively raising the network to serve humanity. Our first concern was social demonstration around the world. Secondly, we thought about the feasibility of Global Community Forum (Town Meetings) as a balloon on every hunk of soil. Therefore, I deem this a signal moment in our history which has been overflowing with signal moments.

I am now convinced that when you look at the glory of human existence through the screen of sociality, there are just five things that are finally important. One is ***primal community***, the second is ***personal integrity***, the third is ***functional eptitude***[164], the fourth, ***historical participation***, and the last, ***transparentizing prowess***[165]. New conviction has come with the realization that the greatest of these is primal community. We are only interested in the church as servants of the world to the glory of God. Particularly, we are only interested in the local church, and if you name it EPX or PCE[166], you are not going to remember that this is the local church experiment in its parish emphasis.

I have something like a candelabra in mind right now. One light is historical participation and another is methodological or functional prowess. One candle is personal awakenment or personal integrity. There is nothing moral about the word 'integrity'. Integrity is not a possibility for humanness save as profound awakenment. Personal integrity is built on personal awakenment in a profound sense. Character and to use our poetry, the Christ happening, are one. The last candle is the light of facility in the Other World, or Prowess in the Profound. Without these, you are not a fully filled human being. But the base upon which all rest and to which all return is primal community. In the ultimate sense, you have trans-awakenment, trans-eptitude (not aptitude), trans-engagement, trans-consciousness, and trans-community itself.

At this moment in history, our emphasis has to be on Primal Community. In one sense, our emphasis has been there for a long time. After this trip, I believe it will return there sooner rather than later. This is because in the

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[164] See Glossary.

[165] See Glossary.

[166] Ecumenical Parish Experiment (EPX) and Primal Community Experiment (PCE). See Glossary

first image of who we are, we started in the arena of the church, to awaken the church to her concern for the world, but we were concerned with the world. One day we will have to do an end run in order to show the church.

I am more convinced than ever that the 60's were a time of protestation. When I hear any protestation out in the world, in the church or in the Order today, I just die inside. The 60's are gone. The 70's are a moment of demonstration. If you have some kind of gripe, do not protest; go out and demonstrate what a solution looks like. This is that moment in history. A colleague said that today, as we walk out in the midst of the world, we are calling the church out into the world. I like that. All of this Bicentennial news has turned my mind to military language. This is the primal community experiment. Soldiers marched 70 steps per minute during the Revolutionary War. Now the armies march 120 steps per minute. They said the armies were more graceful in those days. The Primal Community Experiment is doing a slow march so that the cavalry or the elite movement can flank both sides. One flank is Social Demonstration and the other is Town Meeting, for these two things come and go. Primal Community goes on forever, though in perpetual change. Keep your eyes focused there. We are going to see clearly that we have to redo our entire training design and then draw together the Holy Life.

It is interesting that training in the deeps and the Holy Life, which we do for ourselves, then turns out in mission. Functional eptitude[167], methodological eptitude[168] or eptitude for living are new terms for the new education required in our time. Knowing is irrelevant save that I can live myself one great life. I was pleased when two young men in Europe just decided not to attend university. But they are going to get an education.

If I were a young one, unless I was very clear that I wanted to be precisely a carver or precisely a doctor, I would think a long time before rushing off to Lincoln Memorial University in Harrogate, Tennessee. But I would get an education for myself. In reviewing my own life, I concluded that in some ways this living eptitude came late for all of us. This living eptitude

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[167] See Glossary

[168] See Glossary

is knowing the methodology that has to do with thinking, with engaging, and with profound consciousness in the spirit. I am excited. When these two flanks strike the enemy, they are going to walk through it. When they do, you are going to have the new shape of the Church to be.

Social Demonstration

This is all an introduction to Social Demonstration. What is Social Demonstration? I do not know. But we are out to find out. However, you have to carve out certain arenas in which to begin thinking and experimenting. You have to distinguish between a social demonstration and a primal community experiment. PCE is most important, for the New Social Vehicle is going to come and has no choice but to show up in the form of local community. I care not what large local tactics you employ. Those are necessary. But if you want to be one of the first standing on tiptoe to observe it, do not focus upon some great global stuff; begin to look at local people. The primary social contradiction around the world in every nation we were in had to do with local people and there is no local person save in local community. Let us not forget this.

Then you have to make a distinction between social demonstration and social institutional pilot project. In a pilot project you might build a model educational structure for the whole world, whether it be a preschool, an elementary school, secondary school, or University 13. I think it best to hold back just a bit on these; putting up all kinds of balloons and playing around here and there will be necessary, but that time has not yet come. After we break through with these social demonstrations, then that kind of a social experimentation is going to be required of us. What is social demonstration? A social demonstration has to do with total community development within an isolated area that is set off from the rest of society, where a particular human need that represents a broader sense of human need is present, ensuring the possibility of replication. That is the direction.

Now, what is our aim? Our aim in the broad is the 24 demonstrations around the world every hour on the hour, each emanating in every direction vision, methodology, motivation, and care. I remember Ohio Northern University. In that outstanding city in Ohio the bonfires at football games were lit in a ring. They would light one here and there and pretty soon an entire ring was fire. That is what we are after. Now, 24

would rock anyone. You remember that we had to cut 10,000 Town Meetings in North America to 5,000 because of our psyches. It would not surprise me, but people in the Town Meeting office said the first year, "You are only going to do one thousand," simply because of psyches. "We will not think of four thousand the following year; we will just think of one thousand which is not very many." Therefore, we have to think of something other than 24. We could, of course, go the route of 12. This year we could do that. Or we could go 6. That would be simple. We almost had that before we started. Now, a compromise would be 8. That would mean the first year we do eight, the second year we do eight, the third year we do eight, and we will be halfway into the next four year plan when 24 bonfires around the world shall be seen.

The First Eight Social Demonstration Projects

I want to talk a little bit about these bonfires. Out where tomorrow begins you begin with Majuro. Every tomorrow that you ever experience begins in Majuro[169]. We begin our social demonstrations, 24 around the world, there. The next one is in Jeju Do, in Korea, The third one is Oombulgurri, in Western Australia. The fourth one is Taj Gunj, India. The fifth one is Kawangware, Kenya. The next one is Trastevere, Italy. The next one is the Isle of Dogs, England. Then, of course, we return to where we actually started, on the way to where the sun sets, in Fifth City, USA. Now, you say Uptown? No, Uptown must continue to be the symbol of the primal community experiment. Of course, you understand that you cannot finally separate any of these activities.

Now, I want to walk through those quickly with you to get them located. In one sense you do not care where it is located as long as you are systematically going around the globe. Probably the solution is to divide the globe into either eight segments with three in each one, or six segments with four in each, which would hold the symbolism of every hour on the hour. The Pacific Ocean is broad with very little land in it. Majuro is a tiny piece of land in the Marshall Islands.

Jeju Island is right down at the bottom of the peninsula of Korea. What a place! It has 400,000 people. It fits any criteria you have for insularity. The people on that island are less developed than the rest of Korea because

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[169] Majuro is just west of the International Date Line.

they have been away from it. The crucial and interesting thing about Jeju Island is the way the Lord has it divided. It is something like a watermelon or a football, with a mountain range right down the middle. Recently, two roads were built across those mountains which obviously divide the Jeju Island into six portions. There are now two hundred villages on Jeju and exactly 24 town centers that are equally distributed through the six districts. There is one major city of 60 thousand people and one minor city of 15 or 20 thousand people. Now, can you imagine what fun you are going to have making this total thing a social demonstration? When the consult team arrives, they will build their strategy. Maybe they will do one first, or they might pick out one village in each of the six town centers to do, but it will be neatly laid out.

Now, due to Rev. Kang Byoung Hoon and the unbelievable work that has happened in Korea, we have the field support and the invitation of the government. We saw the governor of the province, which was tremendous. We were invited there and the KCIA (The Korean CIA, since disbanded) man met us at the airport. He turned out to be a school chum of Kang which helped, and he was with us through the day. The interesting thing is that both of those governments are positive. We had the opportunity to meet the head of the Home Affairs Office, General Park. We did not meet President Park because extenuating circumstances required the President to postpone the meeting until the next time we could come. But we have full permission in Korea to do that project with the added support of the private sector, too.

The next place is Oombulgurri in Western Australia. Until now, Oombulgurri has simply been a stop gap because of Mowanjum. Now it will become a full global social development project. I will not go into detail about that, but they are ready to move. The local leadership is behind anything that we would do. One of the touching moments was when we left. We made a bit of a speech and asked for permission to have a consult. The old chief, whose name is Robert Roberts, cried as he made his response speech. We have their local support. Then we went to the state of Western Australia and saw their Aboriginal Affairs men, one of whom had waited there a year ago for three days to finally see me. When we went in to see them, the answer was yes. So we went to the Federal government. We saw the minister of Aboriginal Affairs in Australia who was supportive. He told us that next year they are going to give us

$600,000, that is 800,000 American dollars, just to do Oombulgurri where there are 200 people at the moment. Then, when we laid out the plan of Majuro to him, he said, "Why don't you make a four year plan?" I said that we could do it in two and he said, "I'll pay for four. You bring it in here and we will fund it." My guess is that it will be over 2 million Australian dollars. He also said he would not pay for any Americans who come to that consult, although he wanted Americans to come, but he would pay up to $20,000 for any Australians who go there. That is interesting, isn't it? My point is that Australia is behind that social demonstration. The guardians have moved in Australia and all around the nation the private sector is focusing anew on the Aboriginal situation, particularly on Oombulgurri.

The next social demonstration is Taj Gunj[170] in India. Of all the places you could have an experiment such as this, you could hardly name a better one. It is located about 200 miles south of Delhi, in the city of Agra. Agra is the setting of one of the seven wonders of the world the Taj Mahal. Taj Gunj means the home of the Taj, the home of royalty, or the village of the Taj. It is a rural farmland community. It is now stuck to Agra, as Agra is growing, but it maintains its separateness as a village. Any of you who have gone to Agra, to the Taj, will remember the depressed village right around it. What a place, just sitting there waiting. We went in there at night just to check it out, and the people gathered. One man told me in perfect English that he was excited about it.

The people who are interested in our doing the demonstration in India as a whole represent, first of all, the private sector. One is the India Tobacco Company, formerly called the Imperial Tobacco Company, but now completely Indian-owned. We went to visit a man who is the president of the India Tobacco Company. He is probably the seventh greatest industrialist in all of India. I found that we did not need to sell him. He wanted a description. He said that we had to go over and see Mr. Tada and a man named Mapatlau in Bombay, and a man named Reddy who is in charge of the office of the Minister of Home Affairs in India. And so we

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[170] Due to unforeseen circumstances, Taj Gunj was ultimately not selected as the site of a Social Demonstration Project. It was replaced by Maliwada in the state of Maharashtra. It is included in the list to illustrate the detail that went into site selection - and to demonstrate the need for flexibility in implementing plans.

went to see the Minister of Home Affairs in India. He was not there but we will go back to see him. We saw the second man in charge, not under him, but parallel with him. We also saw the head of the structure that is most like the Ford-Rockefeller Foundation in India. Then we went to Bombay to see the number three industrialist in all of India. He was so excited that he invited me to take a trip with him to see the kind of work that he is doing that can feed into that demonstration. By using his company he has borrowed three hundred million dollars from banks to disperse small loans. He took us in his own personal limousine back to the hotel and kept talking all the way. Then we went to see to see the top industrialist in all of India, Mr. Tada, who probably is one of the five great industrialists in the world. He is a Parsee. This is the first time I ever went into the office of somebody who was trying to write me a check, and I did not know what to ask for. So, I kept saying, "Right now, I can't tell you but I will be back." I said that three times but he kept pushing, "No, what must I do?" Finally, the man he had with him, who is the chairman of his foundation, said, "The man said he would come back after it, didn't he?" I also asked Mr. Tada to go with Mr. Mapatlau and me on the tour to the villages and he said, "When are you going? I said October and he said, "Too hot. Wait till November." Now I am excited about this, as you can see. We had a celebration of the blood that our colleagues have poured into India when no one could go into India and do anything. It paid off. And those of you who have been there and paid with your blood ought to feel some of the glory that I believe is the movement in India.

The next place was Nairobi, Kenya.. As you know we have been extremely critical about what our colleagues have been doing over there by starting new houses in places that make no sense. But they got by with it. Anyway, they took us to four different places, and it was obvious that it could not be done there. The human suffering is so great that the only way you could solve it is to get a bulldozer and move the whole community. You could not build a social demonstration there. In other places the village structure has been ruined by being too close to a city. It is not that you cannot do a social demonstration anywhere, but it would take ten years to redo a mindset in order to do a social demonstration. If you cannot do a social demonstration in two years it is not a social demonstration. In Majuro, we did in seven months what it took seven years to do on the West Side. The fifth community we went to was a

tremendous village called Kawangware. It is at the edge of Nairobi but a big wall separates it from the rest of the community.

The next one has to do with the eternal city itself. No matter what it may have been in the past, of all the various churches, religious bodies and denominations, the Roman Catholic Church is by far the most useful to us at this moment in history. I had hopes and dreams that we could find a place in the eternal city for a social demonstration, for effectiveness around the world. Trastevere[171] is right near the Vatican. Trastevere means "across the river". Rome was across the river. Trastevere had the first Christian church in it. During the Middle Ages, it was the Badge of the Yellow, the Jewish ghetto. Human suffering is here. I could go on with unbelievable history on it.

Last is the Isle of Dogs, a little loop in the river Thames, right in the middle of London. One of the things you have to look for is insularity. These are the working class of London. I would like to describe this in some detail. Right across the Thames River is Greenwich. Our social demonstration is on the timeline so that here is London, exactly halfway around the world from Majuro.

I have to get back to number eight, which is where we really began. It is in this country, the United States of America, and is about a quarter of the way around. It is in the city of Chicago, in the Midwest state of Illinois, right adjacent to Lake Michigan. It is City 5, which is our beginning.

Next Steps

We have Majuro, Jeju Island, Oombulgurri, Taj Gunj, Kawangware, Trastevere, Isle of Dogs, and Fifth City. That gives us our first year. Sometime I would like to talk about the criteria by which you determine the feasibility of a social demonstration and how you decide the steps you have to take to set one up. One thing we have to do is to set up the consults. Before a consult, you have to go into a social community and initiate local leadership. Then you have to deal with the public and private sectors on the provincial and national level, as well as the local level. Authorization on the immediate local level is not necessary but

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[171] Trastevere also was finally not selected. Upon closer examination it was too large and too developed to serve as a Social Demonstration. The location ultimately selected for Italy was the rural village of Termine, northeast of Rome.

right next to the immediate local level is, or you might as well not move ahead. After you get that, you need the type of consult that was held out on Majuro.

The consults are scheduled like this: in August, the consult is in Oombulgurri; in September, the consult is in Jeju; in October, the consult is in Taj Gunj; in November, the consult is in Kawangware. Now the World Council of Churches meets in Nairobi around the 15th of November. The house is operating in Lagos and is planning to have an ITI that summer. The house is operating in Lusaka and I hope they will have an ITI in the winter quarter there. Of course, there will be an ITI before the meeting of the World Council in Nairobi itself. I hope that one or two weeks before they get there, the consult will be held in Nairobi.

Now in December, it may very well be that we ought to have the second consult after a year in Majuro, and in January, after the ITI, in the Isle of Dogs. By the way, Charles the II, King of the Restoration after Cromwell, kept his fine dogs on this island. In February there will be a consult in Rome, and then in March one in City Five. At that point we will have had eight of the 24, systematically put around the world to be doubled.

Now I need not say that social demonstration is secondary to Town Meeting, but if you could not point to a social demonstration that was emerging in nations outside of North America, you would have a hard time selling Town Meeting. Town Meeting is designed for one day. Both are for the sake of the primal community experiment, the recovery on the local level of the sociological form of those around the world who care.

Global Community Forum & Global Social Demonstration

Introduction

George Holcombe

At the time of this speech, Town Meetings (Global Community Forums) and the Global Social Demonstration projects are in full swing. The demands on everyone involved in these programs are extremely heavy and so is the excitement. New demands are surfacing daily along with many new opportunities, and this is happening not simply in the U.S. but globally. Computer technology is not yet available so telephone, telex and snail mail are the only available means besides trips to keep information flowing. It is a danger at this point for people working in a Global Social Demonstration project or conducting Town Meetings to be overwhelmed by the task at hand and to lose sight of the overall vision and the motivation that vision supplies.

Joe is intent on keeping the larger and deeper picture branded in everyone's mind; tying the local to the global and the minutia of everyday work to the profound journey. He sees in Town Meetings and Social Demonstrations a unified effort, not two programs. They feed each other. Participants in Town Meetings are encouraged by what people in Global Demonstrations are doing, and people in the villages are heartened to know others are participating in their communities. Keeping this dynamic visible is key to the ups and downs and hard work involved in both. The section in the speech entitled "What We Are About" does a quick review of the past and focuses on the underlying purposes of these efforts.

Global Community Forum & Global Social Demonstration

Joseph W. Mathews
1976

Global Community Forum

I believe that Town Meeting as a social instrument is giving form to a titanic trend in history that defines our times. I believe that Town Meeting as a social instrument is engineering a complex, global maneuver of the Servant Movement in our time. I believe that Town Meeting as a social instrument is manifesting a profound ontological dynamic of human consciousness in our time in history. And, I believe that Town Meeting as a social instrument is participating in the awesomeness of the final economy, of that eternal mystery, that undergirds our time and all time, past and future.

I suppose all of us have smiled a bit at our struggle in times past to grasp the profound trends in history. It is not a simple matter, of course. After my experience of this year, I have come to believe that there has been no trend since the break-loose of the technological revolution that can even begin to compete with the trend which has appeared on our horizon that has to do with the rise of local people. I believe it was that earlier trend, the technological revolution as it solidified into the forms of history, that destroyed the possibility of local people across the world. That is what caused urbanization and took away from local people the task of broad and long-range planning for their village and the next community. Now local people are rising again. One of the evidences of that is that local people have not had to be persuaded to move any place I have been this year. I found them quite ready to move before I even arrived on the scene.

I have fallen in love with local people all over again this year. When I ask myself why, my answer is that it's because they're ready to move. We sometimes believe that local people are filled with apathy and lethargy. This is not true. There has been a tight cap upon their motivity[172], but with the least opportunity for that to break loose, it does. Those of us who have been educated the way you and I have been expect local people to

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[172] See Glossary.

be the kind of cynic we are and to manifest the kind of apathy that we manifest. It is not true. Within local people is a kind of integrity that I wasn't sure I had and I think that's why I fell in love with them.

When you have lived through a time in the United States which had the whole matter of Watergate and Mr. Nixon who was simply a manifestation of something far deeper than Watergate, you wonder if integrity exists at all. Local people have integrity. Therefore, there has been born within me a new kind of confidence. Evil folk will come and go in high places but there is moral integrity in local people. They are on the rise and nothing can turn them back.

Another thing has told me that local people are on the rise. I became aware of the fact that if you plan and decide simply from the top down, sooner or later you run into a stalemate. When you move from the top down, you deal with figures and statistics rather than with people. You see that so many people each year starve, so many catastrophes will happen. You come to a stalemate and you just panic. That is what's been going on in the high places of the political dynamic of every nation. It is going to go on even more in the future.

Town Meeting is but the beginning in this country. This applies to Belgium, Germany and Canada as well. Town Meeting is preparing us for the next step which is a social demonstration in every village and town across this country. What we are after are the heartlands of our country to release local people. We'll get enough started that the governmental structures, private institutions and the church will carry it the rest of the way. Don't you think for one moment that when you set up a Town Meeting, you are simply doing that Town Meeting.

Those Who Care across the world must make sure in our lifetime that the torch of Those Who Care cuts across nations, races, and creeds. It must be carried from one generation to the next. Our lives must be spent in maintaining the torch and handing on that torch to a newly awakened body who are Those Who Care. You hand that torch on when you expend your life in building Social Demonstration and in enabling Town Meeting.

Town Meeting has a profound relationship to the ontological. It centers on profound awareness. It centers on historical engagement. It centers on human effulgence: the plethora of humanness. That's what consciousness

is. That's what humanness is. This is the reality that the so-called religious or spiritual dynamic of every culture was trying to understand and bear witness to in its poetry. I am not interested in ideas. I am not interested in doctrines. I am interested in the reality that you can only grasp phenomenologically, that which every religious, every spiritual effort has tried to be seized by.

Without unreserved historical engagement, you never reach the fullness of humanness. Care is not finally a decision that you can make if you wish to be human. Care is not an emotion. It is an engagement with the total being in the total given. Town Meeting is here. With Town Meeting, what you are actually doing is profoundly awakening people.

There are a few that came out of the same religious tradition I did who still believe that to wake up is to come to your senses and believe in a certain body of doctrines. That is not what the church of Christ was based on. The man Jesus was concerned that people wake up about their lives, about the reality in their lives. It may be some years before we can get this clearly articulated in theology, in genuine dialogue with our past. But it is going to be said again.

In Town Meeting, we are awakening people. This is nothing new for us. One of the first models of the church we ever built held witnessing love, justing love, presencing love.

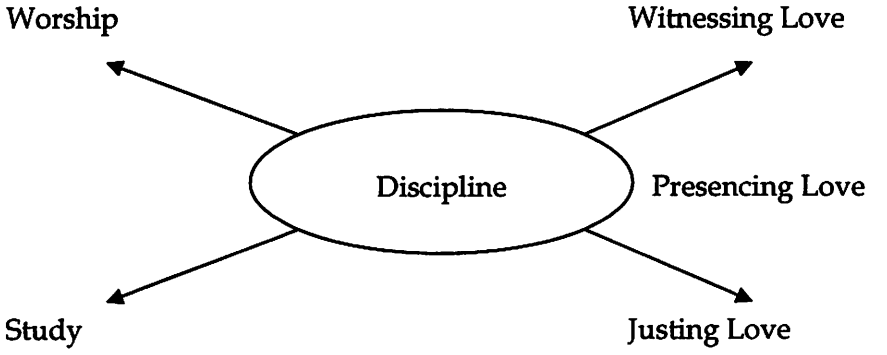


Figure 9: The Presencing Love

When you do Town Meeting, you are doing what I mean by witnessing love. When you are engaged in Social Demonstration, you are doing what I mean by justing love. When you are engaged in both, as we all are, then you begin to have some idea what it means to have presence and to take care of that presence so all may behold new possibility.

What is it going to look like sociologically when you intensify your profound awareness and intensify your historical engagement? Well, I'm ready to risk myself and give you an image of what it is going to look like. An overly simple illustration of this is that in no village is it necessary for people to be hungry. It is not necessary for them to be undernourished.

We see the rise of local people. The world ran away from them, ignored them and got into trouble because of that. The world is now being forced to invite them to participate in making history. And I don't mean simply the third world. In the so-called developed or overdeveloped nations, local people have been suffocated more than anywhere else. There is going to be in our time an emancipation of local people in the overdeveloped nations.

We have known, those of us who cared, that a New Social Vehicle had to be created but we didn't know how to go about it. We thought that building a New Social Vehicle was getting an ideology and selling it to the people. That is decadent liberalism. A New Social Vehicle is only created when local people are released to get their creativity into history, to decide their own destiny. All social revolutions have happened in precisely this way.

It is in this context Town Meeting is understood. You do not find people alive in the rural villages. You find them dead. When you give them a grain of hope, something pops loose. They are not about to let anybody come in and tell them what to do. They are quite ready to participate with other people in deciding the form of the society of which they will be a part. Town Meeting flips the cork, allowing a little hope into their being and releases the creativity that is going to build a New Social vehicle. That New Social Vehicle will cut across all of the vertical lines of demarcation that have separated us into black and white, east and west, Buddhists and Christians, and whatever else. A New Social Vehicle is

coming, and the Town Meeting is the means by which you release the gigantic power necessary for local people to work together to build it.

Obviously Town Meeting is a maneuver, a worldwide maneuver of the movement itself. We have to understand this. We have to leave our inner castles and move out into the only world we have, Planet Earth. That is the everyday world in which we are born and in which we die. Town Meeting has been the basic instrument making that horrendous move of the whole movement into a realistic possibility.

We have talked for years about going to the masses. We have known that as long as we contain whatever it is we have in narrow limits, it would be relatively useless in history. We have understood for a long time that we could do no other than go to the last person on earth, search them out and lay before them our offering. How do you do that? There are about two million villages in this world, they say. My guess is that it is closer to three million. We have a deep conscious and unconscious resolve not to give up until the last village of this world has had a Town Meeting. Town Meeting has given us an instrument with which we can go to the masses.

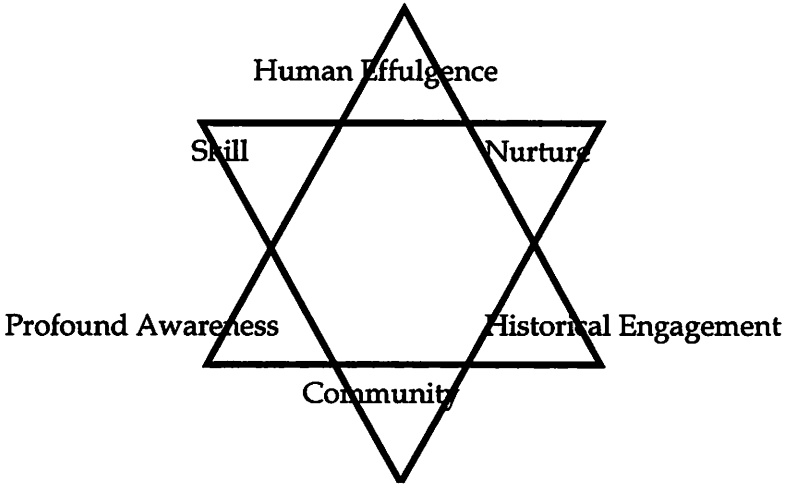


Figure 10: The Pinwheel -- Sociological Shape of Those Who Care

When I go to see people, I get out as quickly as possible that gorgeous document called "Town Meeting '76" and quickly tell the story of the 5,000 spread across this nation. People used to ask "Who are you?" Now they don't need to ask. Town Meeting has given us credibility.

In this image which looks like the Star of David you can see one triangle with the point up and another with the point down. In the one pointed up, Profound Awareness is in the left angle. In the right hand angle is Historical Engagement. Up at the top is Human Effulgence.

Now in the other triangle, up in the left hand corner is Skill. Skill is necessary in order to be engaged effectively in history. You don't have to be literate to have skills. When you go to Maliwada, you better know that. Those people can't read their own names, let alone write them but they are bright. On the right hand side at the top is Nurture. Only as long as your profound awareness lasts can you be historically engaged. Nurture is life or death. It's what you do for yourself and what you do with one another. At the bottom is the word Community. I don't mean some organization but the kind of community that never is confined to its own inflation. If you imagine putting a dot in the center of the image and take your finger and start spinning it as fast as you can, you have the sociological shape of Those Who Care.

Town Meeting is building that shape for the masses of humanity. I don't know exactly what people of various faiths have imagined in the past when they talked about being Those Who Care. But I know this: I have become clearer and clearer that there is an invisible economy and that my particular projected economy is always bumping into it. However you describe it, there is something going on out there that is un-synonymous with even the greatest of our plans and maneuvers.

We have been reminded of the temporality of our being a group or a movement. We have screamed out the urgency that comes from the awareness that nothing in this world long endures. Being endures, not us beings. This underscores the wisdom we've had in not organizing ourselves any more than we had to in order to get the job done. Remember that until you have to win, you will not win. All things come and all things go. Only Being goes on. That means that only Being wins, you don't win. But Being is gracious. I didn't read this out of a book; I read it out of my life. Being is gracious for it allows you to participate in its successes.

I am clearer than ever that we are not and will not be a movement. A movement may come but it won't be our movement. I see ourselves as a happening. I see ourselves as having the potential of being an explosion

that could bring forth in our day a new form of profound awareness, effective engagement and an absolute plethora of humanness. If we become such an explosion, let us remember no person or group of people have ever done anything but failed. It is Being itself that succeeds in us and allows us to participate in the success of Being.

Global Social Demonstration

I have an appreciation I don't know how to articulate for rural people in India. The only rural people in India that I've really known intimately up to now were the ones stretched out on the sidewalks of Calcutta who had come from the land to the city that was not capable of supporting them. You can imagine my impression, my image, of rural people in India.

I got the shock of my life: rural people of India are proud human beings. And strangely enough, they are competent human beings. Most surprising of all is their poise. I finally had to hide from people to keep from going into their huts and drinking buffalo juice out of their graciousness. But you, when you got inside those mud huts, they had a poise that you would not believe! The next thing I was impressed with was intelligence. They were intelligent. Out of that intelligence flows a creativity with forthrightness that is incredible. This underscored for me that the basic image in India, in the culture of Hinduism, is selfhood. Local man there is a self. You may not believe that but I believe it.

I've been beaten by the forces of history into confessing that local people are on the rise around the world. The most unbelievably deep current of history is that local people are on the move. If my image of local people in India could be profoundly changed, why then should I not believe in the possibility of local people in every nation of the world?

My greatest story from Maliwada is that I fell in love with some old men there and they fell in love with me. I mean it. At times I was a little irritated because I wanted to talk and I couldn't. Then, after a while, I knew why the mystery never taught me Hindi or Marathi. It's so I can look deep into the eyes of the local men of India and to permit them to look deep into the eyes of this local man from the United States of America.

I don't know whether they embrace in India. But' I do know just as well as I know my name that if I ever go to Maliwada again I can see an old Muslim who is going to reach out his arms. I'm going to reach out mine.

We're going to embrace like a couple of Frenchmen. Then, I'll see an old Hindu man and the same thing will happen again. This I know.

Well, I had fun, tiring fun, wearing fun. I tramped those gullies with some of those old men, looking for a precious resource, water. The basic contradiction of Maliwada is just two things: one is they don't have cobblestones in the streets and the other is that they don't harness the water. I walked down a long, long gulley about 20 feet deep and about 20 feet wide that was dry. In the monsoons it was full. Then I stumbled onto the remains of a dam that nobody seemed to know was there. Some people said it had been washed out 700 years ago. Others said it was 300 years ago. Between 300 and 700 years ago, the people had rebuilt the dam for the last time. They had built a series of earth dams with rock in the center which channeled the water and then stored it. Besides the direct use of these, they also kept the water table high. Then, they could reach the water table when they dug wells from 20 to 60 or 70 feet deep. That's the way they kept their wells full. When the dams washed out, the people rebuilt them. But what happened 300 years ago that they didn't rebuild them? What happened?

If you don't know people's past, you never get to the profound issue. Can you imagine every morning when you get up, going out of a mud hut and looking up to see that fortress?[173] That unbelievable fortress points to a civilization highly developed while our ancestors were running around in bearskins. Can you imagine being a Maliwada person? You see the glory of the people that were there before. Then you look at the filth in the street, the lack of education in the village, the lack of bread to eat. What happened 300 years ago?

All around Maliwada are these big wells, some of them 20 to 30 feet across, others 6 to 8 feet across. In my imagination, I was afraid of falling into those wells. In fact, vertigo came over me. The image came to me that I was walking with those old men and we were spread out, all three of us: an old Muslim, an old Hindu, and an old Christian. We were walking in the fields and simultaneously each one of us fell down a separate well. There we met a water table of common consciousness.

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[173] The fortress referred to is the Daulatabad Fort atop a 600-foot hill over the Deccan Plain. The fort is clearly visible from Maliwada, about 13 km from the town of Aurangabad in the state of Maharashtra, India.

Whatever that was 300 years ago or 700 years ago, they lost their profound consciousness. We three fell down into that consciousness again. The greatest story of Maliwada is the story of the recovery of profound consciousness, right before our eyes. Those wells we fell down were our own historical poetry. We fell down those holes of Christian poetry and Hindu poetry and Muslim poetry. When we hit the water table of consciousness, we didn't need to speak Hindi or English together. We just looked into the deeps of one another's eyes.

In the old days with our courses, we were concerned not with whether anybody agreed with us but with lives being changed. In this community of Maliwada during the consult, I saw lives changed, profoundly changed. I beheld the presence of the mystery - I mean my presence - no, not my presence but the presence of the blue. By that I mean our presence. You were there. The presence the mystery gives you is yours to use, but the mystery is stuck with your presence and my presence and the presence of those who wear the blue around the world. The presence of the blue changed lives.

That's the story of three old men who fell down in wells. That is my learning of Maliwada. If I look unusually mature to you today, you understand I have grown a bit because of Maliwada since last you saw me.

It will be really interesting in 100 years when somebody is able to articulate how, with the birth of science, the technological revolution, the welding of the globe into one human settlement and the discovery of planning, local people got lost in the complexity of the inclusive. This has happened over several decades now, perhaps over several centuries. In the last few months the thing that has overwhelmed me most is the fact that local people everywhere are on the rise again.

I remember when I came back from World War II. A captain that I served with went into the State Department. Some months later when I saw him, he said to me, "There is no use trying to tell the public about what is going on. It is so complex, they can't understand it." Can you grasp what he was saying? That rocked me at the time and I just screamed inside. I did not know what to say back to him so I did not say anything. Now I would like to talk with him. What he said in one sense was true but in another it was not true. It is true that local man was no longer capable of

significantly engaging himself. That was his situation. But now, local people are rising up around the world saying, "I can understand complex matters. Not only can I understand them, I intend to participate in them."

It is not the 15% that have been creating history and the 85% never having a chance. It is less than 15%. Probably in all history, in India only 2 to 5% put intentional creativity into history itself. Now, imagine with the rise of local people, the 85% getting their creativity into history. Local people, when their creativity is given a chance to be released, are going to explode history. That will make the first three-fourths of this century, which has been astounding to us all, look simply like a mosquito on a window pane.

Local people underscored that for me. It happened when I was working with a great Indian architect. He went with us to select some of the villages in India. We talked about how India has been invaded something like 32 times in its history. Some of those were massive invasions that actually turned the culture upside down. He pointed out that in those cultures that came with the invasions, local people had no chance to build in any significant way their own home. Somebody else was blowing the whistle and calling the signals. They built such things as the Red Fort in Delhi and the Taj Mahal but never had a chance to build their own habitat. They were busy building other things. It became clear to us that India has to be rebuilt from the ground up. That architect is old now but he said he is going to spend the rest of his life rebuilding the habitat of local people and trying to get every other architect in India to join with him in reconstructing the whole of India.

We have a possibility that rarely a group of people has had in history. If you care, you care for all. You care for the 700,000 villages. Within a year from now other states are going to want to start a Maliwada. Then you have to remember in Korea there are 35,000 villages. I'll bet some of you will be dead before all of this gets done! And then there is the United States. How are we going to do it? The Isle of Dogs taught me, if I did not know it before, that every community in the developed world is in as dire need of this as are the communities of the underdeveloped countries. It just takes a different form.

What We Are About

I want to talk about what we are all about. In the broad sense, this is not easy. Those of you who have been around some time know that fundamentally, we have dealt with the personal or the individual. To oversimplify it, what resulted in these 20 years of work were the intellectual methods. Then, secondly, we forged out the social methods, and thirdly, the spiritual methods were forged out, and I do not mean "spiritual" in some narrow sense of the word. Our work in The Other World[174] is probably the most important bit of creativity that has ever come out of this group. Now, our creativity has come to the social. This does not mean that this was not in the original thinking of this group, but we did not know how to come at it. We believed that you had to deal with the problem of understanding what it means to be a human being in the world before you could significantly impact the social structures. I am trying to get at the ontological ground underneath what we are doing. It seems to me, in the social arena, our job is to awaken people in their basic communities, and then, to awaken the individuals and communities in history.

In this arena, we are doing two fundamental things right now. The first is Town Meeting. If you are going to impact society, you have no choice but to awaken people, and to awaken them in their community. That is the function of Town Meeting. Without it there is no possibility of a new social vehicle or a new human habitat. The second thing that we are engaged in is Social Demonstration which is the way of engaging communities and the individuals in them. The most important thing about Maliwada is that individuals have been awakened. They are not only awakened but they are engaged in their situation and therefore engaged in history.

We are not doing Fifth Cities or Maliwada. We are doing something to history in our time. We are doing one project with local people around the world. This goes back to what very early in our life we understood: if you did not relate to the whole of history and the scope of the globe, you would not find within yourself the power to endure day after day in the ceaseless wearisome engagement that is ours.

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[174] See ***Bending History, Volume I*** for explanations of The Other World.

Last year I got to know local people across the world. In a sense I was local man myself, born in Breezewood, Pennsylvania and growing up in Ada, Ohio. Yet the moment you and I get an education we are cut off forever from 85% of the world. If you are ever to reenter that universe, and I am not sure you ever can, you have to work at it. In one sense, you have to earn it. But to the degree that I got my toes wet in that area, it made my life. I fell in love with local people. And then I developed a new confidence about history as a whole, because I got a feel after a fiber of integrity that I miss in people like myself who are the 15%.

Then I became aware of what I call "locality," not meaning space but a social dynamic. This last point has grown in me and made me more alive and more realistically optimistic about history. I am not sure that I mean the word "optimistic." I am really dealing with the hope where there is no hope. Only now in history has such an explosion been possible.

We are also doing something transparently in history. I have been impressed with our effort to draw together the universals out of the project documents. Each of them is the local thinking of a unique community. The important thing about what we do is that we pick the minds of the people themselves to get at their own hopes and dreams. That is the most crucial point of the consults.[175] Then you deal with contradictions to those hopes, not something else. Next you deal with proposals that resolve those contradictions, not something else. Then you render into tactical systems those proposals, not something else. So you are dealing with the hopes and dreams of a community's local people. However, you could not be here at this time in history when globality is a reality without being able to abstract common threads out of that.

When people ask us, "Now really what are you doing?" they are asking a universal question. This requires finally that we build a new social philosophy of what it means to be profoundly human. That philosophy grows out of the data that has come out of our lives and our work in the projects over the past several years. That is the beginning of a brand new

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[175] Each Human Development Project began with a 5-day consultation on site with participation by residents, Institute staff, and volunteers with expertise in areas relevant to the situation. Each consultation produced a document containing the analysis and plans developed. This document served as a guide to implementation.

social vehicle which is going to be worldwide. It is going to be built, not from the ideology of some elite, but by awakened local people.

Social Demonstration: Toward Mass Replication

Introduction

George Holcombe

The Guardians[176] meeting in Spring of 1976 was one of the largest gatherings they had. Many of them had been involved in setting up and conducting consults for Global Social Demonstrations and most had had a hand in Town Meetings in their locale. They were also teaching the LENS course and some were conducting the Women's Forums. Joe has begun to see the next step and shares this with those who will have to do much of the "heavy lifting" of acquiring authorization and funding. He is enthused by what he has seen of the energy, intelligence and creativity of villagers who have acquired the methods and that of upper echelons of governments and corporations who are anxious to see development. But he is clear that if Replication is to take place there are major contradictions blocking the way which must be overcome. While funding and expertise are issues, it is what he calls "guns" - people who can move - that are critical along with the depth commitment to humanity and history.

During this time, Joe is beginning to experience physical pain and decline in health, which is misdiagnosed, and he continues to drive himself.

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[176] See Glossary.

Social Demonstration: Toward Mass Replication

Tenth Guardians Meeting
Joseph W. Mathews
April 11, 1976

Local Village Movements

I am strangely pleased to be a part of this group. I feel that we have shaken the walls of history a bit.

I want to talk about Social Demonstration as I have experienced it in the last months. One little experience just keeps intruding itself in my mind. It is not the most important, but I thought I would tell you about it and then talk a little bit about local people. At the World Council of Churches meeting in Nairobi the princes of the various churches gathered. Some of them came to see Kawangware. A few weeks later we got a letter from the Coptic Church in Cairo, inviting us to do a social demonstration in the little town of El Bayad, 100 kilometers up the Nile from the old capital of Memphis in Egypt. It is quite a place. I have not seen any villages in any more dire need than those on the east bank of the Nile. The west bank has a green strip which is fairly wide, but on the east bank, where El Bayad is located, the green strip is only about two blocks wide. Then there is desert as far as you can see.

The village is not built on the green but on the desert, so if you put your back to that two block strip of green it looks like any village you saw in a Foreign Legion movie. It has rather tremendous architecture, and then sand as far as you can see. I was looking forward to responding to the invitation of the Bishops of the Church, and I expected them to meet us at the airport. They had sent a car and the Chief Secretary to pick us up and take us to the hotel. However, we did not find him and he did not find us. We got a cab and went to the hotel. The next day the Secretary came around to apologize. He said that he was at the airport but he could not find us. I said, "What are you talking about? Certainly they told you to look for an old fat man. "Oh no, no, no! They would not say a thing like that! -- They did not say you were old." That literally happened!

It will be really interesting in 100 years when somebody is able to articulate how, with the birth of science, the technological revolution, the welding of the globe into one human settlement, and the discovery of

planning, local people got lost in the complexity of the inclusive. This has happened over several decades now, perhaps over several centuries. It is more complex than that. For instance, the form of democracy that we received from Great Britain and uniquely and creatively developed is the story of local people, but only in conjunction with these other happenings. Our kind of democracy of "one-man-one vote" is gone, because it no longer enables local people to creatively participate in the decisions of history. It will not be forgotten in history or in society. The whole world is already building on it, creating a new, deeper, broader, and richer conception of democracy. I do not want to belabor this, but to point out that in the last few months the thing that has overwhelmed me most is the fact that local people everywhere are on the rise again.

It is true that local people once were not capable of significantly engaging themselves. That was the situation. But now, local people are rising up around the world saying, "I can understand complex matters. Not only can I understand them, I intend to participate in them."

I found this to be true in Africa. The story of the Isle of Dogs is also the story of the awakening of classical working-man-England as he is reaching forward to appropriate his position in the total historical process. Governments are also interested in local people. They are beginning to grasp that the exclusive approach of analyzing and problem solving cannot do the job alone.

The most important local village movement in any country in the world, in my opinion, is in South Korea. It is called the Saemaul Movement and the Government in South Korea, after years of building up its heavy industry, developing its resources, and building a capital force, has now turned its attention to renewing the 35,000 villages in South Korea. You do not ask the question of what is driving them to do this; you look at it going on in front of you. Local people are getting their chance in Korea. My guess is that this is true in any government. If you awaken local people, you are going to wake up with a different situation on your hands.

Do not think that the governments are not bright enough to understand that, before they do it. In India nothing less than a new village movement is happening. The Minister of Home Affairs, Mr. Redi, said that when Gandhi died, Nehru brought together the old leaders of the party to

decide the crucial and painful issue of whether they would take Gandhi's approach and attempt to develop the villages of India or whether they would build up their heavy industry. They chose the latter. But now India is turning its attention back to the villages once more. This is also true in Indonesia and in various nations in Africa. Corporations and institutions in the private sector are also interested in local people as I have not seen it in my lifetime. It is shocking to me when you go to a corporation and ask for assistance how ready they are to be of assistance relative to developing local community and local villages. It is warming to my heart. This is true of universities, too. And it is also true of certain voluntary organizations in every nation that I have been to.

Maliwada

Mrs. Gandhi came to Aurangabad a few weeks ago and when she heard about the project she sent for our staff. Three villagers and two of our staff had an audience with her. She was extremely pleased. She paid particular attention to the villagers and asked them extremely probing questions about what was happening in the village. I am grateful that I had a chance to look at what has happened in just ten weeks in Maliwada. Things have happened that I did not anticipate would take place for one year.

You would not recognize the village! The first thing you notice is that the village is clean and ordered. They have cleared out all the rubble. It is a broken down village and has not had very much life in it for 700 years. Almost everything had fallen down! They have cleaned the streets. Even the smell of the trash along the streets is gone! They are going to cobblestone the streets to get rid of the terrible dust that makes health impossible. They have not done that yet, but the streets are clean, and they have lined them with white-washed rocks and stones. When you go in, the first thing you are aware of is orderliness.

The educational system is also striking. A pre-school is underway. There are 700 youngsters in the village and less than 20% of them have been in any kind of schooling structure. In the pre-school there are ninety youngsters. And, of all things, they are in uniforms! They have one top-flight meal a day which begins to take care of the tragic malnutrition in the village. The older youth, who have not been to school at all, are now learning to read and write in the morning and in the afternoon they work

in the vegetable garden which the community has established. The vegetables are growing now and they are already reaping the harvest. The students who do go to school are also in learning structures after school where they are rapidly learning to read and write. But, probably the adult or continuing education classes are more striking. There are 300 adults in formal learning structures. They are trained first of all, in literacy and basic education, such as arithmetic and English. Without the global language, there is no chance for them to get ahead. They also study the social methods that their community is using and developing.

The whole village is organized into five guilds: Education, Agriculture, Industry, Health, and one they call the Ambassadors who see that all things take place and see that the visitors who come to Maliwada are cared for. Shortly before I got there, the Federal Government had sent out five men from various parts of India to stay in Maliwada for several days to observe what they are doing. Each guild has its own Guild Hall. They have found some building or some room and have cleaned it out and decorated it. You would not believe the decor! They are very proud of those guild halls. Each guild meets twice a week in guild meetings. Cooperation has come into the whole community.

The wells have been dug out for the first time in maybe 25 years. Silt, four to six feet high, had settled down in those wells and cut off the water. They dug that out and then they flattened the bottom to bring in more water. They have some agricultural instruments and now they can plow their fields in an hour. It took them three or four days before. You are not giving them much technology, but just enough so that they have strength enough to begin to take care of their health and other things that need to be done in the village. They have lined out eleven dams that they were going to build. When the government saw that we were serious about it, they came out and helped build them. (They had been planning to do it for 25 years). At one time in history this community must have been a Garden of Eden. In charting the gullies, we discovered how that was possible. They used to have earth dams, and when the monsoons came, some of these dams would go out. For years, after the monsoon, the people would rebuild them, but something happened three to seven hundred years ago and they were not rebuilt. The place changed from a garden into a desert. It was impossible for the people even to feed themselves, let alone make a living.

The government also has put in electricity. On Sunday evening when they asked me to say a few words, all the people came together in the square which is now very, very clean. (And by the way, in the square, they have a little medical aid station that is cleaner than you could ever imagine. They only have a couple of bottles of aspirin, but that is a start.) There were lines out on the ground where they sat. Later I discovered that the whole community came and sat by guilds. We sat under the street lights. Before, you could not have had a meeting like that at night. These are some of the things that have happened in ten weeks in Maliwada.

I remember the Chief Secretary of the State said to me when I went to see him later, "Let me know when you can empirically observe something in the village, and I will go and look." I was pleased to be able to say, "Now, you can go." Perhaps, the most important thing that has happened is what has happened to the people themselves. It is written all over their faces. They are not the same human beings. Expectation and hope is written across their whole presence. I tell that story right now, not to pay tribute to your colleagues that are the auxiliary staff[177] there, though they are fine, fine people. What has happened there, local people did. The people in the community did those things. Nobody can do for a people what I just got through describing. Local people are on the move. That is the thing that struck me most.

Replication

I went to see the Chief Minister of the State of Maharashtra, Mr. Chavan. He was interested in replication. He has 42,000 villages in a state of 50 million people. When I went to Norway to raise money for Maliwada and was sitting in the foreign office, I thought, "Only three million people. Then in Denmark there are five million people; in Sweden, seven million people." In Maharashtra, there are 50 million in one state -- 42,000 villages like Maliwada! I told the Chief Minister that I certainly would not like to be sitting in his chair. The Prime Minister of India has to think of 700,000 villages. This is true of any nation.

You begin to look at the whole world and if you think in terms of feeding the whole world, you experience only despair. But when you think of our

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[177] See Glossary.

work, of a particular village at a time, it is clear that it is not necessary for anybody to be hungry. You could call this an exaggerated statement because of things like floods and droughts; but normally it is not necessary. Life is made up of these kinds of paradoxes. For instance, any village that I have been to, and some are very bad, could feed themselves. All they need is a little bit of technical know-how -- just a little bit, not much more.

A part of this turn to the public and the private sector that causes people to think about the community at large has to do with precisely these things. You have to awaken local people if this world is going to survive. Inclusive planning and the local community planning together can do what you could not dream of if you think of either of them by itself.

I think we are getting hold of a social dynamic that, in the next 1500 years, is going to astound us all. If you awaken 40,000 villages in Maharashtra, village by village, an economic market will be opened up, the likes of which the world has not seen since Columbus discovered America! You begin to upgrade the village people and triple or quadruple the income of the village in two years. Do you see the market? Do you see the effect that that is going to have on the total economy?

When you look at the nation as a whole relative to family planning, there is only discouragement. Everything which has been tried has failed to live up to its expectations. But, when you deal with comprehensive community development on the local level, we believe that, within three years, the rate of population increase will have diminished. The death rate of babies in that village is just frightening. We are going to see if it is possible to significantly cut down on both the birth rate and the death rate of babies indirectly, by dealing with all of their problems all at once. If you come at population head-on, through some inclusive system, you might as well not get up in the morning. My point is that when local people are dealt with in their local community in a comprehensive sense, the effect of that, relative to the global problems in our times, is going to be signally significant.

What we are doing

The second thing I want to talk about has to do with what we are all about. In the broad sense, this is not easy. Those of you who have been around some time know that fundamentally, we have dealt with the

personal or the individual. When you think of courses like LENS and RS-I and CS-I and the family courses and so on, you will see that this is where we have focused our attention. To oversimplify it, what resulted in these 20 years of work were the intellectual methods. Then, secondly, we forged out the social methods, and thirdly, the spiritual methods were forged out (and I do not mean spiritual in some narrow sense of the word, of course).

Our work in the Other World is probably the most important bit of creativity that has ever come out of this group. Now, our creativity has come to the social. This does not mean that this is not in the original thinking of this group, but we did not know how to come at it. We believed that you had to deal with the problem of understanding what it means to be a human being in the world before you could significantly impact the social structures. I am trying to get at the ontological ground underneath what we are doing. It seems to me, in the social arena, your job is to awaken people in their basic communities, and then, to awaken the individuals and communities in history.

We are doing two fundamental things right now. The first is Town Meeting. If you are going to impact society, you have no choice but to awaken people, and to awaken them in their community. That is the function of Town Meeting. Without it there is no possibility of a new social vehicle or a new human habitat.

The second thing that we are engaged in is Social Demonstration, which is the way of engaging communities and the individuals in them. The most important thing about Maliwada is that individuals have been awakened. They are tremendous people. They are intelligent, they are creative, and they are poised. They are not only awakened but they are engaged in their situation and therefore engaged in history.

Now, the Primal Community Experiment is in the future. As you know, that has been on the back of our stove cooking for a long time. As a matter of fact, the only thing that our group ever said that it would go for broke on was the Primal Community Experiment. I've always been a little bit irritated that that name was used, partly because I was hoping that primal or primordial community would be the term that would carry one of the deepest aspects of our corporate reflection through the years. Town Meeting is not important in itself and Social Demonstration is not

important in itself. Right now, however, Town Meeting is far more important than Social Demonstration. But the intensification of the awakenment in the Social Demonstration and in the Town Meeting is going to bring into history, once again, the Primal Community.

Primal Community is a community that itself is functioning in such a fashion that it awakens depth selfhood in its people. It is that community that profoundly engages its citizens in history. Or, you will notice that I am using the ontological categories here, of Knowing, Doing and Being (Town Meeting as Knowing, Social Demonstration under the rubric of Doing). The Primal Community is always invisible and is always comprised of a special group of people within the community that watches over the primordial quality of that community to see to it that the individuals within its community are awake and genuinely engaged. What has happened to the religious bodies of the world? That is their function! It has always been their function. You want to get a picture of the shape of the religious forces of the world of tomorrow? This has to do with the category of Being.

You ought to get a book called ***The Cultural Contradictions of Capitalism*** by Daniel Bell[178], a sociologist at Harvard. What he says has to come into existence today is what we call the New Religious Mode. Today we are doing Town Meeting and Social Demonstration. Tomorrow, we are going to be dealing with the Primal Community. I do not know what it is going to look like. I know it is going to have to do with attempting to articulate, not through our words first, but our lives, the New Morality. It is going to have to do with attempting to articulate, not through our words first, but our lives, a new kind of authentic selfhood. It is going to articulate, not with words, but with our lives, what it means to be related to the profound deeps of existence, the Mystery. What we are really going to be doing, practically, I do not know. I think that whereas today we are doing Town Meeting and Social Demonstration, tomorrow we will be holding retreats. We will not call them that; I do not think you can ever recover that word from its negative connotations. We will not even call it "odyssey" which is what we have tried to do. And it is not going to be for "religious people, It's going to be for people who are "white-hottedly" aware. They are going to be people

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[178] Daniel Bell. ***The Cultural Contradictions of Capitalism*** (New York: Basic Books, 1976)

who engage to the point where they are burnt to a crisp. They are going to scream, "How can I take care of myself? How can I endure? How can I stand?" And they are going to be what you and I call "secular people." We're going to be taking care of them. You cannot go out and do Primal Community without helping them. We will not be teaching them, for this is not an intellectual category any more.

New Social Demonstrations

Now I want to talk directly about Social Demonstration and then about Funding. We started out to do eight Social Demonstration Projects around the world, and everyone knew that was impossible. We start on our seventh one tonight in Fifth City and then on the 23rd of May we do our eighth in Lapu-Lapu, in the Central Philippines. Lapu-Lapu is on the island of Mactan. We are actually going to do it in a small town outside of that city called Sudtonggan. Mactan Island is a fascinating place. That is where the Eastern World first rejected the West when in 1521 Magellan was killed there. The first religious exercise from the West was held there at the same time. Those of you who are churchmen might know that that was the beginning of the Christian Church in the Eastern part of the earth. The people of Mactan Island are great people and very ready and excited about moving. There are already one hundred youngsters ready to enroll in the pre-school. There is no place for the staff that goes in there to live so they have given us a hunk of land, and the people themselves are building us a place in which to live. When we pull our people out, it will be used as a school or a Town Meeting place.

Six of the Social Demonstration documents are now completed, two more to create. Next year it looks to me like we will do twelve. They are not firm yet, but, the Jakarta one is firm. We are going to have the Social Demonstration in a small village called Kelapa Dua. That means "two coconuts. " It is in a cluster of three villages west of Jakarta about an hour's drive south of Jakarta. It is an absolutely terrible situation. No school whatsoever, not a single child is in school in those villages. The one in El Bayad in Cairo, Egypt, is set if we decide to go ahead and do that. We need to have one in Latin America. If we did that it would be close to Caracas. If it be true that we can do one in Osaka, that will be something, because it is in Japan. Certainly, if we can do one in Lahore that will be good, for we have never done anything in West Pakistan. Your colleagues in Europe are anxious to move on the other side of the

Isle of Dogs Consult. They have got the courage now and believe the methods will work there in an urban Western situation as well as in a rural undeveloped country. Another colleague said that we could do the one in Washington D. C. in September if we needed to. Berlin is probably ready to go but they are scared and that is understandable. The people in England were so excited about their Isle of Dogs that they are ready to do one immediately in Manchester, Bristol and Glasgow.

We postponed Trastevere in Rome and are doing Lapu-Lapu instead. It is because we do not quite know how to deal with the fact that Trastevere is such a quaint place that you would want to shoot anybody who changed any of their customs or architecture. I know that is wrong, but that is the way you feel and you tend to get a bit paralyzed. We will see what happens. Everybody says that south Italy is poverty-stricken, but when you take one step into an undeveloped country and then you come back to Italy, there is nothing poverty-stricken at all about southern Italy. We may have to get over some of our attitudes before we can go there. Perhaps the time has come for us to go to the American Indian, who our nation has treated so ruthlessly and brutally. It could very well be that this could be done in Arizona or Montana. That will be very exciting, and, as a matter of fact, it will be the easiest thing for the government and private sector to fund of anything that we have ever done in the United States. Finally this perhaps can happen in Paris. That would really be something!

These places are not tied down for the following year and some of these towns may very well show up a year later. We need to have a common mind on the next year by the first of July. It is exciting to read down that list. All of those are possible. There are many factors to consider in deciding about these places. Because of the shortage of troops, we would like to have these in places where we already have houses or have staff present. Some of them we have and some we do not. It would be much harder to get a group of twenty people who are not already in a situation and send them in there.

Current Contradictions

I am a fanatic on contradictions. *I* am not interested in realizing goals. I am interested in what the deterrents are, and then I find myself something like a neurotic mad man, for I am only interested when I see

them releasing those contradictions. In social demonstration, the **first contradiction** is one major symbolic funding success. I mean something like one half million dollars or more. The **second contradiction** is forces. The most important thing in forces is a "gun." I don't quite know how to define a "gun" but I know one when I see one. When you see a "gun," the whole atmosphere is, "Move it, move it, move it!" All of us are so trained to take our time because we want to be efficient. Moving in and doing the program in one year, when usually it would take ten, takes real moving.

We are short of those kinds of guns. If I had time, I would like to talk more on what I think makes a gun out of a person. It is something that allows a person to get something done and get it done now. But, also, we need, obviously, expertise in various areas. We are short on expertise in almost every demonstration. The **third contradiction** has to do with replication. I had been hoping that replication would not be a matter that we would have to face for two years. But you can understand that any government has to be interested in the forty thousand villages. As a matter of fact, the reason why the private sector and public are necessary and work together so well is that the private sector can be concerned about Maliwada and the public sector can be concerned about the forty thousand villages. The governments in these lands are breathing down our necks for our replication plans. They do not even hear a word you say if you cannot first of all give them some idea of how this might happen on a wide basis. The **fourth contradiction** has to do with how much technical know-how is available and how little of it gets to the local people where it needs to go. Or if it gets there, it is only one hunk of expertise or only one channel. We must find a way in several stations around the world to bring these together. For instance, in Iowa a white turnip grows (about 6 inches in diameter) that is really sweet. Now that white turnip has got to get to five social demonstrations that I know about. That is sort of a crude example but you can see what I mean. We have to develop that kind of a system and it has to start here in Chicago. Then it has to be replicated in Bombay, Singapore, Hong Kong, Brussels and Nairobi. We have known this for some time, but now it is becoming a matter of life or death. We have got to solve that issue.

Funding

I would like to speak about funding for a minute. Two or three directors from the World Bank were in India. One of them was a Mr. Sigurdsson

and he had heard (I have not heard from whom) about the project in Maliwada. He went to see it and became extremely interested. When he came back to Washington, he sent for us to talk with him and made the suggestion that perhaps the World Bank could pick up a bit of the tab on all of our projects. Now that interested us a great deal! The thing the World Bank is beginning to see is that in some way they must not only be concerned with the economy of the nation, but they must be in the service of local people.

In Maliwada they have already built a model home. It is a three-room house. They never saw a three-room house in that village for several hundred years. It is built out of local material and with local labor. The material is rock. One thing they do have in Maliwada is rocks. It is a home that you and I would want to live in. In the mud huts which are traditional, there is neither ventilation nor sunlight. This model house has both. It is really something! The most important thing is that it only costs 1960RS to build (that is around $250). I have been looking for such a house for several years! They are going to build 100 of them in Maliwada. But you are not going to give them these houses. They are going to buy them. If Mr. X in Maliwada could borrow 1920Rs. over a 40 year time span through the Indian Government, and if Mr. X paid 4 Rs. a month during that time, at the end of 40 years, he would own his own house. Isn't that something! This means the World Bank would be dealing with just Mr. Nobody in Maliwada, in order that now (not 20 years from now) he could get into a decent house where health could become a possibility. As long as they are in what they are in, there is not the slightest chance for health.

Now I would hate to be the head of the World Bank and have to be thinking of several hundred thousand villages in which they were going to build 100 of these houses, but it is needed in India and perhaps that is the way they can be of best service not only to local people but to the economy as a whole. Mr. Sigurdsson got so interested in this idea that he sent us to his constituents for seed money. I have already mentioned his constituents. They are in the foreign offices of Demark, Norway, and Sweden.

So we went to see them very hopeful, and, of course, they said one thing which you knew they were going to say before you went there. "Only if you have permission of the Indian government on the Federal level

would we even consider doing such a thing." They pointed out that there is one man in India who you have to see. He is in charge of the finances and decides what money comes into India and what money does not come in. We had also, with the help of some of you Guardians, gone to see the Ford Foundation who was very sympathetic and had had to go to see people in India in connection with that. And we have been dealing for some time with USAID in Washington who is interested in the project and is even interested enough to pay some of the cost that we have had in setting up the Maliwada demonstration. They are considering funding us for $480,000 to do what they call the research or developmental part of the project as well as to provide programmatic money for each one of the projects. But once again, you have to get India's government's permission and with USAID that is especially important because five years ago USAID left India.

After we had dealt with the officials of the State of Maharashtra, we went to Delhi to see the Federal Government. The people that we had to see not only were very agreeable; they were very affirmative about USAID money. Isn't that something! They said that the only restriction is that they decide how that money is used. Of course USAID has to decide that the project is worthwhile or they will not give the money to India, but from India's point of view, it is India that decides how it is going to be done.

Replication Tactics

Regarding replication, we have been forced to think through the beginning of a tactical system. The first job is to set up a demonstration project for the people to see. Everywhere you go, people say, "You cannot do anything, you cannot do anything, you cannot do anything." So, you have to go out and do it before people will believe that you can do anything. I would like to tell a lot of stories about what Maliwada has already done in this direction. Now, when they say, "You cannot do anything" we say, "Go and visit Maliwada." You show it; you cannot say it with your lips. Therefore, Phase I must always be that of social demonstration.

Phase II, is the beginning of replication. And what you are out to do there is to get a working model of replication started. In Maharashtra State, in Phase 1 you do 25 Maliwadas. Now there are 25 different districts like the

district of Aurangabad. (Maliwada is in the Aurangabad district of the State of Maharashtra). And if you are going to do profound social change, you cannot begin with the town next to Maliwada and then do the town next to it. You have got to do them all at once. It has to be transrational. Therefore you strike that State as a whole. You set up pilot projects and then begin to build the district networks by replicating in each district the pilot project. Then, you build the state networks by replicating in each district the pilot 10 times. There are about 250 counties in the State of Maharashtra. Now by that time you have got replication on its way and for the most part people like us are no longer there. If you had 250 beginning to go, then the State itself would have to pick up the third Phase of 2500 and then 25000 villages.

Because we are interested primarily in Part I at this time the emphasis is there, but we figured the estimated cost for the beginning of replication of Phase 2, and you will notice 60% of those costs come out of India. Fifty of the 60% is already being developed in terms of goods and services, but the biggest problem in these local communities is that there is no money there. The money is there in India, the problem is the delivery system. How do you get the money designated for a particular village into the community? You have to find out on a State and Federal level what funds are already allocated and what funds are available. Ten of the 60% is from the private sector. These fundamentally are from corporations such as Tata House, Moffet Lal House and others. And then 40% of the overall would be from outside funds. Perhaps ten of this 40% needs to be direct cash and the rest could be long range loans made to the nation for a particular project such as I described with the World Bonk.

Now this does not quite get at the tactics. How in the world do you do the replication? In order to do this your tactics involve **first of all what I call a Village Trek**. Some of you are familiar with the term Human Resurgence Mission. You would take two people from Maliwada and two of our staff and go and visit the villages and tell them the story of awakenment and engagement in Maliwada. Here the citizens of Maliwada are far more important than any of our staff. You would just go out and tell the story to five villages.

The **next step in the tactics is the Maliwada Visit** where you would get a bus and bring people from each one of these five villages to Maliwada to stay two, or three days where they can behold with their eyes as the

people talk to them. They can ask their questions in relationship to their own villages.

The **third tactic would be a Town Meeting** held perhaps a month later in each one of those villages. In North America we are doing Town Meetings before a Social Demonstration, but in that part of the world, it is likely that we are going to do the Town Meeting after Social Demonstration as part of the replication. You will take the manual that. you use in Town Meeting, translate it into Marathi and adjust it to fit the precise kind of social demonstration you have, and then put the whole town through it. You do it in such a fashion that the 50% of the people who are illiterate can participate in it. Sometimes they are the brightest ones that you have in the whole group.

The **fourth tactic is the Training School.** Some of you have worked on building the social methods school and some of our colleagues have even run them. I have not thought the time is right until now. Each school will operate for eight weeks and will have 200 people in it. Now those 200 people are crucial. One hundred of them will be graduate students. The governor of Maharashtra State got so excited about this that he called the President of Bombay University, Mr. Tope, and sat us down together to talk about replication. I saw Mr. Tope again and he said, "You do not have to worry about it, we will do it." After that eight week social methods school, the graduate students are in Internship for four months where they come and learn to be first rate agriculturalists which is the kind of thing that is needed in India at this moment. They learn to be great preschool teachers. They learn how you do the symbolism that changes a village. They become trained in paramedics where they can go into a village and begin to do something about health.

In order to get this off the ground in the third quarter, we are going to have to do one school of 200 in the third quarter, another in the fourth quarter, and one every quarter thereafter. In the third quarter of the next year we must increase that to 400. When you begin doing 250 villages, you are going to have to run two schools of 400. In the State University system, they graduate 35,000 young people annually. They are extremely anxious to get hold of a new form of education. Hopefully, Mr. Tope with his faculty, is going to work out a way in which these students would be given one semester of academic work by working in the village for two years. Because their parents stand outside the school on graduation day

to get their young people that they sacrificed to send to school into jobs that will help the economic situation of the family, the students are going to need a stipend. This stipend is going to be 200 rupees a month plus their room and board.

But to get back to the makeup of the two hundred, we have accounted for one hundred of them. Fifty of these people are going to come from the villages that you are planning to set up as a demonstration. You get ten people at least from each one; because most people are out of work, that is a simple thing to do. For those people 200 rupees is like $10,000 a month. Now the other fifty are people like us in India. Some of you have given your money for ITI's in India and some of you here have even taught in them. Sometimes you wondered what you were doing all that for. Well now we have over 2000 graduates of our ITI program in India. We are going to get fifty of them in each school, and that is why those ITI's have got to go on. Indian colleagues like yourself have been sitting waiting for years for us to get something where they can really engage themselves. Now it is coming. Mr. Tope also said that there are a lot of other people, for instance the retired people, who have a hard time living and 200 rupees a month would be a great deal. Many of them are genuinely concerned about the village situation in India and would be glad to spend one or two years of their life there. Mr. Tope saw this as a brand new vocation. It will be called something like a community developer in which people will be pulled into a new bureaucratic structure, a creative one that has to go on in order to do the 2500 villages that are down the line. We are going to create a core of extremely able people in India in order to get that flywheel going to do 25000 villages.

The **last tactic is the Consultation**. This gets complicated because while we are doing Maliwada, we must start replication in the next five villages and get ready for the replication in which 25 have to be done the next year. Then you move to try to do 250 in the next year. Two hundred and fifty in one year! Now we have adequate staff in India to take care of five of the twenty-five. And by the time that is done, we are going to have trained staff who we believe are going to take care of the first twenty-five. Beyond that we cannot go. We have to have trained giants by then! We hope that by the time we come to the 250 that we will have over 1000 college students trained and in our movement. Now, you have to put 1000 people through RS-1 in order to get 100 to put through another

course in order to get 10 to put through the academy in order to get one with guts enough to give his life to history. That is not pessimism; it is just hard headed strategy. Well, in India you are going to have to get 1000 in order to get your 10 but those 10 are really going to be something. And maybe you are going to have to get 10,000; that is all right, it is possible. India has got to do this for India.

In the process we are going to grow up to be men and women. We have a possibility that rarely a group of people like us has ever had in history. If you care you care for all, you care for the 700,000 villages. Within a year from now other states are going to want to start a Maliwada. Then you have to remember in Korea there are 35,000 villages. I'll bet you some of you will be dead before all of this gets done! And then there is the United States. How are you going to do it? I tell you that Isle of Dogs taught me, if I did not know it before, that every community in the Western developed world is in as dire need of this as are the communities of the underdeveloped countries. It just takes a different form.

New Saints

I was pleased to see that Time® magazine had an article on the Saints. They had Saint Theresa's picture in it from Calcutta. I do not mean to be critical, but I am not talking about "Christianity." I like to put it so people know what I am talking about: "Chris-ti-an-i-ty" in which we substitute some hunk of poetry for the deeps of life and living. The church's function is to serve humanity - not to get people to join it. And so it is with any other religion. God will take care of all the joining if you go about your task of serving humanity. In that article on the Saints they missed the boat, but they tried. Several things came to my mind. One was that perhaps in In the Western and Eastern religious traditions the emphasis up to this moment has been upon the individual religious as the saint. Then secondly, we have tended to think of their qualities as individuals. They do have certain qualities. But it will not be that way in the future. First of all, Sainthood {or any other poetic word you wish to use} is going to be seen as corporate and, I believe, it always was corporate. Then, second, it is not going to be a quality, it is going to be a deed or service to humanity. I would not be caught dead these days outside the blue. Why? It is a sign, a symbol. It does not belong to me, but when I wear the blue you may think you are looking at me but you are not. I represent all of you in this room who care and all those who care

around the world, whether they wear the blue or not. That's what the blue stands for. I say I would not be caught dead these days out of the blue. I decided if I made it to heaven, or whatever that means, that I will not go in. I will just sit there and wait until all of the blue comes and then we will go in together. Well, you see, I am talking about hard-headed empirical experience.

You know in the old days two of us alone did RS-l. I mean we stumped this nation. I do not know what they do in RS-l nowadays, but in those days we did not care whether people-agreed with anything we said. We did not care whether they liked us or not. We were out to see, in those 44 hours, changed lives. In Maliwada, we mentioned nothing about RS-l and used no religious poetry, but I beheld before my eyes changed lives. It was a presence because we were manifesting care. Ah, there is mystery here, far beyond my capacity to fathom. But I only say the way it was has changed lives.

I'm interested in that, for I think that is the beginning of a brand new social vehicle, -- which is going to be worldwide and is going to be built, not from the ideology of some elite, but by awakened global people.

The Work of the Guardians

Now, what is our job? I wanted to be able to say something. I know that since the Guardians came the rest of us are not the same. You probably noticed that too. And I know we do not exist except as we exist with the Guardians. What is the job we have? Well, first of all, if you think that there will not be enough work for us all to do, you are wrong. We are in need of consult teams. I hope that the Guardians who spoke to you about Kawangware, Maliwada and Isle of Dogs and so on, made it clear the absolutely essential service that the Guardians perform. Untrained people like me are only relatively useful. We are going to have these consult teams go on and on and on. I just do not think you are going to be able to save money any more.

We are going to need set-up teams also. I mean the kind of thing that one Guardian did when he went with us to the foreign offices of Denmark, Norway, and Sweden, like another who has gone to the officials in the land of Egypt with us. Most of us already know that if these demonstrations are really going to come off, you are going to have to weld yourselves into a team of a doctor, or public health man, an

agriculturist, a business man, and I do not know what, you are going to have to go to these demonstrations and sit down for a week to evaluate. You do not need much evaluation, but we are going to have to look and see what the people there cannot see and point it out to them and give them information. Most of the people we have out there are bright. I am not a farmer, but I am bright enough to do what one of you would layout for me to do for the next six months in farming. There has to be a team like that that goes to Oombulgurri. Someone like me is somewhat useful. I can give our people a rough time for sitting around and not doing anything. I am pretty good at that, but to tell them what to grow and how to grow it, I am not so good at that, and that is more important right now than the blowtorch. I would like to see these teams get underway this year.

Then we are going to have to have teams for development overseas and here in the United States, where you learn to work as a team and move. You understand that we need 95% of six million dollars for the first part of that replication! One of our biggest problems is what we call seed money. It takes a great deal of money, other than programmatic money, to get that program done. The seed money is crucial. If these wheels here in development do not keep going there is no hope out there.

We also need help on the repository. I can see some of you people getting together and planning to visit every agricultural college that has a reputation, to go from industry to industry to find various kinds of small industry that could be set up in different parts of the world. We are going to have to find ways for us to get startup money. This probably ought to be in the form of letters of credit, so that certain parts of the program can get underway immediately while they wait for long term funding. In Majuro, the fiscal history was such that over a period of years, a bank, no matter what you show to them, would not touch them with a ten foot pole. And we are going into situations like that more and more. Therefore, right now, we need one half million dollars in the form of letters of credit to put behind various programs.

I expect to see quite a number of you in the next year, as I have met quite a number of you this year in various places around the world. I look forward to that. I was saying to myself, "If I were a Guardian, what is the one thing I would do?" You can laugh if you want to. Obviously it would

have to do with symbols. I would go out and buy a blue suit and a blue sport shirt. That is what I would do if I wanted to take care of myself.

Our Silver Jubilee Celebration

Introduction

George Holcombe

This talk was given at the start of a Priors' Meeting. It had been a hard year of Social Demonstrations, Town Meetings, LENS courses and I.T.I.'s (International Training Institutes). Those who headed up the Religious Houses and various Social Demonstration Projects from across the globe would join in this meeting to reflect on where things were and what had happened in the past year. Assignments for the next year would be made and plans for next steps would be done.

This opening meeting would be a grand celebration when each location from across the world would be announced and the Priors would process to the table while music played. There would be a fine meal. Joe's speech was particularly looked forward to, because he would bring together all that had gone on and point to the future.

This was also a time to mark 25 years of the journey of this group. In all this, he disappointed no one. He took everyone back to the roots of when we were few and enumerated the accomplishments, particularly of the past year. He spoke of what it was to be the church in the world, of what it was to be the Order, and the challenges that were on each one's shoulder. While celebratory in nature and uplifting, it is a call to vocation.

Our Silver Jubilee Celebration

Priors Council Opening Address

Joseph W. Mathews
July 16, 1976

We are celebrating our Silver Jubilee 25 years. We did not get to Beirut and we don't have 500 people gathered here to celebrate the Anniversary, but we did have 64,666 participants in Town Meetings, 1,600 in Global Social Demonstration Consults, 400 in ITI's[179], 390 in GRA's[180], 500 in Town Meeting Assemblies, 600 in a Town Meeting Rally, 1,000 in HRM's[181] and other courses, and 250 on Town Meeting circuits 70,000 people have celebrated the Silver Jubilee of new life on the earth. Beirut may not have been ready, but the world as whole is ready for this dawn of new possibility for humankind.

I want to read something to you that is going to shock you.

> "As far as we are concerned, we do not wish to stand in any one's way nor do we wish to bring discredit on the ministry God has given us. Indeed we want to prove ourselves genuine ministers of God whatever we have to go through, patient endurance of troubles, even disasters, be flogged or imprisoned, being moved, having to work like slaves, having to go without food or sleep. All this we want to meet with sincerity, with insight and patience by sheer kindness and the Holy Spirit, with genuine love speaking the plain truth and living by the power of God. Our sole defense, our only weapon, is a life of integrity, whether we meet honor or dishonor, praise or blame, called imposters, we must be true; being nobodies, we must be in the public eye. Never far from death, yet here we are alive. Always going through it, yet never going under. We know sorrow, yet our joy is inextinguishable. We have nothing to bless ourselves with and yet, we bless

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[179] International Training Institute

[180] Global Research Assembly

[181] Human Resurgence Mission

> many others with true riches. We are penniless and yet, in reality, we have everything worth having." 2 Corinthians 6:3-10

I have been thinking about the last 25 years. I haven't been in the Movement all that time, and yet I have. My mind goes to 1968: I remember standing in the courtyard of the West Side seeing four trucks being loaded with all the junk that the people thought was important to take with them to Los Angeles, to Boston, to Atlanta, and to Chicago. And here we are today, gathered from 104 centers across the face of this earth, to celebrate 25 years of the self-conscious life of one aspect of the Movement of God in the history of the 20th Century.

We have operated in four year hunks of time since 1968 when those trucks left. Those first four years ended in 1972 with the Social Process Triangles and the New Religious Mode. The recent four years began with The Other World and has ended with 500 Town Meetings and eight Global Social Demonstrations in the world. That is where we are. It is a phenomenal history. We have done the journey to this point with great expectations of what God is going to require next, and we know, by the very effulgence of what we are experiencing tonight, that He is going to require an awful lot. We wait on tiptoe wondering what that will be.

I guess it is because I am in phase IV that I get sentimental. I don't know if that has anything to do with it or not, but I have never seen the Order: Ecumenical look so good. It is a phenomenon. We are a people who have been tested these last four years, particularly this last year; tested by our turn to the world, by our risk to run into the world and declare the good news.

I Remember 1973 when we got so excited about the Guild. We spent the whole summer talking about the form of the guild, the logistics of the guild, the frame of the guild, and the something else of the guild, and we all went out to get advocacy. Everywhere we went we got advocacy and it was wonderful. Then we did not know what to do with it.

We knew there was something called the Primal Community Experiment. We knew it was right and we knew it was what turning to the world and being the church-in-the-world required, but we didn't know what to do. There was a kind of humiliation when the binoculars of the world turned on our miniscule Religious Houses and said, "Here they are. They have

proclaimed their presence. Now, what in the world are they going to do?" We have been tested, and that testing was the only way to push us to demand of ourselves clarity on what it meant to turn to the world and to be the ones who care for the world.

We have discovered in the past four years how to care for ourselves in mission. We have discovered that we are involved in the task of a lifetime. In Asia a few years ago we said, "This is a very different situation than you face in North America. This is a unique situation. You cannot understand how different it is here, because the language is different and things are different. To really be the church would be less difficult somewhere else than it is where we are located." What I mean by learning to care for ourselves is that when I was in Sudtonggan, I did not hear one of our colleagues say such a stupid thing. I believe we have learned in the four years what it means to be the church and what it is to live by our own resources, before God, in this time. We have been tested in battle and we are alive. We have learned a lot.

We have learned what it means to be real. We have learned what it means to live out of our own resources, to decide that there isn't some hidden hand either in some other part of the universe or in a place called Centrum in Chicago, Singapore or Bombay. We have discovered that the whole weight of the world is on our back and it has nothing to do with whether a communiqué comes or doesn't come, whether money comes or doesn't come. That does not change the election that God has placed upon us to care for our hunk of geography, no matter what happens. We have learned that what it means to care for the geography to which we have been assigned is to care for the entire globe.

We have discovered corporateness over the past four years. Once we wore corporateness on our sleeve and now it is an interior resolve, not as a virtue, but as that which is necessary to bring off the campaigns by which humankind will be renewed for the continuous journey that it is on. We have discovered that we are able and equipped to work with anyone. The word for that is yin yang. We have discovered in a new way that there are not "highers" and "lowers," Easterners and Westerners, males and females. In the creative tension that all of those are, is birthed the creativity that allows us to think effectively for what is needed for the earth. This is a brand new happening. I think we've also discovered new corporateness in our marriages in the past four years. Now, I am not a

romantic at that point, there is still tension in marriages today, but the colleagueship of working together in a campaign with your spouse is one of the most tremendous, fulfilling tasks that life has offered us at this time. We have rediscovered corporateness.

In the past four years, we have discovered and internalized tactical prowess not because we wanted to, but because being in the world required it of us. Four years ago, at the time when we were running around getting the authorization for those Primal Community Experiments, we felt like babies. I still feel like a baby in tactical prowess, but have discovered that it is necessary for adequate sociological care in the world. We have discovered that dealing with the contradictions of life is absolutely crucial in order to be effective in releasing the creativity of humankind in forging tomorrow. The issue is not tactical prowess, the issue is being the ones who have the distance, the engagement and the sensitivity to discern what it is that will release tomorrow for the world. Perhaps it is only the beginning, but we are beginning to be like the wolves who sense the enemy. We are beginning to be those who can discern where to move and where not to move, when to wait and when to attack, when to hold our power and when to release it.

Finally, in being tested by the battle, we are those who have discovered all over again what some of us thought we had lost. We have discovered that we are engaged more profoundly than we ever knew in our infancy in being the church. We are being those who release the future. We are being those who plumb the profound depths of the spirit. We are being those who allow people to once again experience the awe and the mystery of life itself. We discovered that when we turned to the world, we did not turn away from the church but we embodied in our very being what it meant to be the church. We discovered all over again that we profoundly appreciated and engaged in being the authentic religious.

We discovered all over again that what it meant to be religious was to give life, to release life where it was needed. We remembered all over again the words that John the Baptist's disciples brought to Jesus, "Are you the one, or should we wait for another?" And Jesus said, "You go tell John what you see, that Maliwada walks, that Sudtonggan hears, that Jeju

Do[182] has words of truth given to it." We have discovered what it means to be the church.

This leads us to a point of time when we are at a crossroads and this is a wonder to me. I never thought our directions and the readiness of the earth would come together in a common intersection, but I believe that is what has happened. There is a readiness of the earth for rebirth. You know that and I know that, and therefore, I am not saying anything new that you have not heard before. But that is phenomenally exciting and it is an incredible burden, for this is the moment in time that we dare not lose and dare not throw away. The earth is ready. Shall I rehearse again the village movements across Korea, India, the Philippines and Africa, or the village movements in North America which we may call community movements or neighborhood movements? The awakening of local community to re-forge its destiny, to care for its people and to see what its place is in the global economy of our time is happening. Those things have come about in the last four years, since last we began a four-year plan.

Or shall I talk about the new sense of social responsibility that has been awakened in the economic community. The economic community, for the first time in a long, long time, understands itself as responsible for the rebirth of society and has dared to take upon itself that task. Should I remind us that over 500 banks in the United States have supported the Town Meeting? I doubt that that would have happened four years ago, but now it has happened.

Shall I rehearse again the readiness of the political? The political collapsed a long, long time ago, but it has been symbolized in Watergate and the collapse of political systems around the world: Italy, Portugal, Spain and others. We have been reminded that the old crystallized integrities that once were the basis of the social structure have collapsed and now that collapse has been symbolized. We should thank God for this happening, for it releases the possibility of the birthing of a new morality and a new integrity across the globe. All people have discovered that the globalis in isolation from the localis, or the broad bureaucratic

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[182] Maliwada, Sudtonggan, and Jeju Do were Human Development Projects in India, the Philippines, and S. Korea, respectively.

separated from the engagement of local people is destructive and ineffective in releasing the new earth.

Finally, shall I rehearse the rise of local community and local people? There is a new awareness that the people who go to Washington, to Delhi, or to any capital of any nation have no answer. Local people yearn to be engaged in charting their own destiny. They are alive and seeking for new skill, new wisdom and new tools to be effective in the global world of which they are a part. Every human being on this earth knows (s)he is a part of the globe and cannot escape it. There is a rise of local people and the yearning for effectivity[183].

We have become aware, with humiliation, of how isolated we have been from local community, both by our educations and, for those in the west, by our national upbringing. At the same time, through social demonstrations, we have become aware that we are at one with all humanity. We are at the point of rebuilding the earth. We know that spirit is the key, otherwise we would fall victim to the liberal heresy of thinking that rebuilding this community or that community is our goal. Rather, it is the spirit of the creativity of all of humankind so that it can create the future that needs to be released.

To do this we have, in the past year particularly, turned to the masses. I'm not particularly happy with that term anymore because it has an abstract feel. We have turned to the local, to community. Although it was back in 1972 that we said we turned to the world, it was probably not until this very year that you and I could dare say that we knew how to awaken and engage local community in the creation of its future. If you think that is a victory, it is, but it is also a heavy burden to know that you have the responsibility to see that that wisdom and the skill of the globe become the property of every community across the face of this globe.

We have discovered a tool for the awakening of local communities, Town Meeting. I remember that old bug model that we used to have. We had a section on it called witnessing love. If you want to know what witnessing love is, it is Town Meeting. It is the place where a community discovers all over again the honor and greatness of being the primal unit in society; where it discovers all over again that there is hope in spite of the fact that

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[183] See Glossary.

the agencies and bureaucracy has been demonically destroying the possibility of authentic participation in community and engagement in the creation of its future. That is witnessing love. The awakening and if you want to use the religious word, the evangelism, the good news, is the possibility for the future of this community. The awakening is key.

We have turned to the local in Global Social Demonstration. We said we would do eight this year, and we have done eight. But I want to suggest to you that the turn to the masses and the turn to the local, or the year to celebrate the phenomenal victory of Global Social Demonstration, is not this year, but next year. The sign that we have turned to the local is our capacity to release replication, our capacity to allow a broad spectrum of local communities to pick up the sign created by these eight and to release the potential of their own community. That is what I would mean by justing love.

We talk in Global Social Demonstration of the shadow, of the one who follows the auxiliary[184] in order that (s)he can know all the auxiliary knows. I hope that we all understand that the shadow is not an option but an absolutely crucial dynamic for care for the earth in our time. That is not true simply of Global Social Demonstration, but having a shadow to shadow consultants, to shadow orchestrators, to shadow workshop leaders is crucial for the replication of Town Meeting as it is for Global Social Demonstration.

We have turned to the masses and have discovered that we are also called to find a way of sustaining ourselves in the task. I said earlier that that was one of the things we had been tested with in the battle and that we had sustained ourselves. I want to suggest that as we turn to the masses more and more, sustaining ourselves in the task is one of the keys to our future. I think we did phenomenally in this past year in discovering that we can do social demonstration and Town Meeting without any hidden hands that come from someplace else. That is crucial. We are revolutionaries who live off the land. We are revolutionaries who are never going to allow one program to not start for the sake of humankind because of some flaw in the global communications or the development system. We are the people who are going to decide that care for the earth

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[184] Auxiliary was the name given to ICA staff members assigned to a Social Demonstration Project.

requires figuring out the global finances and the local finances. We will find a way to see that care for the earth continues.

As we turn to the masses, we are also going to discover in the year ahead how to be capable of flexibility in our major maneuvers. I suppose this year did not turn out exactly like you anticipated. I know in North America, we had an image of 1,000 Town Meetings, and we had 500. We had pictures of a different configuration of troops, but we are the people who have decided that troops are never the problem. We are the ones who find the way that God has given us to see that the victory required of us takes place. I suspect in the year ahead that we are going to discover brand new ways of effecting maneuvers, strategies and tactics in order that we can be the effective ones. We are going to have flexibility that allows us to keep focused on the task of victory for the sake of the renewal of community.

Finally, I want to say just a couple of things about what it means to be the Order in the midst of turning to the world and turning to the local. The other day one of our metro colleagues from Boston began to extol the Order in our Area meeting. He kept referring to the Boston prior and the Boston prior kept getting nervous. He said he wished that the colleague would stop referring to him by name. I reminded him that that is what happens when we decide to be the Order in history. We are the presence of hope to the community. We cannot be embarrassed because they use our names, even though we know that we are nobodies. That is the first hope these people have seen for years and years. Somewhere it is called the Jesus principle. That's a little heavy, but I think we are clear now that there is no Town Meeting without the presence of the Order and no Global Social Demonstration without the presence of the Order.

When we first started Town Meeting, we used the word catalytic. We thought that catalytic meant that if you snapped your fingers, dominoes would begin to fall and we could step back and do something else. We have discovered that being catalytic means to be present in the midst of an event, an event that would happen anyway but that our presence makes happen faster. Even though you do nothing, your very presence, in the Blue, is a symbol of hope to community. We are going to discover anew in this coming year that being the Order is that without which the new society will not come into being.

We are going to discover, as the Order, what it means to be generals. Remember that old poem which talked about firing into a crowd and somebody having to captain the ship[185]? I think that is partly what generalship is about. We are going to become those who discover again that our task is not being good generals or having a super war, but winning, winning the war against the apathy of our time, against the decision of some to keep life as it is when God has decided it needs to move on. We are those who have decided to throw ourselves into the fray and win, and we will do so.

We are in a time when the world is ready, but mind you, we are not the only spirit on the face of the earth that is seeking the allegiance of humankind. This is a time when those who would encrust the world more than it is now are also abroad in the land. We as the Order, not this outfit but all Those Who Care, need to seek out that enemy and curtail it in order that the experiment in human history continues.

We are called, as the Order, to be those who do not get sucked into one Town Meeting or one Global Social Demonstration. We are those who are called to be a sign for the whole earth. It is so easy to get sucked into one Global Social Demonstration or one Town Meeting and suckle our existence out of it. It is eight social demonstrations at this moment that are the social demonstration sign and no one of them is a sign by itself. It

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[185] Reference is to a quote from "Antigone" by Jean Anouilh in Jean Anouilh, *Five Plays* (New York: Hill and Wang, 1958), 35-7. The full quote (thanks to Jim Wiegel): "There had to be one man who said yes. Somebody had to agree to captain the ship. She had sprung a hundred leaks; she was loaded to the water line with crime, ignorance, poverty. The wheel was swinging with the wind. The crew refused to work and were looting the cargo. The officers were building a raft, ready to slip overboard and desert the ship. The mast was splitting, the wind was howling, the sails were beginning to rip. Every man jack on board was about to drown, and only because the only thing they thought of was their own skins and their cheap little day-to-day traffic. Was that a time, do you think, for playing with words like yes and no? Was that a time for a man to be weighing the pros and cons, wondering if he wasn't going to pay too dearly later on; if he wasn't going to lose his life, or his family, or his touch with other men? You grab the wheel, you right the ship in the face of a mountain of water. You shout an order, and if one man refuses to obey, you shoot straight into the mob. Into the mob, I say! The beast as nameless as the wave that crashes down upon your deck; as nameless as the whipping wind. The thing that drops when you shoot may be someone who poured you a drink the night before; but it has no name. And you, braced at the wheel, you have no name, either. Nothing has a name, except the ship, and the storm."

would be great if, just to symbolize to ourselves that we are called to show a sign of the engagement with mankind, we transferred everybody who is in one social demonstration into another, just to say to ourselves that we are out to be a sign of what all humanity can do.

I recall that situation in Jesus' life when he was healing the sick. He said to his disciples, "There's this huge line of people, but let's quit. We've got to move on to something else." You can imagine them saying, "Lord, there's this huge line of people waiting." He would say, "I didn't come out to do this," and go on. The sign we are out to raise with social demonstration is the sign that all people can do what is beheld there. You can imagine that if Jesus had stayed one more minute they would have discovered what he could do and not what they could do. It is right that we have set ourselves a two year limit for projects. Then we must move on, in order that that which is a sign does not turn into a perversion, but stays a sign that all people and all creation can participate in its own recreation.

It pleases me to say that we are going to learn to pray. We are going to learn to stand before the Mystery with cries for direction. We have never stood in a time when there were more opportunities open to us, and when we were more confused about which ones were the right ones to take, to lead to the release of humanity. Therefore, we will learn to pray without ceasing.

We have been called to be an Order. We have been elected to a strange and fantastic destiny. I suppose all of us feel the weight of it. I told some people a few weeks ago that I do not want to do one more Town Meeting orchestration, because every time I do one of those, I experience the weight of that entire community and its future on my back. But that is what election is all about. We are the elected community, and if you don't believe it, just look. Some will leave; some have left. I find myself weeping for some who were my fathers in the faith who have left, but I find within the vision of the three campaigns and winning the war, that I dare not take time to take it seriously. The time is right for our responsibility and care for the earth.

A few weeks ago I was very morose. It had been a bad day. I had had five bad calls. I went up to my room, and felt sorry for the way it had all turned out. I had two vodka martinis and wrote a poem. The second to the last line of the poem was something that was really a prayer. It said,

"Lord, where's another group that will do this?" Then it was almost like from outer space I wrote the last line, "But there isn't any other." That is our election.

I want to close by reading the line out of the scripture that we never used in RS1. It is a fantastic line.

"***Now is the acceptable time and this very day, this very day is the day of salvation.***"

~2 Cor. 6:2; Isa. 49:9

Winning the War

Introduction

George Holcombe

This was one of the last speeches Joe would make to a group of Priors. The meeting itself had been a difficult one. The Social Demonstration Projects and the Town Meetings coupled with the teaching and consulting activities was not only straining resources, but placing added demands on the trained leadership never known before. As Demonstration projects ran into new complexities such as developing micro industries while dealing with replication and Town Meetings were producing calls for more services, the issues of how to get all these things done was at the forefront. The methods and models had exploded new possibilities and challenges no one could have anticipated. This was also at a time when funding for development from governments, foundations and corporations was drying up. The growing energy crises and creeping inflation were producing signs of a global economic crises, which in the Third World countries was already being experienced. The Poverty Programs in the U.S. were beginning to peter out, and a new/old cynicism about addressing the needs of people was gaining its voice. Always a keen analyst of the current, Joe steps into the breach and calls for new ways of looking at contradictions and context.

As a Chaplain in World War II in the Pacific, Joe had seen the worst horrors of war, once presiding over the burial of 5,000 men in one day. In this talk his vivid descriptions of the horrors of poverty and devastation faced by millions of villagers across the globe are no less terrifying than the battles of "guns and bullets" he had experienced. Moving beyond the situation that would occasion despair in anyone who looked at it seriously, Joe points the listener/reader to the challenges of leadership, strategy, and wresting victory from the principalities and powers of this world against overwhelming odds. He notes how campaigns like Town Meeting have already grown such leaders, and working in far flung villages and ghettos were forming a new kind of general. He uses his knowledge of the writings of Sun Tzu to outline steps of winning without fighting, producing out of nothing and getting the job done without getting lost in the endless arguments and bickering about policy. This becomes a powerful address for then but contains much wisdom for now.

Winning the War

Joseph W. Mathews
July 29, 1976

While the war that we are fighting is not one of guns or bullets, it is a vicious, violent and devastating war. If you do not believe that you need to go and walk down the streets of Maliwada, Kawangware or Oombulgurri. You need to look at the children and see the disaster that is in their mouths and the infection that is throughout their bodies. Have you ever had a period in your life where you had diarrhea one week, flu the next, toothaches the next and went back to diarrhea the next week? Eighty-five percent of the people of the world live like that their whole lives, with 100-degree temperatures and their bellies full of hookworm. That is what we are into. It is a vicious war that takes more lives in one month than ten years of Viet Nam. There is more violence and horrible death associated with this than you can ever point to in terms of some kind of shooting war.

If I thought that bombs or bullets would do any good I think I would join up, but after the Israelis got the people out of Amin's hands, they had not changed anything for the refugees in Palestine. Somebody like us is going to have to go in there one day sooner or later and do a job, just like we have to do in Egypt this year.

Fifty percent of all the Aboriginal children in Australia suffer permanent brain damage because they don't have enough protein in their diet. That is the economic surface of the problem, not the depth. We are dealing with what I call double despair. Not only do Papa and Mama not see any hope for themselves but they do not see any possibility for their children. If it was just no hope for themselves that would be a different thing. Many of our papas and mamas didn't see any hope for themselves, but they worked unceasingly so we would have a chance. With double despair you don't see any light at the end of the tunnel. They just see that their kid is going to live for 35 to 50 years, die and never have come to any kind of fruition. That is what our war is about.

All those people need is just a little hope and they run. In Maliwada when we went aside to write the document after the consultation, the villagers thought that we had left. They said, "Well, they left us these things," and they began to work. When we came back from writing the document, the

people had already started. All they need is a little ray of hope and they are going to march.

The war is just as violent in the suburbs of this country. The kind of suburban collapse in vocation, family, etc., is more subtle and harder to see but just as vicious.

When you touch the bureaucratic you find yourself in a buzz-saw. Somebody sat down with his computer and figured out that there is just so much fertilizer, so much seed and so much arable land in the world according to his statistics. He came to the conclusion that some people just had to starve in this world. That is the kind of viciousness I'm talking about. We are in a war and the enemy is hard to get hold of. It would be convenient if we could just put a bullet through the brain of some bureaucrat who happens to stand in the way of our program - move him out of the way and have something happen. But then you just wake up one day and find that there is a whole line of those bureaucrats. And the amazing thing is, when you take him out for cocktails you find out he sounds just like you. He cares as much as you do but is trapped in red tape. The enemy is more like a virus or a cancer.

The enemy is in the terrain. Go to Majuro and you become very clear that part of your enemy is the terrain and that it can whip you. It is in the mindset, the distance, the days, the seasons.

Paul was right when he said that it was the principalities and the powers of this world that you have to do war with. They do not reside in just one body or one voice. You find that enemy and it jumps around from voice to voice. Sometimes you find it in a bureaucrat, sometimes it shows up in yourself. You have got to whip it and beat it if you are to move on to a new kind of victory.

You can't hate this enemy. You get angry and you just become stupid and do stupid things. As soon as you get angry with it, it has won and beaten you. You have to learn to respect it. You have to learn to see how it operates on a community and eats it up, so that you can anticipate it. This enemy is clever and is one for whom you need to have deep respect.

Sun Tzu[186] talks about troops. You have got to see that your colleagues are not your troops, they are your generals. Your troops are the whole community. It doesn't really matter whose troops they are, you can use them. They may be of the "liberal-racist-conservative" mindset, but you can still use them. The whole community is your troops.

This is an invisible war and that is why transrational models are important. You are going to have to have a new set of eyes to see the community in order to know how to strategize and move. The old way of looking will not help. It is going to take new sets of tactics that we haven't dreamed of yet. We have to talk about the keys to determining victory and how to decide the victory before you engage. That is the transrational model. If you do not have that before you engage, you are whipped already.

I want to talk about how you get the victory out of the situation. You don't finally get that by making an assignment and beating somebody up because they didn't do it. You get it out of the situation. That is a new way of thinking for me and it has two parts. The first is catalytic management. This is what drove Patton up against the wall. He always wanted to be out on the front helping his troops, going into action. It killed him when he had to manage a whole front, because he couldn't be everywhere at once. He went nuts for a while, until he learned a new way of being a general. I imagine this is the same thing that happened to the people who did Town Meetings and became generals. It just drove them nuts when they could not be everywhere at once. They had to learn a new way to be a general, to do catalytic management.

The second thing is you keep moving it, which is a very, very crucial part of any kind of winning. It is very clear that it does not matter if you have few or many troops. Catalytic management is still the same. It is just a matter of organization. Sun Tzu uses the term "formation and signals". You have got to get the formation, for if you don't have the formations laid out you don't have forces that can move.

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[186] Sun Tzu, ***The Art of War*** translated by Samuel Griffith (New York: Oxford University Press, 1963). Sun Tzu was a Chinese general of the 4th century BC whose writings about strategy have become recognized as the classic work on that subject.

Then there are the signals. The Order Report[187] that goes around the world once a week is great. Signals are glue. On the local level, regional or areal level, you have got to have such pieces of glue to keep things moving. The signals are there so people can know when and how to move.

To intensify effectiveness you don't work harder. You see places where people are just whipped down and can't do anymore, they have worked so hard. I don't believe that working harder always creates effectiveness. Sun Tzu points out that the way you get effectiveness is by combination of your forces. We know how to do the grassroots. Give us half a moment and we can go into any local community and start renewing it right away. There is no problem doing a social demonstration. You know what to do and you hit it. We know how to do bureaucratic backup. We know how to raise money and to get authorization. Where our difficulty lies is how to get these forces working together so that there are electric sparks flying that change the whole area. I imagine this is what this year is going to be about combining forces. It is more than just combining us, somebody working in Town Meeting with somebody who works in development, we are going to see new combinations of Forces.

That is what excited me when Mrs. Indira Gandhi, Prime Minister of India, came to Maliwada. She got to talk to local people. Can you imagine if we combined the forces of enlightened local leadership with the regional and national leadership who want to move it and cut right through the bureaucracy? You are going to empower people like Mrs. Gandhi and the regional leaders, like the chief minister in Maharashtra, in a way they have never known themselves to be empowered before. They are as frustrated and trapped as anybody else trying to move through the guys who have the bureaucracy tied up. When those two forces (the grassroots and the regional and national leadership) come together you better watch out. Maybe our gift is finding a way to structurally combine those forces. Sun Tzu points out, "there are more ways to combine forces than you can imagine." I imagine that the solution to a lot of our difficulties will be working out new combinations of forces that we have not yet thought about. That's where our generals are going to come from

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[187] This was a weekly report from all Institute locations on the work of the past week. It was circulated to all locations.

in the future by finding out those new ways of combining forces so that things happen.

Next, Sun Tzu talks about the keys to acceleration. Moving things faster is not the same as acceleration. It is like learning a musical instrument. You do not learn to play a musical instrument by just going faster. You set the stage and you rehearse all of the pieces. He talks about the crossbow; you draw it back and set it. You wait until the right time and then you pull the trigger and you usually have more than just one arrow.

You go into Maliwada to get things done. You line things up. At the right time you pull the trigger. All of a sudden lights come on and tractors arrive, water wells are dug, etc. That is acceleration and people lift off. It is like an airplane at the end of the runway. The pilot gets the engines going, the wings vibrating and at the right moment lets it loose and the thing takes off. That is the way you have to think about acceleration how to line things up, set a stage and then at the right moment do it.

How do you get victory from the situation? You do not get victory by assigning all your subordinates to make more calls or to do something harder and better, and then beat them up because they did not get the victory. Usually that is not what is going to produce a victory anyway. The way you get victory is by shifting time and space. If you want to shift the time of a community just hit the street at 7:00 and work all day. That visibility will change things. People start to move. Get your meeting schedule out where everybody sees it. The excitement will come. People's time will be changed and reclaimed.

Get signs up in a community. Build new roads, set up rocks, or set out sod like they did here in Uptown. When you begin to change people's notion of space you open up their mindset. Have songs, slogans, celebrations, town meetings. We have a whole arsenal of weapons to begin to fight the enemy with in order to alter a community's mindset.

Create local leadership. Select the troops. Get some of the dregs, the people who do not know any better and whom people do not expect anything of, and make great human beings out of them. When they stand up at a Congress everybody falls over. "How in the world did ole Joe do that?" That is the way to whip the enemy. The enemy has no defense against it.

Rearrange the circumstance. People have a notion that in order to start small industry you had to have big money, a loan from a bank or this or that, because that is what the circumstances tell you. That is wrong. Change the circumstances. Get the people together and out of their sweat, blood and tears begin to produce things. Begin to sell things and off of proven production you will get your loan from the bank. Turn that circumstance so that you can rearrange it to a victory. Then tell the story, that if you want to start small industry, the way to do it is to start with nothing. Loans from the bank create failures if you get them too early. Rearrange your circumstances and it is as if somebody pushed away the ground enough to see the vein of gold. And all you have to do is go get it. Rearranging the circumstances, shifting time and space, opening up mindsets, creating local leadership that is the checklist which is helpful for me. Instead of just trying to do things harder when you get stopped, get this little list out and see how you could begin to capture victory.

Retain control of the context. That means get there first with the most. Always get out there and set the context before anybody else gets the chance. There is no way the "liberal-racist-conservative" mindset can whip those Social Demonstration documents or Town Meeting materials. It is like selling motherhood and apple pie. They are beaten. What you want to do with a mindset which is your enemy's is to force it to move, to do something. As soon as it moves you have beaten it. If it moves on you that is fine. You have won. If it gets angry, you have won. If it retreats, you have won. It does not matter which way it moves, as long it moves you have it whipped. If you put out a document and let some guy criticize it, all you have to do is point to Maliwada and everybody else gets excited. You do not have to take that guy on. You do not have to fight anybody. You just deal with what is.

Give the enemy an advantage, and the "liberal-racist-conservative" mindset says, "Why don't the poor people do something?" Alright, give it to them. It wants good things done, so here are good things being done. That is a crevasse the mindset is going to fall through, intrigued by methods and tactics, etc. You can offer the advantage to trap that negative mindset.

That goes on in local neighborhoods too. People are cynics. They do not believe. Cynicism is deep among people who have been beaten and have been in despair all these years. Give them the advantage of seeing another

way and you trick them. You win them. You win them through your discipline, style and corporateness. That's the key to the control of your context. If you have somebody who can't move, you have a liability. It doesn't have anything to do with being a liberal. He needs to go to mama, or something else.

Wearing down the enemy is the next thing. Work where you aren't resisted. You don't have to fight, for there is no reason to fight. You are never going to win a fight. In Vietnam, they used to find out where the Vietnamese went and haul all their tanks and armor there and point it at a little four meter square patch of ground where the enemy was going to come out, but the Viet Cong didn't come out there. What they did was sneak around to the barracks and plant bombs so that when they went back home, they didn't have a place to sleep and had to sleep in tents. That's smart.

If you walk through the door when the gun is loaded, you will be blown out of the water. If you never show up for a showdown, there is nothing to fight. What are they going to shoot at if no one is there to respond to the criticism? You never have to respond to criticism. It doesn't help. And, that is what wears down the enemy. His criticism doesn't do any good, but if you are smart, you might listen to criticism from time to time. You never respond to it directly but you go and create a miracle. That renders it void.

You do the "easy" impossible. It is easy. You pick the worst neighborhood to go into. It is a lot easier to do an Oombulgurri than it would be to do a suburban community; the world thinks the opposite is true. We know we have the methods to do it. The liberal hasn't got any defense against Social Demonstration. He has no defense against self-sufficiency and self-dependence. That is going into the enemy's territory where he hasn't got any guard. He hasn't got any way to defend himself against it.

Firm up the advantages of your grassroots. Never take the grassroots for granted. Nothing can beat stakes and local economic miracles. Again and again that is the way the war is going to get won, releasing local people to their own creativity.

Victory is created. It doesn't just happen because somebody has more troops or more money than the other does. Victory is created out of the imagination. It is invented.

Your transrational plan is the key. If you do not have that transrational plan under your belt, even if it is wrong, before you hit the situation, you are beaten. And, it is not enough to have a fine set of things that you are going to do; you have to determine the enemy's plan. It is more than just doing the LENS methodologies, although those contradictions are your key, it is grounding those contradictions and seeing how they fit together. That is your first picture of the enemy. You have got to figure out how he is going to respond to your moves. What is going to move against you when you begin to move? Where are the moves going to come from? How are you going to turn them, move with them, or move around them?

Sun Tzu points out that you need to make a positive move. You send out a feeler and watch what happens. You do a Town Meeting over in Xville and watch who runs to the door and what happens. You learn patterns. Sell produce in a local village and watch who buys it and where the flack comes from. We sold produce in Majuro and they said the local people wouldn't buy it, but it was sold before we got it on the counter. A government agency made an offer to buy all of the produce at twice the price. Something is not quite right there, especially when somebody out of that department was the one who said we couldn't grow it. Learn and keep your eyes open. Smell and sniff and learn how to anticipate and find the patterns.

The most important thing of all is the studying of the shapes. Sun Tzu says that he did his plans by studying the shapes, and out of the shapes he invented his plan. You make your plan according to the shapes, the shapes of the community. If you want to alter the community, you alter the shapes. You create stakes, guilds and a congress. You create new kinds of shapes for that community to operate out of. They are really invisible and kind of fun and innocent. You do all of your imaginal education through the rituals and rites. You fill them full.

Sun Tzu says you win the victory, and nobody understands how you did it. That is right and very important, for finally you do not want the enemy to understand how you do these things. You create local grassroots people who rise and begin to work fourteen, sixteen, eighteen hours a day and you confuse the enemy.

The way you organize yourselves is also important. It is very difficult for the world to defend against us. If they wanted to get rid of people like us the ordinary way, they would cut our salary off, get us fired from their agency, etc. That's a way you get people out of a community. Where is the faucet to cut off for us?

Or you find out the key to their motivity. Where is ours? It is historical and beneath their view. You study the shapes and you plan according to the shapes and forms.

You don't become rote. That is what is great about those Social Demonstration books and the Town Meetings documents. None of them are the same, although it's the same method. They come out of each particular community. Tactics are not rote, each one is fresh. You start over and over again. That is crucial to get into our beings and to watch for in ourselves. Last quarter's contradictions are seldom this quarter's contradictions in the actual manifestations and the practical way that you engage them, although the overarching ones are probably the same.

The real wisdom that we have known for a long time is that you keep fluid, loose in the saddle. You have got to keep free to respond to what is. Those Social Demonstration books[188] or whatever else you have are crucial and you always have to keep your eye open to responding to what is. What you are really talking about is keeping yourself awake and alert to respond to God, to respond to what God is doing in this world.

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[188] Each Social Demonstration consultation produced a book containing the complete plan developed by consultants and local community residents working together. It served as a guideline for implementation.

The Three Campaigns Global Maneuvers

Introduction

George Holcombe

This is one of the last addresses of Joe. His health was beginning to fail. He would die of pancreatic cancer on October 16 of that year. His mind and passion was not lessened. Joe begins by calling the group to think all over again where it is; to see what God hath wrought. He had already begun to work on the next steps.

There would need to be an operational structure for funding and expertise. Tied into this was Joe's grasp of God and Jesus. There could be no separation in his mind and life between the work of the social demonstrations and town meetings and what God was doing and what Jesus brought into history. He illustrates this first through the plight of humans cut off from life and then through the experiences in the projects of "hope and new life."

The Three Campaigns Global Maneuvers

Morning Collegium
Joseph W. Mathews
1977

Introduction

Perhaps all of us are in the midst of one of the necessary pauses of life when we have to think all over again who we are and, more important, what we must do with who we are. That is the situation our thrust in history is in at the moment. The phrase, "What hath God wrought?" has been going through my mind relative to who we are.

I have tried to delineate what He has wrought in seven categories. One is that we now have a global network[189] for action and service. The second is that we now have a highly disciplined global body that can stand up to almost anything within that network. Thirdly, we have an unusually sound theoretical ground that is deeply rooted in history's understanding of humanness. You can quickly get your mind around this with such categories as faith, love and hope, or awakenment, engagement, and effulgence, or knowing, doing and being, which define what it means to be a human being for the twentieth century. Fourthly, we have developed a system of actuating methodologies which have produced effectivity[190] in our efforts of service. Everyone in this room has participated in building these four.

There are three more which have come much more recently. The first one is a global funding device. It is remarkable that we are still economically alive. The sixth delineating arena relative to who we are is that we have built a global authorization net. I recently wondered how the Catholic Relief Service gets millions and millions of dollars when we have a hard time getting hundreds. Then I remembered that they have 2,000 years of credibility behind them. The last is what I call "the global support forces." These are the Guardians around the world without whom we would not be here. In this last year, the Guardians have given their time, talents and

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[189] See Glossary.

[190] See Glossary.

money to make possible the 36 social demonstrations and more than 1,000 Town Meetings held around the world. This is outstanding.

If you take these seven little universes in themselves and put them together at this pause in our life, that is who we are, and answers what God has wrought. The pause is not even for the sake of spending much time giving thanks for who we are, but it is to raise the question of what we do now with this given toward defending the honor of God in history and toward sacrificial service of all humankind. As I try to say to you what our situation is at this moment my mind is consumed with that little word "do". We have the social demonstrations; one is set up every hour on the hour. Now, our overwhelming task is doing them.

The Barefoot Boy

One of our major contradictions relative to our doing these demonstrations is finding and building an instrument to maintain and develop local economy throughout the world. A friend in Korea, who is an expert in cooperatives, brought to our attention that comprehensive cooperatives have succeeded only in one nation, Israel. We went to Israel to learn how that nation had managed the local economy. It was remarkable. This was the first time I had ever set foot on what, for us Jews and Christians, is the Holy Land. I am very glad I had never gone there before, for hitherto I had not been prepared to go. As a matter of fact, I probably should not have gone now, for I still am not prepared. But we had to go for a missional reason.

I was silenced a bit and sobered to tread that land. I was interested in the ancient city of Jerusalem and in following the steps of Jesus in his teaching, trial, crucifixion and resurrection. But that didn't impress me nearly the way I was impressed when I went to the northern part of the land to a kibbutz. I wanted to see with my own eyes how they operate corporately in local community.

This necessitated that we pass through the great valley that cuts through the mountains. You remember the ancient highway that came up around the coast of the Mediterranean from Egypt? When you got up beyond Jaffa on the highway, you would turn right and there was this huge valley that would take you over to Mesopotamia. There was the ancient town of Megiddo where some of the great and mighty battles of all of history were fought. The ancient fort that Herod the Great built in

Megiddo is still there. Across the valley and way up in the hills is the little hamlet of Nazareth where a barefoot Jewish boy we remember as Jesus grew up. It is something of a city now. That is too bad in one way, I suppose, but that is a part of life.

I looked out over those hills and across the valley to Megiddo and to Mount Hebron where the transfiguration supposedly happened. I was awestruck. To be sure, I was influenced by the fact that the barefoot boy had been there, but that was not all. I began to feel what I think he must have felt. That jarred me into a fresh awareness of my Christian bigotry, and also the awareness that however an ideological posture in the church has been of service for 2,000 years (I mean emphasis on abstract, systematic theology), the time has come when that will be no more. Instead of being concerned with intellectual concepts (and you become a bigot not only over intellectual concepts), the future of the church will rest upon recovering profound humanness through the vehicle of states of being.

I began to grasp after the state of being of that young boy, which must have come early for him. It might very well be that the New Testament is right that it happened to him when he was around twelve years old, though it took him many, many years to grasp what was going on. As I look back on how one today remembers his life, I am thoroughly persuaded that what he suddenly became aware of was the profound mystery of life. He grasped the mystery in terms of radical objectivity, not subjectivity. That is not the key to it yet. More important, however it happened, is that he experienced and came to understand a state of being in which he could say that the Mystery was his father. Now that is a poetic image. "It was my Father." When I think back through the New Testament, he just "fathered" it up one side and down the other, "It is the Father." "Don't call me good, it is only the Father." There is no theology in what I am talking about. It has nothing to do with something that was Christianity, some kind of a doctrine about what happened down in Jerusalem. I am talking about the profound human awareness of a barefoot boy.

Then, as he dealt with this state of being, he came to grasp that because this Mystery which was Father was the Mystery, period, that everything in life was important and all men were his brothers. That is all he had to say and he spent his life saying it and acting it out. I think, as I thought on

the hills of Nazareth, that he came to see that the greatest suffering (so far beyond any kind of other suffering that you can hardly put them in the same realm to compare them) was to have been born and to have died and never to have grasped what it means to profoundly live. Hunger is suffering. Sickness is suffering. But the suffering beyond all suffering is to have lived yourself a life and died yourself a death and never grasped the profound dimensions of humanness.

He would have understood what we are beginning to see in our situation today, that 85% of the people in this world live in an entirely different universe than us 15%. We have all of the education; we have all of the health; we control all of the resources; we manage the means of production, and the others know nothing of these things. These are the 85%:3 billion 4 hundred million people. But in this, the greatest suffering, by far, is that most of these people get born, live like dogs and die like dogs, without ever grasping in any profound sense what it means to be a human being.

The barefoot boy became aware that the final objectivity in life was the Mystery. Plato said, "Nobody doubts whether or not there is a God." If you stick that into some kind of abstract, rational concept it becomes nonsense. To put it another way, for fear you do, no one doubts that there is a final up-against-ness. "The question is," Plato said, "Is He good?" Plato was right. That is the insight of the barefoot boy: "Father." My guess is, from the moment of that awareness, that state of being, he spent his life in sacrificial service of suffering humanity, I suspect that is what that strange kind of a death he had was all about. The next thousand years of the development of the religious bodies of this world are going to be dealing with what I just talked about.

One of my colleagues rushed up to me in Rome not long ago and showed me a quotation out of a new translation he had found. It said, "He came to bring life and to bring it in super abundance." It was describing the barefoot boy. He didn't come to bring faith or love, he came to bring effulgence. Life is the intensification of the acknowledgment of that which is finally real and is the intensification of expending your life on behalf of suffering humanity. To put all this in simple words, it requires integrity, and integrity means that you not be caught dead at any other place than where the ethical issue of your time is. The ethical issue of our moment in

history is that 85% of the people of this world know nothing about the glories of the world that the 15% of us do.

Human Development Projects

Now, I am still talking about what we do. We have one demonstration in Micronesia on Majuro where some of you people spent a part of your life. We have one in Oyubari, Japan, a coal mining community where the mine is closed. We have one in Oombulgurri out at the end of nowhere in Australia with the Aborigines, and one in Kwangyung Il in South Korea.

As a matter of fact, you might be interested to remember that we have really had three laboratories. The major laboratory was Fifth City on the West Side of Chicago. Yesterday I went to see Ambassador Andrew Young and we had a great time together. He was on the West Side when it burned. We were colleagues in the 60's. I suggested to him, modestly I hope, that for the last thirty years the highways and byways of time have been strewn with the litter of social demonstrations that were tried in this country. Our nation put billions of dollars into them and now they are gone. But Fifth City goes on. The second laboratory was Oombulgurri and the third was Majuro.

The first of the 24 around the world beyond those labs was Kwangyung I1. This year on June 25th we are going to have something like a Social Demonstration World's Fair to honor Kwangyung I1. They will have been there 18 months and they are supposed to pull out in 24 months. We are going to celebrate their being ready to pull out. We are going to bring an indigenous person from all of the 36 social demonstrations we have in the world. The Korean government, hopefully, is going to pay for it, and if not, some of the corporations will. The government is coming, as well as villagers from many of the 35,000 other villages in South Korea to have a two-day celebration. I look forward to seeing that come off in Kwangyung I1.

We also have a social demonstration in the central Philippines, in Sudtonggan. We have one in Taiwan down at the southern tip close to Kaohsiung. This is a little fishing village called Hai Oh. The next one is Nam Wai, which is a broken down fishing village in the New Territory of Hong Kong. Tomorrow your colleagues who are there move into a new building that the people built for them to live in. It will be a community center when they pull out. We have one in Malaysia, in a little village

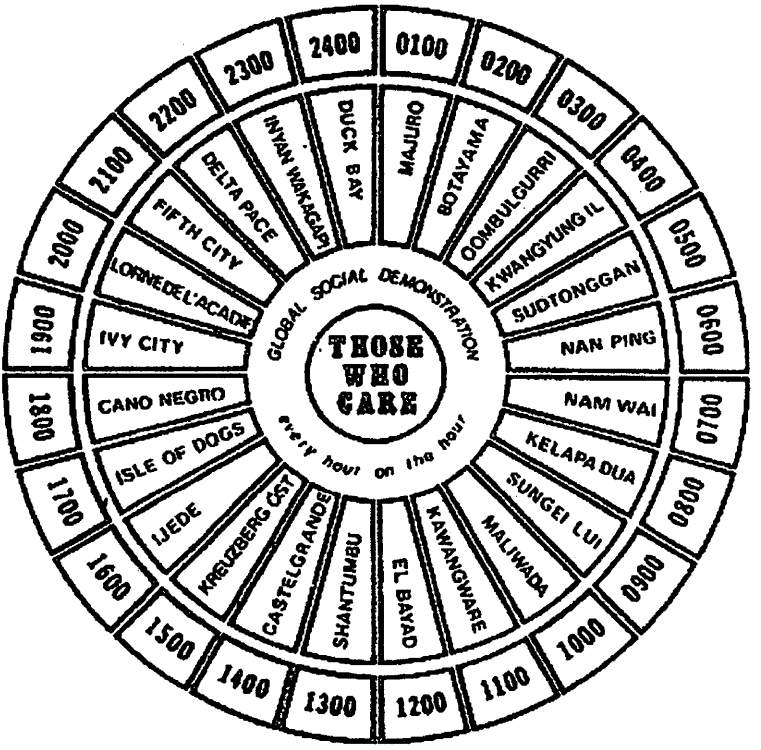
called Sungei Lui. This is over on the edge of the jungle in frightening but gorgeous country, about an hour east of Kuala Lumpur. Then we have Maliwada in India.

There is also El Bayad in Egypt. This is a fine place, but it is the worst of all our villages. We sent a health team out there and they did a tremendous job. Their story is absolutely out of this world. One of my colleagues talked one day about symbolic illness, and that if you were going to do miracles in a village it would be good if you could get hold of the symbolic illness and do something about it. In El Bayed and other parts of Egypt, they have a certain kind of parasite which evidences itself by passing blood in the urine. For 10,000 years the men (women, too, although we won't mention the women) urinated blood. You would be interested to know that in El Bayad they have just dug a well and the bacteria count of the water is zero. The people laid pipes from the well to the village, working day after day. Now pure domestic water is in the village. I thought to get rid of parasites you would have to have a lot of shots, but actually you take one pill and all of parasites are killed. If you drink good water, bathe in good water and wash your clothes in good water, you will be free of parasites. For the first time in 10,000 years they are free of parasites in El Bayad. The important thing is that up to this moment they have been feeding at least two critters and maybe much more on a diet that was inadequate for one. Now, they have gotten rid of that other critter and nutrition is being improved in such a fashion that men and women in El Bayad are experiencing a new kind interior vitality that they never knew could possibly exist and which you and I have had from the time we were children.

There is Shantumbu in Zambia, and in southern Italy is Termine. There is Kreuzberg Ost in West Berlin and Ijede, the little kingdom in Nigeria. There is the Isle of Dogs in London and Cano Negro in Venezuela. I would like to remind you that these are black people. They are descendants of slaves that the Spanish brought to Venezuela and were liberated by Simon Bolivar in 1810. They have a hard life. There is Ivy City in the United States and in eastern Canada in the northern part of the Maritime province of New Brunswick, are the descendants of the Arcadian people in the village of Lorne de l'Acadie. Next week the consult begins there.

Here in Chicago is City Five. There have been times, especially since the riots, when I suppose all of us thought that all our labors would come to naught. But that is not the way God chose to act. Fifth City has, in the last six or eight months, come to a kind of fruition that I don't think we dreamed could possibly happen. It is a high honor to go there and talk with the leadership that has developed in Fifth City. If you don't believe it, go over to the shopping center and meet the men and women who run it and run it well. First year feasibility studies said that the store ought to just break even. That first year he made $20,000 net; the second year he made $50,000; and this year he is going to make close to $100,000 and they are doubling the space of the whole shopping center. Isn't that a story? I went with him to Delta Pace for the consult. He said to me afterwards, "Now, I really understand that you people don't want anything." Let me remind you that we are never after money, notoriety, credit or acknowledgment. We are only out to serve humanity and its suffering.

The next one is Delta Pace. I have dreams that every rural black village in the southern part of the United States can move, and I think Delta Pace may be just the trigger and the sign that could bring that about. Then Cannon Ball out in the Dakotas where Sitting Bull was murdered. Lastly, and this is the 24th, our demonstration in Western Canada. It is with the Metis people. These are the half breeds that go way back to the Hudson Bay Company. These are suffering people who started two great nations in Canada which the white people destroyed and then hanged their leader. We probably will have the demonstration in the village of St. Ambrose at the bottom of Lake Manitoba.



The 24 Pilot Communities

Figure 11: The Band of 24 Global Social Demonstrations

Replication in India

These are the 24, but these demonstrations in themselves are nothing. If they cannot be replicated, they will have no meaning. There are fifty million people in the state of Maharashtra in India and 35,000 rural villages in this one state. Somewhere near the middle of Maharashtra is our first project of Maliwada. When the Indian government invited us to use Maharashtra as a laboratory for replication, our aim was to do a village in each of the four divisions of the state, then one in each of the 25 districts in the state and then one in each county or tahsil. There are 232 tahsils in the state. Our timeline calls for 25 villages in the calendar year of 1977. There were times when I thought we were mad, but three months

have gone by and we have twelve of those 25 villages underway. This makes it pretty clear to me that if the present government keeps the same attitude as Mrs. Gandhi toward helping the rural poor we will have done all of the districts of Maharashtra before December, 1977. The next year we have got to do 250 and that is going to be something.

We can fake it if we have to, but we don't want to. The way you can fake it is that within a matter of months ten or more villages around any village you do, start to do their own development. We want one in every county. Then we will have caught up with India's five year plan. In the first year, 1979, of their five year plan, they are going to do 2,500. In the next four years they are going to do 25,000. That 2,500 will be simple if we don't snatch the idea and fake it. That will mean that they will just have to draw together the ten villages around the 250 that we have started. This ought to give momentum to what they call the Nava Gram Prayas, or New Village Movement. If that kind of a move gets started, then doing the 25,000 will be no problem. You will have a social demonstration of what can be done in any developing nation, for this one state is larger than most nations of the world. What you and I have to remember is that in this world there are two million rural villages. If Mao was correct when he said that if you do one percent of what you set out to do, you have the whole thing done; that would mean we would have to do only 20,000 villages and we would have this thing moving.

Your colleagues in India have done a tremendous jab. Their task is to train 5,000 Indian people to be catalyzing forces in the villages. They have now trained 200 and tomorrow their third school starts with 160 people. Most of these people come from the villages where they are going to replicate. Some of them are illiterate and none of them are educated. But they do very well in the school. In the first two schools all of them volunteered to give at least two years of their lives in any village we want to send them in the state of Maharashtra and that is where they are today.

I wanted to check out whether our colleagues were choosing the right new villages, so I went to one south of Bombay. It was one of the worst villages I ever saw, and I decided that they knew how to choose the right village. A young Indian lad showed me around the village, and he looked like he couldn't have been over 20 years old. I didn't know him from anybody. Finally, somebody said, "This man is the director of the project in this community." He had just finished the eight week course in our

school and was now the director of that project. It ought to make us all a little bit humiliated to think that an illiterate Indian lad could do the job in eight weeks. I find this one of the most encouraging of signs. I used to think that it was going to take us 15% to raise up the 85%. Now, I say "no" to that. It just needs a few of us who will be spies to take what we know from the 15% universe and share it with the 85%. They will do their own catalyzing. All they need is a little more know-how and a little more sophistication in their instruments, and they can move.

Local Structure

I said that when we went to Israel we were looking for the kind of machinery that would do the local economy of a community. In Israel they spoke, like we do, of a comprehensive cooperative, instead of a cooperative that just does marketing or purchasing. The whole community is a part of the cooperative. We have talked about wedding a cooperative and a stock company to create a new instrument to handle local economy, in which you avoid making the few who are better off still better off and the ones not so well off even worse off. We could do that very quickly without even intending it. In Israel we discovered a kind of comprehensive scheme that enabled us to draw together a possible organization on the local level.

The decision-making body is the whole community. They might meet once a quarter, once a month or once a year; but the community as a whole would constantly keep deciding what they wanted to see happen. There are two commissions. One is the social commission whose job it is to take care of and watch over the vitality, the awakenment, the engagement, the process and the leadership of the community. They work at that through three guilds. One guild has to do with health, the second with education, and the third with family development or welfare as a whole.

The economic commission watches over the production, the marketing, the procurement activities, the financial activities and the overall management of business in the community. It works at these through three guilds: agriculture, industry and commerce. In addition to that is the stake in which the whole community is divided into five geographical areas. The people in those areas work together toward watching over all of the people in that area. For instance, a few weeks ago in Maliwada, an

old lady died and they didn't find her for three days. The stake structure wasn't working adequately there. That is just one kind of an illustration. In El Bayed the way they check the nutrition of the children is to weigh every child once a week at stake meetings. The figures are kept and they know immediately where there is trouble, and they move on it. That would be directly under the Secretariat (on the West Side we called it "the Board of Managers"). You have a tensional dynamic here. The commissions report to the total community, as well as to the Board of Managers, or the Secretariat, so that no one body finally becomes the ruling power within the community. Without this kind of framework we are never going to get our staff out of these villages.

We have to leave a structure behind that will enable the community to continue its own development. If you bear in mind that with the technological revolution, where people for the first time were capable of broad and long range planning, local people were left out. The structures that used to maintain local economic and social life crumbled into dust. The task now is to help rebuild those local structures so that one can authentically and seriously participate in the decision-making processes that determine one's own destiny. I might also point out that although that need is more dramatic in the developing nation, the same need is in my country, in Canada and in the developed nations of Europe and other places.

I am more convinced than ever that the profound trend in history at this moment is the rise of local people. Our work in Town Meeting and Social Demonstration which is geared toward local people is on target in that sense. If we remember that all of our effort in Town Meeting is toward awakening people into humanness, and all of our effort in Social Demonstration is the creative engagement of people in history, then I think we can see that we have the possibility of being of service at this moment in history by bringing effulgence, by bringing life to humankind. People like yourselves with far more practical know-how than I possess, need to figure out the concretions of that. I answer the question I started with, in the broad, by saying that we must use this that God hath wrought in our moment in history to defend the honor of God and to serve even unto our death, the needs of humankind at the moral point and no place else.

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Note: The Figures for Section II Copyright Paper by Dr. Clarence J. Mann are internally numbered in that section and are not included here.

Glossary

The language used by Joe Mathews and his colleagues in the Ecumenical Institute and the Institute of Cultural Affairs has often been described as filled with argot, the language used by a particular type or group of people. It served as a shorthand means of communication among members of the group and intended to occasion thoughtfulness in others attempting to understand. Joe was known to invent words to describe realities that went beyond what was normal. In an attempt to render the points in this book accessible, we have included a glossary of terms that may be obscure on first encountering them.

Actualization - getting something done; taking effective action. Joe often used unexpected and sometime obscure words and expressions to focus listeners' attention

Area - region - metro - polis - micropolis -- The Institute conceptualized the globe in terms of nine geo-social continents, within each of which were six areas. Each area contained six regions, each region, six metros, each metro six polis, each polis, six micropolis.

Auxiliary staff - Institute staff assigned for 2 years to Human Development Projects were called "Auxiliaries" to emphasize the fact that the project belongs to local residents

Awakenment, engagement and effulgence - To Mathews the three elements of an authentic life include **profound awakenment** to the wonder and mystery of life; **historical engagement** in the major issues and decisions of the times as they show up in one's local community; and **endless fulfillment (effulgence)**, the capacity to relate to one's struggles and difficulties as meaningful

Blow or push the bottom out - This is an expression Joe frequently used that means to go beyond traditional assumptions to a deeper level. It means to look for the profound meaning present in a situation, even deeper than culture, values, or tradition. It means reaching the level of mystery in a situation.

Cabaret -- a program initiated in 1973 with music and skits designed to invite people into the world of authentic participation

Centrum -- one of the Institute's five coordinating centers located around the globe

Christ happening - an event in which one's illusions are shattered and one faces the inescapable decision whether or not to affirm life as it really is

Circuit -- a systematic route of visitation. Mathews borrows this image from the early Methodist practice of assigning clergy to serve more than one congregation at a time, a form of church organization sometimes called a "preaching circuit."

Contradiction - the obstacles or barriers preventing a vision from coming to fruition. Identifying contradictions is a key step in developing a strategic plan. Contradictions, according to Mathews, are keys to the future, since addressing them will release the vision.

CS-1 - Cultural Studies One, a basic course in the transition to an urban, secular, scientific society

Dark Night of the Soul - an enduring phase of the individual spirit journey when one experiences humiliation, weakness, resentment and suffering in the face of the unending task one has undertaken

Dynamics - social forces that specialize over time to perform distinctive social functions and that relate interactively with other dynamics in a Social Process triad at any level to produce a social activity. Thus, the "distribution" dynamic within the economic realm of the Social Process Triangle consists of three sub-dynamics, i.e., 'consumption preferences', 'property claims' and 'exchange mechanisms', which are necessary and distinctive aspects of social activity working together (well or poorly) to enable goods and services to flow and be distributed (well or poorly) among members of a society.

Effectivity - getting desired results

Fellow-hood - the desired relationship among members of a team; it is based on mutual respect rather than emotional attachment.

Framing - developing a supportive network of public and private sector people of influence who provide advocacy for a project

Functional eptitude - practical ability to not only diagnose a situation but to provide the solution (get the job done)

Global Network - 24 Social Demonstration Projects in 24 Time Zones linked together. Also, sometimes refers to Global linkage of colleagues

Grads - people who have attended one or more of the Institute's training courses.

Grid - a stylized map that depicts a geographic area divided into units that are easy to remember

Guardians -- Patrons of the Institute who not only lent affluence and influence to the organization, as Board members, advisors and volunteer leaders, but who became intentionally involved as participants and as partners in the field with all programs

Guinea pig - the object of an experiment

Intern -- the first year of voluntary service as a fulltime, residential staff of the Institute.

Invisible college - an expression coined by Kenneth Boulding, a sociologist, to denote people of similar values and intents around the world who don't know each other but who are working in the same direction. "There is in the world today an "invisible college" of people in many different countries and many different cultures, who have this vision of the nature of the transition through which we are passing and who are determined to devote their lives to contributing toward its successful fulfillment.[191]" Joe used the term to point to people who care that are present in every society.

LENS course -- a participative 44-hour seminar in which participants developed an analysis of society and strategies for addressing its difficulties. The name "LENS" was an acronym for "Living Effectively in the New Society." Methods used in LENS became the basis for ToP® (Technology of Participation) facilitation methods

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[191] Kenneth Boulding, *The Meaning of the Twentieth Century* (New York: Harper & Row, 1965)

Liberal mindset - Joe used this term to indicate an attitude that emphasized pure ideals more than effective action, good intentions more than realistic analysis, and personal purity more than care for others. It was a real enemy to carrying out effective societal transformation

Methodological eptitude - skills in the use of effective, participatory methods that promote engagement in social transformation

Miracles -- surprising, highly visible improvements to the community made within one day. Some examples are a mini-park on a prominent corner that was created from a vacant lot filled with trash, and a billboard welcoming people into "Uptown 5 - a Great Place to be Alive." Local residents were active participants in the planning and implementation of these "miracles."

Motivity - profound and lasting motivation

New Social Vehicle - the desired results of societal transformation efforts; it includes equitable economic systems, participatory polity, and inclusive culture, all in a balanced process.

PCE -- Primal Community Experiment - also EPX - Ecumenical Parish Experiment

People of God - those who embody the transformational dynamic of the church; those who give their lives on behalf of all

Pharisee - a derogatory term used to describe people who exhibit legalistic and judgmental behavior

Pressure Points -- places in society where action has a highly catalytic effect

Primal Community - a social unit in which the structures promote human authenticity (awakenment, engagement, and effulgence)

Problemlessness - a state of being (a consciousness) that all is well with me and the world. It sometimes accompanies a decisional stance that all is good.

Rational chart, rational model - summaries of plans and decisions were often made in the form of a visual graphic that held both content and values

Religious House -- residential staff locations around the world, each of which accommodated several families who lived as intentional communities according to a common rule.

Revolutionary religious - those committed to sparking the emergence of a renewed global society

RS-1 - Religious Studies One, a basic course taught by the Institute that presented a powerful introduction to contemporary theology and is often credited with changing lives

Snowball -- catalytic social change, or what today is referred to as "scaling up promising practices"

Social Demonstration Campaign -- Refers to the Human Development Projects located one in each time zone around the world

Socioeconomic - a combination of the economic and cultural dimensions of a community. For Joe, when these two were dealt with, the political (organizational) dynamics would take care of themselves.

Solitary office - a ritual done alone to rehearse one's fundamental values and intentions

Spirit Movement -- a network of people who embody the transformational dynamic of the church

The givenness - that which is, the real situation

Timeline - a calendar of events, future and or past

Town Meeting Campaign --the TM program drew together community residents in a one-day event during which participants envisioned their community's future, identified major challenges and proposed specific actions they could take to resolve the challenges. In addition, they wrote a story about their community's journey, and created a motivating song and symbol to celebrate their unique gifts and capacities as a people. The Town Meeting Campaign was an effort to conduct at least one Town Meeting in every county of the country.

Transparentizing prowess - The ability to see an act on an issue comprehensively instead of a piecemeal process

Transrationality -- a conceptual framework that is beyond the "rational" or the logically expected. It is a perspective that finds common themes amidst apparent differences. Joe invites us to imagine anew with symbols (charts, songs, myths) that reframe the expected such that what seemed impossible is now seen as possible

Two suitcases -- When staff members were deployed to global locations, they packed only two suitcases as a symbol of mobility and of living fully with only the bare necessities

Xavierism -- the style of taking full responsibility for enacting the mission in a particular geographic location, without needing to "call home" for help. The expression comes from the story of St. Francis Xavier who was sent as a missionary to Asia. He performed his mission without "calling home" to Rome for advice or help

About the Authors

The authors listed alphabetically, are members of the editorial team who provided introductions and context for the sections and papers within this book. They worked in collaboration with each other and under the leadership of the General Editor, John L. Epps. They have edited the original talks by Joseph Wesley Mathews only to provide clarification of terminology within those talks, graphics that illustrate what is being said, and footnotes that would direct the reader towards both original and new resources related to the subject matter within the work of Joseph Wesley Mathews and his colleagues.

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M. George Walters, M. Div.

Corporate Secretary, Resurgence Publishing Corporation, Lutz, Florida. George joined the Staff of the Ecumenical Institute with his wife, Carol, in 1967 as interns[195], and became a member of the National Teaching Faculty. Prior to that he worked for the National Council of Churches, Division of Christian Life and Mission, Commission on Religion and

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[194] See Glossary

[195] See Glossary

Race, as director of the Student Interracial Ministry while completing his M Div degree and graduating *magna cum laude* from Union Theological Seminary, NYC, completing his master's Thesis in Ecumenical Studies on the Ecumenical Institute's Fifth City Project. After 24 years with the EI/ICA principally focused on international program research, he entered the private sector as an IT professional in 1991 and in 2004 formed Resurgence Publishing Corporation with five other ICA related colleagues to work with members of the Mathews family to publish works from the Archives of Joseph Wesley Mathews and to find a home for Joe's Archives. These archives have now been jointly gifted by the Mathews family and the Institute of Cultural Affairs to Wesley Theological Seminary, Washington DC.
www.ResurgencePublishing.com

James F. Wiegel

James Fredrick Wiegel, an associate with Partners in Participation, has 40 years of experience inventing practical applications of ToP® methods and values for use in strategic planning efforts, local development initiatives, long term social change projects and intensive training programs. James Wiegel has been involved in the facilitation and training of groups concerned with organizational and social change on six continents. In addition to his inventiveness, Mr. Wiegel is regarded as a highly skilled facilitator and a passionate trainer. Over his career, Jim served on or led facilitation and training teams in Australia, Belgium, Canada, Egypt, Germany, India, Indonesia, Israel, Italy, Kenya, Korea, The Marshall Islands, The Netherlands, The Palestinian Territory, The Philippines, The United Kingdom, The United States, and Zambia. Mr. Wiegel is a Founding Member of the International Association of Facilitators, and has served as Organizational Futures Chair, presented at their global conferences, and facilitated Board retreats for the Association. Jim served as staff for the Institute of Cultural Affairs for over 35 years. During that time he was one of the pioneers who developed and refined ICA's well-established Technology of Participation (ToP®) methods. Globally, Jim is currently a member of ICA International and also TRANSFORM, e.V. Developers of the Kumi method. In the USA, Jim is part of the ToP® Trainers Network and also the Kellogg Action Lab. In Arizona, Jim is part of two communities of practice: the technical assistance network with St. Luke's Health Initiatives and the Arizona ToP® CoP. Currently dividing his time between Tolleson, Arizona, USA, and Chester, Nova Scotia,

Canada, Mr. Wiegel works with innovative efforts in organizations, schools, government agencies and communities upon request.
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Publishers Comments

Resurgence Publishing Corporation is pleased to present *Bending History: Selected Talks of Joseph Wesley Mathews, Volume II: Societal Reformulation - toward a New Social Vehicle.*

This volume is a companion volume to the first edition of Bending History published in 2005 which focused primarily on the religious thought that calls a responsible human being to care for the world. Here we are pleased to present a compendium of sentinel papers from the Joseph Wesley Mathews Archives at Wesley Theological Seminary and the Archives of the Institute of Cultural Affairs in Chicago that evolved throughout Joe's tenure as the Dean of the Ecumenical Institute and Institute of Cultural Affairs.

Since Joseph's death in 1977, the extensiveness of the application and continued maturity of the methods pioneered by him and his colleagues was recognized and honored at the recent Symposium, "Transforming the Legacy: People of Spirit in the 21st Century" held December 17-19, 2009 in Washington DC hosted by Wesley Theological Seminary. In continuing dialogue with WTS and the 150 people who attended that Symposium engaged in numerous local congregations, programs, projects and organizational efforts around the world, this volume has emerged as another introduction to the treasure trove of wisdom that resides in those archives. It is a short distance between the original insights and practical application in today's social disorder.

One of Joe's concluding talks in this publication was given in Chicago to celebrate the Silver Jubilee of the Ecumenical Institute (EI). Next year, in 2012, the Institute of Cultural Affairs with EI will celebrate its Golden Anniversary (1972-2012), 50 years of contiguous deepening of the spiritual understanding and consciousness of those who care and development of creative solutions for service to the world.

Please plan to join this celebration which will launch a multitude of new endeavors to build from these foundations, new ways for Bending History, a never ending task.

M. George Walters, Tampa FL, 2011
Resurgence Publishing Corporation

Sociology

"Hardly anyone, upon hearing Joe Mathews speak, was ever the same. He spoke from "the deeps" of his own life to "the deeps" of every life. In this important book, he's still addressing "the deeps," while also offering methods of effective social action leading to a New Social Vehicle."

William A. Holmes, Retired
Baltimore-Washington Annual Conference of the United Methodist Church, USA

"I have been using the ToP- Technology of Participation Methods with various communities such as villages, schools/colleges, slums, industries, NGOs, police force and individuals in societies for 33 years."

Shankar Jadhav
Executive Director of ICA, India working with ICA since 1982, Mumbai, India

"Every human brain was built to express and share creativity and action; in the common journey the brain becomes frightened and the heart oppressed. When I encountered the Participatory Methods of the Institute of Cultural Affairs, from then on I saw the creativity, hope and action spark in people's lives, in groups of society, in companies, in villages and among professionals, so they are surely transformational tools, and it is great to be an agent of them."

Joaquina Rodriguez
Trainer in Methods of Participation – Technologies of Participation, Guatemala

"We have found the foundational understandings for working in society as described in this book to be extremely effective in a diverse range of communities, and in a range of cultural settings including Australia, Asia and Africa. By using the participative approaches described, the creative ideas of all are captured and communities are transformed ."

John & Elain Telford.
Global/local development practitioners, Hazelbrook, NSW, Australia

"I believe Joe Mathews' theology and methods for human development are remarkable. I have experienced that his method is appropriate for both rural and urban projects in the Korean context. I have also applied this approach for our Indonesian mission. Over the last twenty-four years my church and I have built more than four hundred churches and more than ten mission centers and social projects such as rice barns for people starving due to the tsunami in North Sumatra, Indonesia. I also believe someone who reads this book finds out how to revitalize local community and actualize the Kingdom of God anywhere in this world."

Rev. Park, Si Won, D. Min.
Senior Pastor, Bomoon, First Methodist Church, Seoul, Korea

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