

Transforming the Legacy: *People of Spirit in the 21st Century*

Volume II: The Response and Emerging Directions

Commemorating the 2009 opening of the Joseph Wesley Mathews Archives at the Wesley Theological Seminary Library, and promoting the legacy of Bishop James K. Mathews and Dean Joseph Wesley Mathews — Volume II presentations from the six workshop tracks manifesting the transformation at work in the 21st Century.



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Transforming the Legacy:

People of Spirit in the 21st Century

Volume II: The Response and Future Directions

A Symposium held at Wesley Theological Seminary

Washington DC

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Transforming the Legacy: People of Spirit in the 21st Century

Volume II: The Response and Future Directions

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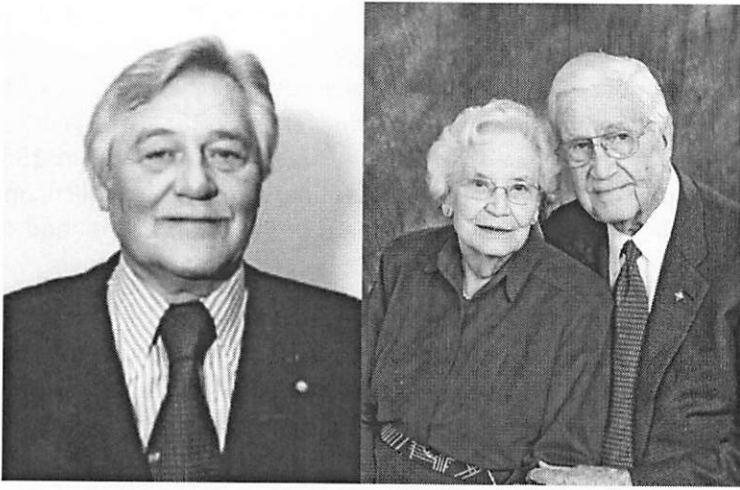
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Purpose of the Symposium

To commemorate the 2009 opening of the Joseph Wesley Mathews Archives at the Wesley Theological Seminary Library, publicizing the archives availability for graduate student research, and to promote the legacy of Bishop James K. Mathews and Dean Joseph Wesley Mathews as their ministries continue to inspire and guide People of the Spirit in the 21st Century.

The Honorees



Left Joseph Wesley Mathews; Right Eunice & James K. Mathews

Visit the Symposium Website Photo Gallery to see pictures of
Joe and Lyn Mathews over their years together: See

[Http://www.ResurgencePublishing.com](http://www.ResurgencePublishing.com)

Joseph Wesley Mathews

October 8, 1911 – October 16, 1977

Joe was born in Breezewood, Pennsylvania, the fifth child and second son of James Davenport Mathews and Laura Mae Wilson Mathews, a small town in the Tuscarora Mountains where his father was supply pastor of the Methodist Episcopal Church. The family was marked by a strong religious heritage, “shouting Methodists” of Scotch-Irish extraction with roots in England and Wales. Laura Mae’s forebears hailed from Ulster, and had migrated to the Ohio Valley. The family prized education, including Bible school every Sunday.

Joe grew up in Ada, Ohio, where the family had settled for a while following father James’ itinerant appointments to small churches. After a brief sojourn in Houston, the family moved back to Ohio, this time to Mansfield, where Joe graduated from high school exactly at the onset of the Great Depression. Without money for college, and with little income from short-term jobs, Joe got into theater, and was serious enough about acting that he even, for a time, went to Hollywood. But the Christian message was too strong to resist, and by 1932 Joe found himself at Lincoln Memorial University in Tennessee, where

The Honorees

Brother Jim had already enrolled. There the two brothers excelled, and spent the summers intensively involved in evangelism, preaching throughout the small towns in the Cumberland Mountains. They each matriculated in turn to New York Theological Seminary, but Joe transferred after two years to Drew University, where he received his Divinity degree *cum laude* in 1939. While studying part-time at Union Theological Seminary under Paul Tillich, and serving a small church in Sharon, Connecticut, Joe met Evelyn Johnston, and they were married January 3, 1942, in Wilmington, Delaware, Lyn's hometown.

WW II and Pearl Harbor affected Joe deeply, and in spring 1942, Joe volunteered for service in the U.S. Army, and on May 5, was commissioned as a Chaplain. He served with distinction for almost four years in the Pacific Theatre, being awarded the Bronze Star for his work under heavy enemy fire as his unit stormed the islands of the South Pacific. In one day he pronounced benedictions over 4,000 being buried in mass graves. These years marked Joe for the rest of his life; he was deactivated December 31, 1945.

Joe resumed his studies at Yale Divinity School, under the tutelage of H. Richard Niebuhr, who became the most potent influence in his theological awakening. By 1947 he was accepted as a Ph.D. candidate, and though he completed a 400-page dissertation, by now he was headed in a different direction. With additions to the family, Joe and Lyn moved first to Colgate, where he taught for three years, and by 1952, he accepted an appointment to teach at Perkins School of Theology in Dallas. This chapter ended in 1956 when Joe went to Austin to join Jack Lewis at the new Christian Faith and Life Community, a laboratory of serious Christian living and education for lay leaders, intent on the renewal of the Church in America. By 1959, they had developed the "daily office," which remained central to the enterprise for decades.

In 1962, a number of the families joined Joe and Lyn with their family – Joe Jr., James and John -- as he accepted the call to provide leadership as Dean of the Ecumenical Institute in Evanston, Illinois, which had been transferred from the World Council of Churches to the auspices of the Greater Chicago Church Federation. First from the one-house Evanston campus, and then the Bethany campus on Chicago's West Side where Fifth City was born, and then from the Kemper campus on North Sheridan Road, Joe and his colleagues, peaking at nearly 2000 strong, set about changing the world. The end for Joe came in the fall of 1977. His legacy is now in our hands.

James Kenneth Mathews

February 10, 1913 to September 8, 2010

Bishop James K. Mathews died on Wednesday morning, September 8, 2010. Bishop Mathews was one of the longest-serving bishops in the United Methodist Church. His career spanned many continents, including India, Africa, and Asia.

A memorial service will be held on Saturday, Sept. 25, at 11 am at Metropolitan Memorial United Methodist Church, 3401 Nebraska Ave., NW, Washington, D.C. A luncheon will follow the service.

In lieu of flowers, gifts can be made on behalf of missionary work in India through the E. Stanley and Mabel Jones Foundation at the General Board of Global Ministries, 475 Riverside Drive, New York, NY 10115.



Born in Breezewood, Pa., on Feb. 10, 1913, Mathews was one of eight children born to Laura Mae Wilson Mathews and itinerant Methodist preacher James Davenport Mathews. Mathews received his B.A. from Lincoln Memorial University in Harrogate, Tenn., in 1931, working his way through college as a baker. He had originally intended to study medicine, but his brother, Joe, had just returned from the Olympiad of Religions in Los Angeles that ran in tandem with the 1932 Olympics, and convinced him to enter the clergy.

Mathews received his Bachelor of Sacred Theology degree from Biblical Seminary in New York City, earning his way teaching newly arrived immigrants at the Five Points Mission on the lower East Side. This experience sparked a life-long passion for mission work and evangelism.

He was ordained as a Methodist minister in 1937. He then entered Boston University School of Theology, where he studied for his master's degree in theology. During his first semester, he heard a lecture by Bishop Azariah of Dornakal Diocese in South India and decided to become a missionary. He

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withdrew from school, and in February, 1938, sailed for India on the Queen Mary, arriving in Bombay (now Mumbai). As part of his mission work, Mathews mastered several Indian languages, including Marathi, Hindustani, Urdu and eventually, Sanskrit.

In 1939, Mathews traveled to the Sat Tal Christian Ashram in northern India to hear the well-known evangelist E. Stanley Jones lecture. While there, he met Jones' daughter Eunice. The two married on June 1, 1940, and celebrated their 70th anniversary earlier this year. In 1942, Mathews enlisted in the United States Army CBI Theater (China-Burma-India) in New Delhi, and was appointed First Lieutenant and assigned to the Quartermaster Corps, while Eunice worked for the OSS, the predecessor to the CIA.

Mathews and his wife returned to the United States in 1946 where he worked for the Methodist Board of Missions in New York City, eventually serving as associate general secretary of the Division of World Missions. As part of this position, Mathews traveled constantly, crossing the Atlantic Ocean 220 times, making more than 60 trips to India, 28 to Africa, 16 to Latin America, and a dozen to Korea and Japan during his lifetime. Throughout his life, Mathews maintained close ties with India, and remained close friends with Raj Mohan and Arun Gandhi, grandsons of Mahatma Gandhi.

After the war, Mathews enrolled in Columbia University under the GI Bill, where he pursued his PhD in theology. His dissertation was on Mahatma Gandhi, whom he had met in India, and who was a close friend of his father-in-law, E. Stanley Jones, whose book *Gandhi: Portrait of a Friend* inspired Martin Luther King to embrace non-violence as the core principle of the Civil Rights movement.

In 1955, Mathews moved his family to Cambridge, England, for six months, where he researched Gandhi's earlier writings. The family lived in the village of Grandchester, in "The Old Vicarage," made famous by British poet Rupert Brooke in a 1916 poem of the same name. Mathews' dissertation on Gandhi was published as *The Matchless Weapon: Satyaqraha* in 1994. In 2003, 90-year-old Bishop Mathews was invited to discuss Gandhi and answer questions as the featured guest on an hour-long, live phone-in edition of *Washington Journal on C-SPAN*.

Mathews was first elected Bishop of the Methodist Church in 1956 in Lucknow; however, he declined, suggesting that Indians should be ministered to by their own people. In 1960 Mathews was again elected Bishop by the Northeastern Jurisdictional Conference in Washington, D.C. This time, he accepted, and was

assigned to the New England Conference, which included 755 congregations in Maine, New Hampshire, Massachusetts, Rhode Island, and parts of Connecticut and Vermont.

Bishop Mathews served on the boards of Boston's Deaconess Hospital, Boston University, American University and Sibley Memorial Hospital in Washington, D.C., and Santiago College in Chile. He was a member of the Methodist Council of Bishops, the Massachusetts Council of Churches, and the National Council of Churches, as well as chairman of the Methodist Committee for Overseas Relief, and active in the ecumenical movement in the World Council of Churches. Mathews also belonged to the Cosmos Club in Washington D.C.

Bishop Mathews was active in the Civil Rights struggles of the 1960s. As early as 1960, Mathews met with Jackie Robinson and other prominent African-Americans to discuss growing racial tensions. In 1963, Bishop Mathews was invited to join President Kennedy at the White House to discuss civil rights. He participated in the 1963 March on Washington for Jobs and Freedom, and was present at Dr. Martin Luther King's "I have a Dream" speech. On Easter Sunday in 1964, he and African-American Bishop Charles Golden were barred from entering an all-white Methodist church in Jackson, Miss. In 1978, Bishop Mathews joined Mohammad Ali, Vice President Walter Mondale, Dick Gregory, Buffy St. Marie, Stevie Wonder, and Marlon Brando in "The Longest Walk" in Washington, D. C., which drew national attention to the plight of Native Americans.

Having served 12 years in New England, in 1972, Mathews was appointed bishop of the Washington, D.C. Area, with some 900 congregations in Maryland, the District of Columbia, and West Virginia. During the first Bush administration, Bishop Mathews was instrumental in the effort to construct an interdenominational chapel at Camp David. Bishop Mathews, along with then Archbishop (later Cardinal) William Baum, created an ecumenical initiative called the Inter-Faith Conference of Metropolitan Washington in 1978, which is now the most widely representative such body in the country.

At Bishop Mathews' retirement service in 1980, addresses were made by Supreme Court Justice Harry Blackmun and Majority Leader of the House of Representatives, John Brademas.

In 1985, Bishop Mathews was called out of retirement to replace Bishop Abel Muzorewa, Methodist bishop of Zimbabwe, who had to flee the country after challenging Prime Minister Robert Mugabe in an election. He served in Harare for a year, and helped to found Africa University. In 1987, he was recalled a

The Honorees

second time to form a new area in the Northeastern Jurisdiction. He then served another two years as bishop of the Albany Area in upstate New York. His sixth and final assignment was to the New York City Area. He finally retired in 1996, sixteen years after his first “retirement”.

In May, 1995, Bishop Mathews was invited by the Department of Defense to join an ex-CBI military delegation to India and China to celebrate the 50th anniversary of the end of World War II. A few months later, he was invited by General Mick Kicklighter to fly to Honolulu on Air Force One with President Clinton to lead ceremonies at Pearl Harbor to commemorate the end of the war and to introduce President Clinton.

Bishop Mathews was the author of nine books, including, *South of the Himalayas*, 1955; *Eternal Values in a World of Change*, 1957; *The Road to Brotherhood*, 1958; *To the End of the Earth*, 1959; *A Church Truly Catholic*, 1969; *Set Apart to Serve*, 1985; *The Matchless Weapon: Satyagraha*, 1994; *A Global Odyssey*, 2000; *Brother Joe: A 20th Century Apostle*, 2006.

He was preceded in death by sisters Daisy Mathews, Elizabeth McCleary, Margaret Hotaling, Alene Watson and Alice Neill, and by brothers Joseph Wesley Mathews, and Donald Mathews. Mathews is survived by his wife, Eunice; his daughters Anne Mathews-Younes, Director of the Division of Prevention, Traumatic Stress and Special Programs at the Federal Center for Mental Health Services; and Janice Stromsem, a retired Federal civil servant and now a senior rule of law advisor on the Haiti Task Team at USAID; and son, J. Stanley Mathews, professor at Hobart and William Smith Colleges, as well as six grandchildren and soon to be three great grandchildren.

A memorial service was held on Saturday, September 25, 2010 at 11 am at Metropolitan Memorial United Methodist Church, 3401 Nebraska Ave., NW, Washington, DC. 202-363-4900. In lieu of flowers, gifts can be made on behalf of missionary work in India through the E. Stanley and Mabel Jones Foundation at the General Board of Global Ministries, 475 Riverside Drive, New York, NY 10115.

Introduction

M. George Walters and E. Maynard Moore, on behalf of the Organizing Committee

This book was conceived as part of the original plan of the organizing committee that put together the components of the Symposium in December 2009 in Washington DC. The event was hosted by Wesley Theological Seminary as the natural venue for lifting up the heritage of two brothers in the faith: Joseph Wesley Mathews and James K. Mathews.

In the previous year, the Seminary had responded to an initial inquiry on the part of the two sons of Joseph Mathews, as these brothers sought a permanent place for their father Joe's private papers. The academic dean of the Seminary at that time, Dr. Bruce C. Birch, and the Seminary President David McAllister-Wilson, actively facilitated the transfer of the papers from Chicago, and the Director of the Library at Wesley Seminary, Dr. William Faupel, personally drove a rented truck with two student interns to transport the file boxes back to Washington.

The goal of the Symposium was two-fold: to lift up the heritage of the two Mathews brothers for the new generation of scholars and students, and secondly, to generate enough financial support to initiate the cataloguing of the papers into an archive for research in urban ministry. The two goals dovetail nicely with a current high priority of Wesley Theological Seminary, which has initiated a far-sighted academic program in urban ministry that promises to break new ground in modeling ministry in the 21st century.

Motivating the organizing committee to hurry rather than tarry, Bishop James K. Mathews and his wife Eunice gave us moral and financial support from the beginning.

Introduction

Though recovering from a stroke suffered three years previously, Bishop Mathews gained enough strength by December 2009 to grace the gathered participants with his presence at the Symposium, and at one point riveted the attention of all 150 persons when he rose to his feet and commended their commitments to ministry in all corners of the globe.

While Bishop Mathews lived to see the first volume of this publication go to press, he died the day it was released for distribution. His adamanty that Volume II come soon has had us busily at work to meet a Christmas day deadline this new volume represents.

We were enormously gratified by the fact that eight of the ten Annual Conferences in the Northeastern Jurisdiction of the United Methodist Church provided generous financial support for the Symposium as well. This permitted us to keep the registration fee unusually low, but that was a necessity since the people who carry on the heritage of the Mathews brothers are spread around the world carrying out ministry by the bootstraps in distressed urban centers and remote rural villages. It also allowed us to register a small number of current seminary students for a token fee.

The heart of the Symposium could be found in the dialogue groups that were organized along six specific topical tracks. The deans of each of the six tracks did a masterful job of coordinating the presentations, and facilitating the discussions. This was no small feat, because at one point on the second day, as the storm gathered strength outside, the power went off in the northwest DC neighborhood where the Seminary is located. This became just a minor barrier to be overcome, and perhaps because there were no power point presentations to be generated, some of the best discussions transpired that morning.

The Six Tracks were:

Track A: Urban Mission

Track B: Interfaith Engagement

Track C: Educational Mandates

Track D: Environmental Stewardship

Track E: Global Health Initiatives

Track F: Corporate Ethics & Social Responsibility

Volume II in the Series focuses on the work going on today among many organizations who were influenced by this legacy of church renewal and social responsibility and includes the workshop presentations and findings in six areas: Urban Mission, with a focus on local community reformulation, education of tomorrow's leaders in seminaries and universities, and local leadership

development in India and other countries; Interfaith Engagement of people from all religious traditions working together to address social issues and promote interfaith understanding and conflict resolution in local USA communities and the Middle East; Environmental Stewardship with practical approaches from architectural to alternative energy to gardening; Global Health Initiatives for addressing major systemic problems like HIV/AIDs in African Villages to community based health networking among doctors, nurses and patients in New York City Educational Mandates focused on methods in public, private and community based; and Corporate Ethics for both internal operations and relations among management and employees, to corporate responsibility for the impact of business on society and the world. In addition to the book, video presentations and downloads of articles both published and unpublished are being made available to the readership through the Resurgence Publishing web site at www.resurgencepublishing.com.

Acknowledgments of Support

The organizers of the Symposium wish to express our deep appreciation to all who attended the sessions in December and who contributed their insights and gifts to make it a success. All who participated recognized the high level of enthusiasm and spirit that was exhibited in all of the discussions. Especially we want to thank the President of Wesley Theological Seminary, all of the staff that was involved, and in particular the coordination on-site provided by the Director of the Library, Dr. D. William Faupel, in whose care the Joseph Wesley Archives now reside. Within the next 18 to 24 months the archival center should be in place and the papers will be open to researchers and scholars.

In addition, we are deeply grateful for the Bishops of the Northeastern Jurisdiction of the United Methodist Church who, individually and in the face of serious budget challenges, somehow found enough funds from their stretched budgets to make end-of-year gifts that allowed us to move forward with our plans. Similarly, the leadership of several congregations responded generously to our requests, and we extend to them our sincere thanks. May we all move forward now – not just to extend the heritage but to expand the ministry and vision of the Mathews brothers to the generations to come.

The Organizing Committee

Susan F. Craver; D. William Faupel, Ph.D.; Jack C. Gilles; E. Maynard Moore, Ph.D.; M. George Walters, M. Div.

Introduction

Acknowledgment and Appreciation

We are deeply grateful for the support that has been provided by agencies of the United Methodist Church, by individuals who support this vision, and by several other institutions who join us as partners.

- **Metropolitan Memorial Cooperative Parish, Washington DC**
 - Metropolitan Memorial United Methodist Church
 - St. Luke's United Methodist Church
 - Wesley United Methodist Church
- **Annual Conferences in the Northeastern Jurisdiction**
 - Central Pennsylvania Annual Conference
 - Eastern Pennsylvania Annual Conference
 - Greater New Jersey Annual Conference
 - New England Annual Conference
 - New York Annual Conference
 - New York West Episcopal Area
 - Western Pennsylvania Annual Conference
 - West Virginia Annual Conference
- **Foundry United Methodist Church, Washington DC**
- **Wesley Theological Seminary, Washington DC**

The following individuals and friends:

- Marilyn and Joe Crocker
- Jack and Judy Gilles
- Lela Jahn
- Dr. & Mrs. William A. Holmes
- Charles A. Lingo, Jr.
- Bishop & Mrs. James K. Mathews
- Mr. & Mrs. William C. Parker, Jr.
- Bill Parker
- James Wiegel

Track A: Urban Mission

Chronicling the Journey of Human Development Projects

Track Coordinator/Facilitators: George Holcombe
Nancy Eggert

Session 1: Friday: 10:00 a.m. to 12:00 noon – Kresge Room 106

“Training in Urban Mission at Wesley Theological Seminary”

Dr. Fred Smith, Director of the Urban Ministry Program, Wesley Theological Seminary and Dr. Sam Marullo, Chair, Dept of Sociology & Anthropology at Georgetown University, Washington, DC (Download from Resurgence Publishing Website)

Session 2: Friday: 3:00 p.m. to 5:00 p.m. – Kresge Room 106

“Defining the Task of Congregations in Washington D.C.”

Dr. Dean Snyder, Senior Minister, Foundry United Methodist Church (Download from Resurgence Publishing Website)

Lindsey F. Buss, President and CEO, Martha’s Table, Inc, Washington, DC

Session 3: Friday: 7:30 p.m. to 9:30 p.m. – Kresge Room 106

“The Pillars of the Fifth City Heritage” – Chicago 2010

George Holcombe, Asbury United Methodist Church, Austin, TX

Lillie Fox, Marie Henderson and Verdell Trice: Panelists from Fifth City:

Session 4: Saturday: 10:00 a.m. to 12:00 noon – Kresge Room 106

“Grandchildren of Maliwada: Human Development Projects Today.”

Nelson Stover, Chairman of the Board of ICA International

The Pillars of the Fifth City Heritage

Human Motivity and the Reformulation of New Community

Presented by George Holcombe and Lilly Fox

This talk edited for publication by George Holcombe for: "Bending History: Selected Talks of Joseph Wesley Mathews", General Editor, Dr. John L. Epps, Copyright © 2005, 2nd Edition Copyright © 2006, Resurgence Publishing Corporation; Foreword by Bishop James k. Mathews.

"Human Motivity and the Reformulation of New Community" is a speech delivered to the Rotary Club in Bombay, India, in January 1973. It is a first-rate explanation of community reformulation and a sharp insight into what local people around the world are still attempting to create. It also includes a marvelous statement about the role of business in creating the future." ... George Holcombe.

Introduction

I am deeply appreciative of the opportunity to be in India on her 25th year of Independence, because India is destined, doomed, if you please, to play a signal and very concrete role in the great human resurgence which has already begun. It is a strange experience, for I do not know whether you are 25,000 years of age, but certainly you are far beyond 2,500 years of age. I am delighted at this moment in history to tread this sacred land with you.

I am also happy to be here because of both the present and future role the international community, particularly the business community, plays in the world. The role it is going to play is the forging of a brand new civilization beyond our imagination.

It is almost trite even to mention that we are living in a critical moment in history. Since the dawn of consciousness itself, which produced human civilization, I do not believe anything like it has ever been. It is that kind of a radical moment. I believe you and I are living in a moment beyond compare. Would you not like, just for a moment, to get into a time machine and go into the future two thousand years. Or perhaps it would only take five hundred years or maybe only a century for people to understand the unbelievable drama in which you and I are participating. Of course, it is hard to grasp this, because we are it, we are the drama. We are a rare thing, for we have lived through the collapse of an age in global history. We have lived to see the emergence of the

Pillars and the Fifth City Heritage

new. You and I are in one of those rare moments in history where we have experienced the bottom and the turn moving toward a crest on the wave.

You cannot talk about our moment in history as simply a cultural, economic, or political phenomenon. It is more radical, more foundational than that. It is an alteration in human consciousness itself. It is as if an implosion in the midst of the explosion of our day has happened. I think in the past there have been about five or six inventions of an image of man which have maintained themselves into the 20th century. One certainly came out of our American Indians, both in North and South America. Another fundamental invention of humanness came out of the Arabic lands, which now are made up of North Africa and the Near East. One came out of Black Africa. One came out of the Orient, or China. And one, of course, was invented in the West. Perhaps the most significant one of all emerged in this great land.

In our time people are inventing all over again, out of the stuff of many pasts, an image of what it means to be a human being; but, for the first time in history, it is being done globally. Whether you like it or not, the role the international business community is playing in this process, consciously or unconsciously, is rather unbelievable. You are fated to play a significant part in this break loose of human consciousness. I can imagine many of you would like to respond, "Why doesn't that old man up there shut up and let us keep our eyes on our tiny little jobs?" Well, one reason I ought not to shut up is because even if you keep your eyes on your little job, the impact of what you are doing will, nonetheless, go on. I believe what is happening in the business community is that it is beginning to see its inclusive effect. It is beginning to take self-conscious responsibility for the effect it is having across the world and in every aspect of our social existence.

If what I say is true, then this moment, as we start up toward the crest of the wave, is a moment of human resurgence. When you think of the signs of the social revolution today – the uprising of youth across the world, the feminine revolution, the revolt of the black people, the revolt of the non-Western world against the Western – they seem to me to be manifestations of human resurgence, a new kind of drive coming into history.

In ancient Egypt, almost overnight, a fantastic civilization was built, the remnants or symbol of which reside in the pyramids. I believe that behind that moment in history was a break loose of consciousness issuing in human resurgence. You can point to the same thing in the ancient histories of China and India. Indeed, in every civilization you can point to the break loose in consciousness that issued in a new invention of what it means to be a human

being and in a brand new construction of the social processes in which that humanness is appropriated and acted out.

When I look at those pyramids of Egypt, I am reminded of the thousands of people who seemed to be more or less slaves in building them. But that is the way you and I happen to look at it from our point of history. In looking from that moment's perspective, there was the farmer who, when the Nile overflowed and he got his rice paddies in, went to work as an unskilled or skilled artisan on the pyramids and other manifestations of a new society, putting creativity into the midst of it. What was behind that fantastic breakthrough in history?

At the time of Queen Elizabeth I, that little island we call England started out across this world and created four brand new nations far greater than Britain itself. In one sense, with all her mistakes and stupidities and brutalities, she prepared my country, your country, and many other countries of the world for this moment of break loose. England alone did that. Just what happened in that country five hundred years before Queen Elizabeth II that gave humanness such unbelievable drive?

When the Aryans came through the pass and met Dravidians in India's great history, out of that meeting was created what, to me, was the greatest manifestation of a civilization the world has ever known.

I am reminded also of Confucius, who articulated a brand new understanding of what it meant to be human. He decided the way he would change the civilization of China with this new understanding was to go to the courts. He stayed there twenty years, but at the end of those twenty years he looked around and saw that he had accomplished nothing. So he went out into the wilderness, and he gathered around him a group of young local characters to train in this fresh understanding of what it means to be a human being. He then sent them to every crossroads and village and town in China. In dealing with local people they forged a brand new construct of primal community which altered the civilization of China.

Another understanding of humanness reconstructed science, permeating Southeast Asia, and spreading throughout all the Pacific Islands, westward into Persia, and on into the Arab lands. Quite unconsciously this was probably the route of the productive Western invention of humanness.

My question is what happened in that dim, dim past which released the vitality of these cultures?

Pillars and the Fifth City Heritage

We are now at a time in which, due to various forces, the worlds we have built have been collapsing. The British Empire is only one illustration of what I am talking about. But I mean something deeper than that. The self-understanding of the West has collapsed. And the self-understanding of China, India, Africa, and Latin America has collapsed as well.

But out of the death of this age comes the birth of a new age. I believe a new civilization is now being forged, and all of us who have been awakened have the choice of participating in it, or getting drowned by it. This is a rare experience for any person in history. I have very little patience with people who still despair over the future. I think they are not capable of grasping that the pains we experience and the complexity of human problems are but the birth pains of a civilization such as people have never dared to dream. Yesterday, the agony was death pains over the civilizing process. Today the agony is birth pains. Yet, if you and I resign, it will not stop the resurgence.

All these historical brush strokes focus our attention on human "motivity" (for me, a better word than "motivation," which too often smacks of individual self-help) in relationship to the brand new world coming into being. Often when you talk with people about human relations, they take a psychologistic approach. For example, how can you manipulate people in order to get the most out of your investment? When you live in a moment when civilization is exploding, then you have to drill much deeper if you are going to bring about human motivity. In the slums of West Chicago, we would not have lasted five minutes with the psychologistic approach to human motivity. We had to dig underneath it.

The Social Process

One of the great things the crisis of the hour has done for us is to force us to rethink the theoretics of inclusive human relations, or, to use technical language, to rethink the sociological manifestation of the sociality of people. Sociality of people simply means we live together because we have to live together. By the sociological manifestation I mean the forms we create in which we can operate with some degree of effectiveness and efficiency together.

What we have come up with in our day is dynamical sociality. In every social situation, in business and production, this new understanding is manifesting itself. No longer is society understood substantialistically. In the natural sciences of the world today nobody ever saw, or will ever see, an atom. The reality is the relationship, not the entity. Similarly, in the social sciences there is no substance called management, or a substance called stockholders, or a substance called

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labor. The reality in business is not the labor force, nor the capital force, nor the managerial force. The reality is the interrelationship of those. In society at large we call this interrelationship the *social process*. We are discovering that these sociological manifestations of human sociality are dynamical. They are a complex dynamic, not composed of interrelationships or social substances or entities, but a matter of happenings – dynamics – that are interrelated and interdependent. For instance, the social process as a whole is comprised of three major dynamics.

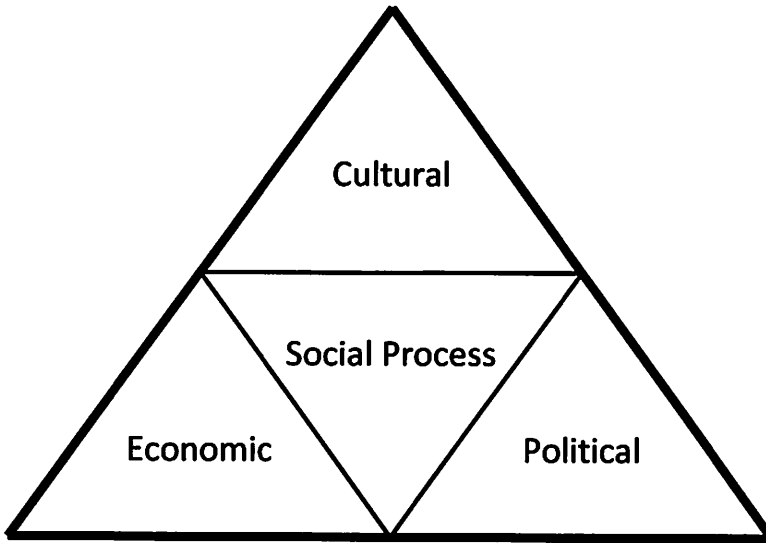


Figure 3-2: The Social Process Triangles

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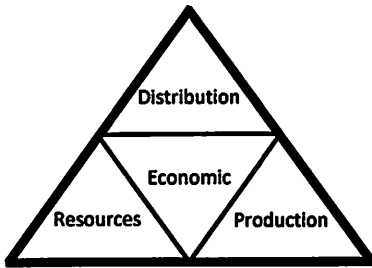


Figure 3-3: The Economic Dynamic

First is the *economic dynamic*, the means by which society sustains itself in existence. One level down, comprising the economic process are the obvious dynamics of *resources*, *production*, and *distribution*. Underneath any analysis, whether you go to Marx or Smith, you are going to find these manifestations of humanness at play. Through converting raw stuff into resources, converting those into usable

goods, and then building a system whereby those goods are distributed, society maintains itself in existence.

The second major dynamic comprising the social process is the *political dynamic*, not politics, but polity, or the organizing dynamic of society. The economic process cannot go on if there is not some kind of organizing process in society in order for people to live and support themselves. The first dynamic of that process is *order*.

The fathers that founded my nation said, "Provide for the common defense and promote domestic tranquility." There has to be order without and within. This is

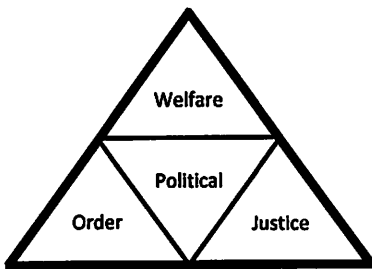


Figure 3-4: The Political Dynamic

where we get our domestic and international ordering forces. In order to do that there has to be some kind of a covenantal relationship. People must come to some kind of a consensus, whatever its form. Our country has a written constitution. Great Britain has an unwritten constitution. But people have consensed together or these nations could not operate. This general consensus is the basis

of a legal system. Without more commonly consensed on, you would not have a people; you would not have a social structure. These same dynamics define every kind of social coagulation. A family exists by the same process. If you belong to a fraternity, a church, or any other kind of an organization, the same dynamics are there. You always have these dynamics.

The second dynamic of the political is *justice*. This, of course, deals with the problem of equity. Though no nation is or can be built upon ideal equity, justice is a nation's effort to keep some kind of balance of equity within itself.

The third dynamic in the political process is that of well-being, or *welfare*. The founding fathers in my constitution said we were to take care of people's physical and social needs, or their general welfare. They used that very ancient term "well-being" or "happiness" to indicate how the total person was cared for. When something happens which leaves me out, then it is the government's job to see that something happens to include me in. If welfare is not there you do not have an adequate political dynamic.

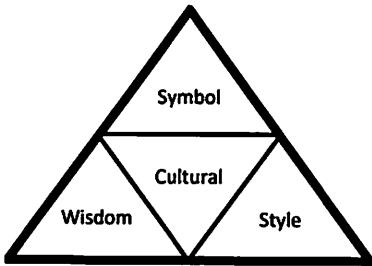


Figure 3-5: The Cultural Dynamic

There is a third major dimension in the dynamical social processes of any society, and I have put it at the top of the big triangle. I call it the *cultural dynamic* of society. By that dynamic I mean the basic images of a society are created and transmitted from one generation to another. What it means to be a human being is transmitted, along with the practical wisdom of how you go about

spearing fish or running a nuclear laboratory, if that is what you do.

Education, or *wisdom*, is a part of the cultural dynamic. *Style* is another part of that dynamic. Every culture has its style. Usually, the more complex the society then the more complex will be the style. A culture not only lives out of its rational images, but it lives out of its formulated postures. "Mores" used to point to a recognized style of the individuals, though that no longer quite gets at it, it seems to me. Every culture has to develop an individual style or it cannot exist as a culture. There also has to be a form for basic relationships. We call that "family." I am speaking of a basic community which has to do with sex, marriage, and the family, to use the jargon of the West. Other cultures might put it another way. There have to be forms that define the first community in which you wake up. It might be a multiple family. Then there is what I call "primal community." That is the basic cluster of social relationships in which a family exists. The family I grew up in was part of a little tiny town called Ada, in the state of Ohio, in mid- western America. In one sense, Ada, Ohio, was more primal than our family. Our family could not grasp who it was without existing in a basic community beyond our family. Every society has that form.

Or look at India's own primal society where you had that great social invention called the caste system. I want to come back to that for it was a creative invention. It was not until even as late as the 12th century that it began to

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deteriorate and really become a problem. Your panchayat, an unbelievable social invention, was also part of your primal community style.

The third dynamic defining culture is the *symbol* dynamic. No society has ever existed or ever can exist without a symbol system. It is the symbol system whereby any society communicates to itself who it is as that society. Probably the rudimentary symbol system in any society is its language. It is often taken for granted, but we communicate who we are through our language more than anything else. Secondly, there is art, not simply fine art, but social art. Then there are what I call the trans-historical symbols, or the mythology. Every society has its mythology or its stories. Some call that religion, though we often do not like to use that word today. For even when people do not have a religion, formally, they have some way to relate themselves to the cosmos. It may be down into the unconscious, but it is there. Without its story as to where it came from, what it is, and where it is headed, a society does not exist. Every society has a reference point beyond itself in order to have a sense of identity.

Now, when I say that these are dynamical, I mean they cannot exist by themselves. If you took any of these dynamics away you would not see anything, because it is the relationship that enables us to posit these realities. Therefore, what I am doing today is an abstraction. It is the function of the cultural to significate, to enlighten, give vision to the political and economic dynamics. The economic, without enlightenment or visioning, turns into nothing. The function of the economic, obviously, is to maintain these. Without it, the others do not exist. But if the economic begins to tyrannize the cultural, the political defends it by squeezing the economic. This is crucial in considering community reformulation. The function of the political is to defend society. Defense delimits, but its fundamental task is the nurturing, the fostering, and the defending of a society.

Social Process Analysis

When you move into the arena of community reformulation you have to do your own analysis. You have to know what you are doing. The reason I emphasize this, even to the point of possible exaggeration, is that every do-gooder in America who has a guilty conscience wants to go into the slums to do something to save his own inner being. Well, the slums do not need that kind of help; as a matter of fact, it does harm!

If you are going to be effective, then you have to be extremely objective. In the midst of deep involvement there must be this detachment, almost scientific. You must also be comprehensive. In other words, when you attack your

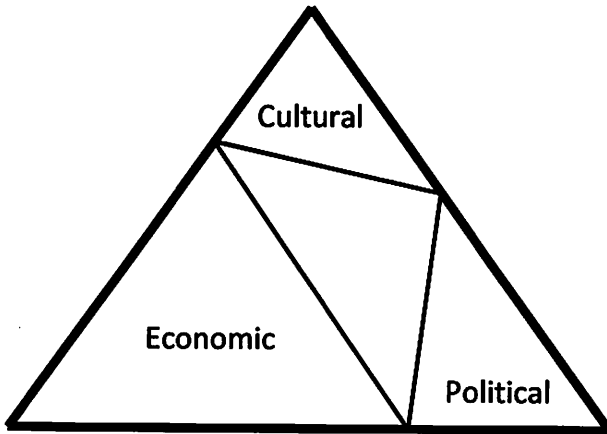


Figure 3-6: The Social Imbalance

concrete area to attempt to reformulate, you have to begin with a broad and deep understanding of the total social process itself. If you go into a black ghetto, or any other kind of ghetto, and pretend you are going to re-do humanness without being grounded in a comprehensive understanding of the

dynamics of the socio-logical manifestation of human sociality, then you had better stay out. You would be better off and so would the people.

Since these dynamics are always moving and shifting by their very nature, they are not in equal balance in our day, or at any time. In every society they shift out of balance. Sometimes the *political* gets overextended and squashes the others; sometimes the *cultural* gets overextended and squashes the others. I suspect for the first time in recorded history, the *economic* is overextended. In previous times, the economic processes were taken care of in the family, in the state, and in certain organizations called the guilds, or your original caste construct. In our day, the economic has become an independent entity and has grown with a rapidity, a force, and a power that has made the political and cultural development in the world look rather weak.

The *economic dynamic* of society is the tyrant today. We are not talking about "nasty old businessmen." We need those businessmen, or we would not be able to live the way we do. We are saying instead that the economic dynamic of life controls the images which define our existence. In the West, and really, I believe, across the face of the globe, we are discovering that the economic images of life's significance are not adequate to freight the meaning of being human. That is where the malaise or despair of the West is located.

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When the *cultural* collapsed, the *economic* moved in to fill that vacuum. I do not mean something from outside. Take individual style, for instance. What are the values that tend to rule a person in our day whether s/he be rich or poor? They are economic values, the values of success. Most families are built around the economic well-being of that family. Everywhere in the world the economic community has moved into education: the technological schools have become the most crucial dynamics in education today. What are the life symbols we live by? Take language. The jargon of technology has consumed every language. As a matter of fact, it is the closest thing we have to a universal language. In terms of the scientific, urban, and secular revolutions, economic values control our interior being.

And the *economic dynamic* has rendered relatively impotent the *political dynamic*. My country, perhaps more than any other, is an illustration of the *economic* rendering impotent the *political* in order to fill the vacuum left by the disintegration of the *cultural*. The economic forces of my country run it. People in the world criticize Mr. Nixon, and should. But Mr. Nixon is not running our country, nor is the common person. The economic dynamic is. I believe this is an accurate analysis of our time. If you disagree, that is all right, for what I am after is methodology.

The Cultural Revolution Begins in Local Communities

This brings us to the revolution in the world today, and guess what, it is *cultural*. Some of you young ones, you will live to see the cultural revolution happen. The economic community itself is going to play a signal role in the recovery of the cultural, which brings a kind of balance back into society. This balance will be the new civilization, which will also get out of balance. But it may happen in a different way. We are getting pretty close here to what I mean by "motivity." If this revolution is not brought to self-consciousness in every situation, then do not be surprised if you do not have drive in your outfit. You can see we are down about a million miles deeper than the psychologistic approach to human relations. If you are interested in productivity, primarily, then you are not interested in what I am saying. What I'm trying to articulate is the key to motivity in the emerging new world.

In terms of motivity in relation to the changes necessary in our time, one thing that I have come to believe with a passion is that the practical aspect of any such radical revolution within civilization is finally accomplished on the local level, not on the top, or bureaucratic level. Civilization is not reborn from the top down. You begin to look for it with local citizens. Indeed, you do not have a

new civilization, a new social construct, until the mind of local people is reprogrammed, basically by locals themselves.

Out of the reprogramming of the mind, locals begin to build those local structures that delineate primal community, upon which the pillars of the superstructure of any society are built.

I am an old, hardened, battle-scarred, structural revolutionary. By “structural revolutionary” I mean that I am out to occasion change within the structures of society. I have been in Delhi talking with gatherings of the Family Foundation, and with the faculty and sponsors of the Central Institute of Training, Research, and Public Cooperation concerning their twenty metropolitan areas where government and private interests, together, are running experiments in community reformulation in India. I suppose the reason they would have somebody like me come is because I am an agent of structural change back where I come from.

Fifth City

Let me tell you about a little hunk of geography on the West Side of Chicago in the United States. We call these sixteen square city blocks “Fifth City.” It is a Negro ghetto, 100 percent black. The only white people who have been there for sometime are those of us in the Institute who work and live there. It is probably one of the worst ghettos in the country. The crime rate is extremely high. I sometimes think there is a sort of carry-over from the gangster’s period in Chicago, for this was Al Capone’s territory. Perhaps if you are old and have gray hair you will remember him as the gangster who gave Chicago the reputation of being the wickedest city in the world. That is the kind of area we live in. We moved there because we believe if the United States of America was going to be changed it was necessary to move into local areas to begin to fertilize the situation such that local people could begin to be a sign that the future would be different.

I am not going to talk about that, except to say that the crucial problem in the reformulation of the slums in the United States, and I believe in the world at large, is the problem of human motivity. Any expertise we have developed has been out of the practical and difficult task of attempting to understand motivity in the midst of the black ghetto of our country.

You may remember in 1968 when the blacks revolted in our country, they burned huge sections of our great cities. One of the ironies of it is that they burned their own communities. Our section of Chicago was probably the worst

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hit of all the cities in the United States, miles of flattened ground. Our government, of course, became frightened. So did the white bourgeois suburbanites and the business communities. Our government set up all kinds of studies. They invited us to come before the Senate to make a report on the problems in the ghetto.

The first basic problem in the inner city, and I believe across the world, is the political problem. The people in Fifth City, and any local people in a slum area, have no way of authentically participating in the decision-making processes by which their own destiny is decided. In different societies this situation arises in different ways.

The second basic problem was that in this fantastically affluent moment in history, especially in my country, a vacuum of social structures exists in the ghettos, such that there is no adequate way to funnel a portion of that affluence into the ghettos. Frequently we call this the problem of poverty; that is not, however, the basic problem. I suspect the poor are always going to be with us in one form or another. But there have to be local structures whereby the basic needs of people are met in some way. Grassroots people in the slums have to have a way to participate in the master social structures for their own well-being.

The third and most important problem I tried to clarify with our government has to do with an inadequate image of self significance of the people within our slums. Our black people have been brutally ill-treated for 300 years in our country. I am sure you are aware of the derogatory term the white man has used with black people. That is the word "nigger," a bad term in our society. What has happened is for over 300 years black people have been seen as "niggers" by white people – that is, as second-rate human beings; and many black people have come to see themselves as second-rate, as "niggers." That self-image is the fundamental problem.

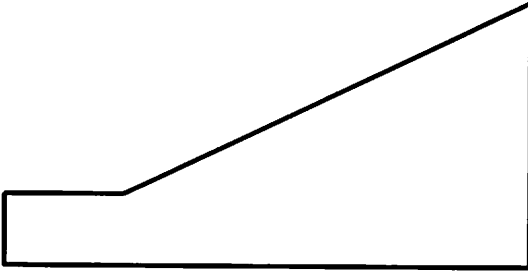
We might try to look at the causes, but I am not interested much in causes, for we are geared toward the future. Fundamentally, we are after resolutions. Even if all white people should disappear, it would not solve the black people's fundamental problem, which now has to do with having an adequate image of their own significance in the historical process. Unless we attack that problem, we could pour in billions of dollars in doing new housing, and two years later that housing would be exactly like it was before we redid it. We should be giving them the tools whereby they can form for themselves a new image of their own significance.

This problem has to do with human motivity. There is little doubt that the slums do not need people from the outside to come in and do anything for them except to stimulate their motivity. When they are motivated in this fashion, they reconstruct their own community. External funds need to be poured into the slums, but only like priming a pump, only like yeast in leavening the loaf, to get the bread to rise. They then do the job for themselves.

Principles of Community Reformulation

In dealing head-on with community reformulation, it is important to clarify the basic operating principles on the local level.

First is the precise geographical delineation of the area in which you are going to work.



This is a picture of Fifth City and its boundaries. An expressway, which is a quarter of a mile across, is an ancient dividing line in the City of Chicago from the time the Indians created it as a trail. The park is about a half-mile wide. The diagonal street here is called Fifth Avenue. Within this section of Chicago there are

Figure 3-7: Fifth City – Delimited Geography

5,000 people. Actually, the area of Fifth City is broader with about 20,000 people. We believe, as an operating principle, if you mean to deal with these 20,000, you need to box off a bit of that 20,000 to get small enough where you can develop the kind of leadership necessary to move in on the whole thing. That is why we have divided it, and spent eight years working with 5,000 people directly and only indirectly with others. After eight years, you have a powerful local leadership that can move out and help do what we call “the flip side.” They can themselves bring comprehensive community reformulation to a neighborhood, a small town within a great city. That is the first principle: be very clear about your *geographical delineation*.

The second principle is to do a *comprehensive job*. That is, you deal with all human problems at once. Those who go in just to help the youth might as well save their efforts. If you come in just to start a preschool, you might as well save your time. If you go in just to do adult education, we believe you might as well save your efforts, because you must deal with every human problem all at once.

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How do you find out what those human problems are? You have your abstract model already. You have economic problems, and you have polity problems (I will call it polity rather than political, because you are not dealing here, at the moment, with the political parties). But you will soon notice that the real problem is in the cultural; therefore, we put three beats on it – the education, the style, and the symbol dynamics. When you go into Fifth City, using your social process analysis, you look for these problems. As an outsider, you do not try to tell the people of a community what their problems are. Instead, you give them a way to organize and delineate what those problems are.

We spent two years doing nothing but sorting out the latent hidden leadership of the community, getting them together and letting them articulate where the problems were. I think the first list they made was something like 913 problems. With that you have not the slightest idea where to begin; yet you have to deal with them all at once. If you do not rationally organize (we say “gestalt”) those problems, you stand there paralyzed. It is like going to a library because you think you ought to read, and there are so many books you do not know where to start. That is why the library catalog system came into being, to overcome that paralysis. You must comprehensively attack *all human problems at once*. That is the second principle.

Third, you have to *deal with all life phases at once*. You deal with the young ones, the youth, and the adults all the way to grandma. In our educational program we started with youngsters six months old. It was not just to take care of them. We have a school for them; and in those first eight to ten months they probably learned more than you and I learned in the last forty years. It is amazing how they can identify African music. It is amazing how they identify certain kinds of symbols – the kind of symbols you want them to live out of when they grow up. The color black is going to be crucial to those people as they grow.

We start with the babies and then we have mini-school before preschool, and then they go on to kindergarten. When they go to elementary school we work with them after school. At high school level they begin dropping out, so we have a special program for those who drop out. It is necessary to have a program for those who can go on to higher education. When we first went there, there was not a single college graduate in that area; now there are fifty. If we had not started community reformulation, maybe there would not have been a college student there for another fifty years. The leadership is coming. You also need to work with the adults in education. That is a crucial need. Those who say forget the adults and teach the children are wrong. And the elders must be included in

this. In a black community, the grandparents take care of the children when they come home from school. If grandma and grandpa have an image of self-depreciation, they unintentionally undo overnight what you taught the children that day. You therefore get nowhere unless you change the image of grandma at the same time. It does not do any good to have a preschool in the midst of the inner city unless education of the elders also goes on. That is what I mean by working with all phases of life.

The fourth fundamental operating principle is the *image of community significance*, or community symbol. The very fact that you build a model delineating a neighborhood is the beginning of creating symbols that change society. To live in the ghetto, in our nation at least, is to live nowhere. You have no place. Can you imagine living in no place? Those people are constantly "socio-spatially" lost. The beginning of creating the symbol that starts community is to delineate the area in which you live, to give it a name. "I live in Fifth City." Barely had that been named, when the people of Fifth City began to create songs about their community: "I live in Fifth City; Fifth City is my home." You would not believe the enthusiasm that came out of those songs and symbols. Then they began to have festivals. It was interesting in those early days. I would not have walked twenty feet at night out in that community, because you might not come back. But it was not long before one could go out and walk around on the streets. When community symbolism began to flow, then the roots of community began to grow.

This was Fifth City's community reformulation. There was a part of it that began to build economic structures, part of it that began to build polity structures, and a part operating as the Cultural dynamic, that began to build the educational, stylistic, and symbolic structures of community. With the people, using the problems they delineated, we began to work with them to build four major structures under each one of the basic problems. I will not go over them all for you, though I have some charts to hand out. For instance, under the economic is the problem of housing and employment or income. Then there is the problem of health, which is also crucial. We put that up under the sustaining dynamic of society. The Fifth City community built a health outpost that relates to the health structures of the city. Hundreds of people a day, coming from all over the place, go through that health outpost. You try to build the structures which give you ways to handle your local society.

Fifth City Operations

How do these structures operate? To run them they built a *guild system* of awakened neighborhood people who took responsibility in the community. One group was responsible for the economic: the Economic Guild. Another group was the Education Guild. Some took responsibility to be the Political Guild. Others were responsible for Style Guild and the Symbol Guild, so you have five guilds, led by the awakened neighborhood people.

A second master construct to care for the whole community was called *stakes*. A body of awakened people would be the force in each geographical unit or stake. Their task was to move out in the neighborhood and care for every person who lived there. "To care for" meant that if anyone was sick s/he would be taken to the Health Outpost. If anyone was not making as much money as they had to make in order to live, they were put into the structure dealing with income. If children were not in preschool, they were signed up. If there was a child who needed to get into high school, s/he would be assisted. In this way the community cared for itself. The guilds thus mediated the comprehensive structures of society down to the local community of stakes. The way the people were put into those local structures enabled all of society to minister to itself.

They found they needed to have a *council*, so the interested people in the community could meet every three months and make decisions together. Their attention span was very short the first couple of times they met. You had to write out speeches for those who could read them, and with great labor they did so. You may not believe this, but now there are leaders in that community who can give a talk far better than I can, and have been invited to universities to speak. The talent is there. What you provide are the tools and help to develop the skills. The charismatic leadership power of our outcasts in America is fantastic.

Then they have what they call a *presidium*, a few of the citizens who have become leaders, who constantly watch over the whole construct. The presidium now has what they call a *board of managers*, which the community supports, giving them just a minimum amount of money to live on. They spend their full time ensuring that the structures they set up work.

One day the statistical sociologists of our country are going to get their discipline straightened out so that it is human sociology they deal with and not abstract statistics. When they are brought in to evaluate the work of Fifth City, I am appalled by the criteria they use. Perhaps this is my eccentricity, but I want them to ask whether human beings have been changed.

I am not just interested in the particular people in that particular community. I am interested in our whole society. I am interested that local people everywhere find a way to release their creativity into the civilizing process. I believe that in the experimentation of forging new community the “guts” of human resurgence are found, and, indeed, the rock bottom foundation of a new and effective social process.

Sources of Motivity: Space, Time, and a Sense of Being

I stopped by Ahmadabad the other day and for the first time went to the Gandhi ashram there. As I walked through it I asked myself, “Where did that little man get that drive?” He moved out into the impossible and did it. We who are not so forcefully driven would have buckled under the first wave of opposition. Where did he get that motivity? I believe that rudimentary and radical motivity comes from interior space, interior time, and a sense of being.

I am convinced that when people’s interior *understanding of space* is small then their motivation is small. If I only thought in terms of Ada, Ohio, that small town I lived in, my motivity would be about as big as Ada, Ohio. Can you apply that to a factory? In direct proportion to a person’s interior space is motivity. If I live simply in terms of the United States of America, then I have motivity that size. If I begin to live in terms of relationship to the whole globe, then my motivity expands. Where did Gandhi get his drive? All over those walls he says, “Sure, I am interested in my people, in my nation, but I am interested in humanity, in mankind.” You and I who go around with our interest centered in our family, in our work, in our own village, or in our own country, when the hard times come, we collapse. Like a car we have sixteen cylinders in us but they are only hitting on about two. We are missing on about fourteen. When our sense of interior space expands, then all sixteen begin to hit and we accelerate.

When I was talking about this to a group of sociologists in Delhi the other day, one of the professors asked me, “What about motivity in the village life one or two hundred years ago in India?” That is a simple question to answer. Did they live in space? Certainly they lived in space, cosmic space. Back when trans-historical symbols had relevance and power in life, in principle, the most ignorant, and the most remote person in India had a sense of participating in the universe. Though that may be hard for us in our urban society to understand, it was true of rural people. I think of the early history of my country when we were winning the West. All castes of Europe came to our shores – some out of prison, the ones European countries wanted to get rid of. They started out in wagon trains across the West, facing unbelievable hardships, the

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kind of hardships that would make us in the 20th century collapse. But they moved on. Why? It is as if space was opened up for them. There was the drive.

Secondly, if you want to think about how you are going to get drive out of people, you must think in terms of *expanded time*. Every person not only has a sense inside of space, where s/he belongs, but a sense of time. If you and I are only able to think backwards a short distance or forwards a short distance, then our motivity is just that much. The trouble in Fifth City was that they could not think beyond the space of the ghetto or beyond that day in terms of time. They were concerned about where they would get their next meal. They could not afford to think two days down the line, to say nothing of ten years.

As you begin to get a broader view of time in your own personal life, you begin to get a picture of what could be in ten years from now. If you remember back to your grandfather, and further back than that, then that motivity begins to increase and the drive comes. I like to think in terms of the whole journey of humankind through history. There was Gandhiji. He thought of the total journey of humanity, not simply the 20th century. He thought far beyond independence from Great Britain. There was his drive to bring about independence, the 25th year of which we are now celebrating.

The third category is difficult. I do not mean this to be abstract philosophy. To the degree that I participate in my interior space and in my interior time, I have a sense of being somebody, of *being significant*. I have a sense that my life is a manifestation of that which is far beyond me and therefore gives me a sense of my own worth, of my own significance.

I am back to the fundamental problem in the black ghetto. One way we dealt with it was to work outside to create inside space. We took the people out of the ghetto for visits to other places in Chicago. Some of them had never been out of that ghetto before. Then we even began to take them to other cities, to New York and Washington, D.C. You do not have to take them all. You take a few out of Chicago and they bring back New York to the rest through their stories. They bring back New Orleans. Even though we did not have much money, we wanted to take them outside of our country. As you know, the closest country different from us is Mexico. So, we took about fifty from the ghetto on buses to Mexico. They saw that there were other poor people in the world, and they brought that back. They paid what they could on these trips so they could really participate. We went to the community, took up a collection, and sent three of them around the world. That was expensive, but they paid a good bit of it themselves. That did wonders for the dramatic reformulation of that community, the stories they brought back. The motivity was released not

only in running their community, but also in having a social milieu that released the creativity of the individuals within the community.

Business Motivity Methods

Now, in terms of motivity in the business world, we want to talk about human relations. You may not get around to it yourselves, but if you do not, be sure that the day after tomorrow the business community is going to be doing something like this. I do not pretend to be an expert.

First of all, whether you have a large corporation or a small business, you have to engage every employee in your master or inclusive vision. What I am talking about here is common participation in the *vision* of the company, or the vision of its outreach. I can be a sweeper and be relatively content. That does not mean I would not want to get ahead in life, if I had a sense that I was participating in a broad vision. This is a bit of a problem for some companies. Some companies have not gone to the trouble to spell out their inclusive vision. Their inclusive vision must be their own understanding of how what they are doing or what they are selling is a contribution to society. Suppose I make automobile tires. It would not take an overly bright person to begin to relate this fact to the total needs of the world. Without that vision you cannot expect the human relations in your outfit that you want. The last sweeper in the place must be given an opportunity to participate in that vision.

This means that businesses have to reorganize themselves. You have team operations. If you have a sales division, that whole division would grasp itself as a *team*, including the sweeper. And there need to be *teams* within the division team. I do not mean anything sentimental by teams. This reorganization is built around the discernible activity that has to go on in the total enterprise. The vision must go up and down the organization. I believe that any moment you take away from actual production to communicate the vision of your total enterprise will be more than made up for in increased production. I know of groups where a team comes to work and spends the first fifteen minutes looking at the whole vision of the task and the immediate jobs that have to be done. Every person there feels they are participating in their team.

This means you are going to need to create new kinds of methodologies, such as *brainstorming sessions*. By brainstorming sessions I mean the units on some level would get together and identify the primary contradictions. Suggestion boxes hint at this. They are not adequate because you do not have a sense of participation. We have discovered that when even the most unlikely person within a group has had an opportunity to get her/his wisdom in, something

Pillars and the Fifth City Heritage

happens to the whole production scheme. Without this method, I do not think you can operate effectively.

This is part of the *workshop* methodology. A workshop methodology takes the contradiction and rationally pulls out the wisdom of every single employee relative to the resolution of that particular contradiction.

A third methodology is *consensus making*. Suppose I am a foreman and I have ten people working under me. If I am going to do something about radical motivity, I have to find a way to get those people together. Together we have located the contradiction and its possible resolutions. We have sent it on up the ladder and the solution sent back is based on our research. I have to have the team believe that their creativity got into this decision-making process. Through a participatory method, I have built that motivity inside those people.

The last method is *proposal writing*. You can put quotes around “writing,” because you do not even have to be able to write. Somebody else can do that. I have discovered that in the black ghetto. Those people are capable of beginning to draw pictures of the future for their community. The whole business world is going to be surprised by the janitor of a factory who is capable of articulating the vision of the whole plant.

Conclusion

I believe this is a moment of resurgence in history, such as has never been before. It will not come by magic. It will only come when bodies of individuals on this globe of ours, from ghettos and local communities – villages – to teams in the workplace, finally decide self-consciously to participate in its advent. And somebody has to give them the human motivity methods whereby they can participate creatively. New communities are emerging in our time that will reformulate the globe.

Maliwada's Grandchildren:

Reinvigorating a Commitment to Care in the 21st Century

**By F. Nelson Stover, President
Institute of Cultural Affairs International**

Abstract: In 1975, Joseph Wesley Mathews laid out a vision of a Band of 24 Human Development Projects, one in every time zone. These projects were intended show that every human being on the Planet had the potential to live a full and productive life. In 2009, people who saw that vision continue to embrace its potential and are reshaping the way in becomes manifest in the 21st Century. This paper relates a part of their story.

Dedication

This presentation, like the VIP rooms at the Environmental Education Center in Talegaon, Maharashtra, India, is dedicated to the memory of Lyn Mathews Edwards, Donald P. Elliott, Shakuntala Jadhav and Henrietta S. Thomas. Their support and dedication through times of transition helped make this story possible. [Slides 2 – 4.]

Note: The pictures that accompany this presentation are available in a separate PowerPoint Presentation. The PowerPoint file, which includes only photographs and thus is quite large, is available on line at:

www.greenschemesnc.com/documents/MaliwadasGrandchildrenSlides.ppt.

The file is about 60 Mb in size and may take some time to download. The numbers of the relevant slides are indicated throughout this paper. A listing of the picture titles and photographic credits appears in Appendix C.

An article appeared in the July 2009 edition of "The Network Exchange"¹ providing an overview of a project being conducted by ICA India with funding through ICA Japan. George Walters, a convener of the Joseph Wesley Mathews Symposium scheduled for December 2009 replied to the article asking if someone could report on this at the forthcoming Symposium. As I had firsthand knowledge of the project and the communities in which it was occurring, I offered to make the report. Upon considering the options of how to present the report it seemed as though there were two distinct possibilities: 1) report in detail about the types of trees and the methods of agriculture, training and community development which were being utilized or 2) report on the project in the context of the larger work of ICA and how this particular project points to

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future options and challenges for citizens of every village and city on the Planet. This paper takes the second route. Persons interested in the particulars of the project can contact me by email (StoverN@Bellsouth.net) or the program director of ICA India in Pune, Mr. Shankar Jadhav (icaiindia@vsnl.net).

In preparation for the Symposium I developed a basic structure for the report. The actual presentation at the session in Washington DC consisted of a narrated series of photographs that tell this story. Using the same outline, this paper has been prepared for circulation to the participants in the Symposium and other interested parties.

After the actual presentation and the compilation of the slides, the first two sections of Part 3 of the paper have been modified from the version that was handed out at the conference. This current version is more in line with the actual verbal presentation than the original text that was circulated. While sorting through some personal slides over the holiday season, I found a picture of JWM taken in Maliwada. This has been included in Slide Number 7.

Thank you.

F. Nelson Stover

1 See: http://ica-international.org/exchange/2009_07/index.html#india.

Executive Summary:

The course of history gets redirected when a vision shared by a few is caught by others and becomes embodied in everyday life. In 1975, Joe Mathews laid out a vision of a Band of 24 Human Development Projects, one in every time zone, to demonstrate that every person on Planet Earth has the potential to live a full and productive life. That vision, which Joe never lived to see fully embodied, inspired those around him to make it become a reality. Not only were the 24 projects completed, these spawned other projects and people have continued to embody these methods of grassroots social change in villages, communities and companies around the globe. As the 20th Century gave way to the 21st, new social problems arose and new contexts of understanding emerged to sustain those involved in giving new shape to the as yet unborn future.

This paper traces some of the linkages from the initial meetings in 1975 which laid out the vision for the Band of 24 through the village projects in India to presentations in 2008 and 2009 of the ICA's perspectives and understandings at global conferences in Japan, China and Denmark. In the later sections of the paper options are presented for expanding the contextual framework in which

the earlier projects were undertaken. Finally, an invitation is extended to anyone interested in continuing to reinvigorate the commitment to care.

A 20th Century Global Vision - The Band of 24

[Slide 5.] Joseph Wesley Mathews, "Joe" as we called him, visited Australia in May 1975. This trip was not his first visit to Australia; it was, however, his final trip. During his visits to Australia over the previous decade, Joe had met with church leaders and Aboriginal tribal elders to create a plan for replicating the 5th City Human Development Project that had been launched in Chicago in during the 1960's. A planning consult had been held in Mowanjum, a remote Aboriginal village accessible by boat from Derby, Western Australia. George and Wanda Holcombe, and their international team, were living in Mowanjum and working with the people there to create a demonstration of hope in northwest Australia. This work was being done under the auspices of the Ecumenical Institute (EI) in cooperation with other national and local organizations.

Thus, by 1975, the Ecumenical Institute had two demonstrations of grassroots social change, Fifth City and Mowanjum. They also had what they thought constituted a practical method for replicating this process in any cultural setting. My wife and I had spent the previous four years in Australia as coordinators of the Institute's field offices (then called "Religious Houses") in Adelaide and Perth. As the two of us prepared to leave Australia, we participated in many of the meetings that Joe had with the Institute's leadership team in Australia during this stage of his 1975 around-the-world Institute staff visitation. In the midst of the details of on-going operations, Joe was laying out a vision that included the prospect of doing a Human Development Project in every time zone around the globe. This would be called "The Band of 24", a theme that Joe continued to develop as he visited Singapore, Bombay and London before returning to Chicago for the 1975 month-long summer research assembly. Maliwada's Grandchildren, ©F. Nelson Stover, 1/5/2010 Page 7.

A Network of Those Who Care

[Slide 6.] In addition to two on-the-ground Signs of Hope, Joe could draw on the resources of an emerging international network of committed caring individuals, a network of Those Who Care. When Joe and his associates moved to Chicago in 1962, they brought with them elements of a curriculum that had been developed at the Christian Faith and Life Community in Austin, Texas over the previous decade. This eventually was put into a deliverable form under the name of "Religious Studies – I", RS-I for short. In its most common form, RS-I was offered in a 44-hour format beginning on Friday evening and running

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through Sunday lunch. RS-I provided Christian laity and clergy with ways to appropriate their Christian symbols in a 20th Century context that promoted the understanding that every human being could take responsibility for their own life and serve humanity by acting on their care.

By the time that I took RS-I on Thanksgiving weekend in 1964, Joe and the initial EI staff had trained a second tier of pedagogues and created a replicable curriculum that could be adapted to a wide variety of participants from college youth to laity and clergy. International teaching trips to Australia, Singapore and India during the closing years of the 1960's had engaged open-minded Christians in in-depth training programs, some as long as 2 weeks. These International Training Institutes provided both a contextual framework that gave significance to human life in a contemporary context and also provided practical social methods for engaging in grassroots social change – both in local communities and within individual's congregations. Many of the people who had participated in these training programs across North America and around the globe were eager to find international communities that would respond to their passion and vision as had their own neighborhoods.

Human Development Training Institute (HDTI)

[Slides 7 – 9.] Both Joe and his brother, Jim, had family connections to India through Jim's wife's parents who had lived in Bombay as missionaries. Thus, it was fitting that the Band of 24 would be launched at the Human Development Training Institute (HDTI) conducted in the State of Maharashtra in the Village of Maliwada near the fort at Daulatabad and not far from the Ellora Caves where the 8th Century religious awakening morphed into the 12th Century political upheaval. The month-long HDTI was targeted toward young Indian villagers who wanted to provide leadership and improved quality of life for their people. The HDTI curriculum wove together secularized elements from RS-I, practical experiences for community organizing from 5th City and Mowanjum along with skills for corporate living gleaned from the decade of experience of the Institute staff. An abandoned "castle" in Maliwada was transformed into a residential training center for the staff and participants of the first HDTIs. By living, working and learning together the international staff of the HDTI and the village youth from Maharashtra shared each others' passions and built a cadre of people who could work with villages across the state and across India. They also forged a curriculum that could be conducted around the globe, wherever caring people looked for a way to respond to the needs of their communities. Though Joe would never see the completion of the Band of 24, over the next decade HDTIs were held in every time zone around the globe. In places like Majuro in the

Marshall Islands and Kawangware in Kenya, the Institute faculty drew together caring people from villages and towns, journeyed together through a practical curriculum of grassroots transformation and launched local demonstrations of hope. In some places, especially in India and Kenya, a continued series of HDTIs produced a steady output of individuals committed to grassroots social change. After the initial demonstration projects in Maliwada and Kawangware, Kenya, additional projects were begun in neighboring districts within the same states.

These were staffed by people who had participated in the HDTI and had seen what could happen in the initial demonstration projects. By 1980, as many as 232 villages in the State of Maharashtra had some contact with the Institute's human development process. A celebration of the completion of the Band of 24 occurred at the 1st International Exposition of Rural Development (IERD) which was convened in New Delhi, India in June of 1984. To enable this international work, the Institute of Cultural Affairs (ICA) International, was incorporated in Brussels Belgium in 1977. ICA International, under the chairmanship of Sir James Lindsey from the UK, officially convened the IERD. Residents of each of the 24 initial human development projects, other local practitioners, caring citizens who had participated in various programs conducted by the Institute joined staff members from many of the ICAs around the globe in a 10-day event which included workshops and site visits to successful development projects.

This format of gathering local practitioners to share successful methods of human development and to visit practical signs of successful grassroots involvement has been carried on in a series of quadrennial conferences the most recent of which occurred in Takayama Japan in November 2008.

Technology of Participation (ToP®)

[Slide 10.] During 1974, while I lived in Perth, Australia, I conducted some two-day programs with local businesses. Called "Living Effectively in the New Society" (LENS), these programs drew on the Institute's experiences in grassroots development and their perspective on global social change to provide ways for business leaders to increase the participation of everyone in their organization. The LENS program had been developed by Institute staff along with individuals who had participated in the RS-I courses and the HDTI. The planning methods that had been developed in 5th City and tested in villages and churches around the globe had proven themselves adequate to the task of allowing people of diverse perspectives and capacities and perspectives to work together to build a common vision and then to turn that vision into a plan of action that could be implemented. Furthermore, the Institute's staff had

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developed ways to teach others to use this Technology of Participation (ToP®). This wisdom was eventually compiled into printed form and sold under the title "Winning Through Participation".

The workshop planning methods and the insights regarding strategic planning that formed the foundation of these methods were finally packaged together under the name ToP® during the early 1990's. The strategic planning method uses a process of clarifying the group's practical vision then analyzing the underlying policies, procedures, beliefs and practices that contradict the achievement of the vision. Strategies to deal with the contradictions, rather than to try to relate directly to the vision, provide the basis for building an implementable plan of action. Another key to the success of the ToP® methods centers on the assumption that the people responsible for doing the actions are the ones involved in creating the plan. This high level of final ownership of the plan contributes significantly to the successful outcome achieved by the group.

The Outcomes of a Vision

Joe laid the foundations on which further efforts could be built – his vision was bigger than even his own life. Historians of future decades can attempt to itemize the far-reaching impacts of the task that Joe began – attempting simply a current summary is well beyond the scope of this paper. Nonetheless, I have been a part of some of the work that has continued since we left the meeting tables in Sydney in 1975. I lived in India with the ICA between 1981 and 1986 and returned there every other year through 2007 to visit the villages with which ICA was working. In 2006, I was elected President of the Board of ICA International. The Board and staff of ICA International have been working to put in place a structural form to insure the long-term viability of Joe's vision. The four sections below describe some of the on-going projects with which I have had direct contact. ICAs in Africa, Latin America and the developed nations have also been conducting substantial programs. A more comprehensive narrative of the ICAs global work is available in the ICAI Annual Report at <http://ica-international.org/pdf/annual-report2008.pdf>.

Chikhale Ashram Shalla

[Slides 11 – 18.] In 1977, after a few iterations of the Maliwada HDTI, John Patterson (a Canadian) and some Indian colleagues were wandering through the rice fields that lie between the outskirts of Mumbai (then Bombay) and the Western Ghats. They were looking for a village, close enough to Mumbai to be accessible to potential donors and supporters, yet remote enough to become a self-contained demonstration of grassroots development. Word of a foreigner

wandering in the rice fields and talking about improving the quality of life in the villages got to Vijay Lokhande, a developer and builder in the nearby town of Panvel. Over the coming months, John and Vijay – along with a host of others – laid out plans to conduct the Chikhale Village Human Development Project. At that time, a two-lane highway connected Bombay to Pune. About 35 km outside of Bombay, just beyond the town of Panvel, the road forked – one part went along the coast to Goa, the other went up the Ghats to Pune and points south. Just beyond this fork in the highway, a dirt road headed off left toward Chikhale. The road was useable to pedestrians and bullock carts and a very narrow bridge crossed the usually dry streambed which became a raging torrent in the monsoons. In the isolated village the wealthy landowners had many struggles and confrontations with the landless peasants. Poverty was the way of life for most of the residents of Chikhale and the surrounding villages.

After the initial consult in Chikhale, the villagers provided a house for the Institute's staff to live in and an 8-person auxiliary team moved to Chikhale. The ICA would have resident staff in the village for nearly a decade. Using the plan from the consult as a working guide, the villagers found ways to cooperate on water, agriculture and social skills development. The results of their work were substantial and Chikhale hosted a visiting team from the IERD in 1984. In 1981, the ICA India received a grant from the Norwegian government to begin construction of a training center in Chikhale. Based on the success of the graduates from the HDTI in Maliwada, the idea was to construct a tailor-made structure from which to conduct rural development training. Vijay became the chief contractor for the building and work began when the roads to the village allowed the trucks to bring the materials. Some programs were being conducted in the center when the IERD delegation arrived in '84. By 1988, the actual need for conducting massive numbers of HDTI had declined and new uses for the Chikhale Center were becoming viable options.

Although the children of Chikhale Village had access to a government run school in their village which provided adequate education up to the 8th grade, the children in many of the more remote villages which surrounded Chikhale and those that were located in the nearby Ghats did not have these opportunities. Neither did their families have the financial resources to provide nutritious meals to their children if they could attend school. Thus, Vijay and the ICA decided to open a residential, full-time school for tribal children. Using funds secured from business leaders in the area and having secured some government grants to handle the teachers' salaries, the Chikhale Ashram Shalla began serving primary grade students. Adding a class per year, the Ashram now

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provides educational opportunities through 10th Standard to children from the tribal areas surrounding Mumbai.

The students live and learn together at the Chikhale Ashram. In addition to their formal education, they learn how to live in community and to work together. Many of the graduates of the Ashram have been able to find work in the businesses that supported the school, others return to their villages to improve the quality of life there. Within the circle of schools for Tribal Children in India, the ICA's Chikhale Ashram Shalla provides a model of comprehensive educational opportunity. The students and athletes have won numerous state-level awards for excellence since the school opened.

In 1983 a group of local leaders and ICA staff met in Chikhale Village to envision the potential changes of the coming decades. In a place where the first motorized vehicle had come only a few years before and which lay beyond direct telephone access, a place more like the 18th Century than the 21st, people had a hard time anticipating the pace of future changes. Yet, two decades later, a four-lane super highway passes within a mile of the village, many people have cell phones and motorized rickshaws provide frequent access to the nearby city. Chikhale, like countless other villages around the globe has become part of the 21st Century Global Village.

Environmental Education Center Outreach

[Slides 19 – 29.] After the 2nd Quadrennial Global Conference on Human Development in Oaxtepec, Mexico, Shankar and Shakuntala Jadhav and their colleagues in Pune India decided to take what they had learned in the decade since they attended the HDTIs in Maliwada and put them to practical use creating demonstration projects in the surrounding districts. They began working with tribal villages located at the top of the Ghats, above Chikhale. After a few years work, with the assistance of ICA Japan, they secured funding through the Japanese Government to construct an Environmental Education Center (EEC) along the “old” Bombay –

Pune Highway. In addition to teaching villagers the planning methods and other curriculum that had come from the earlier HDTIs, the Jadhavs had come to see the importance of instilling and recovering sustainable practices by which the villages and the environment which surrounded them could gain mutual benefit. While much of the world's attention to global warming is focusing on exhaust emission from fossil-fuel driven vehicles, more greenhouse gasses are actually being emitted as a result of deforestation and the burning off of land to make it useable for agricultural purposes. In response to the need to replant the trees

that had been removed from the now nearly desolate hillsides, the EEC began a tree nursery to grow seedling trees. For the past decade, up to 30,000 trees are distributed annually to farmers for plantation along the sides of their fields and on the steep hillsides.

Based on the initial success of the ICA India's programs at the EEC, Shankar and his associates drafted a comprehensive forestation proposal which the submitted to the Japanese International Cooperation Agency. Working with staff from ICA Japan, ICA India has added staff to conduct additional programs at the EEC and to create further demonstrations of sustainable forestry practices. The villagers, themselves, have long memories about how to live in harmony with the land around them. Many of the programs being conducted at the EEC help village leaders recover these traditional practices in ways that capitalize on the technological advances of the 21st Century. By combining practical training on how to make bio-gas production facilities (family-scale systems for extracting burnable methane for home cooking from cow manure) with additional resources like seedling trees, the ICA India project is directly benefiting both the local villagers and the global environment.

New ICAs: ICA Bangladesh and ICA Nepal

[Slides 31 – 33.] Successful grassroots development is contagious. During the mid-1990's, word of the ICA's projects in India caught the attention of caring individuals like in Tatwa Timsina in Nepal and Aziz Ramadan in Bangladesh. Working with the staff of ICA India and other national ICAs, especially those in Australia, Japan and Taiwan, training programs have been conducted to create a core of people skilled in the methods and perspectives of the ICA.

ICA Nepal has conducted a wide range of programs including special emphasis on women's literacy training. Many of the women in the remote areas of Nepal have no access to educational opportunities and can neither read words or numbers. Thus, they are constantly at the mercy of shopkeepers and merchants for even simple financial transactions. Through the ICA's basic literacy programs, these women gain both the self-confidence necessary to advocate for their own rights and the practical skills necessary to ensure fair and honest transactions. Confident about the scope of the programs they are conducting, ICA Nepal has asked to host the 8th Quadrennial Global Conference on Human Development scheduled for 2012.

The newest official national ICA was launched in Dhaka, Bangladesh in 2006. ICA Bangladesh combines training opportunities in the ICAs Technologies of Participation with village programs in the delta area. Changing weather patterns

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and rising sea levels continue to displace residents of many low-lying villages. Government programs relocate people from several smaller villages into habitable spaces on slightly higher ground. However, these people often lack basic services like drinking water systems and schools. Programs conducted by ICA Bangladesh provide both infrastructure and educations along with community building skills necessary for establishing a self-reliant community.

Presentations on the Global Stage

[Slides 34 – 37.] Two seemingly unrelated occurrences in 1989 led to presentations in 2009 in which the work of the grandchildren of Maliwada, 5th City and Mowanjum appeared on the global stage where governments and organizations were making policy decisions about the course of the coming decades. In 1989, Wayne Ellsworth, who was working with ICA Japan, was attending an ICA planning meeting in Lonavala, India. At the conclusion of the meeting he decided to visit Shankar and Shakuntala Jadhav in Pune. They had just begun the Malegaon Cluster Human Development Project. During his visit to Malegaon, Wayne met the village elders and saw the possibility of using his contacts in Japan to raise substantial program grants to support the work in Malegaon and other villages. The seeds from this visit grew into the 7th Global Conference on Human Development.

Drawing on the contacts they had made during more than two decades of providing financial and technical support to 3rd World ICA development projects, ICA Japan hosted the 7th Global Conference on Human Development at the Hida Earth Wisdom Centre in Takayama Japan. Led by a facilitation team highly skilled in the ICA's Technology of Participation, participants from local communities, government organizations, businesses and voluntary organizations explored 10 focus topics to discern creative ways to "Unlock the Potential to Create a New World Together". The eleven key objectives of the conference's declaration are shown in Appendix A.

Also in 1989, Jim Wiegel, who had taught in the HDTI faculty at Maliwada, and others with similar backgrounds were living in Brussels working with the ICA International office there. They envisioned holding a 6-month International Training Program to provide the ICA's methods and organizational skills to emerging leadership from the 3rd World. They sent out several mailings, one of which reached Lambert Okrah, then on the staff of Friends of the Earth in Ghana. Lambert responded to the letter and then came to the training program. He returned to Ghana to begin ICA Ghana. Among other programs that Lambert organized in Ghana were programs involving indigenous people exercising their

rights and responsibilities for the forests in which they lived. These programs lead Lambert to make extensive contacts with other organizations working in this arena and also with agencies of the UN. When Lambert was appointed Secretary General of ICA International in 2004, he capitalized on these contacts on behalf of the international organization in his new role. When the world leaders meet for the UN Conference on Global Warming in Copenhagen in December, 2009, Lambert, and his associate Michael Watson, will be in attendance representing the perspectives of local people, the forests, and the programs of all the national ICAs working on this important issue.

Expanding the Context for Transformation

The previous two sections contained reports on past activities which involved countless individuals and numerous communities. While every intention has been made to fairly report events and their outcomes, the interpretation is my own. Many names and related events have been omitted, not because of their significance but due to the constraints on the length of this paper and the thread of the narrative. The next two sections envision the future. Although I have an official, structural role in the organization which grew out of many of the activities of previous decades, these interpretations and challenges for the future are my own formulation. They do not purport to represent the agreed upon agenda of any organization or group of individuals. I take full responsibility for the comments which have been presented here in the hope that others might find them helpful. These matters provide the seeds for future conversations and decisions.

The persistent presence of poverty within the social fabric provides an indicator of the inadequacy of the current cultural, political and economic patterns to deal effectively with the complex issues of the 21st Century. When the 5th City Project in Chicago and its sister project in Mowanjum were begun in the 1960's, the concept that grassroots citizens could build and implement a plan for the improvement of their own community came to many as a novel, if not unimaginable, proposition. Decades of work by the ICA and numerous other organizations, individuals and agencies helped to change this perception within communities around the globe. Much work remains to take the process and wisdom of this to each community on the Planet.

[Slides 38 – 41.] Three physical realities set the 21st Century apart from those that preceded it: 1) the daily capacity of oil production has been reached, 2) the limit of potable water is being approached and 3) a single species is impacting the function of the global eco-system.² This new century calls for species-level

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cultural changes in the fundamental understandings about the on-going patterns of every-day life. The required changes also requires a new conceptual framework in which the natural environment, the social structures and the human interior depths function as an integrated whole. Finally, individuals and communities that live out of this transformed cultural context will create on-going demonstrations of possibility. This section turns from examining past accomplishments toward envisioning future endeavors for those who continue to live out of the dream that every individual and community can, actively, contribute to shaping the future of the Planet.

Embracing the Global Village

[Slide 42.] Whereas the critical importance of individuals taking personal responsibility for their own lives and working together in community provided the impetus for social change in the 20th Century, the impact of the total human species on the Planet has become the focal concern of the 21st Century. Never before in the 4-billion year history of the Planet has a single species had such direct and short-term impact on all of the systems which maintain the vitality and growth of the Planet. Now, especially in the developed nations and in the parts of developing nations that have adopted the "Western norms", careful attention must be paid to the assumptions that undergird the consumer driven lifestyle of the growing middle class. Whereas in previous centuries, each nation or group of countries on a continent could grow and function pretty much on their own, in the 21st Century commerce, the internet and mass communication tie each part of the Planet together. The magnitude of the global change in culture that is required to insure a long-term sustainable future for the human species and the rest of the bio-system of Planet Earth exceeds that of any previous generation. 2

For additional details, see "A Cultural Tsunami" – a presentation to the 7th Global Conference on Human Development; www.greenschemesnc.com/Culture.

Integrating Multiple Arenas

[Slides 43 & 44.] One of the intellectual agreements which fueled the rapid growth of Western economic resources and social vitality involved the separation of the spiritual and political realms which occurred in Europe beginning in the 17th Century.³ During its research on the Social Processes during the 1960's the Institute developed a complex set of Social Process Triangles which described the Economic, Political and Cultural dimensions of human community. This analysis provided the overarching framework for designing the implementation plans for social transformation in each of the communities in

which the ICA worked. The framework withstood the test of communities on every continent and provided a helpful analytic tool in grassroots communities in the poorest areas and also within multinational corporations looking for ways to enhance their overall performance. When my wife, Elaine, and I moved to Greensboro, North Carolina in 1991 we began to reflect on the values and lifestyle options that faced us. We had lived outside of the US for 14 years; much of that time had been spent in rural villages. It soon became clear to us that attempting to purchase everything in all of the stores, to acquire as much “stuff” as some of our friends had was neither wise nor prudent. Many of the people we met, in fact, envied the more simple life that we had been living. We developed a one-day “LifeStyle Simplification Lab” which we conducted around North Carolina as well as with the staff of one of the companies with which we had worked in India. We found that new ways to ask the question “What is Enough?” were relevant wherever the middle class was burgeoning.

How to answer this question, however, required an expanded context for consideration. This conversation, along with discussions about how to insure long-term sustainable development required that considerations about environmental impact be directly included in the conversations. The ICA's Social Process triangles included “Natural Resources” as the foundational pole of the Economic Process. Working with like-minded people in Greensboro, we built an expanded context that integrated the Social Processes as well as the Interior Disciplines and the Exterior Manifestations.⁴ In 1999, a conference of Asian village development practitioners was convened at the Environmental Education in Talegaon. I was invited to present a contemporary context for village development. I used this expanded framework which provides a more comprehensive world-view in which to conduct grassroots change in a global context.

Reinvigorating Those Who Care

[Slide 45.] Part of the energy which allowed Joe's initial vision of a Band of 24 projects around the globe to become demonstrations of the possibility that every human being had the wherewithal to participate in shaping their own future came from a band of care-filled individuals who saw this reality in their own lives and were committed to sharing this possibility with others. In the 21st Century a similar cadre of people is required. The problems of disease, poverty, lack of potable water, religious strife and dislocations caused by war and unrest affect the lives of ³ For additional details see “How the West Grew Rich: The Economic Transformation of the Industrial World”, Nathan Rozenburg and L. E. Birdzell, Jr. ⁴ (See Appendix A) millions of people. Yet, the root causes for many

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of these issues are fueled by the lifestyles and cultural patterns of the affluent, the middle class, especially in the developed world. Examining carefully the assumptions that drive modern society – in a comprehensive context as described above – will lead to the resolve to make the changes necessary to promote a healthy and sustainable Planet. People who make this decision will provide the energy to catalyze the changes that are necessary to insure a sustainable future.

Naming the Depth Issue

[Slides 46 – 50.] The ICA has long understood the importance of dealing with the underlying contradiction. It is like when a person transplants a tree from one place to another they begin by digging vertically around the tree to cut the small roots that go laterally through the soil. After a bit of work the tree will seem loose and ready to move. Actually getting it out of the hole often proves more difficult than expected; that one deep root from below the center continues to hold the tree in place despite extensive wiggling and prying. Until this one final root is cut, the tree cannot be moved.

Upon returning to the United States in 1991, I began to look at the cultural patterns of the American society. I asked: “What assumptions, values, lifestyle choices and modes of understanding most impair the opportunities for significant social change toward equitable, sustainable life on Planet Earth?” The list of issues and clues became lengthy. Yet I have now come to the conclusion that the deep tap root that inhibits creative social movement, the underlying contradiction to global sustainability, lies with the outdated assumptions that human beings – around the globe – make about the very nature of the universe in which they live. Until this picture of reality changes, the dilemmas of the 20th Century will continue to haunt the citizens of the 21st Century. How to make this change, how to cross this line in the intellectual sand, has become the focus of my attention and energy.^s The change of understanding involves shifting: From an understanding that the Universe in which we live was created at sometime in the past and that individuals and societies need to figure out how to fit in To an understanding that we all live in a perpetually Emerging Universe – that at every point in time every particle and person, consciously or unconsciously, is actively shaping the as yet unformed tomorrow.

By shifting from a human centered to a Universe centered frame of reference for making decisions every individual and society has an equitable stake in the conversations. In so doing ancient traditions and modern science have valuable contributions to make in the discussions and deliberations. In this way the

cultural transformation of the 21st Century will unfold. In this species-level transformation of cultural understanding, the wisdom and methods of ICA have a vital role to play. ^sSee "A Line in the Sand", F. Nelson Stover,

www.greenschemesnc.com/culture.

What the Planet Needs

What Planet Earth needs now is a global organization of people Committed – through their thinking, acting and passion – To building a world based on: Inclusive Profound Spirituality, Participatory Social Processes and Sustainable Environmental Practices. Brussels, Belgium March 2005.

Shaping the 21st Century Demonstrations

Claiming a Bold Vision

[Slide 51.] In 2005, the ICA International was exploring options for locating its Secretariat, revitalizing its international structures and expanding the staff which would provide services to its members and would represent them on the international stage. As I prepared for the meeting of the Executive Committee Meeting, I caught a vision of what the world really needs. Many of the people I have shared the following poem with have resonated to the elements of the vision which it portrays.

Building an International Structure

[Slides 52 – 53.] At a meeting in 2006, ICA International began a process of relocating its offices to Montreal, Canada and hiring a staff of five people to carry out its work. Some people were concerned that the ICA was becoming "too organized". During one of the meetings with members of the Board and staff, the newly appointed Secretary General read the following quotation from Joe's lecture as recorded in "Bending History": The second manifestation of our sickness is institutionalism. I didn't say "institution". Mark you, there are young squirts running around who are attaching the palaces as if the evil is in structures. What are they talking about? There isn't such a thing as social existence without structure. There is no such thing as a marriage without structure; there isn't any friendship that is not structured. Structure is that in and through which two or more people do something in history (Bending History – Talks of Joseph Wesley Mathews, p. 80.)

ICA International is working to strengthen its Board of Directors, to empower the National Representatives and the national ICAs of which they are a part. Over the past few years, ICAI has put in place a staffed Secretariat capable of

Maliwada's Grandchildren - India

administering the work of an international organization, empowering the national ICAs and representing its members amongst the international community.⁷

Those people who have a long association with the work of the ICA can help insure the long-term viability of the organization which is carrying on the work begun in Maliwada and Fifth City in at least five specific ways:

- 1) Individuals can become individual members of ICAI for a minimum financial contribution of \$150 – this money provides essential support for the basic functioning of the organization,
- 2) Two people are needed to serve a four-year term on the ICAI Board beginning in 2010,
- 3) Two people are needed to work with the conference coordinating committee to insure the success of the 2012 Global Conference in Nepal,
- 4) One person is needed to work with the fund raising committee of the ICAI Board and the fundraising officers of ICA-USA, ICA Canada and ICAI to insure the overall financial viability of each of these organizations, and
- 5) Families are invited to write ICAI into their wills; two families have already confirmed their participation in this form of planned giving.

Drawing on Historical Understandings

[Slide 55.] The ICA has long understood that understanding the cultural context out of which actions and decisions emerge provides an important key to comprehending the reasons which impede social change. Furthermore, the ICA has developed methods which allow individuals and communities to examine and modify and adjust their cultural patterns when necessary. In the 21st Century, the global society requires a global cultural transformation in the context of both the depth human potential and the planetary ecological system. Herein lays both the challenge and the promise.

Creating a New Practical Agenda

[Slide 56.] The ICAI General Assembly will convene in Montreal in 2010. People from around the globe are invited to share their input through their national ICAs and to help create the agenda for the next iteration of care.⁷ Documentation concerning the organizational form of ICA International has

been posted on their website at www.ica-international.org/executives. Anyone interested may access this information.

Appendix A: Moving Forward with Human Development

At the conclusion of the 7th Global Conference on Human Development participants had established key objectives for moving forward with human development initiatives. These included:

- Encourage communication across sectors of society
- Strengthen transparency and accountability of HGO's, governments, the UN, etc.
- Highlight positive demonstrations and examples (historical, present and future)
- Encourage collaborative and visionary leadership
- Organize communities and civil society
- Ensure violence, or war, is not a legitimate option
- Encourage cross-cultural interchange between people, trade, and ideas
- Provide multiple streams of education
- Influence consumer choices and habits toward simple living
- Use technology and internet to connect people
- Strengthen corporate social responsibility

To view additional photos and other conference outputs, please visit www.ica-conference.org.

Appendix B: The Elemental Dynamics of Our Emerging Reality

A comprehensive screen describing the fractal nature of our emerging reality. Moving into the 21st Century, the fundamental understandings that guided actions and relationships in previous times have reached the end of their usefulness. The contemporary social and environmental problems cannot be solved from within the mind-sets that created them.

Early in the development of human consciousness, all aspects of the perceptual and experiential worlds co-existed in a single undifferentiated understanding. This might be called the Synonymous Perspective. In later times, the heavenly planes were divided from the earthly planes. This Separated Perspective was enhanced by the willingness, in the Middle Ages, to officially divide the "scientific" and "religious" disciplines. Centuries of work on the two pathways have led many to realize that the Universe is One; that All That Is simply Is. The emerging view can be called the Synchronistic Perspective.

Maliwada's Grandchildren - India

The chart on the following page diagrams an inclusive perspective of reality. The 13-triangle array at the top of page the shows that all facets of reality have three aspects – Exterior Manifestations, Social Processes and Interior Disciplines. Each of these aspects can be described in a fractal manner, that is, each aspect has three facets, each of which has three facets. This fractal approach to reality provides an intellectual framework for understanding all elements of reality from the smallest rock and bug to the macrocosmic scale of galaxies and clusters of galaxies, from individuals and families to states and international associations, from the crass and mundane to the exquisite and the holy. At all levels, the same dynamics intertwine, appearing in various strengths, creating all manner of different and wonder-filled manifestations.

Looked at from top to bottom, the diagram shows that while each aspect of reality has three dimensions. Beneath the surface of existence in our emerging reality lays a realm of meaning. The States of Being Circle contains four realms – Mystery, Consciousness, Care and Tranquility. While these realms are categorically distinct from the Exterior, Interior and Social dimensions, they are nonetheless integrally related.

Finally, as represented by the core at the lower right of the page, All of reality itself remains an integral and indivisible whole. As an emerging reality, the Universe is in a constant process of becoming. Each tomorrow results from the cumulative energies, decisions and intentions of the presences of today moving into the uncharted waters of a time that is not yet. Thus, the Universe is ordered by differentiation, structured by autopoiesis (the power each has to participate in the cosmos-creating endeavor) and organized by communion.⁸ (8 Thomas Berry and Brian Swimme, *The Universe Story*).

The Social Process triangles and the States of Being circle were developed by the Institute of Cultural Affairs. The Interior Discipline triangles are based on the work of the Ecumenical Institute. The Exterior Manifestations triangle and the overall All That Is system were constructed by the ICA @ Greensboro in 1999.

Appendix C: Photograph Titles and Credits

The photographs that accompany this presentation are available in a separate PowerPoint presentation. The details and credits for the pictures are given below.

1. Title Page for Presentation
2. Talegaon Sunrise – EEC, 2001 (FNS)
3. VIP Plaque – EEC, 2003 (FNS)

4. VIP Rooms and Courtyard – EEC, 2001 (FNS)

Slides for Section 1: A 20th Century Global Vision

5. Sydney Harbor from McMahon's Point and Sydney Opera House – Sydney, Australia, 1975 (FNS)

6. Sign Painters – Adelaide, Australia, 1974 (FNS)

7. Daulatabad Fort and Guest Reception – Maliwada, India, 1989 (EKS) and JWM in Maliwada from Human Development Slide show (ICA)

8. Maliwada Reunion – Maliwada, 2007 (PP)

9. "World of Human Development" CD – 2009 (FNS)

10. Montage of ToP• Training: ToP• Logo (2007), Sir James Lindsey presenting Winning through Participation, Brussels, Belgium (1990), ToP in Greensboro (2008), LENS at Dutch Telephone in Groningen, Netherlands (1990)

Slides for Section 2: The Outcomes of a Vision

11. Bullock Cart on Chikhale Road – Chikhale, 2006 (FNS)

12. New Mumbai / Pune Highway – Chikhale, 2003 (FNS)

13. Rice Fields – Chikhale, 2003 (FNS)

14. Ashram Shalla and Water Pond – Chikhale, 2005 (FNS)

15. Students at Sports Awards Presentation – Chikhale, 2007 (VL)

16. Ashram Students at Cultural Presentation and Geometry Class – Chikhale, 2007 (FNS)

17. Students in Class and at Lunch – Ashram Shalla, Chikhale, 2005 (FNS)

18. Computer Lab Dedication – Chikhale, 2005 (FNS)

19. Environmental Education Center – Talegaon, 2009 (SJ)

20. Tree Nursery – EEC, 2009 (SJ)

21. Khambole Village Watershed – Khambole, 2003 (FNS)

22. Tree Planting – Khambole, 2009 (AP)

23. Bio-gas Unit Construction – Katarkhadak Village, 2009 (SJ)

24. Bio-gas Unit Review – Katarkhadak Village, 2009 (SJ)

25. Bio-gas User – Khambole, 2007 (FNS)

26. Training Session – Katarkhadak Village, 2009 (SJ)

27. Pipeline Crew – Katarkhadak Village, 2009 (SJ)

28. Community Parade – Katarkhadak Village, 2009 (SJ)

29. Puja, an international dedication ceremony – Katarkhadak Village, 2009 (AP)

30. Street Traffic – Dhaka, Bangladesh, 2007 (FNS)

31. ICA Bangladesh Team – Ghoramara, 2007 (FNS)

32. Project Dedication – Ghoramara, 2007 (EKS)

33. Student and Teacher – Ghoramara, 2007 (FNS)

Maliwada's Grandchildren - India

34. Seeds of the Future – Lonavala and Brussels, 1989 (FNS)
35. Elementary School and Village Elders – Malegaon, 2007 (FNS)
36. 7th Global Conference Closing – Takayama, Japan, 2008 (MW)
37. Presentation to Forests for People – China, 2009 (MW)

Slides for Section 3: Expanding the Context for Transformation

38. Steam Thrasher – Denton, North Carolina, 2009 (FNS)
39. Oil Well – Southeastern Ohio, 2006 (FNS)
40. Water Conservation Signs – Topsail Island, North Carolina and Dhaka, 2007 (FNS)
41. Highway Cut – Birch River, West Virginia, 2008 (FNS)
42. Dying Trees – Clingman's Dome, Tennessee, 2007 (FNS)
43. Presentation to Conference on Environment and Sustainable Development – EEC, 2001 (EKS)
44. "Each Is This" – Diagram by F. Nelson Stover, 1999 – 2006
45. Document Presentation to Thomas Berry – Black Mountain, North Carolina, 2003 (FNS)
46. Earth Rise – Backside of the Moon, NASA photo (ca.1970)
47. Cosmic Background Radiation – Satellite Photo, NASA (ca 1985)
48. Galactic Collisions – Hubble Photo, NASA (ca 1990)
49. Bougainvilleas – Nasik, India, 1999 (FNS)
50. Volcano – Antigua, Guatemala, 2004 (FNS)

Slides for Section 4: Shaping the 21st Century Demonstrations

51. Rainbow – Greensboro, North Carolina, 2006 (FNS)
52. Grant Signing with Montreal International – Montreal, Quebec, 2006 (FNS)
53. ICAI Board Meeting Participants – Japan, 2008 (MW)
54. Photovoltaic Generation Panel – Leadership Training, Falls Brook, New Brunswick, 2008 (EKS)
55. Downtown Montreal from Mont Royal – Montreal, 2007 (FNS)
56. Contact Information

Key to photographers, initials listed in () above:

AP – Archana Pawar
EKS – Elaine K. Stover
FNS – F. Nelson Stover
MW – Michael Watson
PP – Paula Philbrook
SJ – Shankar Jadhav

VL – Vira and Deep Lokhande

Background Resources

In preparing this paper and while conducting the action research that I have been involved in over the past decade, the following books have been of particular assistance:

Thomas Berry, *The Dream of the Earth*, Sierra Club Books, 1988.

Thomas Berry and Brian Swimme, *The Universe Story – From the Primordial Flaring Forth to the Ecozoic Era, A celebration of the Unfolding of the Cosmos*, Harper San Francisco, 1992.

Thomas Berry, *The Great Work – Our Way into the Future*, Bell Tower, 1999.

Jarred Diamond, *Guns, Germs and Steel – The Fates of Human Societies*, W. W. Norton & Co., 1997.

Bending History – Talks of Joseph Wesley Mathews, John L. Epps, General Editor, Resurgence Publishing Corporation, 2005.

Nathan Rozenburg and L.E. Birdzell, Jr., *How the West Grew Rich: The Economic Transformation of the Industrial World*, Basic Books, 1986.

Laura Spencer, *Winning Through Participation*, Kendall/Hunt Publishing Company, 1989.

Ken Wilber, *A Brief History of Everything*, Shambala Press, 1996.

Several of my personal papers provide additional contextual background and clarifying remarks regarding the matters discussed in Sections 3 and 4.

These documents are available for download at www.greenschemesnc.com/culture. The relevant papers include:

“Foundational Understandings”

“Cultural Tsunami”

“A Line in the Sand”

About the Author

Born in the small refinery town of Robinson in the oil fields of southern Illinois during the summer of 1945 just days after the ending of the Second World War, Frederick Nelson Stover lived in three states before graduating from high school.

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Three of his sets of great-grandparents had been farmers in Ohio; the fourth was a Baptist circuit rider. His maternal grandfather graduated from Denison University and worked in a pharmaceutical company; his paternal grandfather worked his way up from mail clerk to Vice-President in Charge of Marketing of Ohio Oil Company and also visited children's hospitals as a member of the Findlay Shrine Zenobia's clowns. Nelson's father retired from a sales management career with Marathon Oil Company to become the gardener at the Village in Gatlinburg, TN. He also served in leadership positions in a Lutheran Church.

Nelson graduated from Purdue University with a BS in Computer Science and minors in English and Philosophy. In order to finance his education, he worked as head waiter in the men's dormitory where 700 men were served 3 meals each day. During his final year, he moved into the Campus Ministry Center of the United Church of Christ where he served as the interim campus minister. Nelson was married to Elaine Kay Williams in June, 1967 and graduated from Chicago Theological Seminary three years later. He was ordained into the United Church of Christ soon after and assigned to the social ministry. Part of his seminary education was financed by summer jobs writing computer programs for companies in Chicago.

Having participated in religious studies programs conducted by the Ecumenical Institute between 1964 and 1970, Nelson and Elaine joined the staff of the Ecumenical Institute and its sister organization the Institute of Cultural Affairs (ICA) upon his seminary graduation. Nelson conducted a wide range of human development training programs for individuals at all levels of society. He also facilitated planning and evaluation programs involving persons of diverse perspectives with non-profit organizations, multinational corporations and village associations. While living in Australia, India, Egypt and the Appalachian Mountain region of the US, he worked with businesses and villagers to catalyze comprehensive human development projects at the grassroots level. He has combined his management and facilitation skills with his computer background to design and implement office information systems and web-based Constituent Managed Relationship systems for Belgian companies and North Carolina non-profit membership associations.

In his work and travels Nelson has befriended some of the world's poorest citizens and some of its wealthiest; he has dined on mud floors and at the most ornate hotel facilities. He has worked effectively with men and women of all educational backgrounds, economic levels and religious persuasions and learned to appreciate the perspectives each bring to the situations at hand.

Track B: Interfaith Engagement

Beyond Dialogue to Cultural Transformation

Track Coordinator/Facilitators: Wanda Holcombe
John Cock

Session 1: Friday: 10:00 a.m. to 12:00 noon – Kresge Room 105

“InterFaith Dialogue at the Local Level”

Speaker: Clark Lobenstine, Interfaith Conference of Metropolitan DC

“Festival of Faiths”

Priscilla Wilson and Donna Ziegenhorn, Kansas City, Missouri (See their website)

Session 2: Friday: 3:00 p.m. to 5:00 p.m. – Kresge Room 105

“The Future of InterChurch Cooperation & the Charter of Compassion”

Speaker: Rev. Joan Campbell, Chautauqua Institution, NCCC, New York

“The Reconstruction of Christianity”

Gene W. Marshall, Bonham, Texas

Session 3: Friday: 7:30 p.m. to 9:30 p.m. – Kresge Room 105

“EI/ICA Legacy Transformation Methods”

John Cock, Profound Journey Dialog© Experiment
Jan Sanders, Nepal Innovative Leadership

Session 4: Saturday: 10:00 a.m. to 12:00 noon – Kresge Room 105

“Leadership Transformation in the 21st Century”

Wanda Holcombe, UMC World Service in the Middle East
Jean Watts, Cypriot/Turkish Dialogue
Remmelt Hummelen, Restoring on Foot: Afghanistan
Jeanette Stanfield, Just Checkin’ on Ya

Profound Journey Dialog©:

21st Century Experiment in Interior Discovery

By John P. Cock

The Profound Journey Dialog (PJD) is created for this time of multi-cultural and Earth community evolution that leaves us humans dazed with angst and anticipation. We need a concentrated event to reflect on what is going on within us and to rediscover what motivates us and sustains us to serve effectively.

In an earlier time of need during the 1950-70's, the Ecumenical Institute: Chicago (EI), building on the work of the Christian Faith and Life Community in Texas, developed and delivered such concentrated events nationally and globally to tens of thousands. Religious Studies I (RS-I) was the banner event then. From its memorable symbols and methods, the EI staff helped leaven possibility, courage, and significant action.

Today, the Profound Journey Dialog event, building on the legacy of the RS-I, takes a diverse group on a journey, with these aims:

- a vital sense of community
- a deeper sense of meaning
- a vocational stir
- a bigger context and motivation for engagement
- and methods that can help sustain one on the journey

The PJD, a profound secular event, during its four sessions centers on

- Profound Reality ... boundless relation with the way life is
- Profound Wholeness ... boundless union with all that is
- Profound Responsibility ... boundless freedom for boundless obligation
- Profound Care ... boundless compassion on behalf of Earth community

The PJD is true to the deeps of life and helps participants realize their profound journeys. Dialoging with self, others, history, universe, and meaning "at the heart of all that is" is a revitalizing experience.

The PJD use of the phrase "profound journey" honors diverse religious and spiritual traditions while transcending any one system of belief. It points to the inclusive understanding of the word "ecumenical" as

The whole community as one
Earthrise, home, one world
We are ecumenical by nature

Profound Journey Dialog

PJD Is a Meaning Event

"You should have a ritual for your life." ~Joseph Campbell

"Profound Journey Dialog is a ritual for your life." ~PJD Team

Meaning happens while dialoging and sharing with others. All have had untold meaningful moments on the journey, including holding one's first baby, watching a oceanic sunset, meeting up with a colleague again, or standing by the graveside of a loved one.

As meaning-reliant mammals, humans cannot live without meaning. Through consciousness one experiences and realizes meaning, and then interprets and recreates meaning; for example, through operating images, a worldview, myths, stories, symbols, rituals, art, language – all ways to express meaning, a sentinel human gift.

The Profound Journey Dialog is a way for participants to become aware of their profound journeys through dialoging, re-experiencing, interpreting, and embracing what matters most. It can be a time apart to occasion a transformative life-story that sustains and empowers the journey forward. PJD can well be a meaningful ritual for the journey.

Sampling of Endorsements from the Five PJDs to Date

Denver Profound Journey Dialog – September 2007

"If you are a seeker who is stuck in your seeking and sense it is time to step out onto the point to make a difference in the 'great work' before us ... the PJD may just call you into action." ~Stanley Scott, conversation guide

"In a time when youth are having trouble finding a direction toward non-consumer driven ideals, the PJD opens our eyes to our possibilities as we accept our past and realize our future. Take hold of it now." ~Lela Philbrook, university student

"This has been a beautiful opportunity to explore my life path deeply... It prompted an awakening and inner peace I have never before experienced with such intensity."

~Heather Aronson, small business owner

"This seminar was the most appropriate setting for secular folks with secular ideas to face issues and make decisions, which have previously and primarily

Profound Journey Dialog

been available in theological contexts. A dynamic and charged inter-generational event." ~*Clarence H. Snelling*, retired seminary professor

"Not only is this event truly enlightening and lovely, but so full of wisdom. I was in shock after the first session. These four sessions could in some way be the answer to all Earth's problems." ~*student*

Midwest Profound Journey Dialog, Dubuque – September 2008

"I have been attending retreats and workshops for over 25 years and have never attended anything quite like this. It was intellectually stimulating, spiritually enlightening, emotionally engaging and highly amusing! The PJD offers seeds for personal and social transformation." ~*Jade Angelica*, Unitarian Universalist Community Minister

"The event is individually and socially transformative. The symbols used reflect the meaning of our common human experience." ~*Larry Loeppke*, managing editor

"The concepts here will stick with me for my life journey. They will keep me honest and humble and drive me to act on behalf of all that is good. I feel this PJD is a crucial part of my journey." ~*Ashleigh Rader*, university student

"A wonderful, insightful event for all who search or think they have found it." ~*Ko shin*, Sangha leader

"What is distinct about the ICA methods isn't just their elegance, but the depth and breadth of what underlies them ... reflected and expressed in the PJD." ~*Jane Stallman*, ToP® trainer

Northeast Profound Journey Dialog, Metropolitan New York – March 2009

"The NE PJD exceeded my expectations! I intend to attend another. While each may be the same in some ways, the huddle groups insure that every event is also unique.... I feel empowered to become more pro-active." ~*Elizabeth Engleman*, airline management

"Today, hopeful and deep conversations about the profound journey are both practical, possible, and sorely needed. I can imagine using this particular seminar throughout our network – local, national and global." ~*Lisel Burns*, National Congress of Neighborhood Women

"A gift of empowerment. You helped me to look at the life-changing events of my life and how my choices in response have been led by a deep and profound

Profound Journey Dialog

grace that I can trust now and into the future. I am energized!" ~*Susan Davis*, UMC minister

"Great job on reworking this material. Well thought through and user friendly. The weekend went like a breeze and brought fresh air into the consciousness of all. Regardless of creed, these are profound understandings we need to hold in our awareness on this journey of care." ~*Robert True*, M.D.

"I spent half my time thinking of friends in Appalachia that would find so much encouragement and energy for their work if they were here. I hope we can set up a PJD there. It is important to have clarity on the way we contribute to the movements of today." ~*Marie Cirillo*, activist

Chicago Profound Journey Dialog – April 2009

"The PJD is great! I learned through both the small and large groups, writing my reflections, reading the papers, and listening to the talks. I especially got a lot out of the discussion about ROF [responsibility/obligation/freedom]. Eventually, I would like to lead a PJD." ~*Leah Otto*, 14-year-old student

"I enjoyed all aspects of the PJD.... It gives insight and courage to engage with the remainder of my life's path." ~*Harrison Means*, professor

"The PJD renewed and refreshed me once again, allowing me to focus on vocation and mission. I was grateful for the preparation and care by the whole staff for us the participants." ~*Ed Feldmanis*, therapist

"If you are younger, you'll get a lot out of the PJD. I'm 13 and was able to stay awake. It was relaxing and understandable. I especially liked the huddles. The PJD introduces you to things you don't normally talk about. I learned about the way life is and am ready to make new choices." ~*Nadia Loepke*, student

"My 20-year-old daughter says the PJD she attended seven months ago should be required in every college and university. I wholly agree." ~*Nancy Trask*, library director

Northwest Profound Journey Dialog, Seattle – October 2009

"It was a blessed and liberating event to be surrounded by fellow global citizens on the profound journey.... More people need to be enlightened/awakened by such dialog and enter into the transformation of their lives. The PJD is a wonderful first step." ~*Chenoa Stock*, volunteer in Sri Lanka

Profound Journey Dialog

"It was a joy to converse in community with others who were willing to delve deeply into profound matters that affect our lives, our ideals and our universe."
~*anonymous*

"I felt deeply welcomed by all who attended. I greatly appreciated the use of universal, inclusive language to communicate important truths about reality."
~*Woody Pidcock, engineer*

"If you can't imagine how dealing with the most profound aspects of your life can be enlivening, hilarious and full of the most surprising insights from the strangest collection of people, you definitely need to join the Profound Journey Dialog." ~*Gordon Harper, consultant*

"The PJD pointed to a picture of life's foundational dynamics and offered language that helps me enter into dialogue with others about our journey. I carried away hope for the future that can only come from being with others on the journey." ~*anonymous*

PJD Experiment Practical Information

Experiment Advantages

1. 175 participants in 5 PJDs to date
 - 37 Denver PJD
 - 40 Midwest PJD (Dubuque)
 - 26 Northeast PJD (Metropolitan New York)
 - 37 Chicago PJD
 - 35 Northwest PJD (Seattle)
2. 39 on the PJD Team (construct, set up, guides, promotion, operations)
3. Program from depth programs of EI/OE/ICA common heritage
4. International requests for PJD program extension and collaboration
5. Presentation tools: dynamic PowerPoint; banners of PJD symbols; PJD notebook
6. PJD Team and ICA-USA collaboration
7. PJD Team meeting set for late spring or summer 2010

Set Up Considerations

1. The PJD is for sensitive and responsive ones and for community and organization empowerment for more profound service.

Profound Journey Dialog

- 2. Committed coordinator(s) and local team of 10 or more – each registers 3**
- 3. Plan minimum of 30 and maximum of 40 participants (5-7 big round tables)**
- 4. ICA/EI colleagues can help catalyze potential participants**
- 5. Emphasize ages 15-40**
- 6. Fee includes 1 night, 4 meals and snacks, journal book, notebook; travel & expenses of guides**
- 7. Moderately priced venues with walkable and contemplative space**
- 8. Sponsoring entity/persons can reduce registration costs for all or give scholarships**
- 9. Projector for PowerPoint and mobile mic(s)**

Next Phase Considerations

- 1. Define PJD second phase and subsequent phasing**
- 2. PJD guide development track**
- 3. Business model**
- 4. Partnerships and networks collaboration**
- 5. Promotion, marketing, and funding models**
- 6. Guide compensation guidelines**
- 7. PJD ID: web page, logo, professional brochures, cards**
- 8. PJD Pak: edited movie and creative pack with manuals**
- 9. Other format brooding: 2-day, morning and afternoon; 1-day, two sessions**
- 10. Research ownership, copyright, usage agreement, consultation fees, licensing agreement, royalty, and open-source re: intellectual property**
- 11. Relationship to ICA-USA/EI/ICA International**

PJD Contact

John Cock, writer/blogger; Lynda Cock, teacher; Doug Druckenmiller, ICA-USA Board Co-Chair; Terry Bergdall, ICA-USA Acting Executive Director; Beret Griffith, writer; Alan Gammel, financial advisor

<http://johnpcock.homestead.com/Profound-Journey-Dialog--PJD-.html>

Nepal: Innovative Leadership

By Jan Sanders

Innovative Leadership presentation will provide an overview of the work of ICA Nepal, and its partners UNDP, and the International Institute of Social Artistry. It focuses on capacity building based on culturally appropriate frameworks and designs. This work began in 2001 and today is involving a leadership team of over 100 people in organizations and projects across the nation.

The Legacy

ICA Nepal was set-up in the late 90's as a result of Tatwa Timsina taking his Master's Degree in Belgium and taking courses with ICA Brussels. ICA Nepal has received training support from ICA Japan, Taiwan, Australia and Canada. ICA Nepal has supported the development of ICA Bangladesh. A second major strand of the influence comes from the work of Dr. Jean Houston on the Possible Human/Possible Society.

ICA Nepal

The major working areas of ICA Nepal in the field of community development are as follows:

- Poverty Eradication
- Promoting Literacy and Quality Education
- Protecting Forest and Environment
- Health and HIV/AIDS
- Civil Society Development

Decentralized Transformative Approaches to HIV/AIDS

Initial Challenges

- Leadership which has the courage to take risks, innovate and expand interventions on a scale never before achieved
- Expand our perception of HIV-AIDS from a public health dilemma into a holistic understanding of all the underlying factors and consequences
- Innovate methodologies which allow us to come together in new ways

Inner Leadership

- Emotional Intelligence

Nepal-Innovative Leadership

- HIV/AIDS and Me
- Exploring Personal Vision and Motivation
- Developing Leadership Style
- Applied Imagination
- Courage to Lead

Leadership in Action

- Dynamic Planning
 - Workshops
 - Strategic Planning
- Complex Understanding of the social factors that fuel the spread of the virus
- National Strategy Overview
- Decentralized Governance
 - Shared Leadership Network
- Practice of Commitment

HIV/AIDS Results

- 113 District Leaders from all 5 regions
 - Taken risk, innovated and engaged others
 - New media messages on HIV-AIDS
- 22 Trained Nepali Facilitators
 - Formed a HIV-AIDS Facilitators for Change Network
- Two District AIDS Plans & Results-Oriented Networks
 - 90 Participants coordinating resources
 - Multi-sector, shared leadership
- District Linkages to National and Local Levels
 - **Institutional Development:** Expanding systems thinking, strategic planning, effective action and continuous learning.
 - **Interpersonal Development:** Strengthening participatory approaches, multi-actor partnership building, gender mainstreaming and human rights based approaches.
 - **Personal Development:** Enhancing personal will, courage, imagination, initiative and energy.
 - **Cultural Development:** Gaining an appreciation for the larger personal and cultural story.

Current Focus

- In the past 8 years innovative workshops, planning and projects continue to be conducted by the staff of ICA Nepal.
- The programme has expanded beyond the initial focus on HIV/AIDS into environment, women's development, poverty and education.
- Work is underway to training 5,000 villagers in Innovative Leadership skills
- The Innovative Leadership series has also been offered in Kenya, Albania, the Caribbean & Philippines

2008 Social Artistry Training Innovative Training in the Villages Small Grants Report & Training

Funding provided by the Robertson Work Social Artistry Fund

Emerging Challenges

- Incorporating the innovative approaches in teacher training and college degrees
- Supporting community development from within the country and a vibrant economic economy
- Establishing the Innovative Leadership as an on-going Leadership Program

Future Directions

- Launch College training program on Human Development
- Build upon the economic initiatives of ICA Associates
- Launch a Leadership Development program across the Nation, training 5,000 leaders

Also see Monica Sharma Article from Nepal download from www.ResurgencePublishing.com

The Reconstruction of Christianity©

From the Old Church to the Next Church

By Gene W. Marshall

Part One: The Old Church

The entire history of Christianity has taken place within that mode of society we call “civilization” and most recently “industrial civilization.” Christianity is a religious practice that takes history seriously; at its best, it has been in deep dialogue with the sociological environment in which it exists. Chapter One is a quick overview of our changing times. This provides social context for describing in Chapter Two the huge shift that is imperative for the sociological forms of Christianity.

Chapter 1: Living the Down Slope of Industrial Civilization

The overall trajectory of world society will shape the reconstruction of Christianity. So how can we say, in brief, what is happening in our very complex world? Let me characterize it this way:

We are now on the downside of the fossil-fuel-driven industrial revolution. Draw this picture in your mind: a bell shaped curve that starts upward about the year 1800 and comes back down to near zero around 2100, give or take a few decades. Draw the top of this slightly warped bell-shaped curve somewhere between 2000 and 2007. That means that the industrial revolution, dependent on fossil fuels, took about 204 years to reach the top of its powerful influence over world cultures. And now as fossil fuels play out (and become unusable because of climatic upheaval), industrial civilization (as we know it) will coast along a while longer and then drop to near zero. We know not the time of this drop, but it will probably be in this century.

Further, we need to see a still larger picture. From its dim origins some 53 centuries ago, civilization has been a top-down, hierarchical organization of humanity that placed royalty over peasants, the wealth collectors over the poor and human society over the Earth. Civilization has not been without its worth. It has carried us from tiny parochial clans of extended family to grand vistas of consciousness and adventure. It has brought us to a vision of the whole Earth and the whole cosmos of unfolding wonder. But now, hierarchical civilization has become like a fast moving train that is carrying humanity and much else to the abyss. “Civilization” is not a synonym for “society.” Civilization is a mode of

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social organization. Tribal society existed before civilization and a new mode of social organization can exist after civilization.

We cannot, however, simply get off this social vehicle we call “civilization.” We cannot jump out of the windows of this fast moving train and start over in some tribal way. The train is carrying everything, the whole Earth, including our tiny experiments in alternative ways of living, toward extinction, toward horrific warfare over the last barrels of oil, over the last gallons of fresh water, over the last acres of fertile soil. This fast train is carrying us, all of us, toward chaos and doom.

So what do we do? Is there an ecologically sane, richly democratic, economically just, culturally humane, society in our future? Is there time to build such a society before the civilization train runs out of track?

Yes, but we the passengers of this train cannot pass our remaining days in the club car sharing cool thoughts, deep anxieties, and wild hopes about saving civilization. We have to remake the train. We have the human imagination to do this. We have the natural resources to do this. We lack only the conviction that it must be done and the courage to postpone no longer the hurricane of activity it will require to meet this emergency. Each of us will need to choose our own tiny piece of this “great work,” but there are some things we need to emphasize in common. Here are some of them:

1. We can begin with a “hurry-cane” of investment in **wind turbines and solar collectors** and the **infrastructure** to deliver that energy. Along with this we can initiate another “hurry-cane” of activity in **energy conservation**. I don’t mean some more videos encouraging volunteer efforts. I mean well-financed government and private business efforts plus some laws that goad those elements of our society who insist on remaining slow footed on this topic. We can also give up our wild, unrealistic hopes of ever inventing such a thing as “clean coal” or finding a way to safely store large amounts of carbon dioxide or large amounts of nuclear waste.

Also, we need a majority of the population to be mad as hell about getting this vast shift moving. We need to counter all “go-slow” talk about this energy transition. When we hear an oil company ad on our TV that suggests we must expand every energy source, we need to stand, face our TV, and yell, “No!” Later, we need to yell “No!” in some wider vistas.

2. As the energy transition “hurry-cane” gets underway, other topics rise to the top of the emergency list. **Democratic governing** is one of them. We now have corporation governing – that is, big-money control of our once somewhat

democratic system. Everything possible must be done to limit the influence of big money in the selection of political leadership and the allocation of political power. One person one vote, rather than one grand one vote, needs to prevail. Achieving this result entails rebuilding the middle classes wherever we still have some, and building middle classes where they have never existed before. We must ask the multimillionaires and billionaires who still have a social conscience to be “traitors to their class” and expend their financial power building a new society that will not allow these incredibly vast personal-wealth accumulations. We have all helped these billionaires “succeed,” so most of that money belongs to us, the total citizenry. Furthermore, poverty must be entirely eliminated. If we want democracy rather than autocracies and dictatorships, we have to make every person a member of a middle class, meaning that they have the economic enablement to support life, liberty, and the pursuit of happiness. This political transformation will be needed in order to sustain the “hurry-cane” of energy transition and the economic transitions that accompany it. Every decent job that private or public money can produce is a positive contribution, even if that job produces little profit for an investor. And if that job builds positive infrastructure that serves us all, that job is a multiple blessing. Also, job creation in a fast changing society can never yield 100% employment, so we also need to use the income tax system to provide everyone with a minimum income. Martin Luther King Jr. insisted that a minimum income would be cheaper than our current public housing and prison practices. Let the impoverished become customers instead of wards of the state or neglected vagabonds on our city streets.

3. Such a political shift toward true and effective democracy requires an **educational revolution**. Our commitment to public education is a beginning. Everyone deserves an education of excellent quality, and this needs to be extended into college level for everyone who is capable of it. Democracy requires an educated population. The scandal of smart advertisers and political propagandists manipulating the minds of dumbed-down citizens needs to end. The uninformed and misinformed masses cry out for a long-term revolution in education. So, where are the educators who have the skills, the consciousness, the sanity, and the passion to do this work? Where is the money to support these skilled people and keep them happy in their crucial work? Where are the imagination and the organization for healing that portion of the population that wants to be dumb and wants to be led by the still dumber? Here are we, send some of us. Perhaps much of this education can be done and needs to be done by community organizers who lead people in shutting down coal-fired power

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plants, starting organic farming cooperatives, teaching permaculture methods, and other local projects of homegrown community care.

4. Yes, this is another long-term project that needs to move with “hurry-cane” speed: **community organization** that builds rich culture in each town and neighborhood; true democracy in every local government; and stable local economies that free citizens from the wild swings of the global markets and prepare communities to handle together the now unavoidable climatic catastrophes, economic upheavals, and desperate hardships that many will be forced to endure.

5. Finally, as an undergirding resource for the living of these emergencies and the doing of these social projects, we need people well grounded in their true nature, their “Spirit Being,” as the more religious writers call it. Such grounding is the goal of all valid therapies and religious practices. It will make a huge contribution to the coming century to **renew our religious practices** in such a way that they support our True Nature rather than lead us away from it. Religions that promise us a loo-loo-land (here or hereafter) where all our illusions about life will be preserved are peddling dangerous drugs. Our everyday experience of the real world with all its awesome challenges is our one and only reality. Living the down slope of industrial civilization is where our True Nature is being realized. Our True Nature is not a disembodied soul but a down to-Earth “embeddedness” within everything living and un-living, and within that Mysterious Wholeness in which all these living and un-living neighbors cohere.

Herein is our human glory: compassion toward ourselves and others in the midst of our disruptive social upheavals and our overwhelmingly unprecedented opportunities and challenges. We need not be led into despair by those who cling to the norms of industrial civilization and therefore see the inevitable down slope as intolerable. Rather, those of us who represent the best of Judaism, Christianity, and Islam view history in a different way. Using the metaphors of these historical religions of the West, we are enabled to picture what is happening as a trial, conviction, and condemnation of the crimes of industrial civilization. We see a cosmic court case being conducted by that Final Reality out of which all things come and into which all things return, that Final Reality in which all things cohere, that Final Reality that both the biblical scriptures and the Koran recommend for our devotion and loyalty. Hindus, Buddhists, and others are also taking a fresh interest in such an understanding of history. And within all these religious traditions there is rising interest in contemplating the destiny of the Whole Earth as key context for grasping our historical crisis.

Top down, hierarchically-ordered, wealth-controlled, trickle-down, poverty-creating, citizen-demeaning, nature-mistreating social order is coming unglued as Final Reality shatters our delusion that we can continue indefinitely in this way of ordering human life. Therefore, this is not an ultimately tragic moment in history. It is a moment of deliverance. The tragedy is that we have endured the delusory patterns of industrial civilization this long. The tragedy is that we have thought that there was no other way to construct a viable human presence on this planet. The deliverance is simply realizing that the human species is capable of a more realistic, compassionate, natural, authentically human, hopeful mode of social ordering. And, we are capable of the liberty of insisting upon this outcome against all odds and all doubts to the contrary.

If we are that part of humanity that is responding to the “Vast Mystery of What is So,” we see this inevitable down slope of industrial civilization as a blessing and an opportunity for a more democratic and ecologically sane humanity. Such an open, engaging, pioneering movement of humanity is “living the Truth.” Such realistic living characterizes true Christian community. While such a realistic response will arise in many who do not practice a Christian religion, for those of us who do, the reconstruction of Christianity for this century means participating in such timely realism.

Chapter 2: The Last Days of Christendom

Christian practice is undergoing a huge transition. That transition is currently in a shift from an emphasis on theology to an emphasis on sociology. Contemporary Christian theology, though still not well absorbed by most Christian-identified persons, is a foundation that is already laid. The edge in Christian reconstruction is now sociological – that is, a shift to new forms of Christian community. Until we absorb the theological recovery, the character of this sociological shift cannot be clearly seen. Nevertheless, the sociological shift is already taking place among those Christians who are awake to the “gospel recovery” that occurred during the last century and a half. It is time to make this sociological shift more visible and give it more adequate form.

By “gospel” I mean the core message of the New Testament, a breakthrough that needs to be recovered for each age. By our current “gospel recovery” I mean the work of a series of pivotal theologians who have done the basic theological task for our age: Søren Kierkegaard, Karl Barth, Reinhold Niebuhr, Dietrich Bonhoeffer, Rudolph Bultmann, H. Richard Niebuhr, Paul Tillich, and others. This “recovery” includes: (1) the vision that “God” is a devotional word expressing loyalty and commitment to that Mysterious un-understandableness

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we might designate with the word “Reality” with a capital “R,” (2) the dawning that our return to realistic living is not met by punishment but by an unconditional welcome, making irrelevant all our past foolishness and all our guilt and shame about it, (3) the realization of our true nature of freedom, openness, and compassion, our “higher angels” of Holy Spirit, and (4) an experience of Christian community as being the Christ-body of our true nature, a body commissioned to be the mission of Spirit love to our times. (Throughout this extended essay, I will be capitalizing the word “Spirit” wherever it means Holy Spirit or true nature.)

Even though this recovery has already happened, theological clarity does not stand still but keeps moving forward into ever more profound clarifications. This has certainly been my experience. Nevertheless, with help from many mentors and friends, I have been able to write three relatively simple, accessible books that summarize the theological revolution for our era. I will list them in the order of their accessibility: (1) *Great Paragraphs of Protestant Theology: A Commentary on the 20th Century Theological Revolution and its Implication for 21st Century Theology*, (2) *The Call of the Awe: Rediscovering Christian Profundity in an Interreligious Era*, and (3) *Jacob’s Dream: A Christian Inquiry into Spirit Realization*. More theological writing will be done, is being done, and needs to be done by me and many others; nevertheless, I feel deeply confident that a basic theological foundation for the practice of Christianity has been laid for at least a century.

The edge of Christian reconstruction has shifted from the theological to the sociological, from clarifying the gospel to constructing new forms of Christian community. The typical congregational and denominational forms are old wineskins that won’t hold the new wine of the gospel recovery. Even though most Christian-identified persons are not clear about the gospel recovery, we are already entering a new edge in Christian reconstruction – constructing fresh sociological forms for being Christian community. Theology is still very important. Unless we are participating in the recovered gospel, we cannot fully understand the necessity and nature of this new form of Christian life together.

The sociological reconstruction of Christianity begins at the grass roots level. It begins with 5 or 12 persons who are awake or awakening to the recovered gospel. These persons meet weekly for two hours to do this task, using their own bodies, minds, emotions, and Spirit experience as the fodder for this research. I am calling this experiment the Christian Resurgence Circle (CRC). But having a name for it does not mean that the research task is done. We are only a few decades into a hundred-year task. What does a vital local weekly practice

of Christianity look like for Century 21? We don't know, yet we know enough to begin.

And forming these grassroots Christian Resurgence Circles is not the only task. In time we must also reconstruct the global forms of the Church, forms that hold in memory all the juice of 2000 years of the vast diversity of Christian invention. But the grassroots is the first task, partly because the new form of the church needs to be a bottom-up rather than a top down organization. In fact, bottom-and-top, and up-and-down are obsolete metaphors. We must learn to talk in scopes of geography (local, regional, continental, and planetary) rather than in hierarchical imagery. The local does not rule the planetary and the planetary does not rule the local. Each has its own autonomy of function. Nevertheless, the grassroots or local is primary in the reconstruction of the church. It is primary because that is where each solitary soul lives. Unless the communal riches of the Christian life take place daily and weekly at the grassroots scope, there is no sociological Christian reconstruction taking place.

We already know a great deal about the forms and methods that can make a CRC vital. Yet the CRC remains a research project in its early stages. We need to experiment, and we need intense sharing among CRC experimenters about what we are learning. We need a functioning network of CRCs. We need ways for CRC members to assemble regionally and continentally. We need Research Symposia. We need Training Schools. We need a democratic polity for this entire Network. We need to think through the nature of the social mission of a single CRC and of the CRC Network as a whole. And we need to work out an economic model that genuinely supports radical nurture and a prophetic (and often controversial) social mission. In other words, we need to create the commonality for a large movement of people rather than having each CRC group merely go off on its own tangent. Each of these topics needs to be more carefully thought through, but first we need some historical perspective to understand clearly the necessity and meaning of these drastic innovations.

The Future Sociological Form of Christian Practice is Beyond Christendom

Just as a vital future for humanity is beyond civilization so a vital future form of Christian practice is beyond Christendom.

Spirit-aware members of many religions are coming to see that the only viable future for humanity on planet Earth will be within a mode of human organization that is beyond industrial civilization, indeed beyond all forms of top down or hierarchically organized society. We might call this social vision Eco-Democracy, for ecology and democracy are two foundational elements for

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constructing a viable presence of the human species on this planet. The establishment of full democracy will mean the dismantling of civilization, for civilization has always been a hierarchical, top down, aristocracy-to-peon mode of organization. And the necessary ecological transformation also means a dismantling of civilization, for civilization has always been a tyranny over the natural world, given to recurring instances of catastrophic misuse. This vision does not mean that everything created in the era of civilization has been bad. Many treasures need to be preserved, including the recent reforms of civilization having to do with the basic impetus of democracy, racial justice, equality for women, and equal rights for those forging same-sex relationships. But the basic framework of civilization is coming to an end and must come to an end for human life to survive and thrive.

Similarly, our vision for a future form of Christian community is beyond Christendom. The term "Christendom" is being understood in different ways, but within this paper, I mean by "Christendom" the form of the Christian Church that reached its complete construction in about the 12th Century. That construction began in earnest in the 4th century and was not profoundly challenged until the 16th. Martin Luther did not do away with Christendom, he merely reformed it. "Reformation" is the appropriate name for what he and others achieved. But it was a far-reaching reform. Luther did away with the Pope in his sector of Christendom, emptied monasteries, married a nun, redid the sacraments, and promoted a literate and biblically knowledgeable laity.

But Luther did not do away with the State Church, the professional clergy, and most important, the idea of a Christian culture, including a disdain for Jews. Later most Protestants abandoned the State Church and constructed the self-supporting congregation and denomination as well as further innovation and diversity in Christian practice. But in most cases Protestants have retained the professional clergy and the idea of a Christian culture. To Martin Luther's credit, he initiated the notion of "the priesthood of all believers." This was a first step toward a democratization of Christian community, but the ongoing "rulership" of the clergy has continued to be the polity of the typical Protestant denomination. This fact underlines the view that Protestantism has been a reform of Christendom, not the end of Christendom.

I can see **five qualities of Christendom that are detrimental to a vital future for Christian community**: (1) the notion of Christian culture, (2) the clergy/laity split, (3) the edifice complex, (4) the economic mollifier, and (5) the notion of Christian beliefs. I will explain why we are required to move beyond each of these qualities to have a vital Christian practice in this unfolding century.

The End of Christian Culture

The notion of Christian culture needs special attention. This is the core quality that has made Christendom, Christendom. Actually, there has never been such a thing as Christian culture. No real-world culture can be said to be Christian, just as no economics can be said to be Christian, and no toilet can be said to be Christian. Nevertheless, the ideal of a dogmatic and moral rulership of an entire culture by Christian organizations is still strongly held by conservative Catholics and many Protestants as well. This “rulership” is typically called “service” to hide the tyranny of it. But the very notion of a Christian culture is the root cause of contempt for whatever is thought to be unchristian: African descent, Jewish religion, Muslim religion, same-sex relationships, Native American folkways, etc. And insofar as patriarchy is viewed as part of Christian culture, the notion of a Christian culture oppresses women.

The depth of this habit of thought needs more elaboration. In the 12th Century every culture was viewed in religious terms. There was Muslim culture and Christian culture, and there was a Jewish subculture in both of these religiously defined geographies. If your nation was not Christian, it was ruled by some other religious authority. We need to give credit to the 4th Century Christian leaders for opting for a Christian religious empire rather than a non-Christian religious empire in which they would be a religious subculture, and thereby be a persecuted group. Within this so-called “Christian world” there emerged an organization of Christian ministries that was remarkably effective. Christians created a civilization-wide network of disciplined clergy, monks, and nuns who brought Spirit care and justice to the masses. Every village was served by this powerful hierarchy. Furthermore, this religious structure from Pope to laity provided a significant social power over kings and emperors. In the best case scenarios, this power restrained the arrogant behavior of the secular rulers. A king could be excommunicated by the Church and then deposed by the Christian laity of his realm. In other words, justice as well as Spirit care was an ongoing work of this well-ordered Christian hierarchy. This was, of course, the best case scenario. In the worst case scenario, we see the joining of state power with religious perversions to create the ecclesiastical tyranny that Luther and others sought to reform.

In our pluralistic societies in which every city is home to almost every religious practice, the notion of a Christian culture is extremely oppressive, obviously disrespectful toward other religions, and downright impractical and foolish. In the future, Christians must become more humble before that Final Reality they claim to serve, for today the realistic living of our actual lives includes seeing the

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practice of Christianity as one among many elements of religious practice that make up the whole of any society. Promoting a Christian culture has become an obsolete, unnecessary, and oppressive practice.

And Christian culture is not a minor form of oppression. In a somewhat secularized form, Adolph Hitler favored a type of Christian culture, complete with a horrifically strong rejection of the Jewish "pollution." And many German Christians went along with him. In the beginning, only a small number of European Christians grasped clearly that there could not be Christian support for the Nazi development. Ironically, many citizens of the contemporary nation of Israel favor a Jewish culture. And Israel's most violent opponents are those who favor an Islamic culture. Humanity as a whole has not yet learned that a religious culture, whether fully theocratic or semi-democratic, is a problem anywhere on the planet. True Christians need to lead, not follow, in giving up the illusion of a religious culture. All cultures always were, are now, and ever shall be secular, with a diversity of religious practices going on within them.

The End of the Clergy/Laity Split

Secondly, I am convinced that future Christian communities need to abandon the hierarchical distinction between clergy and laity. This distinction tends to promote Spirit laziness among the laity and make pompous asses out of the clergy. There is something fundamentally wrong with dividing the Christian community into orators and listeners, helpers and helped, rulers and ruled. The ex-laity of Christian churches need to be challenged to be competent theologians, as well as orators, teachers, Spirit counselors, and organizers to the extent of their talents. The ex-pastors need to demote themselves to ordinary Christians without losing in the process any of their actual talents and Spirit maturity for serving Christian communities and the secular world. This change is a tall order for both clergy and laity. Leaning on Luther's "priesthood of all believers" I have sometimes used the phrase "co-pastors" to describe the members of a local Christian Resurgence Circle, but I now believe that simply "members" is good enough.

There will be leadership roles in the post-Christendom church. There will be Spirit mature people who anchor the life of each Christian Circle and each Network of Circles, but pastor, clergy, priest, bishop, cardinal, and pope are now obsolete institutions. And they will indeed pass away. In whatever way we work through the roles of leadership within Christian Circles and within the Global Network of Christian Circles, we will be working on a pattern of living that leaves behind the clergy/laity split. This journey, I believe, cannot take place within the

existing denominational congregations. They will have clergy for the remainder of their days. But the days of the current denominations and their clergy are numbered. This aspect of Christendom is passing away. Christians will be moving beyond clergy and beyond congregations into networks of Christian Circles in which every member is a priest, a pastor, a guru, a guide, a shaman, a Spirit servant of his or her companions.

The End of the Edifice Complex

The European Middle Ages made building cathedrals a major part of its overall culture building. The wealth of the State and the aristocracy made this possible. In secular nations, Protestants, Catholics, and Orthodox have continued putting Christian church buildings in every neighborhood and financing them with member donations. New multimillion dollar structures go up every year. It is claimed that such facilities are needed for reaching large numbers of people and creating communities of care and moral preservation for their respective neighborhoods.

But most of these buildings stand almost empty much of the week. We may be witnessing the biggest waste of money ever conceived by the Christian-identified population. We might count this "holy waste" if these institutions were actually awakening and nurturing the Spirit depths of humanity, but in almost every case we see the reverse. The building is being built and supported by conservative forces that do not want to be awakened to any relevant Spirit controversy.

Since we have so identified being Christian with having a building, we find it difficult to imagine being without one. But let us suppose that the future church meets every week in Circles of, say, 12 members and every quarter in rallies of perhaps 500. If this were so, we already have plenty of living rooms and plenty of conference rooms for such meetings. And for our justice and social benevolence work, let us suppose that we do this with other religious and service-oriented bodies through secularly organized institutions. We don't need Christian preschools; we just need preschools. We don't need Christian drug rehab centers; we just need rehab centers. Doing without the traditional buildings would save billions of dollars that could be devoted to the most needed pioneering ministries on behalf of full social justice and true Spirit awakening.

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The End of the Economic Mollifier

As it now stands, the cost of buildings and salaries for pastors, choir directors, secretaries, janitors, and others place a huge load on the members of most congregations. In fact, raising money becomes a challenge of such importance that almost everything else becomes secondary.

The tragedy of this condition is that controversial issues have to be downplayed in order to hold together a large enough constituency to pay these bills. Jesus, we might remember, felt no such restrictions on being controversial. Nor did Paul and the early church feel such restrictions. Paul raised money in the wealthier communities to assist the poor and persecuted ones, but this was clearly secondary and supportive to spreading a radical gospel. Such a mission-centered stewardship of wealth is no longer typical.

Wealth rules; the gospel is secondary. Social justice is less important than meeting the budget, and relevant controversy is avoided. This is not an enabling pattern for Christian nurture and mission.

The End of Christian Beliefs

A vital network of Christian Resurgence Circles must be able to carry forward the 20th Century theological revolution. Indeed, a vital network is founded upon the recovery of the New Testament gospel. But this is not the same as having a set of beliefs. After reading Stephen Bachelor's book *Buddhism Without Beliefs*, I became keenly aware that true Christian community is "Christianity without beliefs." All the books on what Methodists believe or what Catholics believe or what Lutherans believe need to be assigned to the attic as proof documents that these bodies have lost their way. Christians use their minds and words to communicate the New Testament breakthrough, but this "revelation" is not a matter of the mind. The mind can only stand by and describe this breakthrough in basic awareness over and over again in the languages of whatever cultures of people are being addressed. There is no final Christian theology or set of beliefs. The word "faith" used in typical New Testament translations is not a synonym for "belief" but for "trust." Trust is a "transrational" movement of our core consciousness toward an openness and affirmation of the always mysterious Reality that is coming at us. We use our minds to talk about this. We may even create courses and catechisms to spell out the life of trust, but this does not result in Christian beliefs. Just as there is no Christian politics and no Christian economics, so there are no Christian religious beliefs. The typical denominational congregation of Christendom is firmly committed to the

security of Christian beliefs. This disqualifies the congregation as a useful container for the future of Christian life together.

Conclusions:

Christians and whole nations have been leaving the Christian Middle Ages for many centuries, but most Christian-identified persons have not finished leaving. The existing denominations of Christian formation will probably last another century, about as long as industrial civilization endures. These institutions will last a while because they carry elements that are important and need to be preserved and renewed for the future. Christian heritage is a huge treasure chest of Spirit experimentation, insight, and Spirit methods. None of this needs to be lost. Nevertheless, the basic framework of the denominational congregation is an aspect of Christendom, and Christendom is obsolete. Christendom in all its forms is passing away. A vital future for Christian community includes a full exodus from Christendom. In the end, leaving Christendom includes a full exodus from every denomination of congregations.

So we who are volunteering for membership in a Christian Resurgence Circle Network are called to finish working through, within our own inner beings, this dismantling of the denominational congregation. And we are called to construct, within our own psyches and within history, fresh sociological forms that are consistent with the gospel that we have recovered through the 20th Century theological revolution.

What does this mean for a Christian pastor of an existing congregation who also wishes to be a participant in a CRC Network? I have over the years toyed with the notion that a creative congregational pastor could navigate this transition period by living a sort of double life – treating the congregation as a relatively useful organization along the lines of a good service club, while at the same time putting first-rate energy into being part of a CRC experiment with a select 5 or 12 dedicated co-pastors. But now I am less convinced that anyone is capable of playing both the role of congregation pastor and CRC member. The congregation is not like a service club; it sees itself as a valid expression of Christian community, so it tends to stamp out, squeeze out, or ignore-to-death any emergence of valid Christian community that arises within its walls or in its neighborhood. So the pastor of a congregation who is also clear about the need for a CRC Network finds himself or herself torn in two. He or she has to keep somewhat secret this radical critique of the basic form of the congregation. And because this critique is missing, the members of Christian congregations are not assisted to see clearly why the CRC is an important option for their Spirit

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journey. Also, a deeper secret is being kept. Overall, these now obsolete establishments of Christendom have become, at their worst, a demonic force within the modern world. They sustain other demonic forces: such as racism, patriarchy, homophobia, and even fascism. Even at their best, these obsolete establishments of Christendom tend to confuse people into halfhearted Christian nurture and lukewarm social action.

I am now convinced that we who are building a CRC Network need to become more open about our theoretical and practical critique of the denominational congregation. This need not mean that we ignore or dismiss the relatively good things that a few well-staffed congregations do. It certainly does not mean that we hold in contempt the long heritage that these Christian bodies preserve. But it does mean making our witness that these existing carry-overs of Medieval Christendom are not the future sociological form for a vital Christian practice.

Part Two: The Communion of Saints

The following four chapters focus upon the communal quality of being a Christian. Christianity is a communal religion and this community, at its best, assumes responsibility for the entire community of humanity and the planet. These chapters aim to assist us in looking beyond our rugged individualism and into the eyes of our companions who join us in being our common Spirit essence.

Chapter 3: The Communal Quality of Christian Practice

The human species is an intensely communal species. A human child raised by animals may be denied ever realizing his or her potential for the human quality of consciousness, for language, for art, and for religion. Similarly, only in Spirit communities do Spirit persons come into being. (Remember, I am capitalizing "Spirit" whenever it refers to true nature or Holy Spirit rather than spirit is some generic sense.)

It may seem at times that some great soul, some great Spirit teacher, has arrived from nowhere. But this is not so. Communion with many others has been the actual history of each profoundly realized Spirit person. Even Jesus was nurtured in a synagogue, learned Scriptures, was baptized by John, and much more.

Then these persons enrich the Spirit communities in which they participate. Spirit communities come into being through the lived lives of Spirit persons. And Spirit persons come into being through the efficacy of Spirit communities.

Each journeyer into Spirit realization needs community to nurture that journey. And each of us needs a community with whom to share our realizations. These needs are profound.

Spirit Community and Religious Practice

A Spirit community is something more than a group of Spirit individuals. A Spirit community includes cultural fabrics as well as political and economic structures. A Spirit community is a religion. Almost all of us have been burned by sick religion; we may have been burned to the extent that we have aversion to the very word "religion," and to any practice that looks like religion. Such aversion is understandable, but it blocks our understanding of this topic. Religion is as much a part of every human society as economics or education. We don't reject economics as a whole because we experience bad economics. Similarly, we err to reject religion as a whole because we experience so much bad religion. Like economics, religion is an essential part of social life.

To say that religion is an essential part of human society is to say that religion is a down-to-Earth sort of thing, right alongside language, art, food, housing, and sewage disposal. Religion is not Spirit. Religion is not Holy. Religion is a finite, temporal, sociological fabric capable of vast perversions, just like economics or politics. There is no true religion, final religion, or absolute religion. There is just good religion and bad religion, healthy religion and sick religion.

Healthy religion fulfills a function needed in every human society - the function of expressing Spirit and nurturing singular humans in their Spirit journey. Healthy religion also infuses Spirit into the arts and languages of the whole society as well as into the modes of education, life styles, economics, and political ordering. Religion, both healthy and sick, is always going on in each society. Sick religion cannot be properly called "Spirit community," for what makes sick religion sick is its suppression of Spirit. Healthy religion is healthy when it is an outgrowth of Spirit community. And Spirit community never exists in the heavenly clouds, purified of all Earth-bound religious structure. Spirit community is always embodied as some form of relatively healthy religion. Spirit community always appears in some sort of religious container.

Christian Religious Practice

We must again remember that Spirit community is not limited to a Christian religious practice. There are many forms of non-Christian religion that have been outgrowths of genuine Spirit community. Furthermore, religions are not separated from one another; they influence one another deeply. In their

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creative stages, all religions learn from other religions extensively. Recent scholars of the New Testament formation have made clear how much the New Testament writers incorporated from the religious ferment around them. In North America today, creative Christians are learning from Buddhists and creative Buddhists are learning from Christians in an extensive exchange of insights and practices. This exchange is possible because all healthy religions are attempts to express and explore the very same Spirit nature of humanity. Our religious languages, methods, and practices may differ widely, but Spirit is Spirit wherever and however it appears.

Every healthy religion is in a constant process of creating itself anew. I emphasize the Christian dialogue with Buddhism because Buddhism has been recovering and teaching contemplative methods that are deeply needed in contemporary U.S. culture. North American Christianity is also learning from many other heritages: Taoism, Hinduism, mystical Islam, contemplative Judaism, Earth-affirming tribal and pagan heritages, and so on. Healthy religion is not a tight box, but a process of creative formation that reaches anywhere and everywhere for whatever it needs to accomplish its task of Spirit expression and nurture.

Healthy religion is needed by each individual Spirit journeyer. And the fruits of healthy religion are needed by every human society. Healthy religion is a liveliness that is essential to the optimal liveliness of the planet as a whole.

One of the most confusing topics in Christian heritage is the recurring insistence that there is no Spirit realization outside of Christian community, outside of being part of the Body of Christ. In order to understand this claim properly, we have to understand that the term "Christ" points beyond Jesus and his followers to a universal dynamic of the cosmos. Anyone, anywhere, practicing whatever religion, is part of the body of Christ if they are living in genuine Spirit community. Only in that sense is it true that there is no Spirit realization outside of Christ. In a competent Christian theology, the Body of Christ means everyone who is manifesting the Spirit Essence of being human.

This universal understanding of the essential nature of Christian community does not mean, however, that practicing a Christian religion is unimportant. Choosing a religious practice is like choosing a place to live. We cannot live every place; we have to cook our food and sleep our body somewhere. So it is with our religious practice. We cannot practice every religion. We might study many religious heritages, but each long-standing religious heritage is almost inexhaustible. Few of us can claim to have mastered even one. And no one needs to practice more than one religion in a daily, weekly, yearly, communal

way. So as a practical matter, we find ourselves having to choose a religious practice just as we find ourselves having to choose a place to live.

Choosing a Christian practice is complicated by the fact that Christianity is undergoing a major transition period in which this heritage is being rescued from many complex perversions. Nevertheless, the true gifts of the Christian breakthrough are recoverable. And the core gifts of the Christian breakthrough are different from the core gifts of Buddhism and other great heritages. Christian practice, at its best, maintains a creative balance between solitary devotion and communal nurture, between individual healing and social transformation, between transrational Spirit experience and thoughtful, timely social action.

Christianity is a Communal Religion.

All religions are communal, but Judaism and Christianity are more communal in their basic emphasis and metaphors than Hinduism and Buddhism. In their ancient origins, Judaism and Christianity were even more communal than they are commonly practiced today.

Ancient Hebrew culture was based on a montage of communal metaphors: delivery from Egypt, the wandering wilderness tribe, the tribal federation, the divinely "called" nation selected to lead other nations in Spirit realism.

Christianity, likewise, was rooted in communal metaphors: the new Israel, membership in the Kingdom of God, participation in a new humanity (a new Adam), and most striking of all - being the living organs or limbs of the Resurrected Body of Christ. The solitary person was affirmed in Christian heritage but not as an isolated entity. The solitary person was challenged to choose between: (1) being a slave in the fallen society of Satan or (2) being a freed citizen in the commonwealth of Almighty God.

In their religious practices, the disciples did not go off by themselves and be individual Christians. They formed a close-knit group. They met together; they thought together; they prayed together. The first Christians gave great emphasis to communal life.

The story of Pentecost is an interesting example. In this story the Holy Spirit did not descend upon individuals who were off alone somewhere. The Holy Spirit descended upon a large group of people speaking different languages. And when the fire of the Spirit burned that day, the result was this: a diverse group of people could hear each other through all the barriers of language and culture. The Pentecost story is almost the reverse of the Tower of Babel story. In the

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Babel story, humanity was building their own kingdom with a common language only to be scattered into many cultures speaking different languages. In the Pentecost story people were moved from this divisive babble of culturally separating languages into a communication of Spirit that is universal to all humans and created by none of them.

Early Christian communities understood themselves to be the first fruits of a historical restoration of the entire family of humanity. All humans were potentially members of this communal Body of Christ. This small out-of-the-way group of Christ-way Jews experienced themselves as a beginning of restoration for all humanity. Jesus was “written up” as a portrait of a new humanity (not a new species, however, just the original humanity restored). Jesus was the Second Adam, the Adam who resisted temptation rather than fell into it.

If we do not have this strongly sociological view of being a Christian, we are practicing an impoverished sort of Christianity. Today this impoverishment is widespread in Christian groups as well as in Western culture generally. We live in an era of individualistic overemphasis. Conservative Christians want to save individual souls for their heavenly reward. And liberal Christians tend to focus on psychological well-being, personal morality, and individual vocation. The sociological intensity of Spirit community and the vision of responsibility for the Spirit healing and the structuring of justice for the whole of humankind have been largely lost in this modern swamp of individualism. The reverse side of the individualistic coin is collectivistic tyranny. When individuals insist on overemphasizing living alone, those individuals end up living under oppressive collectivities. Oppressive leaders come to power when too many individuals have lost their sense of communal responsibility. Strong democracies with responsive leadership come into being when people are talking together and acting together in an aware and responsive manner in a majority of local communities.

Chapter 4: The Resurrected Body of Christ

The apostle Paul referred to the Christian community as “the Body of Christ.” The meaning of this phrase, to Paul and his hearers, included an understanding that the events surrounding Jesus marked a change in the fundamental conditions of human life. The aliveness that was in Jesus came alive in the Christian community. Paul spoke of those motley little gatherings of Christ-way Jews as being “in Christ.” The resurrection was something that happened to a community of people. They were the resurrected body. The resurrection myths

are not about something that happened to an individual person named Jesus. Resurrection happened to a community of people who came to view Jesus and his life and death in an expanded manner. The resurrection was not a biological wonder, but the birth of a communal body. This understanding has been clouded by our individualism, by our hope for the immortality of our individual egos, by our addiction to the delusion of escape from the necessity of ego death. It was egoic individualism that was crucified on the cross of Jesus. What got raised up was true humanity, a communally embodied Spirit fire upon the Earth.

This understanding of resurrection undergirds what it means to say that Jesus is the Christ. The union of the words "Jesus" and "Christ" changed the meaning of both words for those who first conceived this religious symbolism. "Christ" no longer meant the coming of a divine champion who would throw off the shackles of Rome. "Christ" now meant the coming of a divine champion who would throw off the shackles of an inward addiction to imperial rule, of which Rome was merely one passing manifestation. The disciples were indeed rescued from Rome, but in a profoundly inward and secret way that most people could not see.

And the meaning of the word "Jesus" was also changed. The word now meant more than the appearance of an unusual prophet, a mystic teacher, a religious innovator, a social revolutionary. The word "Jesus" united with the word "Christ" meant that Jesus was not simply another individual attempt to make a difference. "Jesus" now meant a turning point in human history in which a specific ordinary person succeeded in leading the human species out of slavery to the delusions of Satan's kingdom into the fresh open air of freedom in the Kingdom of God.

Some biblical scholars tend to dismiss the Christ interpretation of Jesus and seek instead an un-interpreted historical Jesus as the starting point for their "theology." The value of such scholarship is that it makes probable that there actually was a historical figure called "Jesus" who actually did have qualities that make plausible all the fuss that has been made about him. But what we know about the historical Jesus is probable knowledge, scientific knowledge, knowledge that still has to be interpreted for its human meaning. There is no such thing as an un-interpreted Jesus. Like the New Testament community, every contemporary biblical scholar interprets Jesus. Some prefer the interpretation of Jesus that appeared in the scroll attributed to Thomas. That document sees Jesus, not through the lens of an ego death and a Spirit birth (cross and resurrection), but through the lens of a mystic teacher of occult

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wisdom. This interpretation of Jesus is quite different from the interpretation that is contained in the "Gospels" selected for the New Testament. In spite of significant differences, the four Gospels of the New Testament agree that Jesus is to be viewed as the Christ, a Messiah whose messianic significance is rooted in cross and resurrection, events in which we can participate. This interpretation of Jesus is the founding of Christianity.

Jesus did not start Christianity. A select group of his followers did. The Christ interpretation of Jesus was done by those who saw themselves as his resurrected body. They felt empowered to interpret what Jesus said and did and to expand on what Jesus said and did because they viewed themselves as Jesus - as his resurrected continuation. They saw Jesus in one another. While they failed, so they admitted, to fully realize this high calling to the full stature of Christ, they saw themselves in a covenant to grow into this full stature. Their realization of this completeness was fragmentary; nevertheless, they viewed themselves to be "in Christ." They were his body. They had died with him in his crucifixion, and they saw themselves as raised up with him into the essential humanity that he pioneered in manifesting.

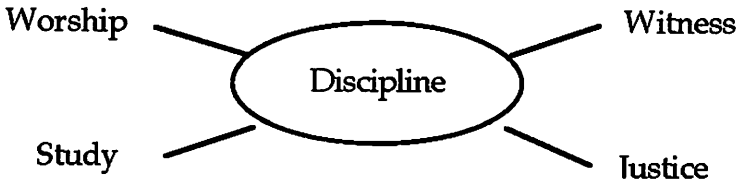
A true and complete Christian theology will reflect this deep sociological emphasis. Jesus becomes a community of human beings, not merely one person. Jesus, like each of us, was a singular person. But "Jesus as the Christ" is a new humanity, a restored humanity, a new Adam and Eve. This new Adam and Eve remain ignorant of good and evil. When being this redeemed community, we do not eat the forbidden fruit; we allow the Primal Mysterious Reality walking in our everyday garden to be our Good, our God. As we take up our membership in this true, realistic, authentic humanity, we know firsthand what it means to be "in Jesus Christ." We are his resurrection, his bodily presence in history. We identify with the New Testament stories about Jesus, however mythic or fictional they may be, and however preposterous they may seem as guidelines for our living. Finally, being Jesus Christ, we create and recreate his words and his deeds for our time in history. This is Christian community. This is the Body of the Messiah.

We might also call this the communion of saints, where "saints" means those recovering from their estrangement from Mysterious Reality, recovering their own mysterious true nature of Final Trust, Spirit Love, and Complete Freedom. This sainthood is not an achievement, it is given to us with our creation, and it is our essential nature. Our contribution to sainthood is simply surrendering to being who we truly are beneath all the dross that we have added.

Sainthood is a communion because the saints can look each other in the eyes and see there a saint looking back. This communion is as real as blood and as mysterious as The Ultimate Overall Reality. Our realization of this communion is the prerequisite for building the new sociological forms of Christianity. And building this new form of being Christians is done for the sake of further realization of that communion.

Chapter 5: Nurture, Mission, and Discipline

So what are the everyday dynamics that make up a vitally functioning Christian community? This can be described as a balance between Nurture and Mission held together by Discipline. There are two overall dynamics of Nurture: Worship and Study. There are two overall dynamics of Mission: Witness and Justice. These five dynamics can be pictured in a diagram affectionately named “the bug model.”



Worship

Worship includes any practice done together that emphasizes participation in religious symbols. It includes rituals, icons of art and space arrangement, and storytelling or myth.

Ritual is a dynamic that can take on very simple forms: singing a song that has good poetry, a bit of life told by each person followed by a statement of our universal forgiveness, a reading of scripture followed by its application to our own lives, a lighting of three candles, sitting in a circle. Ritual is a primary practice of humanity that reaches back to the very dawn of the human form of consciousness. Picture a pre-human, humanoid species walking around the dead body of a fallen companion. Perhaps such a moment was the dawn of religion as well as the dawn of the consciousness of consciousness and the origin of that uniquely human, symbol-using consciousness that led to art and language.

Icons are art forms of sculpture, painting, or architecture that aim to enhance the ritual practice. In a living room meeting this can be very simple: chairs in a circle, a cloth and art piece on a coffee table, some candles. The use of icons is also very old. From tiny statues to huge temples, icons have accompanied religious life for longer than humanity can remember.

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Myth or religious story telling is also a primal practice. In a living room meeting the study and interpretation of scripture can recapture for us the power of myth. From the stories of Genesis to the stories of Jesus we can be nurtured by the power of this artistry, provided that we can move beyond our literalism into an existential interpretation of mythic forms.

In our super-rationalistic culture we are tempted to downplay the importance of ritual, icon, and myth for the nurture of our lives. But this is powerful practice. In its perversions, it is powerfully destructive. In its skillful, sensitive use, it is powerful nurture for our essential being.

Study

If the worshipful nurture of our soul is of first importance, the theological and ethical study by the human mind is a close second. For many the nurture of the mind needs to take place to open a genuine willingness to worship. Further, the well-trained theological and ethical mind enriches worship and rescues worship from its superstitions and decay, from being a boring repetition of poetry that has become meaningless.

The study of contemporary theology is the first priority in our study practice. And we also need to nurture our minds with ethical material and with devotional content that awakens aspects of our deep soul. It is a wise choice to spend at least half of a two-hour meeting time in study.

Witness

Christian community is not an ingrown circle, but a coming apart from the world in order to go back to the world refreshed and ready to serve that world with the Trust, Love, and Freedom accessed in the time of nurture. Christian community in its full and vital form maintains a balance between nurture and mission. If we do not properly emphasize mission, we are not doing an optimal form of nurture. If we do not properly emphasize nurture, we are pursuing a mission that is less than the mission of Trust, Love, and Freedom.

Witness is the interaction with individual persons about their journey from illusion and despair to their realization of their true essence of Trust, Love, and Freedom. Witness can be happening in a course on Christian theology, but it can also be happening in an informal gathering, a private conversation, a workshop, a retreat, or a group study on any subject whatsoever. Whenever communication on a Spirit level is taking place between persons, witness may be happening. The word "witness" refers to "telling others," out of our own experience of living, about the Spirit life. This witnessing is particularized to

those other persons' actual illusions, despairs, and needs for forgiveness and restoration.

The scope and skills for effective witnessing are too vast a topic for a short description; nevertheless, here is a short description in secular language with biblical illustrations. (1) Challenging illusory views of the deep and mysterious actuality of living, (2) pointing out the welcome that Final Mystery offers those who are returning to their actuality, and (3) beckoning returnees to live courageously in a style of realistic living. This is a secular dynamic applicable to any situation, and here are some biblical illustrations: For dynamic (1), consider the saying of Jesus "The Sabbath was made for humans not humans for the Sabbath." With this retort Jesus is challenging the view that laws are a means of ladder climbing to arrogant righteousness. Rather, laws are merely guidelines to be applied creatively to real situations. For dynamic (2) consider the parable of the prodigal son. As he returns home from his far country of illusory living, Reality, in the figure of his father, welcomes him with a new start and a feast. For dynamic (3) consider the story in which Jesus beckons Peter to walk on the water, a symbol for walking on the stormy waters of actual life. The Gospels are filled with stories about witnessing love. And witnessing love requires no religious content. This witness can be made in whatever language the hearer can hear. That language might be the language of Christian heritage, for teaching Christian theology well is not aimed at imparting dogma, but with witnessing to how the great poetry of the Christian tradition makes contact with our everyday lives.

Finally, we need to remain clear that witnessing love is not the same thing as seeking church members (or Christian Resurgence Circle members). Witnessing love is directed toward the healing of lives. Joining a Christian community is a secondary step. Indeed, joining a Christian community is a step toward being one of the witnesses who bring healing to the lives of others.

Justice

The second aspect of mission is justice, that is, the ongoing work of making human society appropriate and workable for living on planet Earth. Human beings are more than individuals, they are members of societies. They practice the languages, arts, styles, moralities, and modes of association of a given culture. They participate in the political decision making within a particular network of political structures. They contribute to and benefit from a particular economy. To love human beings includes loving the societies within which those human beings dwell. Justice implies providing for each and every social member

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the sort of social supports that each needs. Justice is more than fairness or an approximation to fairness. The broad meaning of “justice” is indicated by the phrase “life, liberty, and the pursuit of happiness.” Each person is entitled to that. The laws, the courts, the employment patterns, the educational systems, the healthcare systems, and all else are “just” to the extent that they provide opportunities for all of us to be sustained, to have viable choices, and to find well-being and Spirit fulfillment.

The actual doing of justing love means dealing with social structures, with sociology, with history, with competent functioning, with fair dealing, with contributory work, with team efforts, with social change movements, with prophetic actions, with consensus building, and with anything and everything that makes for a workable and beneficial society.

Discipline

Discipline has become a burdensome word overly associated with moralism. But the discipline we have in mind here is more like the glue that holds together a body of people. This glue holds nurture and mission together in a workable and enabling pattern of practical living. Each Christian body needs to work out its own patterns of nurture, mission, and discipline. There are no eternal rights and wrongs here. But we do need meeting times and places and commitment to attend and attend on time. If we study together we may want an agreement to read material beforehand and come prepared. We soon realize that even the simplest rules are not always kept. We need ways of holding one another accountable and encouraging one another to put forth the effort to make workable communal life actually happen. This may be hard going at first for persons over-trained in rugged individualism.

The key to a non-moralistic discipline is to state all the agreements openly and make sure that everyone understands them and commits to them. Any shyness about this will be felt later. And we need to have ways of being accountable to our agreements that are predicated upon forgiveness. The sort of forgiveness we need is not implying that transgressing our agreements does not matter. Rather, forgiveness can mean a restoration to the realism that our agreements were crafted to support in the first place. When the agreement breaker comes home to this realism, he or she is not punished, not put on probation, but restored to full commitment to the original agreement. The skills for doing this sort of discipline have a learning curve, but having learned this practice, it can be a deep blessing and a reminder of our forgiveness which is the basic good news of the core Christian breakthrough within which we are living.

Without this serious working through of our patterns of discipline, we are not a Christian community. We are not a functional community of any sort. We are just a mob or a scattering of people who happen to show up at the same place once in a while.

Still deeper, Christian nurture, especially in small group meetings, counts on every person being present regularly. Absence is a loss not only to the person missing, but to the entire group and to its ongoing journey as a communion of saints, as a body of Christ, as a body of true humanity that nurtures others and contributes to the world.

Chapter 6: The Vocation beneath the Vocations

Being a Christian and therefore being a member of a Christian community is a vocation, but it is a very special type of vocation. Being a Christian is not one more vocation alongside all the other vocations in our lives. Rather, it is a vocation that sets the context for all our other vocations.

Each of us can be said to have many vocations: the vocations by which we earn some money and the vocations that we do as a volunteer. We may be a massage therapist, a grant writer, a computer expert, a religious teacher, a writer, a community organizer, a volunteer working with inner city boys, a house builder, a husband, a wife, a student, a political worker, and so on and on. Each of us may have four or five such "vocations" that take up most of our time. We may not be used to calling them vocations. We may wish to be rid of some of them. We may call them burdens or necessities. But these things are what we are doing with our lives, so they are properly called our vocations. Perhaps we would like to change them; but for the time being, these are the core contributions we are making to the history of the planet.

But none of these vocations is our Christian vocation. Even if we are a clergy or a bishop or a nun or a monk, this is not our Christian vocation. Even if we are president of the United States, this is not our Christian vocation. Our Christian vocation is something deeper than any of the ways we spend our time.

Our Christian vocation is the context in which we spend all of our time. This vocation is grounded in a communal practice of Christianity and also in a solitary practice of Christianity, but the vocation is something even deeper than the time spent in those religious practices. Our Christian vocation is the disciplined freedom to be freely disciplined toward living every moment of our lives out of the Holy Spirit of Trust, Love, and Freedom.

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This Christian vocation may be invisible to most onlookers, but it is not without outward manifestation. It makes a difference in all our other vocations. Its presence means that all our other vocations are works of Trust, Love, and Freedom. We will surely find ourselves having to confess our falling away from this high calling; nevertheless, this is the essence of the Christian vocation.

Understanding what it means to live this Christian vocation is necessary in order to understand the sociological construction of the next overall form of Christian community. That next form will have flexibility and diversity, but this manyness of expression will not be arbitrary. The next form needs to be what expresses Holy Spirit best. It is this personal and communal vocation to be Trust, Love, and Freedom that inspires and drives the creativity that will create the next form of Christianity. Some of that creativity will be in evidence in Part Three of this extended essay.

Also, this same Trust, Love, and Freedom is our motivation to even be interested in this essay or to actually create in history a next form of Christianity. Trust, Love, and Freedom are not something achieved by human beings or even defined by human beings. Trust, Love, and Freedom define us in our true humanity. Trust, Love, and Freedom are more than words; these words point to a structure of the cosmos, the true nature of humanity.

Part Three: The Next Church

The next seven chapters provide some detail on the internal life and the external mission of the next sociological form of a vital Christian practice. If the devil is in the details, so also is the godliness. We can have no convincing picture of being the next Church without deeply considering this list of topics.

Chapter 7: The Base Community: a Christian Resurgence Circle

The term “Base Community” has been popularized by the Latin American, Roman Catholic, and Liberation-Theology Movement. Within this movement “Base Community” refers to small groups of laity, mostly poor and rural, meeting outside the skirts of the Catholic hierarchy to study the Bible from the perspective of what it says to oppressed people about their dignity and their right to revolt against the oppression of the general society. These groups have been called into being and have been inspired by traveling Liberation theology priests, but these meetings are not congregational in nature. They are not traditional masses put on by clergy for the masses of people. A new vision for the life of the Church is being explored.

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While this movement is a revolt against the collusion of the Roman Catholic hierarchy with the wealthy classes and their tragic neglect of the horrors of poverty and peasant disrespect, this movement has fallen short of a thoroughgoing critique of Christendom. It is a critique of the social philosophy of the Roman Catholic establishment, but it still assumes a continuing role for that established hierarchy. Nevertheless, something anti-hierarchical and democratic has characterized this movement. Unlike a monastic order it is a grassroots movement with no formal top down authorization. In fact, it has met criticism and even persecution from the traditional Roman Church.

The Christian Resurgence Circle Network shares important features with this Base Community movement, but the Circle Network is more radical. It is more than a rejection of the social philosophy of Catholicism. The CRC Network is an assault upon the entire pattern of Christendom, both Catholic and Protestant. The CRC is a Base Community within a vision for a more extensive turning point in Christian history. The CRC is a grassroots beginning for a whole new political, economic, and cultural mode of organizing the Resurrected Body of Christ.

Such grandiose talk is worthless unless we know in depth what qualities of life we are assuming for this CRC. Here are three of those qualities: (1) we are presupposing that the members of these Circles are students of the 20th Century theological revolution. (2) We are presupposing that a CRC is a down-to-Earth communion of saints who meet together regularly in a disciplined fashion. And (3) we are presupposing that this body of people are engaged in the transformation of the entire life of humanity.

And each of these CRCs does not stand alone. We are presupposing a Network of these local Circles. And this Network has the capacity to decide what local groups sufficiently embody the three qualities summarized above. There are many experiments in small group life within decaying Christendom; most of them conserve many of the worst features of Christendom. The Network of Circles we are envisioning is a thoroughgoing departure from the last days of Christendom. Therefore, the Network must be composed of CRCs that are genuinely departing.

So what are the minimum standards for a CRC that allow it to be a member within such an emerging Network of Circles? These three inseparable areas need to be clarified: (1) Theological Commonality, (2) Organizational Commonality, and (3) Social Outreach Commonality.

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Theological Commonality

The Theological commonality of the network of circles is a very important quality of this entire vision of a new church. There are other small group movements that are quite blatantly fundamentalist in their theological foundations. The CRC needs a theological clarity that can reject the ungrounded quality of these tight boxes of obsolete slogans. Every CRC member needs to be on a journey away from the meaningless use of religious language that does not point to something in their own everyday experience. Such an experience-grounded theology is a core virtue within the writings of these four pivotal theologians: Rudolf Bultmann, Paul Tillich, Dietrich Bonhoeffer, and H. Richard Niebuhr. With regard to the 20th Century theological breakthrough in gospel clarity, these four theological writers have formed among them what we might call the peak of the mountain of a historic breakthrough in Christian clarity.

There were other Christian writers who were close to this mid-20th Century peak in theological clarification. Here are three well-known names: Karl Barth, Emil Brunner, and Reinhold Niebuhr. Males and Protestants were central in this mid-20th Century theological breakthrough. But women and Roman Catholics were not absent from this overall mountain of theological recovery. The French Protestant teacher Suzanne de Dietrich made significant contributions to that ferment. So did the Catholic theological writer Simone Weil. And there were Roman Catholic men who were also important parts of that mountain. Karl Rahner and Jacques Maritain are two names we can use to point to this movement of existential theology within the Roman Catholic canopy.

While the above happening launched a vital mode of Christian theology for our era, theological clarity has continued to unfold. As 20th century theology unfolded, omissions became apparent in relation to such upheavals in human understanding as: the revolution in feminist thought, the liberation of the poor, ecological awareness, interreligious dialogue, and this list is longer. Here are the names of a few of the theologians who sought to fill these gaps: Rosemary Radford Ruether for the revolution in feminist thought, Leonardo Boff for the liberation of the poor, Teilhard de Chardin and Thomas Berry for ecological awareness, and Thomas Merton and Bede Griffiths for interreligious dialogue. These last two names also participated in a recovery of the mystic and monastic side of Christian heritage. This is what allowed them to conduct such a deep dialogue with Hinduism, Buddhism, and Taoism and yet remain firmly grounded on Christian soil.

Christian theology still moves on; it can never stand still. There is no permanent orthodoxy. Nevertheless, the theological commonality for a vital CRC Network needs to find a way to remain committed to the ongoing core of this recovery of theological clarity. There are many ways for theological thinking to move forward. Some of them have added depth and scope without losing the clarity of the Bultmann-Tillich-Bonhoeffer-H. R. Niebuhr mountaintop. Other attempts to move forward have lost sight of this mountain top in their attempts to encompass other pressing challenges.

Indeed, there have been theological writers who have either never understood the mountain top or who have consciously rejected it. Usually, this has to do with their use of the word "God." Some still want to view God as a being alongside other beings rather than as the Ground of all Being. Others reject theism entirely, ignoring that Jesus spoke of himself as having an "*abba*" (papa) relationship with Awesome Overall Reality. Many of these religious thinkers have made significant contributions and are raising significant theological issues, but they have not in their own lives fully embraced the mountaintop that must be embraced by each member of a viable CRC Network.

Organizational Commonality

Theological clarity is not enough to make a movement. A movement also needs a sociological framework. What are the minimum standards of communal practice that qualify a group to be a Christian Resurgence Circle within this emerging Network? Part of the meaning of having a Network is that this Network somehow determines what local groups are members of the Network. Here is a short list of elements that are surely essential as minimum requirements for being a CRC within the Network we are envisioning:

- a. A qualified CRC is a Circle of five or more people who are regular in meeting weekly for at least 44 weeks a year.
- b. This group consists of covenanted individuals who may miss some of these meetings, but who each commit to attend and prepare for each meeting unless serious extenuating circumstances occur. The Circle is not a "come-when-you-feel-like-it" commitment. It is a covenant with other covenanted members in a core religious practice considered to be central in ordering the life of each member.
- c. A quarter (13 week) trial membership may be used to include new persons who are not yet sure about making this practice central in their lives.

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d. The religious language of these meetings is Christian, although open dialogue with other religious practices is included. “Christian” is defined in terms of the 20th Century theological awakening that translates the old myths into 21st Century living and grounds the recovery of our true humanity in a profound reverence for the Eternal Presence of Final Mysteriousness. Solitary as well as a communal practice are explored.

These four minimum requirements can be further elaborated. They are topics for ongoing discussion. Nevertheless, an understanding of these directions is essential for a viable CRC Network.

Social Outreach Commonality

While a primary aim of a CRC is the Spirit nurture of the individuals involved, social outreach is also presupposed. Spirit realization, in the Christian sense of that term, includes embeddedness within and responsibility for the entire planet – including all its humans, life forms, and inanimate processes.

Therefore, each Christian Resurgence Circle will have outreach into its neighborhood, community, town, city, county, region, state, nation, continent, and planet. In some cases this social outreach will involve the entire group. In most cases each specific engagement will involve only part of the group, perhaps only one member of the group. Indeed, each member has his or her own set of vocations to which he or she brings the common social perspective of this Network.

A commonality in social outreach exists for this movement. It is present in our common overall vision of a viable future for humanity on this planet and in our wisdom about the overall strategy for moving toward that visionary *there* from the grim injustices and dysfunctional arrangements of our actual sociological *here*. This vision and strategy is not an unchanging dogma or ideology, but an evolving wisdom derived from the ever-changing historical facts of our current times viewed through the Spirit perspective of devotion to the Mysterious Overallness and a love for each and every specific aspect of that Reality.

In our times, such social outreach clearly entails ecological responsibility for planet Earth and the reconstruction of human society toward a viable human presence on this planet. It includes participation, as appropriate for each person, in electoral politics, mass reeducation, nonviolent noncooperation, community organization, cultural enrichment, and global initiatives that reconcile the whole of humanity toward dealing with its common crises and possibilities. As we live more and more realistically we live more and more in

the tension between being persons of limited influence and yet responsible for the entire, overwhelming challenges and outcomes of history.

And if healing the whole planet is not enough, our outreach responsibility as a Network of CRCs includes the reinvention of the Christian religion. This means that we realize that the Christian religion did not fall down from heaven. It was not divinely infused into the minds of passive scripture writers. It was created, invented, step-by-step by audacious religious innovators. Jesus was a creation-out-of-nothing sort of innovator who departed from the traditional thinking of his era and yet forged a true obedience to the heart of the religious tradition in which he lived. The New Testament writers were likewise creators of religion. The earliest disciples felt no qualms about adding to what Jesus needed to say to their ever new situations. Paul moved the religion-creating enterprise into the Gentile world. The gospel writers of Mark, Matthew, and Luke-Acts were amazingly creative theologians. And the unknown author of the Gospel of John departed even from this earlier gospel-writing tradition. He or she created out of nothing a new and quite radical drama of theological innovation. The Christian religion was, from the beginning, created by audacious innovators who borrowed from the times in which they lived and from the ancient heritage in which they dwelled. Nevertheless, they did new things that occasioned the eruption of fresh Spirit happenings in the here and now of their ongoing lives.

Similarly, we miss the excitement within the history of Christianity until we notice the audacious creativity of persons like Augustine, Benedict, Hildegard of Bingham, Teresa of Avila, John of the Cross, Thomas Aquinas, Martin Luther, John Calvin, John Wesley, Jonathan Edwards, and on and on.

In our social outreach as a Network of CRCs we likewise are reinventing the Christian religion for our times. Like Jesus and Paul and the rest, we borrow from our times. In our times we borrow from Buddhism, from Islam, from Taoism, from secular psychology, from secular social thought, and more. And we seek to recover and be obedient to the heart of our Christian tradition. Nevertheless, we do a new thing. Out of the black abyss of nothingness, we create fresh religion that serves our times.

Nothing is more terrifyingly audacious than the creation of religion. But this is our task, our outreach into history, our calling as a Network of CRCs – the very Network that we are audaciously envisioning and creating out of nothing. In doing this we can identify with Luther as he redid the sacraments and emphasized biblical preaching and biblical study by the “every person” of faith. We can identify with the writer of the Gospel of John as we apply Christian heritage to our new situations. We can identify with Søren Kierkegaard as we

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satirize obsolete religion and probe our mysterious inner beings for fresh expressions of the Eternal Truth of being human. We can identify with the very first Christians as they put together the raw first steps toward being a functioning religious community in history.

The third fundamental quality for being a CRC in the CRC Network we are envisioning and creating is twofold: (1) we assume responsibility for the destiny of the entire planet and (2) we assume a special calling to reinvent, out of the absolute abyss of our essential creativity, the next patterns of Christian life together.

Chapter 8: The Need for a Network

A Christian Resurgence Circle does not stand alone but lives in companionship with all the other CRCs in a Network of these clearly defined Circles. Although we envision raw creativity in each Circle, we are not envisioning a completely individualistic movement. We image a basic commonality among thousands of CRCs. We image support for one another. We envision meetings taking place among members of all the CRCs in a given region.

We need such a Network for the encouragement that comes from being part of something larger than our intimate circle of Christian practice. We need the inspiration that comes from this larger association. We need the tools, methods, ongoing innovations, and practical suggestions that such an association provides.

Also, the larger association provides some protection against local Circles losing their way. The relative autonomy and creativity in each Circle also protects the larger associations from losing their way. We are not envisioning a new top down hierarchy. We are not envisioning rulership from above. We are envisioning the checks and balances that the various geographical scopes of this movement give to each other. The local checks the regional. The regional checks the local. The continental and planetary scopes also play roles in this mutual checking and balancing.

If we are disturbed by this attempt to picture future Christian institutions, which are understandable. On the one hand, we may feel a rising of our old hurts and traumas with ecclesiastical forms. Or we may feel overwhelmed by the responsibility of thinking all this through as well as organizing and maintaining these social fabrics. We may even feel that such imaginings are totally unrealistic when we contemplate the challenge of organizing even one viable and lasting CRC. Perhaps we can ease ourselves a bit by noticing that we are

counting on a large number of creative and enthusiastic people who will be doing this institution building. Also, the following is only a motivational picture, a wild hint of what will actually come to be the consensus of the many people who live this Network into being.

So, how might this Network work in practice? Here is a preliminary picture: If each quarter of the year, each CRC meets weekly for 12 weeks, the 13th week of that quarter could be scheduled for the members of all the CRCs in that region to meet together for an entire day. A region needs to be small enough that it is practical to travel there and back in one day. Suppose we meet at 10:00 am for songs, simple ritual, inspirational talk, and workshop. Then we follow that with a meal/communion service. And in the afternoon we participate in various committees that plan the network outreach in witnessing love, justing love, organizing more CRCs, and other relevant topics. Perhaps we have a closing assembly with reports and consensus decision processes, ending with a closing circle. This quarterly event in each region needs a name. We might call it the **Regional Assembly**.

Each Regional Assembly needs a **Coordinating Council** that plans and facilitates the Regional Assembly and that carries out the coordination of any joint projects agreed upon at the Assembly.

Then each Assembly needs to select representatives to a **Continental Convocation** that conducts deliberations for the continental scope, and carries out joint actions and further organization of the Network. The Continental Convocation will also need a Coordinating Council that plans and facilitates the Continental Convocation and carries out the coordination of any joint projects agreed upon at the Convocation. This pattern can be repeated for the planetary scope.

Let us imagine how a **Regional Coordinating Council** might be selected, how it might function, and how its activities might be financed. To have a clear picture of this, we need to imagine 50 to 500 people at a Regional Assembly. In other words, we are picturing an Assembly of 5 to 50 CRCs averaging 10 persons each. Let us imagine that we want a five-member Coordinating Council, no fewer than two of whom are women, no fewer than two of whom are men.

This five-member Regional Council then selects its own facilitator and makes its decisions through consensus processing. This is the body that decides which groups are qualified to be Christian Resurgence Circles in this Regional Network. This is the body that selects organizers and facilitators for the Regional Assembly. This is the overall planning body for the Regional Network. This body

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is also the legal board of directors for regional funds that need to be managed. This body provides a trusted way to receive monetary contributions and to provide fiscal accountability. As needed or desired this body may set up a nonprofit incorporation, its five members being the legal board of directors for that incorporation. This body may also set up an office, hire staff, and run a web site, whatever is needed to give the services that are needed for that Regional Network of Circles.

Obviously, this is just a sketch for a sociological body we have not yet launched and perfected through time. But the above is an important image of the seriousness and complexity of the long-range vision we need to have in order to start building a viable Network of CRCs.

When we have many such Regional organizations, we can also have a **Continental Convocation**. Each of the five-members of a Regional Coordinating Committee might be the Region's paid delegates to the Continental Convocation. Perhaps there are others who also attend this meeting. Perhaps this is an annual meeting of several days. At this Convocation the processes described above are repeated for selecting a five-member **Continental Coordinating Council**. These five persons will do for the continental scope what the Regional Coordinating Councils do for the regional scope. And these five persons of the Continental Coordinating Committee can be that Continent's paid delegates to a **Planetary Convocation** that meets, perhaps every four years for a week or more. At the Planetary Convocation a five-member **Planetary Coordinating Council** is chosen to facilitate and carry out similar services for the planetary scope.

This network of CRCs, Regional Assemblies and Councils, Continental Convocations and Councils, and Planetary Convocation and Council give us a picture of what might be the **political framework** of a viable Network of Christian Resurgence Circles.

We will also need an **economic framework**. Part of this has already been suggested. Each Council can be a board of directors for a nonprofit organization that handles donations and expenditures for their respective scope of service. Funds for this whole system are raised from the CRC members. Other sources of income might be raised for some of the social projects launched by the Network, but the internal expenses of the Network need to rest with the CRC members. What might those expenses be? Surely they would cover office expenses, some travel expenses, and perhaps even part-time or full-time paid staff. The overall economic principle in operation is this: the economic design is secondary to and support for the Network and its various missions.

Maintaining the major political and economic power with the local CRCs is a key political principle underlining the above vision of a CRC Network. We want to create a total break with the medieval hierarchical style where power resided at the top. We want to establish a thoroughgoing democracy. One of the reasons for this is that Spirit happens within individuals living in local places. Spirit can break out anywhere. We want to obey Spirit in constructing and revising our cultural, political and economic structures. Retaining the core political power with the local CRCs acknowledges the truth that the Spirit wind may blow anew anywhere throughout the entire network.

At the same time, we need a stable network. We need to establish social forms that enable a stable, long-lasting, planet-wide community of Spirit. This means rejecting any sort of false democracy in which individualistic overemphasis is allowed to destroy the common life of the Network of CRCs. We want to be led by the Spirit to create social forms that are stable and yet open to continual revision by local forces. Social forms never express Spirit fully, for Spirit is a larger Reality that any social form can express. Therefore, social forms must be open to perpetual revision. This revision process needs to be led by the higher angels of our Spirit Being rather than by our ever-present Spirit-resisting egos. There will always be a need to conserve what needs to be conserved as well as revise what needs to be revised. Thus, the social forms of the CRC Network will have to embody a style of firmness and discipline as well as a style of openness to change. These ambiguities will have to be threshed out through vibrant consensus-building discussions.

In addition to the political and economic structures described above, a viable Network also needs two very important cultural institutions: Research Symposia and Leadership Training Schools.

A Research Symposium might be defined as a body of people whose task is to experiment with, think through, and publish their findings for the entire movement. In the long haul we need to imagine many Symposia serving various topics. Each Symposium is a covenantal body composed of members of the Network. This covenant needs to be explicit and limited to the purpose of this Symposium. A Symposium may exist at the regional level, at the continental level, and even at the planet-wide level. Each Symposium needs to define its research focus and select a method of operation that enables commitment to and completion of its task on behalf of the whole Network. Each Symposium needs to be viewed as a temporary body, a body that goes out of being when its research task is completed.

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A Leadership Training School might be defined as a program of training offered by experienced members of the Network for CRC members or potential CRC members. Chapter 10 describes the qualities needed for CRC leadership. These qualities indicate the overall content aims and existential aims of the Leadership Training Schools. Those members of the network who offer to be trainers of these qualities can simply announce a School and assemble its administration. No planetary authorization is required, though the various Councils can surely make their recommendations. Each School succeeds if CRC leadership and potential leadership attend it. There can be many types of schools. There surely needs to be a basic school that can be conducted in one weekend. And we will want longer schools as the need for them becomes clear. A week-long or month-long program seems doable in the near term. And when CRCs are quite numerous, we will need more Training School Trainers. To produce these Trainers, we will need some seminary-level Leadership Training Schools of year-long or three-year long duration. Over the long haul, we will need such Schools to communicate the vast heritage of Christianity and new methods for accessing these treasures. Whether this will mean the transformation of existing Seminary-type institutions or the organization of entirely new institutions, we cannot predict. But however these longer Schools come into being, their style and purpose of training will be very different from training clergy for local congregations. We will be training leadership for a Christian Resurgence Circle Network in which the clergy/laity split has been overcome. And it will be the members of these Circles who will undergird the recruitment, financing, curriculum, and style of these seminary-level Schools.

So there we have it, a wild first-draft imagining of a functioning Network of CRCs. As we actually build such a Network, our vision will clarify and shift and become more detailed. Our immediate challenge is organizing across this continent a dozen or so enthusiastic CRCs. And it is not up to any one of us to provide that enthusiasm. We are counting on the Holy Spirit to do that. We are counting on ourselves becoming persons who walk on the water of Spirit and beckon others to do the same. If we have surrendered our egos to being our Essential Being, then anchoring Spirit communities can be fun for us, nurturing for us, play for us – enlivening for us and for all those who respond to our beckoning.

Chapter 9: The Risk and Necessity of Network Commonality

In Chapters 7 and 8, I described the need for common sociological formation, outlined how a functioning CRC Network will have commonality, a commonality

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of theology, organization, and mission. I described some possible political,
economic, and cultural structures for this Network.

Here are questions that need further comment. Is such commonality necessary?
Will focusing on such commonality take us back to the old ecclesiastical flaws
that we are seeking to escape? And here is an even more basic question: What
is commonality and how is it related to interpersonal intimacy and solitary
autonomy?

Commonality is the cultural, political, and economic fabric that characterizes
every lasting community. No community exists without it. Commonality includes
the language we speak. It includes the taken-for-granted organizational basics
in which we operate. We must not be taken in by the often stated wish dream
that humanity might live together without commonality, without the
clarification of its political, economic, and cultural structuring.

Commonality differs from interpersonal intimacy and solitary singularity. The
life of the CRC focuses on interpersonal intimacy, on sharing with one another
and knowing one another well. The CRC methods assume that such intimacy is a
healing experience, the context in which the experience of Spirit healing can
most often be occasioned. The life of the CRC also focuses on solitary
singularity. We know that each of us must experience Spirit for ourselves. We
value that deep aloneness. We seek to assist one another in becoming more
mature in that deeply alone essence. But commonality is also important for a
vital CRC and a vital CRC Network. We sometimes avoid seeing this importance.
Sometimes we are still rebelling against the now obsolete commonalities of the
Christian communities we have known in the past.

Nevertheless, a fresh approach to commonality is critical for the life of a viable
Network of Circles. Our fears of commonality can be lessened when we become
clear that region-wide or continent-wide commonality need not violate solitary
and local group creativity. Each CRC needs to experience the freedom to create
the religious practices that work for them. Further, such creativity has the
potential of enriching the life and practices of other CRCs in the Network. We
don't want to revert to top down structuring. Each CRC is responsible for itself
and the whole Network. And the Network is responsible for itself and each CRC.
The specific commonalities we need for the Network will evolve through the
creativity within the CRCs and through the consensus processes that take place
among assemblies of CRC members. This commonality needs definition and
stability, stability that witnesses to the Everlasting Spirit Essence that
characterizes each of us. It is the job of each CRC to see that this happens. It is

the job of each Regional Assembly and Regional Coordinating Committee to see that this happens. All this means that we have to learn to trust each other's "higher angels" and work together in ways that encourage the manifestation of these essential qualities in each person and in our processes of consensus building.

Such thoroughgoing community building will be a challenge for those of us who have been over-trained in rugged individualism. But this new communal savvy does not mean a negation of our solitary autonomy. Rather, the communal savvy provides a means for more deeply honoring solitariness. Further, such community provides a means for our solitary creativity to have a sociological consequence that can enhance rather than squelch our own solitary greatness and that of others.

Similarly, our creation of structures of commonality need not mean a squelching of our interpersonal intimacy. Rather, it needs to be our aim to learn how the intimate qualities of consensus building can function as the source for our fabrics of commonality and their perpetual reformation.

Nevertheless, it remains true that creating commonality involves some risk. It creates centers of social power that tempt the ego-controlled person to gravitate to those power points in order to enhance their status, economic well-being, or other forms of arrogation. This must be controlled, restrained, kept in check. If we want Spirit to reign through Spirit mature people at all the points of social power, we will have to become Spirit adepts who actively take responsibility for making this happen. Having a thoroughly democratic organization rather than a top down hierarchical social arrangement will assist us in keeping the emphasis on Spirit rather than status.

These complex processes need to be lived in order to fully understand them. Nevertheless, the following chapters provide further insight into how Spirit rather than egoism can prevail within the structures of commonality that we invent and consent upon for our CRC Network.

Chapter 10: Qualities of Leadership

The key factor in establishing and expanding a CRC Network is leadership for the CRCs. Every member in a CRC is understood to be a leader. This is part of the meaning of the word "Circle" applied to these groups. We sit in a circle. There are no pulpits or raised platforms. Every person is assumed to be a servant/leader serving every other person in the Circle. At the same time, every Circle needs at least one, and preferably two or three, persons who are

relatively mature Spirit beings and who are skilled in the methods of living and applying Spirit to the life of the CRC. Here is a list and description of some of these leadership qualities.

Spirit Maturity

Spirit maturity means recovering the “real you” or “real me.” And this means releasing those essential states of being to which the following “great words” point: Ultimate **Trust**, Spirit **Love**, and Complete **Freedom**. Spirit maturity is a kind of health, distinguished from physical health and emotional or psychological health. These temporal aspects of health are important; as CRC companions we are understandably concerned about all aspects of health in the lives of one another. But Spirit health is the focus of a CRC. CRC leaders need not be doctors or therapists in order to be leaders in Spirit realization. Spirit maturity is astonishingly simple and yet amazingly profound. It is as simple as being ourselves. It is as profound as discovering the truth at the heart of the entire cosmos. The need to clarify what we mean by “Spirit,” “Spirit realization” and “Spirit maturity” reveals the importance of this next leadership quality.

Theological Clarity

Theological clarity is our reflection upon the Spirit aspects of our lives. “What is Spirit?” is a key question for theological clarity. Spirit is not easily described, for Spirit is not an idea of the mind but a transrational presence in the roots of our being. So, another profound question arises: How do we talk about Spirit? How do we speak from Spirit in ourselves and to Spirit in other persons? Thirdly, how do we understand and illuminate the Christian vocabulary (or any other religious vocabulary)? The CRC covenant emphasizes the Christian vocabulary; we seek to relate the Spirit juice in any other religious vocabulary to the Christian vocabulary. Such reflection is Christian theology. And such clarity is a key quality for CRC leadership.

Methodological Skills

In order for our Spirit Maturity and Theological Clarity to be of maximum benefit to others, Methodological Skills also need to be learned. Here is a list of some of these skills: conversation skills, teaching skills, presentation skills, workshop skills, group process skills, Spirit-witnessing skills, biblical interpretation skills, writing skills, consensus building skills, play skills, celebration skills, and ritual-leading skills. All of these and others are beneficial. Very few persons will feel expert in all of them. Each of us can become better at any of them.

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Ecclesiastical Savvy

We are creating a new ecclesia, a new form of Christian community. The old forms of denominational congregations, religious orders, and medieval hierarchies are not sufficient for these times. The benefits of these enduring formations are valuable, yet something more is needed. The CRC Network is part of that “something more.” Our CRC leadership needs savvy about this. We need to know how important intimate Spirit-level community is to our own souls as well as to the history of the human presence on this planet. We need to be thoughtfully critical of the inherited forms of Christian community without losing sight of the deep historical treasure carried by these bodies. And we need to overcome our reactivity to the emotional hurts we have suffered from the perversions carried by the inherited Christian bodies. We need savvy about building Christian community and about the communal nature of a vital and true Christian resurgence.

Solitary Spirit Discipline

This quality for CRC leadership includes the discipline of taking time each day to remind ourselves of the primacy of our Spirit journey and of our ongoing need to keep in touch with Spirit through Spirit enhancing literature and religious practices. It includes an ongoing openness to fresh Spirit input. It means visiting with great Spirit friends who communicate with us through their writings. It means sitting with the Infinite Silence long enough to remain present to this Eternal Presence throughout all the busy ups and downs of living. It means finding our passionate prayers for ourselves and others. Solitary Spirit Discipline undergirds all that we know, be, and do. It is the action of our Spirit seeking an ever more mature presence.

Prophetic Competence

Prophetic competence focuses upon the outreach of the CRC into the surrounding neighborhood, region, continent, and planet. It includes a keen sense of our historical times – the enduring injustices and impending crises as well as the possibilities for progressive change. Prophetic competence includes an understanding of effective strategies for making those changes. Our ever more clear vision of the whole story of our times allows us to apply our own skills to appropriate parts of this vast challenge. This Spirit-grounded social outreach is part of our religious practice. “Respect for Earth” and “justice for all” are aspects of our Spirit Love for Final Reality. The emergence of Spirit maturity makes a difference in the course of history, and it makes the most difference when persons of Spirit maturity call into action whatever Spirit is accessible in

the lives of millions of people. Prophetic Competence is a quality we need in our CRC leadership.

Conclusions:

As these six qualities become stronger through the efforts of our Leadership Training Schools, Symposium meetings, and CRC life together, a vital CRC Network will surely emerge and be sustained. We can then build together the polity, economy, and culture of that Network in such a manner that vital Christian community is added to the mix of human living for generations to come.

Chapter 11: Being an Anchor

An anchor is a piece of “metal” thrown into the bottom of the sea in order to keep the boat from drifting. A CRC anchor is a person of “mettle” connected to the depth of Reality who keeps one little boat of Christian community from drifting.

“The depth of Reality” is a symbol for God that may be more useful today than “overarching Power beyond the stars.” “Bottom of the sea” is certainly a more useful symbol than the “superman in the sky” caricature. I call this sky-guy a caricature because it is a literalization that perverts the genius of medieval and biblical religious literature. “God” in the long and vital tradition called “Christianity” always meant Final Reality, a Reality experienced by human beings every day. Many people today confuse the ancient symbols of Christianity with the experiences of Reality to which these symbols were created to point. But the true anchors of ancient Christian community knew that calling God “father” or “mother” or “friend” or “rock” or “foundation” or anything else was a symbolic expression of a personal relationship, not a literal description of what Final Reality looks like.

I say all this in order to say that a CRC anchor is anchored in Final Reality. Every human being is actually so anchored, but few realize it. A CRC anchor is someone who realizes his or her anchoring and who is willing to be anchored and thereby willing to be an anchor for others.

A CRC anchor is also anchored in a religious tradition – in this case, a resurgent form of “Christian practice.” The term “Christian Resurgence” is anchored in the teaching of a specific community of Christian people who have accessed the theological revolution of the 20th Century, through which the essential gospel of the New Testament has been recovered for our era.

This revolution yielded a "new image of the Church" – namely, the "Church" is a mission of transformative love to the times in which we live. This "new" image is actually a rediscovery of a very old emphasis: the "True Israel," the "People of God," the "Body of Christ." This new vision of Church includes a new vision of Jesus as a pioneer in moving toward God, as an elder brother who showed all men and women what they could do. The true Church is openness to and an active movement toward the Overarching Reality meeting us in history.

This rediscovery of what it means to "be the Church" has clarified something that has been foggy in the teachings of modern and pre-modern Christianity. We now see that "moving toward God" includes people who practice religions other than Christianity, that Jesus does indeed have "sheep who are not of this fold," as the Gospel of John so surprisingly says. This releases us to be dedicated to detailed formation of Christian resurgence, but in a manner that includes the awareness that this resurgence does not mean a continuation of subtle and not-so-subtle Christian bigotry. We now see that the Christian teaching that says that a human being only comes home to Reality through Jesus Christ was not talking about becoming a Christian, but about becoming a human being, a true human being, the humanity we were made for. We are now able to see that the words "Jesus Christ" point to a universal dynamic of transformation that applies to all humans everywhere. Thus, Christianity is only one of many religious options for coming home to Reality. This ends religious bigotry, but it also revitalizes the meaning of being a Christian. It rescues the term "Christian" from the horror of its arrogant perversions, oppressions, and sillinesses so often identified with the term "Christian."

A CRC anchor is someone who is anchored in this post-bigotry breakthrough. Every word in the Bible and every word in Christian heritage needs to be rescued from its perversions and restored to its rightful place among the Spirit teachings of humanity.

A CRC anchor is someone who can hold a small group of people from drifting off into one or the other of these two directions: (1) succumbing to the trap of Christian perversions or (2) abandoning the whole of Christian heritage as a way of handling the fact that we have been hurt or at least inappropriately offended by these Christian perversions. A CRC anchor is someone who understands this twofold "drift" and is thus enabled to assist people to work this through and thereby to anchor them in an effective Christian practice.

We all need to experience our allergies and deep antagonisms to Christian perversions. Experiencing this pain and hatred is the necessary path to a true appreciation for the grandeur of this heritage. Objectively, we tend to know that

the Christian heritage can be appreciated as much as any other religious heritage. But for those of us who have been hurt and scarred by Christian perversions, “objectively” is not good enough. We have to pass through the pain of confessing these hurts and finding in our own soul room to give “Christian” a fresh hearing. At that point we may be able to acknowledge the irony that we are often willing to give Buddhism, or Taoism, or even atheism a fresh hearing, but not Christianity. The CRC anchor is someone who understands this irony, is thus able to assist people to give Christianity (Resurgent Christianity) a fresh hearing.

Qualifications for Being a CRC Anchor

1. **The admission that each of us is unqualified:** By any comprehensive measuring stick we all come up lacking. We all have elements of the Bible and Christian history that we do not know how to rescue. We all have our own hurts and hatreds of Christian heritage. We all have our own lack of Spirit maturity to BE an anchor for any group of people for any reason. Taking up the role of CRC anchor can seem preposterous to any of us who actually notice our own lacking.
2. **The willingness to be an anchor in spite of our lacking:** Being a CRC anchor is not being the perfect guru, it is simply a choice to jump into the depths of Reality and anchor some communal boat with whatever “mettle” we can muster. We don’t have to be a Christian scholar. We don’t have to be an accomplished therapist. We just need to be a willing witness to our own experience of being human and how the resources of a resurgent Christianity are assisting us in being human.
3. **The willingness to be an anchor includes the willingness to become more qualified:** The passion to realize our humanity and an increasing honesty about our need for this ongoing journey is a qualification for being a CRC anchor. Each of us starts where we are. Each of us faces nothing more than our next steps. Our only disqualification for anchoring a CRC is our unwillingness to take those steps. Closedness to our own ongoing journey is a disqualification. Our openness models openness in the lives of others. Our openness to be an anchor is our qualification for the job.

Chapter 12: Democratic Co-Creation

Each CRC needs an anchor, preferably several anchors. Ideally, every member is an anchor. An anchor of a CRC boat is not the same thing as the captain of that boat. An anchor is a leadership role but it is not a top down role. The anchor is not a “Lord” but a servant of the group. This service is both mundane and profound.

On the mundane level it means setting up the room, having matches there to light the candles, perhaps having tea water heating in the kitchen, perhaps reminding people of the meeting times and the study assignments, and other such details.

On the profound level it means enabling democratic co-creation at the Spirit level. Leadership has been a tricky subject in our culture. It has usually meant running things, telling others what to do, bossing people around, making all the big decisions, hogging most of the leadership roles, and, worst of all, trying to be somebody important in some top down, hierarchical, status context that still lingers in our imagination.

As the Markian Jesus put it, “You know that the so-called rulers in the heathen world lord it over others and their great men have absolute power. But it must not be so among you. No, whoever among you wants to be great must become the servant of you all, and if he (or she) wants to be first among you, he must be the slave of all humanity.”

This strange servant-type leadership is very profound and open to many misunderstandings. It does not mean watering down one’s power to fit into the expectations of others. It does not mean knuckling under to the egoistic drives of others. It does not mean being a doormat for others to walk on. It does not mean viewing oneself as second rate, like some lower class of human.

This is an assertive leadership role, self initiated, fully detached from other people’s expectations. This role demands respect from others, and at the same time gives respect to others, even our opponents, even those who have little respect for themselves. With this style of leadership, we can never have too many leaders. Practically speaking, this leadership role means challenging everyone in the group to be a creative participant to the fullest extent of their ability.

Presupposed here is increasing our savvy about conducting consensus processing. Consensus processing does not mean that everyone is equal in wisdom, Spirit maturity, group skills, or any other finite category of

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measurement. The equality presupposed in consensus processing is that every person exists as a bundle of creative potential that deserves respect from everyone else. That respect does not mean automatic agreement, but it does mean listening to the person intently, perhaps disagreeing on this or that, but nevertheless taking in the whole person, including the disagreements. It includes seeing into the other person, seeing both gifts and illusions. Responses to the other person may underline gifts of which that person is only minimally aware. And our responses may point out illusions about which that person is deeply defensive. But such challenges are not done in disrespect, but in service to that person, done in the hope that the illusion-handicapped person will find true happiness beyond those illusions in the real world of Mysterious Actuality.

Consensus processing does not mean that every person makes the same amount of contribution to the practical conclusions for action. These conclusions of consensus processing are simply the operational models on the basis of which this particular group of people consents to operate for now. It may be that some member of the group is passionate in disagreement with a particular decision, but nevertheless consents to be part of the group that is moving in this direction. It may be that a particular decision is following a recommendation of one member of the group, a recommendation that is not quite understood and trusted by any other member; nevertheless, the whole group respects the wisdom of that member deeply enough to give this recommendation a try.

The complexities of consensus processing are in the final analysis indescribable, but the experience of consensual co-creativity is a vivid experience that we can recognize. It means knowing that respect for everyone is being extended at the most profound level. It means that conflicts are open and honestly conducted. It means that the good of the whole group is valued more than any one person's immediate preferences, insights, or passions.

Each of us in this consensus-building, co-creative process is going to find that we are in one or both of these positions: (1) having to compromise with and put up with persons we are sure are less wise than ourselves, and (2) having to compromise with and put up with persons who are quite plausibly more wise than ourselves, but who seem to be lordling it over us, pushing us around, or perhaps simply asking more of us right now than we are ready to embrace.

These deep tensions in the group life of the Spirit-based CRC are normal. Agreeable is not the only value for a Reality-based community. The glue is not agreement, but dedication and loyalty to the Final Reality that we have come to know and are coming to know through an endless series of transforming events.

Chapter 13: The Bioregional Parish

Chapters 7-12 have focused on the internal life of the CRC and the CRC Network. That is very important. But equally important is the outreach of each CRC and the Network into the surrounding world.

By “CRC outreach” we mean engagements by CRC members in that CRC’s local place. How large is a local place? For rural areas, let’s say that a local place is everything less than a 45-minute drive from the meeting place. In an urban setting, geographical distances will be much less than that. An urban “neighborhood” can contain tens of thousands of people. Such a local place might have several CRCs.

Here is the key point: a CRC is embedded in a local parish, where “parish” means a piece of the planet rather than a group of church members. I am going to call this geographical grounding a bioregional parish, where the word “bioregional” indicates that the boundaries of our scope of responsibility are discerned by considering more than the human beings involved. The CRC understands itself to be a responsible part of an entire parish of humans, trees, soils, snakes, snails, microbes, atmospheres, hills, valleys, lamp posts, highways, buildings, art museums, theater performances, political organizations, mass movements, energy plants, etc. This responsive engagement includes witnessing to the way life is and how life works. It also means taking on roles of responsibility within the political, economic, and cultural structures of that local part of human society and that local natural environment in which that local piece of society is nested. Unless we deal with geography – neighborhood by neighborhood, region by region, ecosystem by ecosystem, continent by continent, and the planet as a whole – we are not being an adequate expression of the future Christian Church.

It has been suggested we might consider having an online CRC, where some or all members communicate with one another by e-mail. There may be many online practices that are valuable components of a CRC network, but we must not call these practices a CRC, for that would be to misunderstand the CRC concept of face-to-face companionship and the taking of responsibility for a local place in the context of responsibility for the whole planet and the whole of humanity. The face-to-face intimacy of a CRC meeting is a different experience than on-line communication. For full communication, the gospel message requires the physical presence of the whole body. And the response of faith begins with moving our bodies in some local place in a transformative fashion. If

we cannot reach out and touch one another we are not experiencing a Christian community.

This may sound exaggerated, for we clearly do have Christian communion with authors we have never met in person and with great souls who lived many generations before us. But these experiences are only aspects, not the essence, of our experience of Christian community. The essence of Christian community is looking into the eyes of a regularly meeting set of companions and seeing there the body of Christ.

And living out that existing body of Christ includes service to a local bioregional parish. If this is not happening, the body of Christ is not happening. I am putting this in the strongest possible language because we are not having an encounter with the God of the Bible unless we are encountering God through the actual events of history. And our experience of history takes place within some local place. And our response to the God of history takes place at that same local place. Where we eat and breathe, sleep and wake is where we are living our Christian life. The Christian life is not something that goes on in some other place, in some other building, or at special times of religious retreat. The Christian life goes on now at this place, or it does not go on at all.

In addition to living in our local bioregional parish, we also live in a regional bioregional parish. Here is where our 5 or 50 CRCs meet together to consider their service to this larger parish. How large is such a parish? Well, it might include a small city and a 50-mile radius of rural area. It might be one/fifth or one/tenth of a metroplex. Or when CRCs are few in number and widely scattered, we might have to view our regional work as extending across a larger portion of geography, such as a 2 hour drive. In other words, the CRC Network will need to experiment as we go with what are meaningful regional boundaries.

When this New Church has been strongly established across an entire continent, then the various regions can be more carefully drawn, so that there is little overlap and so that every part of the continent is engaged. Another consideration is that these regional parishes need to have somewhat meaningful boundaries in accord with the natural features – such as valleys, mountains, plateaus, water sheds, soil types, flora, fauna, and other factors that give this region a meaningful integrity. Perhaps such a region can be given a name, such as the Upper Blackland Prairie or the Kansas River Watershed, or The Ozark Plateau, or The Texas Hill Country, or The Galveston Coastal Plain.

Finally, we need to distinguish the sort of parishes we are envisioning from the parishes of the Roman Catholic establishment of the Middle Ages. At that time

all persons were considered to be Catholics except for a few outcast groups who were seen to be aliens in that parish. But in our 21st century parishes we may have large parts of the population who practice Buddhism, or Islam, or one of a hundred other practices, or no religion at all. The CRC serves all of these people, but not as their Christian pastor. We serve with them, alongside them, toward the building of a just and sane and workable society in which all these many religious expressions can find their own heart and voice and are listened to by the rest of us. This interreligious ferment is part of the new parish. To such a parish we make our witness as resurgent Christians, but this witness need not demean other religions. It is just a witness to the Truth about being human of which we have become aware as practicing Christians. If a hearer integrates this piece of the Truth into another religious practice, we do not feel wronged or a failure. If Truth is taken and used, we have succeeded. This is a different kind of success than what was sought in Medieval Catholicism or 19th century Protestantism.

Similarly, we seek a new kind of success in social justice. We do not seek to build a Christian society. We seek to build a secular society in which the deep human essence of Trust, Love, and Freedom is manifest, as strongly as possible, in the actual structuring and operation of that society. We also retain the wisdom that humanity is never entirely redeemed and that no structure of social justice is adequate unless it can restrain human depravity as well as give expression to our "higher angels."

Cypriot/Turkish Guided Dialogue:

For Releasing Depth Wisdom

By Jean Watts

The human mind is like a radio dial that can tune into different stations. Wherever we direct our thoughts, energy follows in the form of words and actions.¹

We humans are capable of processing torrents of vibrations flooding in from our environment. The human mind clothes these thought forms with denser substance and brings them into the physical world as images, words, and action. Over many generations, mystics, philosophers, and change agents describe the wholeness of the universe where no “thing” or movement exists in isolation. Today our experience of this wholeness leads us to seek ways to connect our thought forms, insights, and wisdom to the way we behave within our organizations, communities, and societies.

Leaders are becoming increasingly clear that they cannot address their organizations’ operational issues without addressing their underlying values, assumptions, and beliefs that are sustaining them.

Within every organization, individuals reeling from stress and burnout from an overemphasis on engagement are now searching for ways to share their insights, feelings, hopes, and assumptions with others. Those tired of corruption and power plays are seeing new ways to bring order and meaning into their communities and workplaces. Those frustrated with traditional ways of thinking and acting are aspiring to find new ways to advance and choose among the overwhelming possibilities for effective engagement. Those overwhelmed by the economic and emotional costs of caring are searching for guiding principles, system-based strategies and integrative structures to deal with rapid changes and resulting chaos.

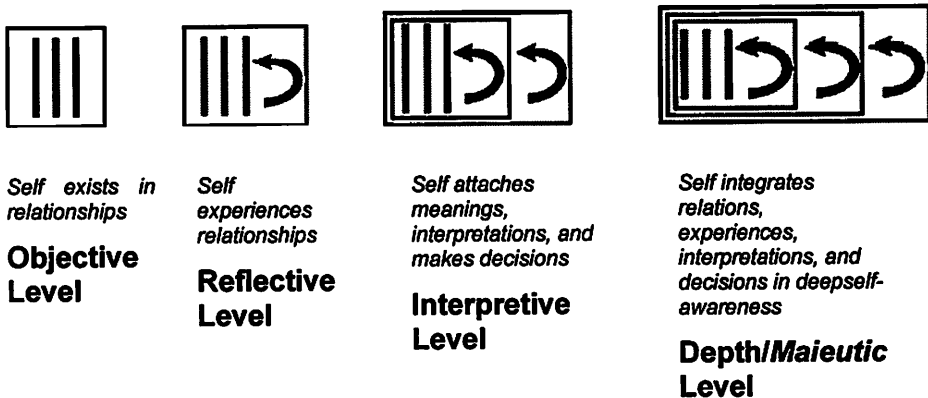
Leaders in every sector are realizing that a new style and form of leadership that benefits their organization while benefiting all humans is required. Among group dialogue methodologies, I have found “Guided Dialogue,” to be the most effective in both assisting groups in these transitions and unearthing the depth wisdom required of human kind in today’s world.

¹Seifer, p.35

Cypriot/Turkish Guided Dialogue

The Guided Dialogue process evolved from the Art Form Method which was developed by the Ecumenical Institute: Chicago during the 1960's to enable individuals to become more aware and provide an environment for groups to experience collective consciousness. By asking a series of questions the facilitator was able to provide a way for participants to engage individually in self-reflection while in a group. A piece of art, a video, or a written text was originally used to initiate the conversation.

The Art Form Method required four stages or levels and was based on the assumption that "the self is a relation which in relating itself to itself, and willing itself to be itself, grounds itself transparently in the power that posits it" (Kierkegaard, p.147). In other words, the self exists in relationships. It experiences these relationships. It attaches meanings and interpretations to these interpretations, and makes decisions about them. Then it connects and integrates these relations, experiences, interpretations, and decisions. The theory was graphically explained with the following image:



This method was described in detail in *The Art of Formative Questioning: A Way to Foster Self-Disclosure*, by Dr. John Kloepfer, a faculty member of the Ecumenical Institute, as a process that provides an environment for two modes of self-reflection, introspection and transcendent self-presence. In this context, introspection involves standing outside one's self and analyzing thoughts, feelings, sensations, or actions. In this process, self is experienced as separate from the world. Transcendent self-presence is standing outside of one's self and observing one's self as connected to the universe (Watts, Miller, Kloepfer, p. 4). In this process, the self and the world are experienced as a single reality (Wilber, 1981, p. 158).

Joseph W. Mathews, Dean of the Ecumenical Institute, gave a concrete understanding of the experience of shifting from introspection to transcendent self-presence in a lecture given in 1965 in New Orleans:

In spite of the pain and suffering of life, life is good just as it is

In spite of my bag of neuroses, fears, and faults, I am received

In spite of all the tragedy and mistakes in the past, the past is approved

The faculty of the Ecumenical Institute used the Art Form Method in seminars to provide an opportunity for participants to experience a sense of wonder and openness to their latent wisdom and to expose their inner or depth knowledge. The method was also used to integrate the diverse perspectives and talents of individuals for the benefit of all. The Guided Dialogue, like the Art Form Method, includes the depth or *maieutic* level (cf., p. 7) of the above graphic image as the fourth level. During this level the facilitator provides an environment for the participant to experience the existential dynamic between introspection and transcendence where depth wisdom emerges.

The Institute of Cultural Affairs, a partner organization with the Ecumenical Institute, later packaged the levels of objective, reflective, interpretive, and decisional as "The Focused Conversation Method" under the Technologies of Participation (TOP) group methodologies, with the acronym "ORID." The intent of this method is to provide an environment for participatory conversations related to consensus, implementation, and action.

Both dialogue methods work well whether the participants know each other or not, or whether participants are from diverse backgrounds with multiple or with well-established or homogeneous perspectives. Both methods follow the natural way humans respond to information, which is introduced through a physical sense. Human beings have an (usually unconscious) intuitive or emotional response. They interpret both simultaneously, and integrate them into a thought form, word, or action. Participation in the dialogue allows for a harmonious integration of the body, emotions, and mind.

The facilitator helps provide an environment of profound respect for everyone to participate naturally in the conversation. *Participation* means both the opportunity to partake of (listen to) or to take part in (contribute vocally to) the dialogue (Bohn, 1996, p. 47).

In the Guided Dialogue process the facilitator guides the participants through the progression of four interactive but distinctive levels of reflection:

Cypriot/Turkish Guided Dialogue

1. Objective
2. Responsive
3. Interpretive
4. Depth

This four-level process differs from the Focused Conversation Method in that it allows the group to see the inner meaning of events and circumstances, look for their hidden causes and significance, see the whole rather than the parts, and perceive the subtle connections between what appears physically to be separate. When the inner wisdom is integrated with concrete thinking, the participants become conscious of their inner knowledge on the plane of everyday living.

The group facilitator begins the conversation with a very brief introduction that presents the topic, reason for the conversation, and the timeframe. The topic of the conversation may be a shared event, video clip, a piece of written material, an art form, or a simple concept or idea.



Objective Level

At the **Objective Level**, the facilitator helps the participants to focus on the topic by asking questions which just require the physical senses to answer the questions with objective information that can be communicated spontaneously. These questions are easy to answer and require brief answers. Thus, if the group is small, all participants can naturally immediately engage in the conversation. The simpler and more direct the questions, the easier it is to draw the participants beyond any initial resistance. When it is important that each participant speak, this is the only level at which the facilitator might request an answer from every participant.

Sample Objective Questions

TEXT <i>What words immediately stood out?</i> <i>Exactly what did the author say?</i>	CONCEPT or IDEA <i>What other words do you associate with this?</i> <i>What other words can you use to describe this?</i>
VIDEO <i>What scenes do you remember?</i> <i>What sounds did you hear?</i>	EVENT <i>What stands out?</i> <i>What did we do today?</i>
VISUAL ART <i>What objects do you notice?</i> <i>What colors did you see?</i>	

It is important that the facilitator ask the questions in a non-threatening manner that expects multiple responses. When the participants observe that the facilitator accepts diverse answers to the initial questions, it builds an atmosphere of trust and affirmative openness, which invites participation.

Authenticity and integrity become obvious to the group when the facilitator is consciously aware of the intent of the question and the form of an answer. No one comes to the conversation with an empty mind. Each participant is always creating a unique set of thoughts, so moving too quickly into the Responsive Level will leave some participants in their own separate worlds.

The questions move gradually from objective to subjective reflection. When the facilitator senses that the participants are focusing on the topic, it is time to shift to Level Two with a simple question that requires an immediate response, but includes some reflection. For instance, if the topic for discussion is a video clip or piece of literature, the facilitator might ask, "Which words or phrases occurred repeatedly?" This question is similar to an objective question asked in the first level, "What words or phrases do you recall?" but requires more awareness.

There are three stages or movements within both the Responsive and the Interpretive Levels.



Responsive Level

Responsive Level questions request participants to use their imagination and to share emotional reactions. In this context, "imagination" is understood to be a creation of the connection or perception of a relationship that is not explicit in the dialogue's topic. Imagination requires the use of the right brain. Aristotle said, "The soul never thinks without an image." Kenneth Boulding claimed that a person uses images to filter and perceive information and experiences. He called these "operational images." They can be unconscious, subconscious, or conscious. They are the current integrative residues of information and knowledge possessed by the person. They govern one's responses and behavior. A person grows or changes as his or her images change. The process of learning, change, or growth is an interaction between the operating image and a shift of consciousness (*The Image*, pp. 3-18).

When imaginative questions are not asked, the opportunity for more awareness or exposing latent wisdom is usually lost.

First Movement

When the facilitator senses that the participants are now focusing on the topic, it is time to shift to the next stage. The facilitator then asks an imaginative question, like, "Was this event more like eating a peanut butter sandwich or an ice cream sandwich?" Such questions catch participants off guard as they are asked to imagine what is physically not there. This enables them to respond naturally, and emotional sensitivities surface in addition to cognitive awareness of the topic, because the responses are followed by a why. A response might be something like, "It was more like a peanut butter sandwich because it had both substance and was fun," revealing the participant's emotional sensitivities to the event. Or if the topic is a poem or piece of text, a question such as "What color did you see while listening to or reading it?" One participant might answer "blue" since it was calming or peaceful, while another might answer "yellow" since it was insightful or revealing.

It is important that the facilitator move very quickly through this stage to prevent the participants from losing focus on the topic. Once several participants have spontaneously responded to the first movement questions, the facilitator moves to the second movement.

Because imagination is the action of the mind that produces a new idea or insight, conversations that have not included an imaginative question lack creativity and innovation.

Second Movement

In the second movement the facilitator directly asks the participants to share emotional feelings toward the topic. Since it is not easy for some participants to share their emotions or feelings with a group of people they do not know well, a good first question might be, "What emotions did you see expressed in the video or text or event, and where?" This question is further removed from the objective or descriptive data of the topic itself, but requires the participants to use their imagination, and reveals the underlying assumptions they are making. The questions then shift directly from objective data by the participants to subjective responses: "What emotions did the video or text evoke in you? What part of the event did you enjoy or like best? Dislike or found challenging? Surprised, intrigued, or disturbed you?" These kinds of questions are intended to be pivotal, moving the topic and the group's discussion to the personal or inner life of the participants. Most participants become more absorbed in the conversation at this point, forgetting fatigue, boredom, or self-preoccupation.

Third Movement

When the facilitator notices that some of the participants have freely shared their emotional reactions to the topic, he or she sets up the transition into the Interpretive Level. Just hearing others in the group express what they are experiencing gives courage or “encourages” the others to acknowledge and explore further themselves. Regardless of the initial interest or disinterest of the participants in the topic itself, they are deeply attracted to their emotions and reactions that these questions evoke. They are looking into themselves to find the answers. Since hearing others express their feelings helps break down reluctance to acknowledge and share emotions, it is not necessary to spend a lot of time with these questions. In fact, if too much time is spent at this level, some participants may get caught up in the wonder of their own responses or absorbed in the power of their emotional involvement with the topic, preventing them from listening to the other participants in the group.

So the next question might be one of these: “Which character in the video do you most identify with? What lines in the text have you found yourself saying? Which phrases most resonate with you?” These questions begin to disclose to the participants, facets of their inner selves that they may not have been previously conscious of.



Interpretive Level

Interpretive Level questions catalyze the sharing of experiential knowledge and personal decisions or resolves. The participants are asked to interpret the topic of discussion by relating it to the world and to their own lived experience. The questions asked begin to probe for relationships, self-evaluation, and levels of meaning. The answers to these questions require the cognitive capacities of the participants’ left brains. The questions now seem more about the participants’ lives rather than the topic itself. They elicit deeper reflection, require interpretation, and reveal implications for living. The participants begin to make connections to their own lives by identifying with other participants’ comments and through self-reflection. It is the interpretive questions that initiate collective consciousness as they begin the process of integration, which requires the use of the participants’ *noetic* or intellectual capacities.

This level may not require as many different questions as do earlier levels, but each question usually takes more time because it requires reflection, thus, is not so easily answered.

First Movement

The latter questions of the Responsive Level focus on the personal relationships and responses to the topic. The Interpretive Level questions shift the focus of attention to the larger context of the whole text, video, event, object, or topic. The first questions asked at this level are, "What is or was really happening here?" or "What is this really about?" These questions require that the participants shift from the shared imaginative and concrete personal interior worlds of feelings and intuition to the more abstract world of ideas. As the minds of the participants synthesize this dynamic interplay of polarities between the inner and outer worlds, meanings begin to unfold. As the participants' answers begin to reflect some facet of human existence, the facilitator moves to the next stage to ask where they see or locate it in time and space.

Second Movement

Questions such as, "Where do you see this taking place in the world today?" "What implications does this reveal?" "Or "What changes (in general) are being called for?" begin to take the conversation to a deeper level. The "this" of the question is determined by the responses to the questions of the first level. The context of the "world today" is intentionally inclusive, moving the sphere of thought beyond the individual realm, which puts distance between participants and their personal perspectives. The answers reveal underlying assumptions the participants are making about others. However, the participants are rarely aware that these assumptions come from their own underlying values and beliefs based on their personal life experiences.

Third Movement

The final questions of the Interpretive Level focus on increasingly concrete and personal applications for the meaning of the topic. The facilitator might ask, for example, "Where do you see this taking place around you – in your city, neighborhood, place of work, or family?" This moves the discussion still further toward the specific and concrete and applies it to the actual life of the people the participants know. Eventually, questions such as "How is it taking place in your own life?" "What decisions are being required of you?" "What have you learned?" "What will you do differently now?" These questions are particularly helpful for those participants who are reluctant or do not frequently look within, but who easily exteriorize ideas and prefer to intellectualize concepts.

Through the interpretive level of the process, the reflection required becomes increasingly more personal. As others in the group share their responses to these questions, several things begin to happen. The process of identifying with others in the group through shared feelings and experiences deepens and intensifies. As people share how the particular realities and dynamics being discussed operate in their own lives, their own private thoughts and experiences are validated, and the group gains courage to share still further. Deeper levels of care, compatibility, and compassion are shared. A sense of community frequently emerges. These dynamics of shared self-disclosure with others and private self-reflection require time as well as sensitivity, and skill on the part of the facilitator to hold the space so the specific meaning and implications can emerge within each participant. Without this, the participants cannot experience a new level of understanding or collective consciousness.

Some participants who have not developed the skill of thinking imaginatively, which is learned through meditation and contemplation, may get locked into a calculative, analytical mode of reflection and find it difficult to get beyond a superficial or literal level of interpretation. They tend not to resonate with answers from others who reflect a freer, more imaginative level of thinking. Their answers to these questions tend to focus on "other people" who need this or that or who should be doing this or that rather than giving personal answers to the questions.

Other participants' fear of risk or change or an unwillingness to move from the status quo may prevent them from responding to the interpretive questions. Fear of change inhibits the creative and imaginative power of poetic metaphor and analogous thinking required in answering questions at this level. Without abstract or poetic metaphors and analogous thinking, it becomes difficult to move to deeper levels of identification, inquiry, compassion, and meaning. Nevertheless, when the facilitator keeps his or her intent focused on the group as a whole, and stays faithful to the process, an ineffable freedom unfolds which enhances the group's capacity to respond to the inner callings of their deepest nature.

Depth Level



shared sense of purpose and meaning by eliciting a sense of wonder and openness to the transcendent dimension of life. The word *maieutic* is taken from the Greek word *maia*, meaning midwife, which implies that one is bringing forth a "new self" or a new interior form (Kloepfer, p. 183). The questions at this level are maieutic in the sense that the answers to the questions draw out the latent ideas or inner wisdom within the participant. As the awareness of this latent wisdom emerges, the conversation shifts to the specific meaning and implications the topic has for the participant's own inner life and self-understanding, creating "a new interior form." This new form replaces the disabling negative thought forms, beliefs, or values with positive enabling ones. Each participant now perceives that what is of real benefit to them must also be of benefit to others.

Up to this point, the group dialogue has focused on the dynamics or relationships within the topic, the lived experiences of the members of the group, their perceptions of the external world, and what is concretely being called forth in them. The depth questions move the participant into still deeper levels of awareness. The dialogue slows down as the conversation shifts more into the transcendent self-presence mode of reflection. In this mode, the individual's consciousness connects with the inner wisdom of the other participants. They become able to disidentify or defocus from sensations, emotions, and thoughts sufficiently to recognize their witnessing consciousness (Elgin, p. 132). The significance of the topic, in light of its "ultimate" meaning or universal horizon of human experience, is brought into focus as participants collectively discover, discern, and affirm a deeper self-understanding.

The facilitator continues to change the nature of the questions at this level by asking the participants to search within for ever wider horizons of meaning, including underlying and broadest implications. Questions such as, "What does *this really mean?*" "Describe this in other words?" "Is this true for you?" "Is it true for everyone?" evoke an inner movement to self-consciously take a profound relationship to the topic or open themselves to the deepest dimensions of their own inner selves. *Our higher potential as a species is our*

¹*Maieutic* comes from the Greek *maieutikos*, to midwifery or the process of helping a person to bring forth his or her latent knowledge.

ability to achieve full self-reflective consciousness or "knowing that we know" (Egin, p. 18). These questions are the most difficult to phrase. The facilitator must ask these questions in such a way as to prevent the participants from returning to abstract or cognitive reflection on the overall meaning of the topic. The answers to the questions are grounded in the concrete lived experience of the participants.

In conducting the Guided Dialogue, not all the questions need to be asked. A facilitator usually prepares more questions than are actually asked and frequently rewords the questions to fit appropriately into the ongoing dialogue.

At this level of the conversation, the facilitator should provide an environment for moments of silence and meditative reflection between questions and responses. These moments of silence during the conversation provide a participant the inner space necessary for the interaction between solitude and communication. When the facilitator is willing to confirm and support each answer to the questions at this level, each participant is enabled to affirm any truth, even when painful. This is an important component of transcendent self-presence. It relieves guilt and doubt and calms anxiety, thereby empowering each member to choose to affirm and be his or her unique self in the midst of the collective. Even the slightest judgmental attitude, particularly on the part of the facilitator, severely limits the willingness of the participants to risk becoming aware of their inner selves, much less sharing and exposing it to others.

The extent to which the group chooses to go into this mode depends upon numerous factors. The maturity of the group, its homogeneity, size, mood, or state of mind all play an important part, as well as the skill, sensitivity, and prowess of the facilitator. It is difficult for many participants to let go of the need to be in control and to go beyond the more familiar and comfortable functional dimension of rational thinking. As the depth questions lead the participants to become aware of the transcendent dimension, they intuit that something new or different is being called forth. Fear of the unknown makes it difficult for them to enter into the experience of awe that is required in this mode. This is not a mechanical, step-by-step process that is at work, but an open, dynamic one. No one can predict or control the extent to which individual or collective transformation can occur. Nevertheless, the potential is there for each individual and/or the group to come to a new, enlivened awareness. As the inner-self is awakened, glimpses of a new self emerge, allowing participants to re-connect with others and that which posits and empowers all.

The dynamics present in the Objective, Responsive, and Interpretive Levels – plus the first questions at the Depth Level – create a field where transcendence

can emerge. During the final questions, an individual can be fully aware of the questions being asked, the other members of the group, and their responses to the questions, while also engaging in self-reflection. Everything is given a new perspective. It is like seeing through a new set of glasses. Things that had once seemed fuzzy are brought into focus. Or it is like relaxing one's focus in a 3D illusion. Suddenly, depth and dimension appear. One gets a glimpse of one's true self, centered not in ego, but in something much deeper. As individuals experience new self-awareness, the boundaries of time and space seem to disappear. There is a sense of wonder and awe as participants observe the larger picture of what they themselves have been thinking or saying. A new interior form emerges, which produces a new perspective, which alters ones perception, which results in a new belief, even, which often produces new behaviors.

Enabling this shift in awareness in groups requires specific facilitation skills. Only those facilitators who are well grounded in their own spiritual nature will succeed in guiding a group through the Depth Level. Facilitative leadership requires individual practice of self-reflection, where one comes to know the self. When this is achieved, one "knows not only itself but all selves" [Bailey, p. 1237]. With this knowledge the facilitator manifests an authentic presence with the ability to remain aware of the deep internal shifts taking place within the participants as each question is asked.¹

Guided Dialogue Demonstration

The facilitator can pass out copies of the song, next page, and ask participants to read along as Greg Tamblyn sings the song. If time permits, the song is played a second time for the group to sing along.]

"All These Atoms"

You breathe out, I breathe in
We're sharing molecules again.
Oxygen and hydrogen, but
Do you know where your atoms have
been?

Parts of me were once in you
Genghis Khan and Hitler too,
Jesus Christ and dinosaurs,
Princes Di and Dinah Shore.

All these atoms everywhere circle back
So we can share.
No escaping, yes it's true
Parts of me were once in you.

My whole body smooth and hairy
Is really very temporary
Every year a new epidermis.
Maybe next year's will be firmer

There's some atom somewhere in
Spain
I could use back in my brain
They stay awhile and then they leave,
but
They only fit what we conceive

All these atoms everywhere circle
back
So we can share
Like some ever changing brew
Parts of me are now in you.

As hard as it might seem to be,
Parts of you were once a tree
Once a fish in the primal soup
Something's dinner, something's
poop.

Fifteen billion years ago
The bang was quite a show
All this time and now here we are
But parts of you were once a star.

All these atoms everywhere circle
back
So we can share.
No escaping, yes it's true
Parts of me are now in you.

All these atoms here on earth
Get recycled death to birth.
Like some ever changing brew,
Parts of me are now in you

All these atoms we've collected
Only mean that we're connected.
Since we share what we're made of,
Don't you think that calls for love?

Cypriot/Turkish Guided Dialogue

Facilitator Guide:

Guided Dialogue on “All These Atoms,” song by Greg Tamblyn

Rational Aim: Demonstrate Guided Dialogue. Existential Aim: Collective	
Introduction/ Opening: [5 minutes]	
Ask the group to listen to the song while reading along silently. Then ask them to sing along with Greg.	
Objective Level: [6 min]	<u>Impressionistic questions</u>
<ol style="list-style-type: none"> 1. What words or phrases caught your attention? 2. What lines of the song stood out for you? 3. What personalities were mentioned? 4. Can someone hum a part of the tune for us? 	
Responsive Level: [7 min]	<u>Imaginal questions</u>
<ol style="list-style-type: none"> 1. What lines were repeated? 2. What pictures or images did you see? Describe them. 3. What emotions were you aware of in others? 4. How did listening to this song make you feel? What emotions were you aware of within yourself? 5. Which lines did you particularly identify with? 	
Interpretive Level: [10 min]	<u>Q’s to connect song to world</u>
<ol style="list-style-type: none"> 1. What do you think the writer of this song wanted to communicate? 2. What does it really mean to say we are connected? 3. Where do you see these connections taking place in the world? In your community? 4. When have you experienced this sharing? 	
Depth Level [10 min]	<u>Q’s to evoke universal meaning</u>
<ol style="list-style-type: none"> 1. Words or phrases could be substituted for the word ‘love’? 2. In what ways have you experienced this? 3. What does this really mean for us? 	
Closing:	
<i>Thank you for sharing your thoughts and insights.</i>	

Facilitator's Intent for Each Level

Open up cognitive awareness of the topic:

- engage participant attention through physical senses
- review words and phrases of the song
- invite participation with easy questions

Invite personal responses to the topic:

- enable participants to be absorbed in topic
- evoke the use of participant imagination
- invite participants to share emotional responses
- enable participants to be personally engaged
- initiate meditative self-transcendence

Stimulate intellectual faculties of participants:

- discuss the purpose/meaning of the song
- catalyze the sharing of lived experiences
- enable participants identify with the song
- provide space for participants to get in touch with the truth about themselves
- disclose participation in the transcendent dimension of life

Expand their personal horizons of meaning:

- deepen their meaning of being connected
- open them to transcendent self-presence
- provide space to affirm interior directives
- enable experience of depth awareness

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“Ecumenical” Reclamation

Empowering the Meaning of the word

By John P. Cock

Ecumenical

***Not Christian churches
Nor all the religions
Not all world cultures
Nor six+ billion humans
But Earthrise
The risen Earth
Ecumenical***

We are one world

***Cosmic community
With spirit at its heart
Ecumenical***

***I'd join something
Ecumenical
But goodness me
I'm already a member***

~JPC, 11/11/08

The word *ecumenical* has a long history but its meaning has shrunk over the centuries – thus, a reclamation project is called for. I hope to empower its meaning for those who use the word and for those who never have.

There are a few other reasons I write: to dialogue about the words *ecumenical* and *ecozoic* – the word this issue is about – one established word and one recent word, and sister words of the same etymology; to speak to those who, like me, have lived and worked in communities that have used the word *ecumenical* as part of their name; and to remind us all of our vocation, “to build the Earth.” These strands wind through this piece.

At the creation of the word *ecumenical*, about 150 CE, Greek map makers were depicting the shape of the world and used the word *oecumene* for the so-called

Ecumenical Reclamation

“inhabited lands.”¹ More exactly, the progression of the lineage of the word from Greek goes from *oikos*, house; to *oikein*, to inhabit; to *oikoumene*, (the) inhabited (world); to *oikoumenikos*; to late Latin *oecumenicus*; to present English, *ecumenical*.

Literally speaking, you and I are full members, along with all inhabitants of the world habitation – wherever that takes you in your imagination, maybe to the far ends of our Universe. Thus, the first listed definition of *ecumenical* in the *American Heritage Dictionary* honors and expands that history:

1. of worldwide scope or applicability; universal

But, now, that early and largest-yet meaning of the word *ecumenical* has shifted to the second and third meanings the *American Heritage Dictionary*² gives:

2. of or relating to the worldwide Christian church
3. concerned with establishing or promoting unity among churches or religions

A powerful presentation of this understanding comes from Martin Luther King, Jr., in his Nobel Peace Prize Lecture of 1964:

We have inherited a big house, a great “world house” in which we have to live together – black and white, Easterners and Westerners, Gentiles and Jews, Catholics and Protestants, Moslem and Hindu, a family unduly separated in ideas, culture, and interests who, because we can never again live without each other, must learn, somehow, in this one big world, to live with each other.

This means that more and more our loyalties must become ecumenical rather than sectional. We must now give an overriding loyalty to mankind as a whole in order to preserve the best in our individual societies.

This call for a worldwide fellowship that lifts neighborly concern beyond one’s tribe, race, class, and nation is in reality a call for an all-embracing and unconditional love for all men [*sic*].¹

¹Samuel John Klein <http://designorati.com/articles/t1/cartography/462/cartography-word-of-the-day-oecumene.php>

²<http://www.wordnik.com/words/ecumenical> (using *American Heritage Dictionary* for all three definitions)

While King's lecture still represents a leap for most humans today, we see in it far less than the original meaning of the word *ecumenical*, especially as we consider all that is left out of the "world house." The "we" of the lecture paragrahps emphasizes the human family as the inhabitants of that house, with no mention of rivers, snowcapped mountains, oil reserves, ozone layers, fish, bees, bald eagles, and polar bears as inhabitants of the house, not to mention atoms. This deserves a deep conversation with a group, maybe starting with a roll call of the inhabitants we leave out.

At best, the community of the word *ecumenical* is reduced to humankind and our ontic and possible unity, which is more inclusive than the unity of mainline Christians as in COC² of decades ago and other religions in interfaith initiatives since.

No blame intended, but the reduction of the word *ecumenical* is an unfortunate diminishment of a word that can help us – humans, all species, and everything else – if we reclaim its original and inclusive meaning. This is both a problem and an opportunity, a learning moment, if you will. I am not just writing for people of religious faith traditions. I want all humans to reach back, to reach out, to reach wider and deeper, beyond the general definition of the word and let the "whole world house" claim all its inhabitants as full members, not just the human or religious ones.

Humbly, a reclamation project of the word *ecumenical* is for the universal good. That "good" expresses itself practically when we humans self-consciously relate, for *ecumenical* signifies inclusion of all our communities: human – family, work, neighborhood, education, recreation, religious, cultural; and non-human – garden, animal, orchard, farm, stary night.

Ecumenically we can know, act, and be as we sleep, eat, communicate, work, write, drive, use water and electricity, walk, meditate, play, love, and serve. By nature we are ecumenical, meaning, related to the universal process, or the recent coinage of *universearth*. All are absolutely connected: cell with individual with group with planet with galaxy with universe. We are part of the 4.5-billion-year Earth event that is part of our 13.7-billion-year Universe event, which is part of all the other universes or the multiverse. Of one piece, ecumenically

²Martin Luther King, Jr, Nobel Peace Prize Lecture, Dec. 11, 1964 <http://edgar-otkos.blogspot.com/>

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connected we are – one world, together, separated yet bound together for the evolving future, open and overflowing with undreamed of possibility.

The poetry that best describes the depth, breadth, and significance of the word *ecumenical* comes from the hand of an apostle of our biggest community, Teilhard de Chardin, who wrote these words almost seventy-five years ago:

The Spirit of Earth ... reveals itself as the force which is destined to get under way and organize the overwhelming mass of human[s]....

The whole question, in this crisis of birth, is the rapid emergence of the soul which ... can only be a 'conspiracy' of individuals who associate themselves to raise to a new stage the edifice of life.... The age of nations is past. The task before us now, if we would not perish, is to shake off our ancient prejudices, and to build the earth.

The more I look at the world ... the less I see any other possible ... result apart from its active and conscious unity.

We must put in the forefront of our concrete preoccupations the systematic arrangement and exploration of our universe, understood as the true country of mankind [*sic*]. Then material energy will circulate, and (more important still) spiritual energy.... All that is ours, if we understand how to avoid stifling within us the Spirit of Earth.”¹

Tags from above: Spirit of Earth / crisis of birth / emergence of soul / “conspiracy” of individuals / raise ... the edifice of life / the task / if we would not perish / shake off ... prejudices / build the earth / conscious unity / our true country / spiritual energy / avoid stifling

Teilhard’s “Spirit of Earth” I’ll call “ecumenical spirit” and describe it further in a few related quotes. Thomas Berry echoes Teilhard’s comments, surely, but at the same time reminds us of our human propensities:

[Berry’s] faith was that ... a “New Story”² ... would become the basis of a new ecumenical understanding, providing for an overall worldview ... which could comprehend all the particular narratives of diverse traditions, and

¹*Building the Earth* (1937), p. 67-8

²One of Berry’s most important books (written with Brian Swimme) is *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era – A Celebration of the Unfolding of the Cosmos*.

thus become a common ground for humanity's groping understanding of itself and of the world in the modern period.¹

Meister Eckhart understood and Matthew Fox understands ecumenical spirit:

"Divinity is an Underground river that no one can stop and no one can dam up." Fox comments: "There is one underground river – but there are many wells into that river....

That is Deep Ecumenism."²

H. Richard Niebuhr wrote about the ecumenical spirit this way,

[Faith in God's] requirement: that all beings, not only our friends, but also our enemies, not only men [*sic*] but also animals and the inanimate, be met with reverence, for all are friends in the friendship of the one to whom we are reconciled.... So faith in God involves us in a permanent revolution of the mind and of the heart, a continuous life which opens out infinitely into ever new possibilities.³

Joseph W. Mathews said,

You emerged from the universe, creation, humanity – not family, race, nation – and therefore you belong to the all.⁴

Ken Wilber writes,

Integral, in a sense, would be the ultimate ecumenical movement.... [T]here are spiritual patterns in the universe.... [T]he human organism itself seems to be hardwired for these deep spiritual patterns.... [W]e are getting very close to what might in fact be an integral spirituality, a spirituality for the

¹Steven Chapman, "A Tribute to Thomas Berry 1914-2009: Prophet of the Ecozoic Era," 6/29/09 <http://www.fogcityjournal.com/wordpress/2009/06/29/a-tribute-to-thomas-berry-1914-2009-prophet-of-the-ecozoic-era/> [quote underline added]

²*One River, Many Wells*, pp. 4-5; Fox mentions the "aboriginal well" and the "goddess well," and I bet he would of course include the "ecumenical spirit well."

³*Radical Monotheism and Western Culture*, p. 126

⁴"The Happening of Transparency," 1973 talk (Joseph W. Mathews was Dean of the Ecumenical Institute: Chicago from 1962 till his death in 1977.)

modern and postmodern world that includes the best of the premodern traditions as well.¹

My metaphor for Teilhard's "if we keep from stifling within us the Spirit of Earth" goes like this: ecumenical spirit is revealing to us that we are stuck – evolutionarily speaking – in our human-centeredness, which is devolving the Earth community, or at least holding it back. Ecumenical spirit is about getting us unstuck via our yes to *spirit's* urging toward ever-expanding unity. We have work to do, enough to challenge and call forth our individual and inter-communal vocations as the next generations hear the same profound call that is evolving all into the universe community.

My wife and I heard sounds of this call in the late 1960s. We joined the Ecumenical Institute: Chicago, known as "EI," and were a part of the Order: Ecumenical, the core family group of the Ecumenical Institute. That's where we first read Teilhard and Richard Niebuhr and Wilber and were mentored by Joseph Mathews. With other EI colleagues at a conference this past December, we talked about the past and future of the Ecumenical Institute. I promised then that I would write a paper on what I now understand *ecumenical* to mean – this paper – because I see new ways for the Ecumenical Institute to create new programs for the mission implied in its profound and good name.

With an expanded rather than a shrunken context for the word in its name, every time we of the Ecumenical Institute discuss our purpose we can give a short spin on what we mean by *ecumenical* that can help listeners and us to rehearse a kind of mission and vocation statement. Besides doing research, creating ecumenical seminars, facilitating organization and community groups with EI's world-class methods, we might even pull out and dust off the "ecumenical parish" model, re-conceive it in meaning and application, and offer it globally as one among many inclusive community models in use today.² Such a revised model would go far beyond the one used in the 1970s of catalyzing four

¹"An Integral Spirituality" <http://onemindvillage.com/integral/kenwilber.html> [quote underline added]

²I am familiar with *Transition Network* <http://transitiontowns.org/>, now in hundreds of communities around the world, that some members of the EI community are involved in and helping to lead. I especially like its second of three emphases: *heart and soul* aspects of a vibrant, inclusive, and sustainable community. I trust this paper's context could be helpful at that point.

inter-denominational churches in a given community to work together to just care for the human community.

You might be thinking the word *ecumenical* is too set to change. When I did a blog last year on *ecumenical*, a person commented by suggesting the word “interfaith” would be a far better word, that “ecumenical” was understood as a Christian concept and can turn non-Christians off. I understand, but we can shift from a human- and interreligious-centered understanding of *ecumenical* to a more evolutionary, cosmic-centered understanding. I am experiencing that shift, along with hundreds of my colleagues, both in the Center for Ecozoic Studies and the Ecumenical Institute: Chicago.

Ecumenical is bigger than *religion*, bigger than *social*, bigger than *international* or *global*, bigger than *cultural*, and bigger than *human*. *Ecumenical* (or *ecozoic*) is a word that both honors and transcends these smaller concepts. It is an Earth community word, a Universe community word, and, by speaking to the heart of our two biggest communities, it is a *spirit* word, a word that reminds us we are all chosen parts of the “whole world” with the mission to unite in profound care.

We are one world
With *spirit* at its heart
Ecumenical

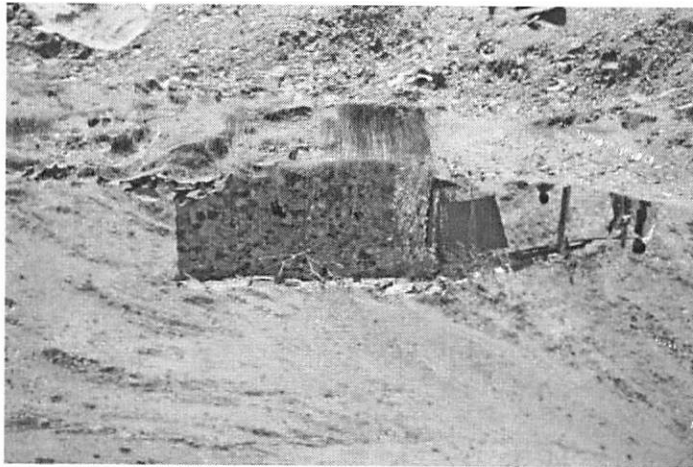
Restoring on Foot in Afghanistan

How to Reach 30,000 Villages

By R Emmelt Hummelen

I was the first "foreigner" ever to visit the village. Home to about 2,000 people, it was only reachable by an eight-hour trek with weary donkeys and along vertigo-inducing cliffs. Little wonder this village's needs are insufficiently understood by government programs, NGOs or their donors.

There are over 33,000 small villages in Afghanistan, housing the majority of the population. Because of their isolation, these self-reliant communities have, in many cases, resisted the intervention of foreign powers which understand little about them. But that resolve has had side effects including poverty, drug abuse, poor sanitation and low crop yields. Addressing the struggles at the village and district level is, from my perspective, an important part of peace and justice in Afghanistan.



Village house: Photo: R Emmelt Hummelen

Afghanistan is about the same size as Manitoba, but it houses an estimated 28 million people to Manitoba's 1.2 million. Afghanistan is a place of rugged terrain, isolated communities and incredible diversity in tribes and languages. Besides the official languages of Pashtu and Dari, the Uzbeki, Turkmani, Baluchi, Pashai, Nuristani, Pamiri (Alsana), Arab and other languages are spoken in the country.

Afghanistan-Restoring on Foot

Afghanistan is divided into 34 provinces, which are further subdivided into 398 districts. In many cases a district or province will have its own language. Each district generally has a centre that serves as the capital and as a market place where villagers can do their selling and shopping. These centres are a key part of Afghanistan's agricultural economy. The district centre could also have a police post and medical services. More sophisticated services such as hospitals would, in most instances, be located in the provincial capital. Districts and villages form an important social network for families.

I have had the opportunity to work in Afghanistan on three occasions. I have visited 14 of the 34 provinces, and have seen countless villages, many with distinct cultures and languages. In my travels, I've witnessed firsthand the hospitality of the Afghan people. Steaming cups of tea were in abundance, made fresh after our arrival, and springs of water quenched our thirst on the road. Most villagers are farmers sustained almost entirely by the work of their hands. Their crops include potatoes and vegetables, which are preserved for the winter months, and some poppy cultivated for its seed, buds and stalks which can be turned into oil, teats and fuel.

Irrigation is a problem for the farmers, as it is for many across the region. Water is often brought to the fields through irrigation canals, but these are inefficient; much water is lost on its journey. Once, trees with strong root systems helped hold canal walls together, but during 30 years of war and unrest, they were cut down for fuel. In the years since the Soviet invasion, there has been little or no replanting. New trees are desperately needed, but only one non-governmental organization is operating a tree nursery and experimental farm in the east part of the country and, unfortunately, this project has struggled to find funding. It seems the long life cycles of trees do not coincide with the shorter planning cycles of donors.

During the years of post-invasion conflict, many villagers fled to neighbouring countries like Pakistan and Iran. Today, many are returning to find their communities in ruins. Those who stayed have struggled to maintain canals, roads, trees and other infrastructure components. Homes must be rebuilt, drinking water must be cleaned, and "community" must be reestablished. Effective support from international donors for this critical rebuilding is limited at best, so poverty and hunger are a constant reality.¹

¹ Copyright Christian Reformed Churches in Canada © 2009.

Just Checkin' On Ya,

New Book by Jeanette Stanfield

With appreciation for all in our colleague network who continue to share their wisdom and experience

By Marilyn Crocker

Having had the privilege of reading this memoir, I would highly commend it to you as a gem. It powerfully chronicles Jeannette's experience as palliative caregiver to her beloved husband, Brian, during his sacred journey of dying.

May I share with you excerpts from what others who have reviewed the book have said?

With fearless honesty, Jeanette Stanfield details the journey of true life partners in the precious last years of one partner's life on Earth. Having lost my own husband only a year ago, I was touched by the stories and reflections, which grace her pages. Her words validated my own experience of care giving, loss, and strange newness of life... Patricia Webb, Poet

Jeanette's memoir is a testament to the painful, universal experience of losing a loved one and is also a witness to the unexpected gift that results in fully embracing human life, even through death. She poignantly illustrates the classic stages of the grief process that both she and Brian experienced -- from denial to acceptance -- albeit at very different times, as is usually the case... Benjamin Crocker, Primary Care Physician

The palliative caregiver's role is overwhelming and exhausting during the walk with a loved one to Mystery's door. The journey is also filled with excitement and wonder. Jeanette fully embraced her journey with her husband and courageously describes the path for us through her book.... Heidi Holmes, Palliative Care Nurse

In North America, order Jeanette's book through: jstanfield@ica-associates.ca. In Australia, order from justcheckinonya@optusnet.com.au.

Advance USA orders through Jeanette will be US\$14.95 plus \$7.35 for postage (US\$22.30) For additional books make the postage \$3 for each book (US\$17.95) US checks need to be written to ICA Associates Inc. and sent to Jeanette Stanfield, Apt 107, 757 Victoria Park Ave., Toronto, ON M4C 5N8 Canada. Books will soon be available from the ICA Associates Inc. bookstore.

\$5 from each book sold in Canada will go to the Brian Stanfield Memorial Fund, which was set up to continue research and writing efforts in ICA Canada. Profits from book sold in Australia will go to the research and human development efforts of ICA Australia.

Track C: Environmental Stewardship

Earth Community – the Promise and Practice

Track Coordinator/Facilitators: Dr. Herman Greene

Margaret Helen Aiseayew

Session 1: Friday: 10:00 a.m. to 12:00 noon – Kresge Bess Jones Room

“21st Century Challenge: Re-defining Sacred Space”

Speaker: Rabbi Fred Dobb, Adat Shalom Reconstructionist
Congregation” (See Resurgence Publishing Downloads)

“Love is the Organizing Principle of the Universe”

Margaret Helen Aiseayew, Ellsworth, Iowa

Session 2: Friday: 3:00 p.m. to 5:00 p.m. – Kresge Bess Jones Room

“It's Time: Caring for Our World House in the Make or Break Century”

Speaker: Dr. Mark Davies, Oikos Institute, Oklahoma City University (See
Resurgence Publishing Downloads)

“Remembering Thomas Berry”

Dr. Herman Greene, Center for Ecozoic Studies

Session 3: Friday: 7:30 p.m. to 9:30 p.m. – Kresge Bess Jones Room

“Spirit of the Eco-Restorative Movement”

Speaker: Timothy Watson, Hillsborough, North Carolina (See
Resurgence Publishing Downloads)

“Transition Culture to Green Communities”

Speaker: Forrest Craver, Arvada, Colorado

Session 4: Saturday: 10:00 a.m. to 12:00 noon – Kresge Bess Jones Room

“The Creation Season in the Life of the Church”

Speaker: Dr. Herman Greene, Chapel Hill, North Carolina

Abundance – Learning by Growing a Garden

By Margaret Aiseayew

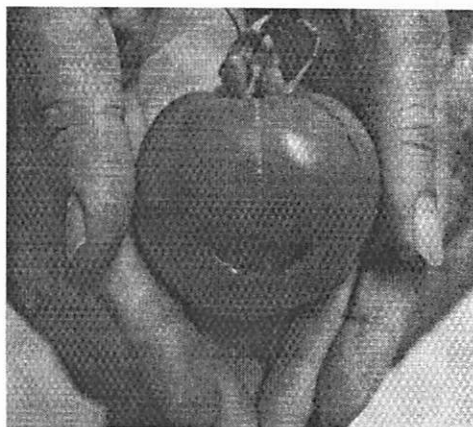
This week was explosive. My garden produced cucumbers, zucchini, yellow squash, potatoes and the first cherry tomatoes. I was overwhelmed and since I can't share the fruits, I share the reflections.

I am not sure there is anything in this world to be learned that cannot be known through growing a garden. That work is required to live is a given, so you prepare the soil and plant the seeds. Then, first, one learns the dynamics of trust. You must trust the soil to render up its nutrients. You must trust the weather that it will not dish out more than the plants can bear, and that it will mete out enough of what they really need. Then there is the issue of patience. You must wait. But you also learn that patience is not idleness. Unseeded growth must not be allowed to consume what you wish for your plants.

A garden is like going to church daily. The plants growing tall raise praises to the heavens. Evil is manifest in the garden when you are deterred from participation. That which distracts you may be a change of focus or it may simply be evil made manifest and attacking your intention. Mosquitoes so insidious as to blight your body and mind can make you feel akin to Job.

Unseeded growth seems related to unintended consequences. I am saddened to realize that seeds sewn through the ages, by the wind and water will come up to overtake your intentions if there is no care or a loss of focus. It makes the "news" nearly every day.

Sorrow is known in the loss of a whole crop. Obviously the rabbits needed the tender shoots of the



beans more that I needed the beans. Joy is known in abundance. Timing is everything to both the comedian and the garden.

Forget your drivenness toward perfection. It just won't happen. You are not that much in control. Planting these seeds didn't make you God. You have dirt under your fingernails (those that aren't broken to the quick) that won't come out until you are dead.

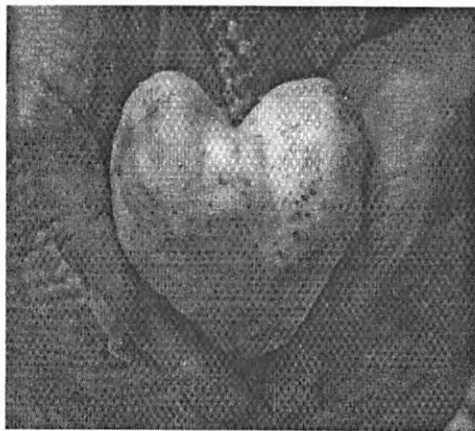
Responsibility is sometimes overwhelming in the garden—deciding which shoots to thin and which to leave. Not deciding condemns the plants to marginality. Against your own sense of will you must be obedient to the rain, sun, wind and soil. Freedom is exhilarating as you watch fruit flourish.

Pride, covetousness, lust, anger, sloth, envy and gluttony are all present in the garden, both within the gardener and among the plants.

When you dig the potatoes and deposit newborn rabbits to your bucket, your heart breaks. Guilt is there in many forms. You should have known a nest might be there. They ate all the beans. Why were you in such a hurry? Will your touch result in a mother's permanent rejection?

Grace is abundant. Sometimes it happens. Sometimes it doesn't.

That work in a garden should make more than a living is obvious. It makes life. Love is a garden. It must see all things, bear all things, believe all things and hope all things. The kindness love requires may, most of all, be given to you, the gardener. It is a way to understand all things.



Remembering Thomas Berry

The Human was not meant to Fail

By Herman F. Greene, J.D., D.Min.

(President, Center for Ecozoic Studies, Chapel Hill, North Carolina)

Abstract: Humans came into being as a result of a long evolutionary process. The present situation of humans is that they have exceeded the capacities of Earth. A new understanding of ourselves as humans and our social and ecological roles is even more important than technology in moving to ecological civilization. Humans are at a turning point unlike any in past human history because humans have never had to respond to a basic disruption in the functioning of the planet as a whole. China will have an impact on the future as great as or greater than any other nation. The present path of China's development is an ecological disaster. Two words are keys to the future: Limits and Human. No genuine reckoning with the future is possible without the recognition of Earth's biophysical limits. Thomas Berry offers wisdom on a new mode of human civilizational presence. China's humanistic tradition is a great strength for China and a gift to the world. Important understandings of the human role are found in Daoism, Confucianism, Marxism and Socialism with Chinese characteristics. Mr. Hu's vision of a Harmonious Society is congruent with that of ecological civilization, but the means for realizing that goal need refinement. Economic development alone does not offer a path forward. China needs to leapfrog the West in moving to ecological civilization. Thomas Berry and Alfred North Whitehead's process thought are sources of understanding for the move to ecological civilization. China must draw on its traditional wisdom but in a constructively postmodern context. In the future, industry and the economy must be an outgrowth of an understanding of society and ecology, rather than society and ecology being an outgrowth of industry and the economy.

Key Words: Ecological civilization; humanities, biophysical limits; geological time; sixth extinction; ecological crisis; China's ecological footprint; human not meant to fail; Ecozoic Era; Thomas Berry; reinvent the human; Daoism, Confucianism; Marxism; objective theory of value; commodity fetishism, metabolic rift; the great transformation; market society; Socialism with Chinese Characteristics; Harmonious Society; Alfred North Whitehead; process centers; traditional Chinese culture; constructive postmodernism.

Our Present Situation

Thomas Berry, a leading American author on human-Earth relations, wrote that we humans came into being as part of a long evolutionary process, and "[we] would not have survived if [we] had not had some basic role to fulfill within the larger Earth community."¹ But now perhaps we are falling in this role. We seem to have become a cancer within the Earth system, a danger to others and ourselves. Bill Willers writes about biological overshoot:

There's a biological "overshoot" principle indicating that whether one is dealing with bacteria or elephants, populations, if unchecked, grow beyond the carrying capacities of their environments. A ravaged environment then causes a population to crash. Crashes are generally due to starvation or the buildup or spread of disease agents. With highly intelligent creatures may come psychological impacts, such as increased aggression for limited resources.²

There is evidence to support we are in overshoot. The Global Footprint Network and the World Wildlife Fund report, "In 2005, the most recent year for which data are available, humanity's Ecological Footprint was 31 per cent larger than the planet's capacity to produce these resources."³

Our situation is not that some day in the future this condition might lead to an ecological crisis. Gus Speth, Dean of the School of Forestry and Environmental Studies at Yale University, observes:

All we have to do to destroy the planet's climate and biota and leave a ruined world to our children and grandchildren is to keep doing exactly what we are doing today, with no growth in the human population or

¹ Thomas Berry, *The Great Work* (New York: Bell Tower, 1999), 57.

² Bill Willers, "Population, Overshoot, Crash, Grandchildren," *OpEdNews.com*, February 22, 2008, http://www.opednews.com/articles/opedne_bill_will_080220_population_2c_overshoot.htm (accessed April 13, 2009). In the case of humans, it is not simply increase in the

numbers of human beings that might lead to overshoot, it is also the increase in consumption by humans, their deleterious impacts on habitats of other species and interruption of hydrological, geological and atmospheric cycles.

³ "Living Planet Report,"

http://www.footprintnetwork.org/en/index.php/GFN/page/living_planet_report/ (accessed April 13, 2009). "This ecological overshoot means that it now takes about one year and three months for the Earth to regenerate what we use in a single year." *Ibid.*

the world economy. Just continue to release greenhouse gases at current rates, just continue to impoverish ecosystems and release toxic chemicals at current rates, and the world in the latter part of this century won't be fit to live in. But, of course, human activities are not holding at current levels—they are accelerating dramatically. . . . We are thus facing the possibility of an enormous increase in environmental deterioration, just when we need to move strongly in the opposite direction.¹

Wolfgang Sachs of the Wuppertal Institute of Germany wrote a very important book entitled *Fair Future: Resource Conflicts, Security and Global Justice*.² Much better than most writers on the environment, Sachs understands the need for development in countries such as China and India, and he also understands the impact this would have. His book deals with “questions that have again and again succumbed to collective repression: global justice and the fate of the biosphere.”³ He says his book “*sets in relief what everyone suspects but no one feels responsible for. How, in the future will a much larger number of people be able to make a dignified living in a world of limited natural resources? This is the key issue of the twenty-first century.*”⁴

If this problem of the biophysical limits of our planet is so large, yet no one feels responsible for it, what is going on? Why are the solutions we are proposing for the ecological crisis so small and, in the large scale, insignificant such that they have no possibility of dealing with the problems incident to this crisis? Why are our governments not addressing the problems but actually making it worse—environmental efforts are overwhelmed by development initiatives?⁵

¹ James Gustave Speth, *The Bridge at the End of the World: Capitalism, the Environment and Crossing from Crisis to Sustainability* (New Haven, CT: Yale University Press, 2008)

² Wolfgang Sachs and Tilman Santarius, *Fair Future: Resource Conflicts, Security and Global Justice* (London: Zed Books, 2007)

³ *Ibid.*, viii.

⁴ *Ibid.*, viii-ix (emphasis added).

⁵ For example, in the United States law professor Mary Christina Woods writes, with reference to the issue of climate change:

This is exactly why we have government—to address threats to society and organize a response commensurate with the scale of the problem. All of our regulatory authority and public funds are locked up in government. We need those resources to be

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Thomas Berry has said: "The glory of the human has become the devastation of the Earth. The devastation of the Earth is becoming the destiny of the human."¹ Why is this so? Why are humans failing as species at establishing a viable human presence at this stage in Earth's history? What needs to be done?

The Greatest Need Is in Our Understanding of Ourselves as Humans

While much needs to be done in science and technology, these only address the external aspects of civilization. I believe there is a deeper need. It has to do with how we understand ourselves as humans and how we act out that understanding. This means addressing the cultural aspects of civilization, such things as community structure, roles in society, educational systems, and human understanding of meaning, purpose, fulfillment and value. We must do what is hardest of all, change human behavior.

Marx saw technology as central to civilizational change. There is much to be said for this view. Changing technologies brought agricultural civilization and industrial civilization into being, and the labor relations incident to these technologies had a great impact on social welfare. Ecological civilization is not, however, being brought into being by new technologies, rather it is being brought into being by the success of existing technologies and the labor and capital relations incident to these technologies—a success which is, at the same time, a failure.

put to use immediately in curbing greenhouse gas emissions. Yet, our government is driving this country toward runaway greenhouse gas emissions. County commissioners are approving [very large] home subdivisions and destination [tourist] resorts. State environmental agencies are approving air permits. The Forest Service is approving timber sales. And the U.S. Environmental Protection Agency just approved another coal-fired plant and issued rules to expand mountaintop coal mining.

Mary Christina Wood, "Government's Atmospheric Trust Responsibility," (lecture presented at University of Oregon *Journal of Environmental Law and Litigation* conference on "Combating Climate Change," Eugene, Oregon, October 19, 2007), <http://www.law.uoregon.edu/faculty/mwood/docs/govatmosphere.pdf> (accessed April 19, 2009).

¹ Thomas Berry, quoted in Jane Blewett, "We Are Struggling Toward an Earth that Is Community." *Earthkeeping News*, November/December 1994, <http://www.nacce.org/1994/blewett.html> (accessed April 19, 2009).

“Ecological” refers to relationships, not, in the first instance, to a means of production. Ecological civilization does not begin with more efficient production of goods and consumption of resources, though these are necessary parts of such a civilization. Efficiency alone will not decrease energy demand. For example, the United States’ “energy intensity (measured in thousands of Btus) in 1970 was 17.99 per dollar of GDP (measured in constant 2000 dollars)” and had decreased to about 8.78 per dollar of GDP in 2008.¹ Yet in the same period of time, total energy consumption in the United States (measured in quadrillions of Btus) had increased from 67.84 in 1970 to 101.60 in 2007.² If we measure our success in ecological civilization in terms of energy efficiency and become more efficient per unit of production but fail to lower overall consumption (or change how energy is produced and energy-related emissions), humans will fail.

Jim Berry, Thomas Berry’s brother, often said, “The human was not meant to fail.” He meant human beings, who have come so far in the development of their capacities and means of expression, were not meant to come to this point in history and then fail because we destroy our life support systems. I have heard some people say that if this happens it will just be part of the natural evolutionary process. They say evolution casts off those species that become unfit for their environment. Jim Berry, however, couldn’t accept this as a proper destiny—he believed human beings had a meaningful role to play in the future and that they would succeed in this most difficult of all transitions in human history. I believe this too; yet, I submit we are failing. If we are to succeed, it will because we change civilization dramatically and do this in a shorter period of time than has ever occurred in the past.

An Evolutionary History of Earth

To understand our situation we must think in geological time. Scientists believe our present cosmic epoch began 13.4 billion years ago. Earth began 5 billion years ago and life on Earth began 4 billion years ago. One billion years ago multicelled life came into being, and seven hundred million years ago, after 85% of

¹ United States Energy Information Administration, “Annual Energy Review 2007: Table 1.5 Energy Consumption, Expenditures, and Emissions Indicators, Selected Years, 1949-2007,” http://www.eia.doe.gov/emeu/aer/pdf/pages/sec1_13.pdf (accessed April 14, 2009).

² United States Energy Information Administration, “Annual Energy Review 2007: Table 1.1 Primary Energy Overview, Selected Years, 1949-2007,” http://www.eia.doe.gov/emeu/aer/pdf/pages/sec1_5.pdf (accessed April 14, 2009).

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Earth's history had passed, the first complex multi-cellular organisms (marine invertebrates) appeared. Then, in the next few million years—during the mysterious Cambrian explosion—all the major body plans, all the phyla that ever were to be came into being.

There have been five great extinctions of species in the history of the planet. The last occurred at the end of the Mesozoic Era, 65 million years ago, with the death of the dinosaurs and many other species. Each time a mass extinction occurred, there has been some great disturbance in how Earth's geo-biological systems function, and after each, life on Earth re-invented itself (while still maintaining those basic structures of life that developed in the course of evolution).

In geological time, human history is short. About five million years ago, after 99.9% of Earth's history had passed, hominids came into being; one hundred fifty thousand years ago, *homo sapiens*; forty thousand years ago modern human culture developed with language, symbol and writing; Ten thousand years ago, in the Neolithic Period, the first agricultural communities; three thousand years ago, the great classical civilizations began; and two hundred fifty years ago, the industrial revolution.

The industrial revolution changed everything. Will and Ariel Durant aptly called this the "only real revolution in modern history."¹ The growth in human population in the time since the industrial revolution began (the "Industrial Period") is indicative of the extent of the changes that have occurred. At the beginning of the Common Era, after *homo sapiens* had inhabited Earth for 150,000 years, there were 300 million people. One thousand years later this number had increased to only about 310 million people, and did not reach one billion until 1804. In 1923 the population reached two billion, in 1960 three billion, and 39 years later, in 1999, six billion.² Now only ten years later, world population approaches seven billion and is expected to grow to at least nine billion by 2050.³ Similarly, in terms of the global economy, the annual gross

¹ Will and Ariel Durant, *Our Oriental Heritage* (New York, Simon and Schuster, 1954), 916.

² Paul Harrison and Fred Pearce, *AAAS Atlas of Population and Environment* (Berkeley, CA: University of California Press, 2000), 12-13.

³ The latest UN world forecast for population in 2050 is up from 6.8 billion today to at least 9 billion people, which now serves as a floor rather than what is expected. Of this growth, almost all will occur in developing countries, up from 5.6 billion today to 7.9 billion *assuming a drop in fertility rates*. Without this drop in fertility

world product (in 1997 dollars) of human goods and services remained below one trillion dollars from the beginning of the Common Era until around 1700. In 1820 it reached two trillion dollars, in 1900 four trillion dollars, and in 2000 forty trillion dollars.¹ According to a 2006 World Bank forecast the global economy will reach \$72 trillion in 2030.² Thus, we see exponential rates in growth since the industrial revolution, with the greatest impacts coming in the last 50 years as the growth that the West had experienced spread throughout the world (though not to all nations or to all people).

The Industrial Period represents 0.000005% of Earth's history, 0.15% of the history of *homo sapiens*, and 2.5% of history since the beginning of the Neolithic Period. Though brief in geological time, the Industrial period has been cataclysmic in its effects on Earth. Today humans consume 40% of the net primary production on land (the total photosynthesis captured worldwide minus that required by the plants themselves). Thus, almost half of the plant energy available to sustain all of the species on Earth is devoted to human use.³

rates, the population in developing countries would increase by an additional two billion people with, of course, a concomitant increase in world population in 2050 from 9 billion to 11 billion. UN Population Division/DESA press release of March 11, 2009 entitled "World Population to Exceed 9 Billion By 2050: Developing Countries to Add 2.3 Billion Inhabitants with 1.1 Billion Aged Over 60 and 1.2 Billion of Working Age," <http://www.un.org/esa/population/unpop.htm> (accessed March 14, 2009).

¹ Ed Ayres, *God's Last Offer: Negotiating for a Sustainable Future* (New York: Four Walls Eight Windows, 1999), 39. Note, however, that the report cited in the following footnote had global GDP in 2005 of \$35 trillion. Differences occur based on the base year currency and whether one is measuring nominal dollars or purchasing power parity. Another World Bank report based on purchasing power parity and 2005 dollars showed global output at \$59 trillion in 2006. The World Bank, "World Development Indicators 2008: Economy,"

http://siteresources.worldbank.org/DATASTATISTICS/Resources/WDI08_section4_intro.pdf.

² The World Bank, "Growth Prospects Are Strong, but Social, Environmental Pressures from Globalization Need More Attention" press release dated December 13, 2006,

<http://web.worldbank.org/WBSITE/EXTERNAL/NEWS/0,,contentMDK:21157190~pagePK:64257043~piPK:437376~theSitePK:4607,00.html> (accessed March 15, 2009).

³ *Ibid.*, 240

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Similarly, humans appropriate half of the freshwater flows on Earth.¹ J.R. McNeil in his book, *Something New Under the Sun: An Environmental History of the Twentieth Century*, provides a survey of the growth of human impact in the last century. He concludes: "The human race, without intending anything of the sort, has undertaken a gigantic, uncontrolled experiment on the earth. In time, I think that this will appear as the most important aspect of twentieth century history . . ."²

This experiment continues in the 21st century at an accelerated pace, even as the evidence grows that this experiment is not working. Humans have become not only a biological force, but, also, a geological force. As a geological force, human movement of earth rivals or exceeds that of nature. Yet, we are a different kind of geological force working with a different intensity and scale than the forces of nature. It takes one thousand years to build two inches of topsoil, yet human actions can destroy the activity of thousands of years of beneficial development in a day.

Humans Are at a Turning Point unlike Any in Prior Human History

The transition we are facing, if our species is to have a viable future, is the most difficult humans have ever faced. There have been grave disturbances in human affairs, but humans have never been faced with a disturbance in the structure of Earth itself. The author Thomas Berry believes we are in the terminal phase of the Cenozoic Era, our present geo-biological era that began 65 million years ago following the fifth mass extinction in the history of Earth. Many scientists believe we are in the midst of the sixth mass extinction,³ and the first caused by

¹ Sandra L. Postel, Gretchen C. Daily, Paul R. Ehrlich, "Human Appropriation of Renewable Fresh Water"(abstract), *Science*, 271. no. 525 (February 9, 1996): 785, <http://www.sciencemag.org/cgi/content/abstract/271/5250/785> (accessed April 19, 2009).

² J.R. McNeil, *Something New Under the Sun: An Environmental History of the Twentieth Century* (New York: W.W. Norton, 2000), 4.

³ There is little doubt left in the minds of professional biologists that Earth is currently faced with a mounting loss of species that threatens to rival the five great mass extinctions of the geological past. As long ago as 1993, Harvard biologist E.O. Wilson estimated that Earth is currently losing something on the order of 30,000 species per year—which breaks down to the even more daunting statistic of some three species per hour. Some biologists have begun

a single species, human beings. Earth and its life will go on, but if it is to go on with the splendor of the Cenozoic Era, the new era will need to be one of conscious, effective and affective human participation in the ecosphere. Humans will be called on to restore and conserve the community of life and to live in a way that is coherent with the functioning of Earth's life systems. Thomas Berry calls this new era, the "Ecozoic Era."

We are beginning to understand what physical changes are needed to make this transition. Climate scientists say in order to keep climate change within two degrees Celsius (3.6 degrees Fahrenheit) of pre-industrial levels, greenhouse gases must be stabilized at no more than 450 parts per million CO₂ equivalents. In order to do this, greenhouse gas emissions in industrialized countries need to peak in 2010, and be reduced by 4% per year until there is an 80% reduction in 2050 over year 2000 levels.¹

Goals like this are repeated in literature and in the press in the United States. For example, an article entitled "U.S. Utilities Support 80% Emissions Reduction by 2050," states that such reduction will take place through "energy efficiency and conservation, carbon capture and storage, and new nuclear power plants." Yet, the 2009 projections by the United States Energy Information Administration show, not a reduction in U.S emissions, but a "slowing rate of growth" so that "in 2030, energy-related CO₂ emissions total 6,414 million metric tons, about 7 percent higher than in 2007."²

to feel that this biodiversity crisis—this "Sixth Extinction"—is even more severe, and more imminent, than Wilson had supposed.

Niles Eldridge, "The Sixth Extinction,"

<http://www.actionbioscience.org/newfrontiers/eldredge2.html> (accessed April 14, 2009). See generally, Richard Leakey and Roger Lewin, *The Sixth Extinction: Patterns of Life and the Future of Humankind* (New York: Anchor Press, 1995).

¹ See Amy L. Luers *et al.*, *How to Avoid Dangerous Climate Change: A Target for U.S. Emissions Reductions* (Cambridge, MA: Union of Concerned Scientists, 2007),

10-12; available for download at

http://www.ucsusa.org/global_warming/solutions/big_picture_solutions/a-target-for-us-emissions.html (accessed March 13, 2009).

² United States Energy Information Administration, "Emissions From Energy Use," *Annual Energy Outlook 2009* (Washington, D.C.: U.S. Department of Energy, 2009), http://www.eia.doe.gov/oiaf/aeo/pdf/trend_6.pdf (accessed April 14, 2009).

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In developing countries, including China and India, in order to have greenhouse gasses stabilize at no more than 450 parts per million CO₂ equivalent, GHG emissions need to increase at a slowing rate and peak between 2020-2025 and then fall by about 4% per year to 25% below 2000 levels by 2050.¹ Reduction in GHG emissions in China needs to be even steeper as it accounts for one-third of the GHG emissions of developing countries.² Yet the International Energy Association's *2008 World Energy Outlook* projects that global energy demand will rise by 45% from 2005 to 2030, with China and India accounting for half of the rise in global demand.³ Correspondingly, the International Energy Association projects CO₂ emissions from energy to increase by 45% in the period 2005 to 2030 with three-quarters of the increase coming from China, India and the Middle East.⁴

So this seems to be another situation where, in the words of Wolfgang Sachs, everyone suspects there is a problem, but no one feels responsible for it. The results projected by the United States Energy Information Administration and the International Energy Association show a sharp contradiction between the prescriptions for what is needed to avoid disastrous climate change and the projections of what will actually occur.

The Situation in China Is Critical for the Entire Earth

On the issue of the need for ecological civilization, China deserves special consideration.⁵ Over the last 25 years China has been the world's fastest growing economy, and it is now the second largest, after the United States, when measured on the basis of purchasing power parity.⁶ In this period, China's

¹ Luers *et al.*

² *Ibid.*

³ International Energy Agency, "Executive Summary," *2008 World Energy Outlook* (Paris, France: OECD/IEA, 2008), 4.

⁴ *Ibid.*, 11.

⁵ China should not, however, be singled out for blame. The International Energy Agency notes that China, India, the European Union, the United States and Russia account for two-thirds of the world's energy-related CO₂ emissions, so each of these countries deserves special consideration. If any country other than China is to be singled out, it is the United States. *Ibid.*, 12.

⁶ Wikipedia contributors, "Economy of the People's Republic of China," *Wikipedia, The Free Encyclopedia*,

GDP has grown at an average annual rate of 10% (which means it has doubled every seven years) and on a per capita basis its GDP has grown at an average annual rate of 8% (which means it has doubled every nine years).¹ On a per capita income basis, however, China is still “classified in the lower middle category by world standards, at about \$3,180 (nominal, 104th of 178 countries/economies), and \$5,943 (purchasing power parity, 97th of 178 countries/economies) in 2008, according to the IMF.”² So, it is understandable that the Chinese people and its leaders feel that still more growth is needed.

While an economic “miracle,” China’s growth is resulting in ecological disaster. Here are some things we know:

- China has now surpassed the United States as the leading emitter of greenhouse gases.³
- Coal provides 70% of China’s energy needs.⁴ Its use of coal has doubled since the year 2000. Two new coal plants are put in service in China every week.⁵ “It not only leads the world in coal consumption, with 2.5

http://en.wikipedia.org/w/index.php?title=Economy_of_the_People%27s_Republic_of_China&oldid=285538893 (accessed April 25, 2009).

¹ Ibid.

² Ibid.

³ China’s greenhouse gas emissions have caught up with the United States and will not fall any time soon, a top Chinese official said on Wednesday, while warning of a huge economic blow from global warming.

The comments from Xie Zhenhua, a deputy chief of the National Development and Reform Commission who steers climate change policy, marked China’s first official acknowledgement that it could already be the world’s biggest greenhouse gas polluter.

Emma Graham-Harrison and Chris Buckley, “China Says Greenhouse Gas Emissions Catch up with U.S.,” *Insurance Journal* (October 29, 2008), <http://www.insurancejournal.com/news/international/2008/10/29/95073.htm> (accessed April 15, 2009).

⁴ Elizabeth C. Economy, “The Great Leap Backward?,” *Foreign Affairs* (September/October 2007), 39-40

⁵ Alexis Madrigal “China’s 2030 CO2 Emissions Could Equal the Entire World’s Today” *Wired Science*, February 8, 2008,

<http://blog.wired.com/wiredscience/2008/02/chinas-2030-co2.html> (March 16, 2009).

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billion tons in 2006, but uses more than the next three highest-ranked nations—the United States, Russia, and India—combined.”¹

- China is home to 16 of the world’s 20 most polluted cities.²
- 14,000 new cars are put in service every day in China,³ with 1,000 new cars a day in Beijing.⁴ In the first three months of 2009, China surpassed the United State as the world’s largest auto market with 1,000,000 new cars sold in March alone.⁵ In 2030, China is expected to have 20 times more cars than at present and have a greater quantity of automobiles (390 million) than the United States (314 million).⁶
- “China’s farm produce growing areas are suffering from water, soil and atmospheric pollution which reduce the nation’s grain output by approximately 40 billion kilograms every year”⁷

¹ Jacques Leslie, “The Last Empire: China’s Pollution Problem Goes Global.” *Mother Jones* December 10, 2007,

<http://www.motherjones.com/environment/2007/12/last-empire-chinas-pollution-problem-goes-global> (accessed April 25, 2009).

² Economy, “Great Leap Backward?,” 40.

³ Ibid.

⁴ “Autos to Total 3 Million in Beijing in June,” Xinhua News Agency May 26, 2007 <http://www.china.org.cn/english/environment/212058.htm> (accessed April 15, 2009)

⁵ “China Auto Sales Surge,” CNNMoney.com April 9, 2009 <http://money.cnn.com/video/markets/2009/04/09/markets.asia.040909.cnnmoney/> (accessed April 15, 2009).

⁶ Joyce Dargay, Dermot Gately and Martin Sommer, “Vehicle Ownership and Income Growth, Worldwide: 1960-2030” (January 2007),

http://www.econ.nyu.edu/dept/courses/gately/DGS_Vehicle%20Ownership_2007.pdf (accessed May 12, 2009). Total car ownership worldwide is projected to exceed 2 billion, up from 812 million in 2002. Ibid.

⁷ “Farm Land Pollution Decreases China’s Grain Production By 40 Billion Kg.” RedOrbit.com (source Xinhua News Agency—CEIS) December 9, 2005, http://www.redorbit.com/news/science/325641/farm_land_pollution_decreases_china_s_grain_production_by_40_billion/index.html# (accessed April 17, 2009).

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- About one-quarter of China is now desert. The Gobi desert is spreading by 1,900 square miles each year¹ and extends to within 150 miles of Beijing.² Dust storms from the desert have become more severe and frequent and now regularly reach Korea, Japan and beyond.³
- Approximately 660 cities have water shortages and 110 severely so. Pumping of underground water is causing cities to sink—"in the case of Shanghai and Tianjin, by more than six feet during the last [15 years]. In Beijing, subsidence has destroyed factories, buildings, and underground pipelines and is threatening the city's main international airport."⁴ The water table under the North China plain is falling, in Hebei province by

Zhang Lijian, vice-president of the Chinese Academy of Agricultural Science, said pollution that threatens agricultural production comes mainly from long-term unreasonable use of such chemical compounds as fertilizer, pesticide, herbicide and growth modifiers, from improper disposal of animal excrement, and from waste from the farm land.

Other pollutant sources include irrigation with industrial and domestic sewage, discharge of extra solid, liquid and gasiform wastes and acid rain, Zhang added.

Currently, China's arable land is beset with degradation and a decline in fertility, of which farm land with low yield accounts for 40 percent. Of total land that has been polluted, farmland accounts for one sixth, with a high content of organic farm chemical residues, said Zhang.

According to the State Administration of Environmental Protection, approximately 6.5-7 million hectares of farm land were irrigated with industrial and domestic sewage.

Surveys by the Ministry of Water Resources show that areas with soil erosion have amounted to 3.67 million square kilometers in China, or more than one third of the country's total land area. Moreover, 40 percent of land nationwide is ravaged by acid rain.

Ibid.

¹ Economy, "Great Leap Backward?," 41

² Lester Brown, "China Losing War with Advancing Deserts" *Eco-Economy Updates*, August 5, 2003-6, <http://www.earth-policy.org/Updates/Update26.htm> (accessed April 25, 2009).

³ Ron Gluckman, "Beijing's Desert Storm," October 2000, <http://www.gluckman.com/ChinaDesert.html>

⁴ Economy, "Great Leap Backward?," 42.

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10 feet per year. In Beijing deep wells have to reach 1,000 meters to reach fresh water.”¹

- While pollution laws are on the books, they are often not enforced. “Today one-third of all industrial wastewater in China and two-thirds of household sewage are released untreated.”²
- China plans “to relocate 400 million people—[more than] the entire population of the United States—to newly developed urban centers between 2000 and 2030.³ The ecological impact of urban dwellers exceeds that of rural dwellers.”⁴

China’s ecological impact is not only a problem for China itself; it affects China’s neighbors and the world. For example:

- China’s greenhouse gas emissions are expected to double by 2030 threatening the entire world’s ability to address global warming even if the industrialized nations meet their emissions targets.⁵
- “China is [the world’s] leading importer of [many] commodities, including iron ore, steel, copper, tin, zinc, aluminum, and nickel. It is the world’s biggest consumer of coal, refrigerators, grain, cell phones, fertilizer, and television sets. . . . China uses half the world’s steel and

¹ Lester R. Brown, *Plan B 3.0: Mobilizing to Save Civilization* (New York, W.W. Norton & Company, 2008), 70.

² *Ibid.*, 43.

³ Economy, “Great Leap Backward?,” 40.

⁴ Justin Kitzes *et al.*, *Ecological Footprint in China* (Beijing: China Council for International Cooperation on Environment and Development and World Wildlife Fund—China, 2008),

http://www.wwfchina.org/english/downloads/China%20Footprint/chna_footprint_report_final.pdf (accessed April 25, 2009), 26-27.

⁵ Volker Mrasek, “China’s Greenhouse Gas Emissions Threaten to Double,” *Der Spiegel* (March 6, 2009)

<http://www.spiegel.de/international/world/0,1518,611818,00.html> (accessed April 15, 2009).

concrete and will probably construct half the world's new buildings over the next decade."¹

- "The surge in untreated waste and agricultural runoff pouring into the Yellow and China Seas has caused frequent fish die-offs and red-tide outbreaks, and overfishing is endangering many ocean species."²
- "The growing Chinese taste for furs and exotic foods and pets is devastating neighboring countries' populations of gazelles, marmots, foxes, wolves, snow leopards, ibexes, turtles, snakes, egrets, and parrots, while its appetite for shark fin soup is causing drastic declines in shark populations throughout the oceans."³
- The release of sulfur dioxide from the burning of coal is a major pollutant in China. "Acid rain now falls on 30 percent of China. . . . Sulfur and ash that make breathing a hazard are being carried by the wind to South Korea [Japan and beyond]. . . . In the mountains in West Coast states (of the United States) Chinese pollution averages 10 to 15 percent of allowable levels of particles [under the latest United States air quality standards]."⁴
- "The residents of China currently consume more than twice the capacity that China's own ecosystems can provide."⁵

Environmental disturbances are causing human suffering and civil unrest in China.

- "China's State Forestry Administration estimates that desertification has hurt some 400 million Chinese, turning tens of millions of them into environmental refugees, in search of new homes and jobs."¹

¹ Leslie.

² Ibid.

³ Ibid.

⁴ Keith Bradsher and David Barboza, "Pollution from Chinese Coal Casts a Global Shadow," *New York Times*, June 11, 2006,

<http://www.nytimes.com/2006/06/11/business/worldbusiness/11chinacoal.html?ex=1307678400&en=e9ac1f6255a24fd8ei=5088partner=rssnytemc=rss> (accessed April 25, 2009).

⁵ Kitzes *et al.*, 5.

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- Millions of other people are being displaced by urban expansion, industrial and water projects (such as the Three Gorges Dam), water contamination or shortage, degradation of cropland and fisheries, deforestation and other causes.²
- “Nearly 700 million people drink water contaminated with animal and human waste.”³

¹ Economy, “Great Leap Backward?,” 41.

² Elizabeth C. Economy, *The River Runs Black: The Environmental Challenge to China's Future* (Ithaca, New York: Cornell University Press, 2004), 81-83.

³ Ibid. An article posted on the website of the Ministry of Environmental Protection of the People's Republic of China gives this additional information:

[At a national meeting on pollution control held in Shanghai, Zhang Lijun, Deputy Minister of Environmental Protection, said,] “The general situation of environmental pollution does not allow us to be optimistic,”

China classifies water quality in major rivers and lakes into six levels, ranging from level I, which is good enough to be used as a source of drinking water, to level VI, which is too polluted to be used even for farm irrigation.

The quality of the water sampled in almost a quarter of the monitoring stations set up along major rivers such as the Yangtze and the Yellow rivers averaged at level VI, according to a document circulated at the said meeting.

For monitoring particulate matter and sulfur dioxide as major air pollutants, the China Environmental Monitoring Center classifies air quality in urban areas into five levels, ranging from level I or excellent, level III or slightly polluted, to level V or hazardous.

A national report on China's environment, issued by the Ministry of Environmental Protection (MEP) in November last year, said the air quality of 39.5 percent of 320 cities of prefecture level and above averaged level III or worse.

Pollution in 28 major lakes remained serious, with the quality of almost 40 percent of the water at level VI.

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- There is a rising tide of cancer. Over 100,000 people per year are affected by pesticide poisoning. There are 300,000 people who die prematurely from air pollution each year. “Zinc Mines in southern China have reportedly contaminated rice and shellfish with cadmium, contributing to high rates of anemia and kidney and bone disorders.”¹
- “In the spring of 2006, China’s top environmental official, Zhou Shengxian, announced that there had been 51,000 pollution-related protests in 2005, which amounts to almost 1,000 protests per week.”²

Water in urban regions also faced serious pollution, with 90 percent of river water and about half of underground water polluted.

“Official Acknowledges Serious Pollution in China” Xinhua News Agency (February 24, 2009),

http://english.mep.gov.cn/News_service/media_news/200902/t20090226_134667.htm (accessed April 25, 2009).

¹ Economy, *River Runs Black*, 84-85.

² Economy, “Great Leap Backward?,” 47.

The following two quotes draw attention to the larger rise in protests in China:

In recent years, group protests in China have risen at a rate of at least 17% a year in response to land expropriation disputes, election embezzlement, state-owned enterprise reforms, environmental pollution, and denial of justice. Official records for 2005 put the number of protests involving more than 15 people at 87,000—an average of 241 group protests a day.

“Sharp Rise in Group Protests in China,” *The Epoch Times*, October 16, 2006, <http://www.theepochtimes.com/news/6-10-16/47044.html>.

There has been a clear increase in protests over the last decade. In 1994, there were 10,000 protests, according to China’s Public Security Ministry; by 2003, there were some 58,000; and in 2004 there were 74,000 incidents involving some 3.76 million people. Even these figures are “probably underreported,” Segal says. Cohen says the 2004 figure has probably doubled in the last year, putting the number of 2005 protests at over 150,000.

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If the only situation where there is a rapidly rising ecological impact were in China, that would cause for concern. The difficulty is compounded, however, by the fact that the other Asian giant, India, is following a similar path, and it is not alone. Taken together, there is a strong case that the human is failing. There are, of course, many steps being taken to remedy the situation, but these steps are only slowing the ecological impact from what otherwise would be the case. The overall impact is still increasing.

The difficulty of changing the situation is illustrated by Thomas Friedman, in *Hot, Flat and Crowded*, this way: With current projections, over the next 12 or so years, world population will increase by one billion people. If each of those one billion people burned a 60-watt light bulb (not even taking into account the energy inputs for manufacturing and shipping the light bulbs or the many other inputs required to clothe, feed and shelter this additional one billion people), it would take 60,000 megawatts of power for these light bulbs, so there would be a need for an additional one hundred twenty 500-megawatt, likely coal-fired, power plants just to light these bulbs!¹ This illustration applies to the additional one billion newly born people who will be added to the world's population in the next 12 years. Of course, each of China and India already have over one billion people, and these nations are adding to the lives of their citizens (over and above past consumption) much more than the energy equivalent of a 60-watt light bulb per person. This is why the demand for more energy is so voracious in these countries and why the burning of coal, the cheapest form of providing that energy, is increasing so rapidly.

While numerous studies show that the highest percentage of increase in energy demand and greenhouse gas emissions will be in non-OECD countries,² this is

Esther Penn, "China's Angry Peasants," Council on Foreign Relations Backgrounder (December 15, 2005), <http://www.cfr.org/publication/9425/#6> (accessed April 25, 2009).

¹ Thomas Friedman, *Hot, Flat and Crowded: Why We need a Green Revolution in the United States and How it Can Renew America* (New York: Farrar, Strauss and Giroux, 2008), 31. He notes, quoting David Douglas, Vice President for Eco-Responsibility for Sun Microsystems, "'Luckily, [they] will only use their bulbs four hours per day, so we're down to 10,000 megawatts at any moment," which would only require an additional twenty 500-megawatt coal burning power plants, "just so the next billion people can turn a light on!" Ibid.

² See, e.g., Executive Summary of the 2008 World Economic Outlook, 4, which states:

not to say that OECD countries and, in particular, the United States do not have responsibilities for curbing energy demand and emissions, and changing other behaviors that degrade the environment. They do. Further, while China has severe environmental problems so does the United States, the West and the non-Western OECD countries.

The Irony of the West and the Western Development Model and Economic Principles

Here is the irony, for the West, of globalization and the concomitant growth of developing economies. The West's plans for its own ongoing economic growth and even further improvement of Western living conditions works for a period of time (by "works" I mean it would not run into absolute environmental limits) if only the developing countries continue to consume at historic or lower rates. Yet globalization, on which much of recent Western wealth has been built, is greatly expanding the world economy, including that of the developing countries. Further some developing countries, notably China, India and parts of the Middle East, are not only growing but are growing at unprecedented rates and these economies are home to more than a third of the world's people, significantly more than the populations of Western Europe, the United States and Canada combined.

Thus the West's success in promoting a style of development (industrialization) and economic theory (neo-liberalism) has, in a real sense, been the West's own

Due to continuing strong economic growth, China and India account for just over half of the increase in world primary energy demand between 2006 and 2030. Middle East countries strengthen their position as an important demand center, contributing a further 11% to incremental world demand. Collectively, non-OECD countries account for 87% of the increase. As a result their share of world primary energy demand rises from 51% to 62%. Their energy consumption overtook that of the OECD in 2005.

The following countries are members of the Organization for Economic Cooperation and Development (OECD): [Australia](#), [Austria](#), [Belgium](#), [Canada](#), Czech Republic, Denmark, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Japan, Korea, Luxembourg, Mexico, Netherlands, New Zealand, Norway, Poland, Portugal, Slovak Republic, Spain, Sweden, Switzerland, Turkey, United Kingdom, and the United States.

http://www.oecd.org/document/58/0,3343,en_2649_201185_1889402_1_1_1_1,00.html (accessed April 26, 2009).

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undoing. By “undoing” I do not mean that the West is doomed. Rather I mean the premises of the recent Western project will not work in the future, and further that continuing to operate on these premises will be the undoing of the West as it will be for those developing countries that continue to pursue development based on these premises without regard to the inevitably negative consequences of doing so.

Understanding Limits and Our Human Capacities Are Two Keys to the Future

There are two words on which the future depends: **LIMITS** and **HUMAN**.

Limits

The profound difference in the current situation of human beings on the planet Earth over any other period in human history is that the human impact currently exceeds the **LIMITS** of nature’s capacity to sustain it. This idea has been put forward in various ways. The Ecological Footprint Project, quoted at the beginning of this paper, says that humanity’s Ecological Footprint is currently 131% of the planet’s capacity.¹ J.R. McNeil wrote about how we live now in a “full world”: “Many of the ecological buffers—open land, unused water, unpolluted spaces—that helped societies weather difficult times in the past are now gone.”² Herman Daly wrote: “The closer the economy approaches the scale of the whole Earth the more it will have to conform to the physical behavior mode of the Earth. That behavior mode is a steady state—a system that permits qualitative development, but not aggregate quantitative growth.”³ Lester Brown of the Eco-Policy Institute in Washington, D.C. trenchantly wrote:

¹ See footnote 3 and accompanying text.

² McNeil, 359.

The full world concept has been developed by other authors. See, e.g., Robert Costanza, “Stewardship for a ‘Full World,’” <http://www.google.com/search?q=%22full+world%22&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:en-US:official&client=firefox-a> (accessed March 18, 2009). “Expansion of the world economy has for centuries thrived on the ability to exploit new territories, such as in the colonialist expansion of Europe, or new resources, such as petroleum beginning in the 19th century. In a full world claims are already made on resources and many are declining.”

³ Herman Daly, an ecological ecologist at the School of Public Policy, University of Maryland, USA, speaking before the Sustainable Development

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We recently entered a new century, but we are also entering a new world, one where the collisions between our demands and the earth's capacity to satisfy them are becoming daily events. . . .

Resources that accumulated over eons of geological time are being consumed in a single lifespan. We are crossing natural thresholds that we cannot see and violating deadlines that we do not recognize. *These deadlines, determined by nature, are not politically [or philosophically] negotiable.*

Nature has many thresholds that we discover only when it is too late.¹

The idea that there are such limits has received much criticism. In 1972, the Club of Rome published a famous book called *The Limits to Growth*,² which predicted, based on extensive computer modeling, that human impact would exceed the carrying capacity of the planet in the 21st century. Critics of the work compared it to the predictions of Thomas Malthus that the growth in population would inevitably grow faster than the food supply needed to support the larger population.³ The critics delight in pointing out that since Malthus made these predictions in the late 18th century, population has indeed grown at exponential rates, but so has the food supply. Nonetheless, the authors of *Limits to Growth* report that generally trends have followed the predictions made by their computer models and, with regard to the skepticism about limits to growth

Commission, in the United Kingdom on April 24, 2008. His speech was entitled: "A Steady-State Economy" and began with a brief statement that "A failed growth economy and a steady-state economy are not the same thing; they are the very different alternatives we face."

[http://www.steadystate.org/Files/Daly UK sust dev com copy with ten pol icy addendum.pdf](http://www.steadystate.org/Files/Daly%20UK%20sust%20dev%20com%20copy%20with%20ten%20policy%20addendum.pdf) (accessed April 26, 2009).

¹ Lester R. Brown, *Plan B 2.0: Rescuing a Planet Under Stress and a Civilization in Trouble* (New York: W.W. Norton & Company, 2006).

² Donella Meadows et al., *The Limits to Growth: A Report for the Club of Rome's Project on the Predicament of Mankind* (New York: Universe Books, 1972).

³ See Wikipedia contributors, "Thomas Robert Malthus," *Wikipedia, The Free Encyclopedia*, [http://en.wikipedia.org/w/index.php?title=Thomas Robert Malthus&oldid=285907127](http://en.wikipedia.org/w/index.php?title=Thomas_Robert_Malthus&oldid=285907127) (accessed April 26, 2009).

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wrote in the 2004 update: "It is worth repeating that growth does not necessarily lead to collapse. Collapse follows growth only if the growth has led to overshoot, to an expansion in demands on the planet's sources and sinks above levels that can be sustained."¹ Thus, it is possible we may be living in a way that will lead to overshoot, but we will not see the effects of overshoot until a certain threshold is reached and then it will be too late to take preventive action to avoid overshoot. The historical phenomenon of the ecological collapse of societies, such as Easter Island, and of societies that succeeded in overcoming environmental challenges, such as New Guinea is discussed in Jared Diamond's book, *Collapse: How Societies Choose to Fail or Succeed*.² Though, we can learn from these historical examples of societies that collapsed from limits in local conditions, the difference now is that the conditions threatening collapse (or overshoot) are global in scope. No one has described this situation more clearly than Thomas Berry: "*For the first time [in human history], we are faced with ultimacy, the irreversible closing down of the Earth's functioning in its major life systems.*"³

The condition for viability in the future is that humans must accept the limits that nature and the conditions of human existence impose upon us, and humans must become self-limiting. This is extraordinarily difficult.

Human

This brings us to "HUMAN." Meeting the ecological challenge is often conceived as a technological one. It is indeed that, but, as I wrote earlier, more fundamentally it is an issue of how we understand ourselves as humans and how we act out that understanding. In the remainder of this paper, I will write about addressing the human issue in ecological civilization. I will begin with the thoughts of Thomas Berry on this and then I will write on how the Chinese tradition offers a great resource for the proper relations of humans and Earth, and also how China's unique humanistic civilization might serve as a model for the world.

In explaining his purpose in writing *The Great Work*, Thomas Berry said, "To some extent this entire book can be considered an effort to identify the role of

¹ Donella Meadows, Jorgen Randers and Dennis Meadows (White River Junction, Vermont: Chelsea Green Publishing Company, 2004),

² Jared Diamond, *Collapse: How Societies Choose to Fail or Succeed* (New York: Viking Penguin, 2003).

³ Berry, *The Great Work*, 104.

the human community in relation to the other components of the planet.”¹ Civilization, from the time of the Neolithic Period, has focused on the betterment of the human condition through the cultivation and even subjugation of the other-than-human natural world. In Thomas Berry’s view, this understanding of civilization has, with our modern technological capacity, become dysfunctional. We stand at a watershed moment; we must come to a new understanding of civilization so that we, the humans, will be present to the Earth in a mutually enhancing way and become functional participants in the comprehensive Earth community.

The Wisdom of Thomas Berry

In *The Great Work*, Thomas Berry made this famous statement about what is involved in changing civilization at this point in time: “The historical mission of our times is to reinvent the human—at the species level, with critical reflection, within the community of life-systems, in a time-developmental context, by means of story and shared dream experience”²

Let’s look more closely at how Thomas Berry says we should reinvent the human. He begins by saying we must understand ourselves as a species among many species, not as beings separated from the rest of nature. He then amplifies this by saying we must see ourselves within a community of life systems in a time-developmental (or evolutionary) context. This is, after all, the reality of things. Ecological civilization will be built on such an understanding.

As Wolfgang Sachs writes,

[In this perspective] nature is not so much an environment, a surrounding world, as a world shared with others. . . . Trees and rivers, insects and mammals, the whole circle of earth’s creatures, have their rights. These rights are not absolute for any creature, nor are they the prerogative of human beings. People have the right to nourishment, to clothing, to a space in which to live, to culture. But they have no right to destroy the living space of other creatures, to bring a lake to the point of biological collapse, or to wreak havoc with the climate. Within the community of the biosphere, human claims to property and power are restricted by the rights of other living things.³

¹ Ibid., 91.

² Ibid., 159.

³ Sachs and Santarius, 27

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After providing the basic context for reinventing the human, Thomas Berry gives three means for carrying out the transformation of humans. The first is “critical reflection.” Critical reflection is the mode of species development unique to human beings. It is the means by which we examine our assumptions against the data presented by our awareness of the past, our observations of the present and our predictions of the future, and by which we make judgments transforming our own participation in the present and future.

Critical reflection depends upon clear language. Thomas Berry writes: “One of the most essential roles of the ecologist is to create the language in which a true sense of reality, of value, and of progress can be communicated to . . . society. This need for rectification of language in relation to reality was recognized early by the Chinese as the first task of any acceptable guidance for society.”¹ Berry was referring to *The Analects of Confucius*. When asked what was the first thing he would do to administer government properly, Confucius said, “What is necessary is to rectify names.”² Perhaps were he alive today, Confucius would say, “When profit is not in actual fact profit, it should cease to be called profit. Then humans might be stirred to reform abuses too often covered up by words.” For example, while China’s GDP grows at a rate in excess of 8.0% per year, but one study in the 1990s showed that “the annual economic costs of environmental damage . . . at 13.0% of China’s domestic product.”³

Critical reflection also depends on the proper investigations of things. In one of the most famous passage from *The Great Learning*, Confucius speaks of how rulers who sought to order their states, regulated their families, and to do that they cultivated themselves, rectified their hearts, and ultimately “extended to the utmost their knowledge [by] the investigation of things.”⁴ The teaching was that families and societies fail when people “let their wishes discolor the facts and determine their conclusions, instead of seeking to extend their knowledge to the utmost by impartially investigating the nature of things.”⁵ Today this investigation of things would involve the examination of the dynamics and

¹ Berry, *The Great Work*, 63.

² Durant, 667 quoting *The Analects of Confucius*, 13/3.

³ Sachs, citing Vaclav Smil and Yushi Mao, *The Economic Costs of China’s Environmental Degradation* (Cambridge, MA: American Academy of Arts and Science, 1998). If this is true, then in real terms China is in a state of negative growth.

⁴ Durant, 668, quoting *The Great Learning*.

⁵ Ibid.

relations of Earth and of the human role in these dynamics and relations. It would also involve the examination of human institutions and how they affect these dynamics and the allocation of resources among humans and other living beings.

The second means for the transformation of the human in Thomas Berry's statement is "story." By story he means the story of the universe as disclosed in modern science, but also by philosophical reflection on the scientific story. In the past, according to Thomas Berry and Brian Swimme the universe was understood, at least in the West, in a spatial, static mode. Human affairs occurred against the backdrop of an unchanging universe. Now it is understood that the universe has been involved in a time-developmental or evolutionary process from its beginning to the present. The universe is not a series of mechanical cause-and-effect relationships. Rather it is an interacting community of beings inseparably related in space and time progressing through a series of irreversible transformations. Humans were not placed in the universe by some transcendent power, but rather were a product of the universe in its evolutionary unfolding. Therefore, the capacities activated in human beings are capacities present in the universe itself. The universe expresses itself in all of its dimensions through diversity, subjectivity and communion.

Chinese thought was a major influence on Berry's thought. Thomas Berry wrote:

According to Confucian teaching, a mutual attraction of things for each other functions at all levels of reality as the interior binding force of the cosmic, social and personal life. More than most traditions, Confucianism saw the interplay of cosmic forces as a single set of intercommunicating and mutually co penetrating realities. These forces, whether living or non-living, were so present to each other that they could be adequately seen and understood only within this larger complex. Not to appreciate this comprehensive vision of the world is to miss the numinous quality of Chinese life. Because of the intensity with which the Chinese experienced this interior, feeling communion with the real, they set themselves on perfecting themselves and the universe by increasing this sympathetic presence of things to each other within a personal and social discipline rather than by intellectual analysis. Indeed the Confucian ideal of knowledge was that of an understanding heart rather than a thinking brain.¹

¹ Thomas Berry, "Affectivity in Classical Confucianism," *The Ecozoic Reader* 3, No. 3 (2003): 3-4.

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The third means for changing human understanding of civilization in Thomas Berry's statement is "shared dream experience." As he writes: "The dream drives the action." In the twentieth century the dominant direction of humanity was to a dream of an industrial utopia. As J.R. McNeil wrote, of the big ideas that drove the twentieth century:

The most ecologically influential were probably the growth imperative and the (not unrelated) security imperative . . . Both, but particularly the growth imperative meshed well with the simultaneous trends and trajectories in population, technology, energy, and economic integration. Indeed successful . . . ideas and policies had to mesh with these trends."

. . . . Regardless of political system, policymakers at all levels from local to international responded more readily to clear and present dangers (and opportunities) than to the more subtle and gradual worries about the environment.

. . . . In this context, environmental outcomes [derived] primarily from unintended consequences.¹

What is China's dream? What is driving actions being taken in China?

The Wisdom of China

Let us look now at the gifts of China's history and culture for ecological civilization and the unique contribution it can offer to all nations as they move to ecological civilization.

China's history, whatever its virtues, offers no more encouragement that it can respond to "the gradual worries about the environment" (over immediate threats and opportunities) than Western societies. Indeed as is chronicled in *The Retreat of the Elephants: An Environmental History of China*,² deforestation and other environmental degradation of China has occurred over thousands of years (as it has in other cultures). Yet there are strong resources on which China can

¹ McNeil, 355-56.

² Mark Elvin, *The Retreat of the Elephants: An Environmental History of China* (New Haven, CT: Yale University Press,

draw and from which the whole world can benefit. First and foremost in my mind is the long humanistic tradition of China. While I don't mean to romanticize the role of Confucian education in Chinese society and the Imperial examination system, I am not aware of any other society that gave such preeminence to the cultivation of humanistic values in its citizens. This education emphasized philosophy and literature. It was criticized in the 19th and 20th centuries for stultifying China's intellectual development, especially in the area of science. Its emphasis on rote learning was also criticized. While it enabled all people to aspire to leading government roles, it also excluded many able people with skills not tested by the exams.

What the exams and the emphasis on Confucian learning in traditional China demonstrate is that it is possible to orient a society toward the pursuit of wisdom and values.

This model, I believe, is essential to an ecological civilization. In the contemporary world, science is ascendant in education and it is a particular kind of science, Western empirical science. This science answers "what" but not "why," "how" but not "for what purpose?" Thomas Berry says that when science is guided by a cosmology, it becomes a wisdom, but when science thinks it is a cosmology, it becomes a danger." By "cosmology" Thomas Berry is referring to a philosophical understanding of the nature of things and an orientation to the order of the universe.

I do not know of any other way for humans—for societies—to become self-limiting than to have a humanistic education system aimed at wisdom and values. The problem, of course, is that the world, even China, is pluralistic now and there is no overarching agreement on common values. The last attempt in China to develop such a set of values was in the Mao years. This was a distorted effort and now the people of China have an antipathy to both the traditional Confucian approach and the Maoist approach. In its place is now secular, "modern" education, an education that focuses on improving the material conditions of human life, but at the potential cost of destroying the foundations of all life and of the values that inspire meaningful work and communal harmony.

It is difficult for China to look back and appropriate the wisdom of its traditions. Yet, in each of Daoism, Confucianism, Marxism and "Socialism with Chinese Characteristics" there are important elements to build on for ecological civilization.

Remembering Thomas Berry

Daoism

From Daoism, there is the idea that there is some pervasive force in nature on which we can rely and to which we are accountable.

Book I of the Four Classics of Wang Di, on “The Dao and the Law,” begins:

The Dao produces law. Law is what draws the line between gain and loss, and makes clear the curved and the straight. He who grasps the Dao, therefore, produces law and does not venture to transgress it, establishes law and does not venture to oppose it. . . . [I]f he is able to align himself, then he will not be confused when he sees and knows the world.

Vacuity without form, with its central seam dark and mysterious;

It is from it that the myriad phenomena grow.

In birth and growth there is harm: this refers to desire, and not knowing when enough is enough. Birth and growth entail movement; in movement there is harm; this refers to not acting at the proper season, and, though acting at the proper season, to . . . In movement there are human affairs. In affairs there is harm; this refers to opposition, to lack of balance, and to ignorance of what to use them for. Affairs entail speech. In speech there is harm; this refers to unreliability, to not knowing that one should fear men, to false self-promotion, to empty bragging, and to considering what is insufficient as being a surplus.¹

A treatise on Ecological Civilization could be written from this text.

Confucianism

Confucianism teaches the important idea that society is like a family. Society is a kin-dom, not a king-dom. Further, the governing authorities have duties to, and are accountable to, the larger order of things. Confucianism expresses “the

¹ The “Yellow Emperor,” Father of the Chinese people. In 1973, many silk books were discovered in Mawangdui Han Tomb (No.3). There are four of them before the Second version of Lao-tzu. They were originally titled *The Eternal Law*; *The Ten Masterpieces*; *Chen(g)*; and *The Origin of Dao*. This quote is from the first chapter of the first book. This translation is by Robin D. S. Yates. *Five Lost Classics: Tao, Huanglao and Yin-Yang in Han China*, translated with an introduction and commentary by Robin D. S. Yates (New York: Ballantine Books, 1997), 51 (footnotes omitted).

profound Intercommunion of Heaven, earth and humans,"¹ with Heaven not being some transcendental realm as in the West, but being the larger order of things, and humans being the understanding heart-mind (*xin* 心) between Heaven and Earth.

David Hall and Roger Ames give a compelling interpretation of Confucius' understanding of how humans interact with the world through "thinking." They describe a set of interrelated processes associated with "learning" (*xue* 学) "reflecting" (*si* 思), "realizing" (*zhi* 知) and "living up to one's word" (*xin* 信). In this interpretation, *xue* as 'learning' refers to an unmediated process of becoming aware rather than a conceptually mediated knowledge of a world of objective fact." In an ecological civilization, priority in learning must be given to becoming aware. Hall and Ames continue: A second implication of *xue* is that it involves the project of transmitting one's cultural legacy. . . . Confucius [distinguished] between humanistic learning and the acquisition of practical skills . . . learning is not a means to secure livelihood, it is an end in itself . . ."² Livelihood is an outgrowth and natural part of ecological civilization, but it is not its end or purpose as it often is in contemporary education.

Si "reflecting" involves critical reflection on what one has learned. Learning necessarily has priority, because one cannot judge or evaluate what one does not know. Further learning is necessary "to take advantage of the contributions of those who have gone before and [to have] shared ground necessary to communicate with others." But it is critical reflection that is necessary to "the creative adaptation and extension [of what one has learned] to maximize the possibilities of one's own circumstances," and, I would add, of one's own generation.³ In terms of Thomas Berry's call to "reinvent the human," I believe that *xue* would relate to becoming aware that we are a species among species, we are a part of a community of life systems, and we are constituted and reconstituted in a time-developmental universe. *Si* would relate to critical reflection, story and dream experience.

As interpreted by Hall and Ames, *zhi* "realizing" has several meanings important to ecological civilization. The word is typically translated as "knowledge" or "wisdom" in English, but for Hall and Ames it is more active. The dual nature of

¹ Berry, "Affectivity in Classical Confucianism," 4.

² David L. Hall and Roger T. Ames, *Thinking Through Confucius* (Albany, NY: State University of New York Press, 1987), 44-46.

³ *Ibid.*, 47-48.

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zhi as knowledge and wisdom indicates the absence of a “fact/value” distinction that is common in the West. Thus there is not a distinction between one’s “objective knowledge” and the values one brings to and derives from knowledge. Secondly, “*zhi* refers to a propensity for forecasting or predicting the outcome of a coherent set of circumstances of which the forecaster himself is a constituent and participatory factor.” In this sense, we might say that *zhi* involves foresight. Perhaps foresight is the key to ecological civilization. Modernity is focused on the maximization of value in the present and the exploitation of the resources of the past. A key to ecological civilization is the ability to exercise foresight to realize certain future outcomes and not to realize others, of acting even though one cannot be sure of the consequences of inaction. Ames and Hall quote this statement by Tung Chung-shu’s [Dong Zhongshu’s] *Chunqiu fanlu*: “One who is *zhi* can see calamity and fortune a long way off, and early anticipates benefit and injury. Phenomena move and he anticipates their transformation; affairs rise and he anticipates their outcome.”¹

A third aspect of *zhi* is its performative aspect. *Zhi* makes things (*i.e.*, one’s learning and reflection) real through action. It involves “bringing into focus one possible future out of the welter of significances deriving from the interaction or received [meanings] and novel circumstances.”² It is not hypothetical or speculative reasoning. “The act of focusing is creative, more closely associated with the activity of artistic production than that of hypothetical-deductive reflection.”³ The function “of *zhi* is to distinguish between what is appropriate/meaningful and what is not.” To be of “two-minds” is not *zhi*. *Zhi* is to focus or integrate one’s knowledge in realization or action.⁴ I think that in Berry’s statement, *zhi* would relate to “reinvent,” which, interpreted by *zhi*, would mean to “realize.” Thus, the statement could read, “The historical mission of our time is to *realize (zhi)* the human (*ren* 仁) at the species level, through critical reflection . . .”). So “reinvent” would mean to realize one’s the human in action.

And this brings us to *xin* (信). In the correspondence theory of knowing, which is typical in the West, truth exists as some correspondence between subjective knowledge and external objective fact. For Confucius, however, “Reality is

¹ *Ibid.*, 51.

² *Ibid.*, 55.

³ *Ibid.*

⁴ *Ibid.*, 55-56.

imminent, relative and contingent. It is something achieved, rather than something recognized. . . . Truth is speech and deed that *effects* [(brings about)] an intended consequence."¹ Truth is both the completion of the self and the completion of things. It requires ability (or gaining ability), not simply having good intentions or trying.² Confucius' concern is on how to realize oneself as a social and political being. In the *Analects* (2/22) Confucius says, "I am not aware that one can become a person without living up to his word (*xin*)."³ By living up to one's word, a person becomes an achieved social and political "truth/reality."⁴ In most contemporary "thinking" about the environment, there is a sharp distinction between what people know and say, and what they do. Thus, their thoughts and words never become "the truth," which is to say an achieved reality. If we extend Confucius' thought beyond realizing oneself as a social and political being to include realizing oneself as an ecological being, then realizing truth through living up to one's word (*xin* 信) becomes a crucial aspect of ecological civilization.

Marxism

As I have come to know China since I first visited in 2002, I have often puzzled about how the thought of Karl Marx, who wrote in the context of the industrial revolution of the West, could have been adopted in such a different social, political and cultural context as China. Further as the economic reforms of Deng Xiaoping have taken hold, I have wondered how China can continue to claim adherence to Marx. I am now content, that for whatever the reason, Marx is a core part of China's modern tradition. Another question for me has been how can Marx, given that he was not presented with the ecological issues we are presented with today, be relevant to the ecological turn in China?

There are several elements of Marx's work that are important. The most important to me, which was identified by Wolfgang Sachs in *Fair Future*, is his "objective" theory of value. Sachs writes:

Those who hold an objective theory of value—from Thomas Aquinas through Karl Marx to Nicholas Georgescu-Roegen—maintain that the quantum of labor or nature contained in a product is ultimately what

¹ *Ibid.*, 56-57.

² *Ibid.*, 60-61.

³ *Ibid.*, 60.

⁴ *Ibid.*, 59.

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determines its value. Those who hold a subjective theory of value—a small minority until the rise of neoclassical economics—insist that value depends on the scarcity of a product in the interplay of supply and demand.¹

The issue of the value of goods and services is a primary one in ecological civilization. Economic theory tells us that money is a “unit of measure, a medium of exchange and store of value.” The role of money in the international economy (the floating exchange rates, the mobility of capital, and the excess amounts of exchange in the management of money as opposed to productive exchange) has become a problem of a new type. Marx emphasized the need to establish true value in the economy.

A second area where Marx’s legacy is important concerns his understanding of “commodity fetishism [, which is] a state of social relations, said to arise in capitalist market based societies, in which social relationships are transformed into apparently objective relationships between commodities or money. . . . As it relates to commodities specifically, commodity fetishism is the belief that value inheres in commodities instead of being added to them through labor. This is the root of Marx’s critique relating to conditions surrounding fetishism—that capitalists ‘fetishize’ commodities, believing that they contain value, and the effects of labor are misunderstood.”² “Indeed labor itself [becomes] a commodity.”³ This analysis is an extension of the value principle discussed in the immediately preceding paragraph, but it extends the principle to the social relationships that derive from a market-based economy. In such an economy, rather than money primarily being a medium of commodity exchange (commodity then money then commodity (C-M-C)), commodities become a medium of monetary exchange where the “real” value is abstracted to reside (money then commodity then money (M-C-M)). If Marx were alive today, he

¹ Sachs and Santarius, 140.

² Wikipedia contributors, “Commodity fetishism,” *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Commodity_fetishism&oldid=285721646 (accessed April 30, 2009).

³ Wikipedia contributors, “Karl Marx,” *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Karl_Marx&oldid=287096545 (accessed April 30, 2009).

might extend this analysis to what Herman Daly calls the “paper economy” where value is completely abstracted to money (money then money (M-M)).¹

There have always been and always will be markets, places or means of exchanging goods and services, but the market economy as we know it is new and distinct in history. The origin and nature of the modern market economy is described by Karl Polanyi in his classic work, *The Great Transformation*.² He writes about the industrial revolution of the late 18th century and early 19th century and how it transformed society.³ According to Polanyi, industry’s new productive methods and capacity needed the investment of large sums of capital which could only be recovered over long periods of time. Industry required markets to put up that capital. The increased productive capacity exceeded regional needs, therefore markets had to expand and demand had to be continuous so that goods could be continuously produced. If goods could be continuously produced and marketed, then profits would result. Profits would buy more innovation and more productive capacity, which required even more markets for the goods produced. Markets, however, were not only needed for goods, but also for the inputs to industry—land, labor and capital. “Every element of industry [needed to be for sale],” in other words, commoditized.⁴

According to the liberal economic theories that supported the new industrial economy, if everything had a price and was freely tradable, the market would be self-regulating and the result would be efficient allocation of goods and services and rising wealth. As Polanyi points out, however, “labor is only another name for a human activity which goes with life itself [, and] land is only another name for nature.” They are “obviously *not* commodities . . . produced

¹ Herman Daly observes this progression in exchange: First barter – commodity exchanged for commodity, or C-C; then money as a medium of exchange of commodities, C-M-C; then in modern capitalism commodities as an intermediary to the accumulation of money, MCM; and finally the paper economy, M-M. Herman Daly, *Beyond Growth: The Economics of Sustainable Development* (Boston, MA: Beacon Press, 1996), 39.

² Karl Polanyi, *The Great Transformation: The Political and Ecological Origins of Our Time*, 2d ed. (Boston: Beacon Press, 2001). The original edition was published in 1944 by Farrar & Rinehard of New York.

³ The industrial revolution began in England in the late eighteenth century with changes in the production of textiles, including the spinning jenny and the water frame, and the growing use of steam engines. It continues through today.

⁴ Polanyi, 75.

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for sale.”¹ Yet, the myth of the power of self-regulating, free markets and their benefits has been so persuasive that not only was the economy transformed under the sway of this myth, but also society itself. The market economy required by industry resulted in the creation of the market society, a society the role of which is to promote free markets. Historically, an economy was an outgrowth of the social structure. The inversion of this in the industrial economy resulted in society becoming an outgrowth of the economy—this was “The Great Transformation.”

Herman Daly and Polanyi provide needed extensions of Marx’s commodity fetishism analysis. Daly by extending it to the recent emergence of the “paper economy” (M-M) and Polanyi by calling attention not only to the social relations involved in the capitalist economy (capital-labor), but also to the relations with nature (capital-labor-land (or nature)).

The third area where Marx offers a legacy that might be drawn on in creating ecological civilization is what has come to be known as the “metabolic rift.” This has several elements. The first is that Marx viewed the world in materialist as opposed to idealist terms.

Marx argued that it is the material world that is real and that our ideas of it are consequences, not causes, of the world. [Like] Hegel and other philosophers, Marx distinguished between appearances and reality. But he did not believe that the material world hides from us the “real” world of the ideal; on the contrary, he thought that historically and socially specific ideology prevented people from seeing the material conditions of their lives clearly.²

While acknowledging that the environment is in part generated by humans, Marx held that human beings do not create nature, but only transpose it from one form into another, often with unforeseen consequences. Thus Marx quoted Pietro Verri as saying, “All the phenomena of the universe, whether produced by the hand of man or indeed by the universal laws of physics, are not to be conceived of as acts of creation but solely as a reordering of matter.” For this reason nature can only be “produced” by means of nature itself and in

¹ Ibid.

² Wikipedia contributors, “Karl Marx,” *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Karl_Marx&oldid=289272983 (accessed May 11, 2009).

conformity with natural laws. The failure to understand or to follow these laws leads to ecological crises, with nature, as Engels observed, thereby taking its “revenge.”¹

Further Marx wrote: “Man *lives* from nature, i.e. nature is his *body*, and he must maintain a continuing dialogue with it if he is not to die. To say that man’s physical and mental life is linked to nature simply means that nature is linked to itself, for man is a part of nature.”² Finally, Marx understood that there was a metabolic interaction between humans and nature and that the nature of this interaction, whether it was benign or destructive, depended on social relations. John Bellamy Foster writes:

Marx and Engels wrote extensively about ecological problems arising from capitalism and class society in general, and the need to transcend these under socialism. This included discussions of the nineteenth-century soil crisis, which led Marx to develop his theory of metabolic rift between nature and society. Basing his analysis on the work of the German chemist Justus von Liebig, he pointed to the fact that soil nutrients (nitrogen, phosphorus, and potassium) were removed from the soil and shipped hundreds and thousands of miles to the cities where they ended up polluting the water and the air and contributing to the poor health of the workers. This break in the necessary metabolic cycle between nature and society demanded for Marx nothing less than the “restoration” of ecological sustainability for the sake of “successive generations.”³

To Marx and his modern interpreters, the root cause of the ecological crisis is the political-economic order. Minqi Li writes:

¹ Victor Wallis, “Capitalist and Socialist Responses to the Ecological Crisis,” *The Monthly Review* (November 2008), <http://www.monthlyreview.org/081103wallis.php>, citing Marx, *Capital*, vol. 1 (London: Penguin, 1976), 133-34, 647; Marx and Engels, *Collected Works*, vol. 25, 461; Paul Burkett and John Bellamy Foster, “Metabolism, Energy, and Entropy in Marx’s Critique of Political Economy,” *Theory and Society*, vol. 35 (2006), 109–56.

² Karl Marx, *Early Writings* (New York: Vintage, 1974), 328, quoted in John Bellamy Foster, “Ecology and the Transition from Capitalism to Socialism,” *The Monthly Review* (November 2008), <http://www.monthlyreview.org/081110foster.php>.

³ Foster, citing Karl Marx, *Capital*, vol. 1 (New York: Vintage, 1976), 636–39, *Capital*, vol. 3, 754, 911, 948–49.

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The social metabolic order of capitalism is inherently anti-ecological, since it systematically subordinates nature in its pursuit of endless accumulation and production on ever larger scales. Technical fixes to socio-ecological problems typically have unintended consequences and fail to address the root of the problems: the political-economic order. Rather than acknowledging metabolic rifts, natural limits, and/or ecological contradictions, capital seeks to play a shell game with the environmental problems it generates, moving them around rather than addressing the root causes.¹

All Western Marxist scholars writing on the ecological crisis that I have reviewed say the key to ameliorating the situation is to address the political-economic relations of capitalism by subjecting the accumulation of surplus value to social control.² Some, in agreement with Marx, advocate “the abolition of private property in the means of production, a high degree of equality in all things, replacement of the blind forces of the market by planning by the associated producers in accordance with genuine social needs,”³ These are traditional Marxist-Leninist views, ones from which China has departed in significant ways. None of these Western Marxist scholars seem to advocate the dictatorship of the proletariat as in Marxist-Leninism, but rather call for democratic social control.⁴

Socialism with Chinese Characteristics

Marxism in China has its own history. This rise of Communism in China in the 20th century came out of Chinese people’s disillusionment with the Imperial

¹ Minqi Li, “Climate Change, Limits to Growth, and the Imperative for Socialism,” *The Monthly Review* (July-August 2008),

<http://www.monthlyreview.org/080721li.php> .

² For example Minqi Li writes: “It does take global ‘central’ planning for humanity to overcome the crisis of climate change, if by ‘central’ one is talking about self-conscious, rational coordination by democratic institutions.”

³ Foster.

⁴ For example, Minqi Li writes: “If we do not want to undermine the ecological conditions that support civilization, what else can accomplish these goals other than socialism with public ownership of the means of production and democratic planning?”

regimes, sense of humiliation by the West and Japan, and dissatisfaction with the state of economic development. The Communist Party of China (CCP) was founded in 1921 at a time that Communism was progressing in Russia as an alternative to Western forms of development. Communist ideology offered what appeared to be a practical program for action and a way of addressing social inequities. Further it offered a secular spirituality based on scientific advancement, material values, and sacrificial involvement in class struggle to bring about a just society. Also of importance, it offered a way to make a sharp break with a rejected past and a way to bring unity to the nation.

Mao Zedong (representing the “first generation of leadership of the Chinese Communist Party, while emphasizing development of productive forces, placed a central focus on class struggle and purification of thought. The latter became an obsession during the Cultural Revolution of 1966-76 and led to stagnation of important parts of China’s life. The Third Plenary Session of the Eleventh Central Committee meeting of the Chinese Community Party in 1978 marked a turning point as the party, now led by Deng Xiaoping (representing the “second generation of leadership of the CPC”), rejected rigid adherence to Mao’s dogmas and a turn to seeking truth from facts and socialist development.¹ This was the official beginning of “China’s reform and opening up.”² The economic reform that followed permitted a mixed economy of state ownership and private enterprise to coexist and allowed Chinese to expand foreign trade and foreign investors to invest in China.

The ideological basis for this reform and opening up was that Marxism had to be adapted to the particular realities of China as a developing country. Under the “theory of productive forces,” “actual socialism or communism, being based on the ‘redistribution of wealth’ to the most oppressed sectors of society, cannot come to pass until that society’s wealth is built up enough to satisfy whole populations.”³ In balancing interests, this theory places a high priority on

¹ “Third Plenary Session of 11th Central Committee of CPC held in 1978,” *People’s Daily Online* (October 9, 2008).

² Ibid. Also see, Hu Jintao. “Report to the Seventeenth National Congress of the Communist Party of China” (October 15, 2007), <http://www.china.org.cn/english/congress/229611.htm>.

³ Wikipedia contributors, “Theory of Productive Forces,” *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Theory_of_Productive_Forces&oldid=282737181 (accessed May 11, 2009).

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productive forces (practically speaking, on industrialization and technology) in bringing about social change. The theory is supported by this passage from *The German Ideology* by Marx.

It is only possible to achieve real liberation in the real world . . . by employing real means . . . slavery cannot be abolished without the steam-engine and the mule and spinning-jenny, serfdom cannot be abolished without improved agriculture, and . . . in general, people cannot be liberated as long as they are unable to obtain food and drink, housing and clothing in adequate quality and quantity. "Liberation" is a historical and not a mental act, and it is brought about by historical conditions, the development of industry, commerce, agriculture, and the conditions of intercourse.¹

Deng Xiaoping's reforms are called "Socialism with Chinese Characteristics." They involve development of a mixed economy in order to achieve the economic development necessary to lift the people while upholding the "Four Cardinal Principles" of (1) the basic spirit of Communism, (2) the People's democratic dictatorship political system, (3) the leadership of the Communist Party, and (4) Marxism-Leninism (though these reforms initiated a departure from Marxist-Leninist political and economic theory which continues to widen).

In the years of Jiang Zemin (representing the "third generation of leadership of the CPC"), there was further opening up and reform, which culminated ideologically in 2002 at the Sixteenth Party Congress of the "Three Represents," under which the Communist Party to remain in the vanguard "must always represent [(1)] the requirements of the development of China's advanced productive forces, [(2)] the orientation of the development of China's advanced culture, and [(3)] the fundamental interests of the overwhelming majority of the people in China."² While the meaning of the Three Represents is somewhat

¹ Karl Marx and Friedrich Engels, "Part I: Feuerbach. Opposition of the Materialist and Idealist Outlook, B. The Illusion of the Epoch," *The German Ideology*, <http://www.marxists.org/archive/marx/works/1845/german-ideology/ch01b.htm#b2>, quoted in Wikipedia contributors, "Theory of Productive Forces," *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Theory_of_Productive_Forces&oldid=282737181 (accessed May 2, 2009).

² "Jiang Zemin's speech at the 16th CPC Congress," (November 2002), quoted in Wikipedia contributors, "Three Represents," *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Three_Represents&oldid=257855446 (accessed May 2, 2009).

obscure, it is taken to legitimize the inclusion of the business class (capitalists) and entrepreneurs in the CPC and not just the proletariat. In this sense it represented further reform and opening up of China, though to many leftist critics it was a move away from core principles of Marxism.¹

Hu Jintao (representing the “fourth generation of CPC leadership”) has taken CPC thought significantly forward. His landmark speech to the Seventeenth National Congress of the Communist Party of China on October 15, 2007, introduced the concept of the “harmonious society” and filled in the concept of “scientific development.” Along with holding up the tremendous economic development and other successes of the post-Mao years, Hu candidly acknowledged the problems that had developed in these years as unequal development between rural and urban areas and among regions, and human problems concerning “employment, social security, income distribution, education, public health, housing, work safety, administration of justice and public order.” Further he acknowledged corruption and extravagance in some Party cadres. And, significantly, he stated: “Our economic growth is realized at an excessively high cost of resources and the environment.”² He called for just and harmonious social relations and also “harmony between man and nature.” He made sustainability a primary objective for future development by saying:

We must adopt an enlightened approach to development that results in expanded production, a better life and sound ecological and environmental conditions, and build a resource-conserving and environment-friendly society that coordinates growth rate with the economic structure, quality and efficiency and harmonizes economic growth with the population, resources and the environment, so that our people will live and work under sound ecological and environmental conditions and our economy and society will develop in a sustainable way.³

Further Hu acknowledged China’s important new role of the world and its responsibilities concerning climate change and resource conservation.

¹ See, e.g., Yachting Wu “Rethinking ‘Capitalist Restoration’ in China,” *The Monthly Review* (November 2005), <http://www.monthlyreview.org/1105wu.htm> .

² Hu Jintao, Report to the Seventeenth National Congress of the Communist Party of China (October 15, 2007).

³ Hu.

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Hu Jintao's speech shows a very significant broadening of official Chinese thought and expansion of social and environmental concerns. These are essential for China to develop internally and to lead externally. Along with "reform and opening" there is now also "broadening and expansion."

At the same time, from the standpoint of ecological civilization, there were significant potential problems in Hu's speech. On several occasions in the speech, Hu emphasized that economic development of China must be the central task of the Party.¹ Further he pledged to quadruple per capita GDP by 2020 over the year 2000 level. While he spoke of reducing resource use (presumably per dollar of GNP, rather than on an aggregate level), he also spoke of expanding industrial development, including in agriculture. Further, Hu reaffirmed the Party's at least nominal commitment to Marxism, while acknowledging it was "Marxism with Chinese Characteristics" and its commitment to the Four Cardinal Principles. While some leftists believe that China has abandoned Marxism, many capitalists also believe China is Communist in name only. The truth is that there is an unresolved, sometimes contradictory, mix of thought (a part of which is Marxist-Leninist) guiding China's development. These contradictions are played out in, on the one hand, rapid economic growth, and, on the other hand the problems detailed by Mr. Hu in his report. They are the contradictions of modernity, which Marx and Lenin sought to address—in practice unsuccessfully—and which China is now trying to address through "socialism with Chinese characteristics."

Wisdom Needed for the Future

There is something needed to pull together the strains of Chinese thought to guide China into a viable future. For centuries China had the world's greatest humanistic civilization based on Confucianism, but this civilization developed intractable problems. In the 20th century China struggled with what vision of modernity to adopt to move forward and ultimately decided on Marxism. Mao Zedong gave form to Chinese Marxism, but with limited success and sometimes tragic results. Deng Xiaoping set China on a new course with reform and opening and this was continued by Jiang Zemin as he opened the CPC internally to the business class and entrepreneurs. While economically successful, this new course led to the problems described by Mr. Hu in his report. Now Mr. Hu

¹ For example, Hu said "We must firmly commit ourselves to the central task of economic development, concentrate on construction and development, and keep releasing and developing the productive forces." Hu Jintao.

has given the vision of a harmonious society and has offered scientific development, socialism with Chinese characteristics and the Four Cardinal Principles as the means of realizing it.

Mr. Hu's vision of the harmonious society is entirely correct in terms of ecological civilization, but the means of achieving that goal need further refinement. Hu stated that "the principal contradiction in Chinese development is the one between the ever-growing material and cultural needs of the people and the low level of social production." He went on to affirm China's "full involvement in economic globalization," and its path "toward an industrialized, information-based, urbanized, market-oriented and internationalized country." I have no doubt that this is happening and will continue to occur. There is much that is positive about this as any visitor can see when traveling in China. The project is, however, limited not only for China but for the OECD countries and all other countries following this path. It is not that China should not produce and consume at the level of the West. China has as much right to do this as the United States does. There is no more harm done by luxury real estate developments in China than those in the United States. The problem is that there are natural, nonnegotiable limits to this mode of development.

In fairness, China and other developing nations should not be subject to constraints on development until the OECD nations change their ways. If "contraction and convergence" is the goal, then the OECD nations should contract before developing nations are asked to converge. Yet, there is a certain degree of fatalism and lack of imagination in taking such a position. As Wolfgang Sachs writes:

More justice in the world cannot be achieved by globalizing the Western model of prosperity: that costs too much money and too many resources, and it would completely ruin the biosphere. So, development stands at a crossroads: either most of the world remains excluded from prosperity, or the prosperity model is constructed in such a way that everyone can participate in it without making the planet inhospitable. It is a choice between global apartheid and global democracy. This book takes a stand for democratic, cosmopolitan ecology.¹

Dr. Sachs calls for developing countries to pursue a path that goes around the stages of industrial development in the West, to arrive even before the West in ecological civilization. And he holds up decentralized electricity generation,

¹ Sachs and Santarius, ix.

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mobility without car dependence and regenerative agriculture as key ways to do this.¹ While China is heavily burdened with the task of improving the lives of over one billion people, China is in a unique position to lead the world in leapfrogging the development path of the West to ecological civilization.

To do so, will, however, require more than science, technology and economic development. It will need a renewal of Chinese culture in order to kindle ecological imagination, a new appreciation of nature, and new values, expectations and sense of fulfillment. This renewal would be one that would link China's present strengths with those of its past in order to meet the needs of the future. It would allow China to go around the obstacles blocking ecological civilization. Perhaps this is what Mr. Hu called for in his report to the Seventeenth National Congress of the Communist Party of China. In regard to cultural renewal, Mr. Hu advocated (1) building up core socialist values and adapting them to Chinese conditions (these values are the strength of the present), (2) developing "a comprehensive understanding of Chinese traditional culture, keep[ing] its essence and discard[ing] its dross" (this is the strength of the China's tradition), and (3) "foster[ing] a culture of harmony and cultivat[ing] civilized practices" (these are the needs of the future). In order to do this, Mr. Hu called for (4) "cultural innovation."

There are many kinds of cultural innovation. A Chinese singing group may develop a kind of music that becomes popular throughout the world. This would be noteworthy cultural innovation, but I am talking about something more profound and I believe Mr. Hu, in calling for a harmonious society of people with people, nations with nations and humans with nature, was as well. A culture is a way that people understand themselves and it is the way they orient themselves to the world. It carries their expectations for living and conditions their minds and hearts. The Confucian culture of China's past was a rich culture, but it became enmeshed in certain social forms and educational programs that were limiting. The Marxist/modern culture of China's last 100 years has allowed China to break away from the old social forms and achieve rapid economic growth, but the Marxist ideas are limited to the material world and secular achievement. Marx offered a utopian vision of the future, but perhaps one unattainable in real human affairs. Now China must draw on the wisdom of its traditional culture if it is to offer its unique contribution to the future. It can do this now in a way it could not in the twentieth century, for there is now separation from the past and it is possible, in Mr. Hu's words, to "discard the

¹ Ibid., 165-179. Sachs calls this "ecological leapfrogging."

cross” while keeping what is meaningful for the future. I would say Mr. Hu is even leading the way in this recovery by evoking the ideal of the harmonious society, an ideal that draws very heavily on China’s traditional understandings.

It is not, however, possible or even desirable to go back to the past. The Chinese tradition can never be read or understood again as people did in the pre-modern, pre-scientific period. There must be a bridge to the past and the future. I will offer two related bridges.

One is the work of Thomas Berry, a portion of which is now available in Chinese. Thomas Berry offers a humanistic view of the transition from modern culture to ecological culture (or, as he would say, “ecozoic” culture). As I have discussed, he calls for the reinvention (or realization) of “the human” (*ren* 仁). His work is very powerful. It is also very friendly to China. Thomas Berry came to Beijing in 1948 to teach history and to study. A key book written by Thomas Berry, *The Great Work*, has been translated into Chinese and published by San Lian Press. (See [Appendix I](#) for a reference to the Chinese edition of this book.) An article of mine on Thomas Berry entitled “Thomas Berry and His Ecozoic Era,” was published in *Seeking Truth*, vol. 29, no. 3 (May 2002), and was re-published in its entirety in *Xinhua Digest (New China Digest)* September 2002. And an article by Thomas Berry entitled “Affectivity in Classical Confucian Tradition” has been published in the United States.¹

Berry provides the fundamental context for ecological civilization and makes constructive proposals for the reform of business, education, government, law and religion. In addition to *The Great Work*, his books include *The Dream of the Earth*,² *The Universe Story*³ and *Evening Thoughts*.⁴ A new book by Berry will be

¹ Thomas Berry, “Affectivity in Classical Confucian Tradition,” in *Confucian Spirituality*, eds. Tu Wei-ming and Mary Evelyn Tucker, in *World Spirituality Series: an Encyclopedic History of the Religious Quest*, general ed. Ewert Cousins. (New York: Crossroad Publishing Co. 2003). As cited in note 79, this article has also been published in *The Ecozoic Reader*. Page numbers of the article in the following note are to the article as it appeared in *The Ecozoic Reader*.

² Thomas Berry, *The Dream of the Earth* (San Francisco, CA: Sierra Club Books, 1988)

³ Thomas Berry, *The Universe Story*: (San Francisco, CA: HarperSanFrancisco, 1992)

⁴ Thomas Berry, *Evening Thoughts: Reflecting on Earth as Sacred Community* (San Francisco, CA: Sierra Club Books, 2006).

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published in fall 2009: *The Sacred Universe: Earth, Spirituality, and Religion in the 21st Century* (to be published by Columbia University Press in New York).

About the gift that China has to offer the human community, Berry has these things to say:

The Chinese tradition . . . is of supreme importance to everyone.

China occupies a most significant position in [the comprehensive view of human affairs. It is . . . to the advantage of the entire world to learn from the Chinese experience during the past three thousand years as well as from the Chinese experience that is taking place at the present time. . . . China in a special manner has the capacity to teach us how to discern and nurture the human quality of life. This was the primordial mode of consciousness of the Chinese, a unique consciousness of the human. . . .

[The] reflexive appreciation of the inner spontaneities of human nature marks the earliest thinkers of China. These spontaneities arise from the authentic depths of the heavenly-given nature of man; he has no other source to which he can turn to achieve his own self-identity. By developing this inner authenticity the Chinese were able to develop their affective relations with other men and to manifest the Great Compassion which instinctively arose within man whenever he observed the suffering of others. In these most fundamental human experiences all men were equal, for all had the same *xing*, the same nature. This provided the basis for a world vision of personal communion with others on a universal scale and the sharing of life and possessions with others in a great human harmony with heaven and earth.¹

Such an understanding is at the heart of ecological civilization. Human fulfillment does not come in the possession and consumption things as in too much of the modern Western understanding, but rather in compassionate relationship with others (including nature) in harmony.

Another source for recovering the value of Chinese traditional culture so that it has meaning for today and for the future is the “process thought” of Alfred

¹ Thomas Berry, “Mao Zedong: The Long March” *Riverdale Papers* vol. III (New York: Riverdale Center for Religious Research, 1972) (a collection of unpublished manuscripts).

North Whitehead. Whitehead was a prominent mathematician and physicist in the early 20th century (who well understood the new physics of relativity and quantum mechanics) and he developed metaphysics consistent with his scientific knowledge that understood the world as creative, organic, ever-evolving, and interdependent and having a subjective as well as an objective nature. There are now process centers in, among other places, Beijing, Wuhan, Xian, Yancheng, Suzhou, Zhanjiang, Hangzhou, Shangdong, Shenyang and Tianjin and Whitehead's basic works (*Process and Reality*,¹ *Adventures of Ideas*,² and *The Aims of Education*³) as well as many important secondary works on Whitehead have been translated into Chinese and published in China.⁴

Alfred North Whitehead offers what David Ray Griffin has rightly called "a philosophy of constructive postmodernism." People who work with Whitehead's thoughts are often called "process scholars." Process scholars both within and outside China are providing a way of understanding science, humans and nature as an organic whole. Process thought is consistent with traditional Chinese thought, but in a modern (or more properly, a constructively postmodern) way. Whitehead provides a bridge to the strengths of the Chinese tradition while not pulling one into the abyss of the past.

Inasmuch as Marxism and socialism also point to an organic understanding of society, Whitehead provides a bridge to the future in line with Mr. Hu's vision of a Harmonious Society.

Conclusion

In this paper, I have tried to highlight China's incredible achievements over the last 60 years, while also taking a very strong position that continuing on China's present path of development will not work.

I highlighted that humans are not intended to be automatons who when faced with disaster march ahead into the disaster obliviously and to their ruin. I

¹ Alfred North Whitehead, *Process and Reality (Corrected Edition)*, ed. David Ray Griffin and Donald W. Sherburne, (New York: The Free Press, 1978).

² Alfred North Whitehead, *Adventures of Ideas* (New York: Macmillan, 1933),

³ Alfred North Whitehead, *The Aims of Education* (New York: The Free Press, 1967)

⁴ A complete list of translations and publishers is available from Zhihe Wang of the Institute for the Postmodern Development of China in Claremont, California. www.posmodernchina.org , email claremontwang@yahoo.com .

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described how Confucian teaching describes the capability of humans to learn, make critical judgments, exercise foresight and realize the truth by action.

I offered Thomas Berry's guidance that the way forward involves reinventing the human at the species level, with critical reflection, within the community of life-systems, in a time-developmental context, by means of story and shared dream experience.

I discussed the history of China as a Communist nation and how there were elements of Marx also offered important guidance to ecological civilization. I then discussed how Socialism with Chinese Characteristics had evolved into the vision of a Harmonious Society and how this completed an historical circle by bringing the vision and wisdom of traditional Chinese culture back into the mainstream thought of China. I indicated I felt there was a need for a more consistent philosophical base for this vision of an Harmonious Society and I offered the work of Thomas Berry and that of Alfred North Whitehead (and the literature associated with each) as ways of pulling together the past and the future in order to move into a constructively postmodern future.

I pointed out how the profound humanistic tradition of China could be a gift for all nations and called for a revival of that tradition in a constructively postmodern understanding (with the expansion of the tradition to include the study and appreciation of nature as part of the humanistic studies).

This conference on Ecological Civilization was called into being by the Institute of Hominology of Peking University. As I understand it, Hominology is the study of human development within the overall framework of Socialism with Chinese characteristics. I think China has taken the right course to adapt Marxism to the situation of the Chinese people, and it would be a mistake to go back to the way of shaping the political economy found in the texts of Marx, Engels and Lenin. I believe market socialism is a good course, as well as the movement to provide a clearer status for private property. But if classical Marxist methods are not going to be used to guard against the problems of capitalism, then there is a need for new methods. The problems Marx saw in relation to ecology and uncontrolled international capitalism are real and are in full view now in the present crisis resulting from today's paper economy.

Marxist scholars in China need to take Socialism with Chinese Characteristics forward by working on a way of understanding the development of humans as now including ecological as well as political, economic and social understandings, and realizing that the strength of China is not just in its people

but in its land and in its ecosystems and the non-human living beings, which need to be seen not as “resource,” but as fellow subjects.

I would describe an industrial economy as one where the goal is to take things from the Earth as fast as possible, process them as fast as possible, consume them as fast as possible and then return them to the Earth as waste as fast as possible. The “market economy” assigns value to this, but, on reflection one can see, this is inherently involves destruction of value rather than accretion of value.

Throughout this paper, I emphasized that the deepest need in moving to ecological civilization is not technological, but in how we understand ourselves as humans and how we act out that understanding. I also said in understanding humans and their role today, it is necessary to accept that Earth has biophysical limits we dare not exceed. Human civilization must become coherent with the functioning of the planet and humans must become functional participants in Earth’s systems. All human institutions and understandings must be reinterpreted with this in mind.

Thomas Berry has rightly recognized that “the Chinese tradition is of supreme importance to everyone. China occupies a most significant position in the comprehensive view of human affairs and it is to the advantage of the entire world to learn from the Chinese experience during the past three thousand years as well as from the Chinese experience that is taking place at the present time. China in a special manner has the capacity to teach us how to discern and nurture the human quality of life. This was the primordial mode of consciousness of the Chinese, a unique consciousness of the human.”

China must now draw from the well of its tradition in a constructively postmodern context to shape an understanding of ecological civilization that is not industrial civilization. There is a role for industry and trade, but in ecological civilization industry and the economy must be an outgrowth of an understanding of society and ecology, rather than, as now, society and ecology being an outgrowth of industry and the economy.

The human was not meant to fail.

Remembering Thomas Berry

Appendix I

CHINESE TRANSLATION OF *THE GREAT WORK* BY THOMAS BERRY

生态与人



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The Great Work: Our Way Into The Future

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Creation Season in the Life of the Church

Blown by a New Wind

By Herman F. Greene



Blown by Its Wind

The Episcopalians continue to divide over gender and sexual orientation issues in leadership roles; the Southern Baptist Convention is further dividing over exiting public schools; Presbyterians are arguing about divesting church funds invested in Israeli companies; most denominations are divided over sexuality and marriage, many over birth and death. Over such hot issues Christians, often hate-filled, continue to separate from each other. Meanwhile, issues of spirituality, theology, care of the earth, ministry of the laity, and consensual methods lag behind. This does not follow Jesus, Paul, Luther, Theresa, Wesley, Woolman, and John XIII, who were after depth reformation. Spirit is moving in our time, absolutely, but the institutional church struggles to discern, agree on, and be blown by its wind.

John P. Cock

Blog (June 22, 2006)

We smile when we read such things about the church. We would like to dismiss these religious differences, as Freud did, as the narcissism of small difference”¹. . . just a lot of hot air . . . a lot of wind. As Samuel Huntington reminds us, however, “Millennia of human history have shown that religion is not a ‘small difference’ but possibly the most profound difference that can exist between

¹ Freud coined the phrase "narcissism of small differences" in a paper titled "The Taboo of Virginity" that he published in 1917. Referring to earlier work by British anthropologist Ernest Crawley, he said that we reserve our most virulent emotions - aggression, hatred, envy - towards those who resemble us the most. We feel threatened not by the Other with whom we have little in common - but by the "nearly-we", who mirror and reflect us.

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people.”¹ Huntington was referring to people of different faiths, but it is equally true within faiths, certainly within Christianity where millennia of Christian history have indeed shown the, too often, tragic significance of such differences.

These differences are the stuff of life. They are what make our blood boil and our hearts sing. And they captivate our minds. We say to ourselves, “If only they could see things as we do.” We can be, and sometimes are, obsessed by them.

One wonders how process theology² can be a leaven in this situation, that is to say our situation in this great moment of transformation in human history. How can we, in the words of John Cock quoted above, get back to the ministry of the laity, care of the Earth and spirituality and, in general, those great causes of our time?

We Could Make a Difference by Including Creation Season in the Church Year

The proposition advanced in this paper is that the process community could be a leaven to the Christian community by advocating the inclusion of “Creation Season” in the church year. I advocate this based on my experience of doing this in my local congregation of Binkley Baptist Church, Chapel Hill, North Carolina and writing a doctoral dissertation on the subject.³ In this paper I will describe Creation Season and briefly give its history. I will then go into the significance of the season within a process interpretation of the Christian tradition and I will close with a description of how we carried out the season at Binkley Baptist Church and what have been the results.

¹Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order*, 1st paperback ed. (New York: Simon & Shuster, 2003), 254.

²I would hasten to add, one clarifying point. My mentor was Dr. Schubert Ogden. He uses process thought extensively in his theology, but when asked if he is a “process theologian,” he hastens to respond, “No, I am a Christian theologian,” and then he will explain that he appeals to process thought among other sources in his work as such. In this paper I write as a Christian theologian, one who seeks to establish the truth claims of the Christian story and like, Ogden, one who uses process thought and other sources to do this.

³I did this as my project in ministry in connection with my D.Min. studies at United Theological Seminary, Dayton, Ohio, and it became the subject of my doctoral dissertation, which was entitled *Creation Season of the Church Year: A New Season Emphasizing God’s Presence and Our Role in Creation*

What is Creation Season?

Creation Season (sometimes called Creation Cycle) is a season of the church calendar that begins with the Feast Day of St. Francis (October 4) and ends on the Sunday after Thanksgiving (the last Sunday before Advent, which in the liturgical calendar is the Feast of Christ the King). It falls within season of Pentecost in the traditional calendar. The season or cycle was, however, endorsed by the convention of the Diocese of Newark in January of 1994, and highlighted through a workshop at the national “Caring for Creation” Conference in Kansas City, Missouri in April of that year.¹ To my knowledge no Christian body has revised their liturgical calendar to make the season distinct from Pentecost. When it was endorsed by the Newark Diocese, it was endorsed as being an appropriate observance in the season of Pentecost.

The season originated in the Church of the Redeemer, Morristown, New Jersey, under the leadership of Rev. Philip Wilson and spread to other congregations including the Episcopal Cathedrals in the dioceses of Newark and Maryland.² I do not know how many congregations observe the season. I believe that more Episcopal congregations observe it than congregations of any other denomination. To my knowledge when I introduced the season at Binkley Baptist Church in fall 2003, it was a first for a Baptist congregation.

Rev. Franklin Vilas, Rector of St. Paul’s Church, Chatham, NJ, wrote about the season and gave this description of the kinds of events that took place:

[T]he Cycle has, begun for six years with the Blessing of the Animals on St. Francis Day. . . . In cooperation with the Rector, the liturgy committee has developed for the parish lectionary readings, music and prayers that reflect the importance of environmental issues, as well as the creativity of human beings in their role as part of the Earth process.

Altar hangings and vestments have been created for the Cycle, utilizing a background color of the Fall, and having embroidered on them images of the Earth from space, animals and plant life—an organic response to the usual conceptual nature of liturgical design. . . .

[A] major art exhibit expressing themes of the created order covers the walls of the sanctuary during the eight weeks of the Cycle. The theme

¹Franklin E. Vilas, “Creation Liturgical Cycle,” unpublished paper (circa 1998), available from Herman Greene, Chapel Hill, NC.

²id.

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for readings and sermons is that of the annual United Nation Environmental Sabbath, developed by the U.N. Environmental Programme. [Annual] themes have included the faith of indigenous peoples, the family as an expression of God's Creation, the World Religions and their Creation Myths, and the theme of "Justice, Peace and the Integrity of Creation" as an expression of the integrated nature of human issues.

Where the season is observed it holds before people environmental awareness and concern, our connection with the natural world, God's role in creation, world religions, global concern, the wisdom of indigenous people, grace and gratitude.

In the last part of this paper, I will briefly reflect on my personal experience with the season at my congregation, Binkley Baptist Church and what its impact has been on the congregation.

The Significance of the Season

Such a season has an immediate emotional appeal for some, while others may find it uncomfortable or have intellectual objections. The discomfort and objections have to do with how God is related to creation and the "problem" of Earth- or nature-based spiritualities. Those who believe it is a problem may speak of "pantheism," the idea that nature and God are one.

What is the significance of the season, is it more than the emotional appeal, and is it worth doing in view of the controversies that might arise?

I believe Creation Season is important, I know of no other way to develop a significant ecological consciousness within the Christian church other than through the introduction of this season. When I use the term "ecological consciousness," I am talking about more than an environmental consciousness; I am speaking of a more profound (i) religious awareness, (ii) Christian faith, (iii) Christian witness, and (iv) Christian mission.

Let's Start with More Profound Religious Awareness

Finding a Cosmos

Christian faith has lost its cosmological orientation and with it is direct access to the powers of the universe, God as revealed in creation. This has come as a result of the modern world's loss of a cosmic sense, and in the Christian tradition as a result of a fixation on scriptures and the Jesus Christ as redeemer.

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Remi Brague in *The Wisdom of the World: The Human Experience of the Universe in Western Thought*¹ begins his account with the “experienced cosmology” of pre-modern humans (in this case, “pre-modern” meaning before the “Axial Age” of 600-200 B.C.E.). In the pre-modern experience there was no concept of “world,” no word designating all of reality in a unified way. There were descriptions of heaven and earth and myths of origins, and there were catalogues of things that constituted the physical-spiritual reality in which humans lived—stars, clouds, winds (e.g., the “Great North Wind”), etc.—but “no sense that the humanity of man [could be accounted for] out of considerations related to the structure of the universe.”²

It was not until the Greeks that a sense of “cosmos” arose, one that encompassed humans and the universe, one where humans would grapple with who they are and what they should be from the nature of the “world.” The Greek word for world was “*kosmos*.” “Pythagoras was the first to call ‘*kosmos*’ the encompassing of all things . . . because of the order (*taxis*) that reigns in it.” The world had a moral order that governed both nature and humans. In Plato “Good is the supreme principle. Good exercises its sovereignty over physical reality, but it equally rules the conduct through which the human individual turns his soul into a coherent whole (ethics) and gives the polis where his humanity must come to its fulfillment the unity without which the polis must fall (politics).”

The other great model (though not the only other model) of the cosmos in antiquity was the Abrahamic model carried forward in the sacred texts of the Hebrews, Christians and Muslims. Brague summarizes this model as follows: “The world is created by a good God, who affirms at every stage of creation that which he has just freely brought into being is ‘good,’ indeed in his ordered edifice ‘very good’ (Genesis 1). But the phenomena that seem most sublime within the physical world are not those of the highest level. They are in fact of lesser value compared with man, whom they serve. Man, therefore, is not meant to govern himself according to the phenomena of the world but must seek elsewhere for a model of behavior. In the final analysis, that model is God himself and God manifests himself less through his creation than through a more direct intervention. He can either give the world his law, as in Judaism and

¹Brague, Rémi. *The Wisdom of the World: The Human Experience of the Universe in Western Thought*, Teresa Lavender Fagan, trans. (Chicago: The University of Chicago Press, 2003).

²*Ibid.*, 10-11.

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Islam, or he can indeed enter into that world through incarnation, as in Christianity.”

These two models, one seeing the cosmos as ordered goodness from which humans are derivative, the other seeing nature and humans as independently created with nature being subservient to humans and all of creation being of a lower order than the world of the divine, have intertwined with each other in Western thought and in Christian thought.

We see both in the Bible and throughout Christian thought through the modern period (in this sense modern being the period beginning in the 15th century). The Hebrew cosmos is presented in the opening verses of the Bible:

Let’s listen to the Bible. In Genesis, it is God’s word that brings all things into being.

In the beginning, when God created the universe, the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness and the Spirit of God was moving over the water. Then God commanded, “let there be light”—and light appeared. God was pleased with what he saw.¹

But in the Hebrew Scriptures there is also presented the sense of the universe as ordered goodness. In Proverbs, we are taught that wisdom was with God in creation from the very beginning.²

The Lord created me [(wisdom)] first of all, the first of his works, long ago. I was made in the very beginning, at the first, before the world began . . . I was there when he laid the earth’s foundations. I was beside him like an architect, I was his daily source of joy, always happy in his presence—happy with the world and pleased with the human race.³

The Gospel of John opens famously with a sense of cosmos. John speaks of God’s creative power as the “Word” or, in Greek, “*Logos*,” which was present with God from the beginning.

¹Gen. 1:1-3 GNB

²“Wisdom, created before God created the world, [was] present with God at creation.” Introductory note to John 1, *Good News Study Bible*, gen. ed. Paul Ellingworth (Swindon, UK: The Bible Societies/HarperCollins, 1997), 1642.

³Prov. 8:22-31 GNB

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In the beginning was the Word and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness and the darkness did not overcome it.¹

The word *logos* as defined in the *American Heritage Dictionary of the English Language*, helps in understanding the connections between these scriptures.

Lo·gos (lo'gos', lòg'òs') noun

1. Philosophy. a. In pre-Socratic philosophy, the principle governing the cosmos, the source of this principle, or human reasoning about the cosmos. b. Among the Sophists, the topics of rational argument or the arguments themselves. c. In Stoicism, the active, material, rational principle of the cosmos; nous. Identified with God, it is the source of all activity and generation and is the power of reason residing in the human soul.
2. Judaism. a. In biblical Judaism, the word of God, which itself has creative power and is God's medium of communication with the human race. b. In Hellenistic Judaism, a hypostasis associated with divine wisdom.
3. Theology. In Saint John's Gospel, especially in the prologue (1:1-14), the creative word of God, which is itself God and incarnate in Jesus. In this sense, also called *Word*

And in the Epistles in the Christian scriptures, we have presented the cosmic Christ:

In Christ were created all things in heaven and on earth: everything visible and invisible. . . . Before anything was created Christ existed and Christ holds all things in unity.²

And we, with our unveiled faces reflecting like mirrors the glory of the Lord, all grow brighter and brighter as we are turned into the image that we reflect.³

¹John 1:1-5

²Col. 1:15-17 The Jerusalem Bible (JB)

³2 Cor. 3:18 JB

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God has made known to us in all wisdom and insight the mystery of the divine will, according to the divine purpose, which God set forth in Christ as a plan for the fullness of time, to unite all things in Christ, things in heaven and things on Earth.¹

Christ is the radiant light of God's glory and the perfect copy of God's nature, sustaining the universe by God's powerful command.²

For it was in Christ that God's cosmic plan for creation was revealed to humans, and in Christ (who was with God in the beginning) all things came into being and in Christ (who lives with God forever) all things will be fulfilled.

Larry Welborn, Professor of New Testament, United Theological Seminary, Dayton, Ohio, argues that in Jesus' parabolic teaching about God, Jesus taught that that it is the same God who works in nature, as the God who works in us and brings about God's reign.³ In Welborn's view, we shouldn't understand Jesus' use of nature in the parables as metaphor, but rather as something "thrown alongside" God's activity to show God's way with us as humans. The Greek words from which parable are derived are *ballein*, which means "to throw" and *para*, which means "beside" or "alongside." When asked what God's reign was like, Jesus said,

A man takes a mustard seed, the smallest seed in the world, and plants it in the ground. After a while it grows up and becomes the biggest of all plants. It puts out such large branches that the birds come and make their nest in its shade.⁴

Jesus also said,

The [reign] of God is like this. A man scatters seed in his field. He sleeps at night, is up and about during the day, and all the while the seeds are growing. Yet he does not know how it happens. The soil itself makes the plants grow and bear fruit, first the tender stalk appears, then the ear,

¹Eph. 1:9-10 JB

²Heb. 1:3 JB

³Dr. Lawrence Welborn, "Jesus Parabolic Teaching," lecture given at United Theological Seminary, Dayton, OH, August 13, 2003.

⁴Mk. 4:30-31, GNB.

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and finally the ear full of corn. When the corn is ripe, the man starts cutting it with his sickle, because harvest time has come.”¹

Welborn concluded his commentary by saying that when we are grasped by this, we are like Dante at the end of *The Divine Comedy* when he looks into the rose, into the kingdom of the redeemed. Taken by the rose, he says, “Then my heart was revolved by the same love that moves the sun and all the stars.”²

A third model entered Western thought in the wake of the scientific breakthroughs in the sixteenth century and afterwards. Brague calls this “the end of the world,” a return to the pre-Axial Age “absence of world” but in a different sense. “The image of the world that emerged from physics after Copernicus, Galileo, and Newton is of a confluence of blind forces, where there is no place for consideration of the Good.” The world was no longer a whole, but a result of disparate forces. Cosmology gave way to cosmography—the stars, for example, no longer reflected the order of heaven, an ethical model to which one was to adapt oneself, but lacked any significance until some new theory might account for the facticity of their existence. In the words of Nietzsche concerning the new astronomy, “since the time of Copernicus man distances himself from the center, and moves toward X.”

Cosmology also gave way to cosmogony, as a focus on theories to account for the origins of nature became more important than the truth expressed in it. To the extent that post-Copernican science revealed a truth about nature, it was of its moral indifference. “[Consequently,] cosmology lost its relevance in two ways . . . : on the one hand, its ethical value was simply neutralized as the cosmology was considered amoral; and on the other hand it was more seriously discredited as being immoral.” Further, in this modern view (in this case “modern” meaning post-sixteenth century C.E.), humans appeared as no exception to the new laws of nature. Morality was reconceived, in the liberal movement, to emulate amoral nature’s pursuit of self-interest as the way to the good; in various strains of existentialism, as a protest against nature’s indifference; or, in reactionary circles, as an “un-worldly” adherence to traditional, ideological, or religious values, in the latter case, sometimes as a protest against modern science.

¹Mk. 4: 26-29, GNB.

²I am indebted to Dr. Lawrence Welborn, Professor of New Testament at United Theological Seminary, Dayton, OH, who in a lecture given at that seminary on August 13, 2003, taught this understanding of Jesus’ parables and quoted this passage from Dante.

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Thus, the “world” that came into being in antiquity and had endured through the medieval period gave way to “worldviews” each of which was, in principle, equivalent in the light of modern scientific understandings that would validate none of them. “The long use of *world* to mean an object so patterned and unified as [to constitute] the geocentric *kosmos*” gave way to the term “universe” to mean the totality of things, whatever this may be, whether good or bad or ordered or chaotic. Further, from this acosmic vantage point, good was no longer understood to be in nature, it had to be introduced by humans “by force, by taking nature against the grain . . . inside the only realm that [was] within the scope of human action . . . the earth. Modern technology defines itself through the undertaking of domination, through a plan to become, according to the famous epigram of Descartes, the ‘master and possessor of nature.’”

In an interesting passage, which Brague never develops, he writes, “We again see the beginnings of a cosmology with [Sir Arthur] Eddington, starting with whom we have a unified, henceforth dynamic model of the unity of the cosmos.” Instead he ends his book with an account of the contemporary search for a “world” in subjectivity. He discusses, for example, Heidegger’s phenomenology where the primal experience of humans is that of being “thrown into an alien world.” From this perspective, the unity of the “world” does not come from the *kosmos*, but from within the human subject. This being the case, the world is a lonely place to be.

Brague’s non-development of the thought that in Eddington’s we have the beginning of a new cosmology is a starting point for process thinkers. Whitehead has fully elaborated a new cosmology based on a “dynamic model of the unity of the universe” such as Eddington’s. This provides a way of rescuing humanity from its modern “acosmic vantage point.” Whitehead does so on the basis of a realistic perspective as opposed to a subjectivist perspective, a cosmos, not a worldview. If the human task is to introduce good into an amoral nature as in the modern understanding, then there will never be an ecological age of mutually enhancing relationships among humans and the larger community of life. At best there would be human society ordered in such a way as to control nature, which, if the realistic perspective on the nature of the world in the new cosmology is correct, is self-defeating.

The task of establishing a new cosmological orientation to life, if it is justified, and I believe it is, may be the most important contribution Whiteheadians may make to the church. If so, they will find important materials in the work of Teilhard de Chardin and Thomas Berry to assist them. In addition, E. Maynard

Adams extended argument for value realism provides another essential component of giving people back the world (that is to say, a cosmological orientation).

Finding God in the Cosmos

In an acosmic world God in the universe is absurd, as it has appeared to many with the modern mind. God becomes the God of the gaps, one who intervenes in the gaps of the lost mechanistic, Neo-Darwinian world, or the God who is only subjectively present in the phenomenological/existential world. In much of modern Christian thought, God is simply outside the world declaring God's self to the world through revelation.

Yet, our hymns tell a different story. "In the Garden," says "I come to the Garden alone, when the dew is still on the roses, and the voice I hear as I tarry there, the voice of God is calling . . ." I can remember when this favorite hymn was taken out of the hymnbook by the Southern Baptist Convention in the 1960s because they thought it was poor theology. In an acosmic world it is.

Yet in a cosmos, God is part of everything. All things are in God, God is in all things.

The Biblical writers intuitively knew this and spoke of how the heavens are declaring the glory of God.

We need to teach, as has been the case in much Christian thought, that there are two books about God, the Book of the Bible and the book of nature. To Thomas Aquinas, they couldn't disagree. In the modern period they almost always did.

By including Creation Season in the liturgical year, we signal again, in liturgy, prayer and song, the presence of God, God the creator, in a God-influenced universe

Christian Faith, Roots in Tradition

Jesus grew up in a rural society. He learned the Hebrew teachings about creation and heard the hymns to God revealed in nature. He taught from nature. The Lord's Prayer asks "May your Kingdom come, on Earth as it is in Heaven." He was himself the radical sign of incarnation. God present here. John and Paul recognized Jesus the Christ, the divine Logos, as being part of all creation and being present from the beginning. The Christian Canon adopted the Hebrew Scriptures and began with the two stories of Creation, one proclaiming creation Good and the special role of humans in it, and the other

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that we come from the Earth and are here to cultivate it and delight in it. The Church Fathers, notably Augustine, fought against Gnosticism and Manichaeism that would have divided a good Heaven from a bad creation. Aquinas taught that a Christian could obtain knowledge of God from knowledge of the world of nature and found in nature an internal order where every part has its place. Every part of nature is to be seen in relation to every other part. Indeed, he states, “[T]he order of the universe [is the ultimate] and noblest perfection of creation.”¹ He also said, “The whole universe together participates in the divine goodness more perfectly, and represents it better than any single being whatsoever.”²

Attention to creation, while neglected in the church, even and especially in contemporary neo-orthodox theology, has deep roots in the Christian tradition. The church at one point focused the church year on redemption, but there is room for another season, devoted to God as creator.

Understanding the Origin of the Church Year

The Jewish calendar that Jesus would have known and participate in was very closely tied to nature. The sun and moon mark the basic units of time in the Hebrew calendar. . . . The sun prescribes [the] agricultural seasons and yearly cycle, while the moon dictates the rhythm of the months.³ There are historical aspects of the Hebrew calendar, such as the Exodus from Egypt celebrated in Passover and the victory of the Maccabees celebrated at Hanukah, but also the creation cycle is interwoven in the Jewish calendar, such as “heralding the first

¹The longer quotation from which the quotation in text is taken is as follows: “Hence it is said *God saw all things that he had made, and they were very good* (Gen. 1:31); because while things are good singly in their several natures, all taken together they are very good, because of the order of the universe, which is the finest and noblest perfection of creation.” Thomas Aquinas, *Summa Contra Gentiles*, Bk. 2, Chap. 45; available from http://www.nd.edu/departments/maritain/etext/gc2_45.htm; Internet: accessed April 20, 2004.

²Thomas Aquinas, *Summa Theologica*, Art. 1, Q. 47; available from http://www.new_advent.org/summa/104701.htm; Internet: accessed April 20, 2004.

³Debra J. Robbins, “The Sun, the Moon, and the Seasons: Ecological Implications of the Hebrew Calendar,” in *Ecology and the Jewish Spirit*, ed. Ellen Bernstein, 99.

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barley crops on Passover, celebrating the earth's bounty on Shavuot, and praying for rain at Sukkoth."¹ The Jewish calendar includes

Four creation cycles—the daily, weekly, monthly and yearly—and each Jewish service builds on the two central prayers, the *Sh'ma* and the *Amidah*. In each service, the strand of Creation, represented by references to Creation, eternity and the Temple, is juxtaposed with the historical strand represented by the Exodus, covenant and Torah.²

The Christian year was not grounded in a creation cycle. Rather it was grounded in the revelation of God in Jesus Christ, the intersection of time and eternity. Time is important in the Christian calendar, but it is time as *kairos*, the breaking in of God to bring a new dimension of reality. The calendar has a dimension of *anamnesis*, "the drawing near of memory"—remembrance of how God acted through Christ and in the life of the early church—and *prolepsis*, "to take beforehand"—anticipation of the fulfillment to come (eschatological hope).³ The memory of the past is of the "birth suffering and resurrection of Jesus; [and the anticipation is of] the reign of Christ in glory and the final sovereignty of God over all things."⁴ "The great festivals of the church celebrate in our present experience what has occurred or what we resolutely believe will happen. . . . We keep these occasions in order that God may work in us through them and in our world through us."⁵

The earliest aspect of the Christian calendar was the Christian week, and particularly the special time of worship on Sunday. Sunday was the first day of the Jewish week and the Jewish week was grounded in the story of creation. The first day was the day when God said "let there be light." "The four gospels are careful to state that it was on the morning of the first day, that is, the day on which creation began and God 'separated the light from the darkness,' that the empty tomb was discovered."⁶ "The *Epistle of Barnabas* called Sunday 'an eighth

¹Ibid.

²Lawrence Troster, "'In your Goodness, You Renew Creation': The Creation Cycles of the Jewish Liturgy," in *Ecology and the Jewish Spirit*, ed. Ellen Bernstein.

³Lawrence Hull Stookey, *Calendar: Christ's Time for the Church* (Nashville, TN: Abingdon Press, 1996), 28-33.

⁴Ibid., 33.

⁵Ibid.

⁶James F. White, *Introduction to Christian Worship*, 3rd ed. (Nashville, TN: Abingdon, 2000), 50.

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day, that is the beginning of another world . . . in which Jesus also rose from the dead.' Early Christians saw the Lord's Day as the eighth day of creation, when having rested on the seventh day, God began to create anew. Anyone who is in Christ is also 'a new creation' (II Cor. 5:17)."¹

The celebration of Easter was the first annual event in the Christian year, an event carried over and reinterpreted from the Jewish Passover. According to James White, "The English term 'Easter' comes from the Old English *eastre*, a pagan spring festival."² Another commentator says it "may be a variation of . . . 'Eastre,' a Teutonic goddess of springtime and hence of fertility."³ This derivation is somewhat curious in that the intent of the Easter celebration is to rest the hope of the community in Christ (eternity entering history), not natural events. Nonetheless, even today symbols of the pagan festival of fertility, such as Easter eggs, are still part of the celebration.

The celebration of Advent and Christmas to begin the church year came later. Christmas on December 25 can be first documented as occurring in 336 CE.⁴ "This date competed with a relatively new pagan festival of the Unconquered Sun as the sun begins to wax again at the winter solstice. (By the fourth century, the Julian calendar was off by four days.)"⁵ By 400 CE, the Christian calendar with its celebration of Advent, Epiphany, Lent, Eastertide and Pentecost, was complete.⁶

As James Vilas, understanding this about the background of the Christian church year, stated in his paper, the new Creation Season could enrich the life of the church,

[Creation Season] offers an opportunity to celebrate the First Person of the Trinity—the Creator—who has been largely forgotten in the liturgical year built solely around the Incarnation of Jesus. Indeed, the

¹*The New Handbook of the Christian Year*, ed. Hoyt L. Hickman, Don E. Saliers, Laurence Hull Stookey, and James F. White (Nashville, TN: Abingdon Press, 1992), 18, quoting *The Apostolic Fathers*, trans. Kirsopp Lake (Cambridge, MA: Harvard University Press, 1965), vol. I, 39.

²White, *Introduction to Christian Worship*, 56.

³Stookey, *Calendar*, 53.

⁴White, *Introduction to Christian Worship*, 61.

⁵*Ibid.*, 61-62.

⁶*Ibid.*, 62.

Creation Season in the Life of the Church

recognition of Jesus as Lord of Creation gives added meaning to the celebration of the Advent Season.¹

Christian Witness and Christian Mission

We find ourselves in a time of economic globalization and local poverty, global migration and cultural wars, American global reach and the need for better global governance, a time when climate change, resource depletion and degradation and biodiversity loss threaten life itself. Women stand out as being exploited. The problems of the 21st century are different than those of the 21st century. The church must respond to the issues of these times.

One thing everyone has in common is Earth—it supports us all, and stirs our imaginations. Everyone depends on Earth. Everyone senses in nature a sacred presence. We need on the one hand allow the post-colonial turn to local nations and cultures, and on the other find some common faith that binds us together and leads us to civilization over barbarism (including the barbarism committed by the so-called advanced industrial nations). We need to move beyond an industrial society defined as a society whose economy depends on extracting resources as quickly as possible from the Earth, transporting them, processing them, using them and then disposing them as waste, often toxic, as quickly as possible. We need a post-industrial, constructively post-modern mode of living.

Thomas Berry and others believe we are going through the sixth mass extinction in the history of the planet Earth.² If so, then we are moving out of our present Cenozoic Era, which began 65 million years ago with the death of the dinosaurs and other species, into an uncertain future. J.R. McNeill, in *Something New Under the Sun: An Environmental History of the Twentieth-Century World*, makes this comment on the statement in Ecclesiastes that there is nothing new under the sun³:

Most verses of Ecclesiastes contain useful wisdom for the ages. But the above words are now out of date. *There is something new under the sun*. The ubiquity of wickedness and the vanity of toil may remain as much a part of life today as

¹Vilas, "Creation Liturgical Cycle," 2.

²See Richard Leakey and Roger Lewin, *The Sixth Extinction: Patterns of Life and the Future of Humankind* (New York: Anchor Press, 1995), 241; John Harte, *The Green Fuse: An Ecological Odyssey* (Berkeley, CA: University of California Press, 1993), 85.

³Ecc. 1:4-9 (emphasis added) New Revised Standard Version (NRSV). Unless otherwise noted, all scriptural references are taken from the NRSV.

Creation Season in the Life of the Church

when Ecclesiastes was written, in the third or fourth century B.C., but the place of humankind within the natural world is not what it was. In this respect at least, modern times are different, and we would do well to remember that.¹

He continues, "The human race, without intending anything of the sort, has undertaken a gigantic, uncontrolled experiment on the earth. In time, I think that this will appear as the most important aspect of twentieth century history . . ."² And he concludes, "[F]or the most part the ecological peculiarity of the twentieth century is a matter of scale and intensity."³

For the first time in its history humanity is facing the transition to a new geobiologic era in the history of Earth, an age in which humans will play a critical role. The hope is that this will be a time of conscious relation, or integral relation and intimacy among humans and other kind alike . . . a time of mutually enhancing relationships. If so we may think of this as an Ecozoic Era. Eco-zoic, from oikos (house) and zoin (life). Ecozoic=House of life. Doesn't God want this Earth to be a house of life in an Ecozoic Era?

The Christian church in our time will not effectively fulfill its call to mission and ministry unless it finds the resources of a creation-based spirituality. Its redemption-based faith will continue to be important, but that too will need to respond to a changing world and the need for interreligious dialogue.

Creation Season is a way of making that turn. It is not, however, easy because it is not just about giving God thanks for the flowers. It is about understanding that God made us an integral part of the Earth Community to care for it as God does, to bring about the reign of God throughout the Earth, to declare the Gospel to every living creature. It is about understanding that God is present and active in creation today. This is the next stage in Christendom.

Creation Season at Binkley Baptist Church

In fall 2004, I introduced Creation Season at my home church. It continues today. It alone has not transformed the life of the congregation, but like the liturgy in general it has influenced consciousness and, I believe, deepened our worship of God. I have written a D.Min. Dissertation on the experience I had in

¹J.R. McNeil, *Something New Under the Sun: An Environmental History of the Twentieth Century* (New York: W.W. Norton, 2000), xxi.

²Ibid., 4.

³Ibid.

Creation Season in the Life of the Church

introducing this season and what the response of the congregation was. Even today the journey to a new sense of mission and worship at my church continues. I would be glad to share my report on Creation Season at Binkley 2004, or my entire dissertation, which includes an historical overview of the church and ecology. My email is hfgreene@mindspring.com.

© Herman F. Greene, June 2006



EARTH CHARTER INDIANA, INC.

3535 Kessler Boulevard, North Drive
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p: 317.525.1856

Earth Charter Indiana:

John Gibson (Anita), Co-Founder and current Executive Director of Earth Charter Indiana, met Joseph Mathews at a South Dakota Pastors School in 1967. Then followed PLC, Summer Research Assemblies, Galaxy Pastor, Global Academy, Global Odyssey, Religious House Prior, GSD in Malaysia, Town Meetings, Lens, Etc.

Now, forty years later, the methods, experiences, colleagues of that journey still persist and have been woven into the fabric of the Earth Charter movement in Indiana. Like the "Spirit Movement of the Twenty First Century" the Earth Charter is comprehensive, intentional and futuristic.

In 2006 Earth Charter Indiana launched a collaborative project titled *Sustainable Indiana 2016* to showcase models of sustainability, connect individuals and organizations working for a more sustainable state, and provide educational programs on sustainable living. The year 2016, when Indiana celebrates its Bicentennial, has been chosen as a target date for Hoosiers to demonstrate substantial and measurable progress in sustainable public policy, technology and lifestyle practices. Nine regional "Transition Teams" have been formed to celebrate green innovations and encourage Indiana communities to set and achieve sustainable goals.

Legacy learnings that inform and empower Earth Charter activities in Indiana are: the four-level conversation, symbol is key, all the problems of all the people, trans-establishment, consensus building, life is good, celebration, gridding, contradictory thinking, etc. to name a few.

BOARD OF DIRECTORS: John Drake, (Treasurer); Terry Hall; Lynette Herold; Jerry King (President); Jeffery Perkins; Bob Proctor; Betsy Sheldon; Michael Zimmerman

STAFF: R. John Gibson, (Executive Director), Tom Bensman, (Education Consultant); Laura Salyer, (Food/Farm Consultant)

GREEN AMBASSADORS: Bill Brown, Philip Gulley, Boniface Hardin, Rick Lopez, Carrie Newcomer, Judy O'Bannon, Pat Payne, Scott Russell Sanders

Earth Charter - Indiana

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Thanks to Joe and Jim for their unique contributions to the Spirit Movement Legacy which lives on in numerous manifestations around the world

**R. John Gibson
Executive Director**

Track D: Global Health Initiatives

Intervention for Measurable Objectives

Track Coordinator/Facilitators: Sandra True

Robert True, MD

Session 1: Friday: 10:00 a.m. to 12:00 noon – Kresge Room KG 05

“The Nightingale Initiative for Global Health”

Speaker: Deva-Marie Beck, Arlington, VA

Session 2: Friday: 3:00 p.m. to 5:00 p.m. – Kresge Room KG 05

“The Creative Strokes Network in Bridgeport, CT”

Speaker: Lois Saboe, Education & Community Resource Associates,
Norristown, PA

Session 3: Friday: 7:30 p.m. to 9:30 p.m. – Kresge Room KG 05

“Nurse-Family Partnership (Prevention and Well-being for Young Mothers)”

Speaker: Sandra True, Jersey City, New Jersey

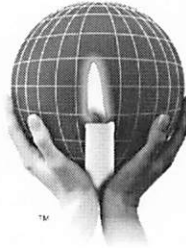
Session 4: Saturday: 10:00 a.m. to 12:00 noon – Kresge Room KG 05

“The Masai Tribe Kenya AIDS Treatment and Prevention Project”

Speaker: Miriam Patterson, Halliburton, Canada

The Nightingale Initiative for Global Health

A Grassroots Global Health Movement



By Deva Marie Beck

Mission

The Nightingale Initiative for Global Health (NIGH) is a catalytic nurse-inspired grassroots movement to increase public awareness about the priority of health—in all of its facets—and to empower 15 million nurses who deliver 80% of healthcare worldwide.

NIGH's initiatives are giving nurses a voice and new potential for their unique contributions to health and well-being for all. NIGH's Mission follows in the footsteps of Florence Nightingale [1820-1910] the founder of modern secular nursing. She was also a health policy advocate, global networker, environmentalist, social reformer and mass media strategist. *She called all of these endeavors "Health Nursing."*

Worldview

Global health is intertwined at the grassroots with the health of people—as individuals, families, communities and society — as the 'common ground' of all humanity.

The vulnerability of the world community is increasingly evident.

Global health—our own health—depends upon others who are committed to caring for us. Everyone on this planet will need healthcare today, tomorrow or the not-to-distant future. Our own health is vitally inter-dependant with the health and well-being of nurses, midwives and other health care workers. Today's critical and chronic global nursing shortage focuses this stark reality.

Nightingale Initiative for Global Health

Now more than ever, nurses need to be strengthened and supported—worldwide, and in every community—to continue, increase and sustainably-develop their contributions throughout this 21st century.

Globalization and related technological advances provide unprecedented opportunities to network with others of like-mind and heart—to strengthen and improve the quality of life in our global village.

Most of today's youth have never known a world without the Internet. Unlike previous generations, they easily assume a sense of the global perspective as their birthright. Many are seeking global relevance in their priorities and activities, in their future plans, in the careers they choose and in their role models.

In her time, Florence Nightingale was a widely-appreciated public conscience in every part of the English-speaking world, and beyond, in Latin America, Asia, and Africa and throughout the Islamic World. What would she have done with E-mail, the Internet, Social Media, Video-Conferencing and worldwide Webcasting?

NIGH seeks to fulfill her vision of a healthy world with all these capacities and tools.

Mandates

- Create a force for global health by raising global public awareness and encouraging relevant action.
- Stimulate a paradigm shift for humanity empowering nurses as global citizens and catalysts for change.
- Strengthen the contributions of the worldwide community of nurses and related healthcare workers.
- Engage leading-edge technology to accomplish these mandates.

How These Goals are being Accomplished?

- **Community Engagement** through commitments to the *Nightingale Declaration for a Healthy World* www.NightingaleDeclaration.net
- **Capacity Building**—encouraging nurses with the media tools and skills to engage their communities in improving health and to address the need for nursing recruitment, renewal and retention

Nightingale Initiative for Global Health

- **Constellation Building** (new word for Networks) including through the Internet, all mass media, video-conferencing and related *Tele-Nursing* and *Tele-Health* “Communities of Practice”
- **Communication** on a global scale, including with 3 timely integrated worldwide strategies:
 - to “*Mobilize Public Opinion for the Health of Nations*” [proposed to be endorsed by UN Resolution]
 - to honor and celebrate the *2010 International Year of the Nurse Centennial of Florence Nightingale* with nurses around the world working together to advocate for global health, including for all eight UN Millennium Development Goals (MDGs).
 - to establish and implement efforts toward achieving “Healthy People on a Healthy Planet by 2020” [the Bicentennial of Nightingale’s birth].

Five Themes for Achieving a Healthy World

- *Personal Wellness and Self-Care*
- *Healthy Homes and Workplace Wellness*
- *Cross-Cultural Understanding and “Health Diplomacy”*
- *Environmental Determinants of Health*
- *Social Determinants of Health*

In 2003, a few people founded NIGH to collectively bring expertise to these issues. NIGH has non-profit status — US 501(c) 3 — and has grown to include many collaborating professional associations, universities and hospitals. More 20,250 individuals from 110 countries have since have joined this project. A further 1000 of these are leaders who represent several million constituents. All this is reflected and developing with NIGH’s leading-edge global Internet presence online at www.NightingaleDeclaration.net.

The Creative Strokes Network:

“Room Makeover Awards”: By and For Peers with Mental Health Challenges

By Lois R Saboe, MSW

Introduction

The Creative Strokes Network in Bridgeport, CT addresses mental health recovery through “Room Makeover Awards” in which members help each other de-clutter, clean, paint and revitalize a room in their home. This peer-driven initiative was founded by Lois Saboe, MSW, a facilitator, and her brother, Jim Saboe, a certified peer support specialist and recovery advocate. The National Alliance on Mental Illness of CT (NAMI-CT) is the nonprofit sponsor of the Creative Strokes Network.

Peers receiving a room makeover select the members of their own Home Energy Action Team (HEAT) to work with, celebrate their success together, and help others in turn. The resident chooses their favorite colors of paint and the team uses donated supplies.

Community-building began in 2008 and today involves peers in recovery and peer support specialists active in the local psycho-social clubhouse, consumer council, and residential programs of the Mental Health Association of CT (MHAC), among others. Members range in age from young adults to senior citizens and represent many cultures. Many have been hospitalized or have experienced homelessness.

The Legacy

The inspiration for this work comes from observing individuals with mental health challenges on fixed incomes living in dingy and often cluttered environments and recognizing their low self-esteem and poor quality of life. In and out of healthcare programs, many continue to feel a sense of homelessness, despite having housing.

Facilitating community-building among these peers transforms mental health from the inside-out. Those who get peer support to de-clutter, clean and paint a room a favorite color begin to sense their self-worth. Friends invest their energy and learn while having fun. As they work, they see the difference they make and feel appreciated. They reach out to others in recovery. These peers have a tremendous impact by transforming each other’s lives... beginning at home.

Initial Challenges

Here are two examples that characterize the kinds of challenges peers help each other face, in addition to preventing evictions, etc. In 2008, the first Creative Strokes Network recipient of a “Room Makeover Award” was a recovery support specialist. Despite getting other parts of her life in order after three years of homelessness, Kim B. still lived in a cluttered boarding room she described as “the color of cardboard,” with broken walls, sullied old drapes and far worse for a bed.

Kim expressed that she hid this part of her life out of embarrassment.

After getting help with the room makeover, she proudly invited family and friends over to visit her “home”. The walls were a refreshing color with curtains she bought on sale to complement them. Kim said she felt like a “princess” on the new bed with new sheets; waking up with a newfound sense of “dignity for the first time in 20 years. For the first time she feels like she is living in her very own home. She said her recovery coach, Kim, had taught her to recognize she was feeling “grounded” from her own experience. Katie is coping with breast cancer and chemo, so she loves being able to get some control of her life and mental health. After nine months of living out of suitcases, she revitalized her living room and bedroom with nice, used furniture. She is building for herself a new life.

Current Focus

To sustain the Creative Strokes Network there is a need to have certain resources committed to the initiative, some of which are more accessible when there is funding. Donations from Global Giving will be used to help ensure that these resources are available to members:

Measurable Successes

Quantitative Outcomes

“CT Mental Health Transformation” Mini-Grant

The Creative Strokes Network earned a “CT Mental Health Transformation” mini-grant in July 2008 for partnership development and Participatory Strategic Planning (PSP). Peers and partner representatives created a shared vision and a joint action plan with timeline, roles and responsibilities. Self-Stigma-Busting Home Energy Action Team (HEAT) members review progress and adapt the

action plan with Outreach and Education Task Force members during monthly meetings.

Monthly HEATs and Community Room Makeover

Peers began forming roughly one HEAT per month to help each other improve the quality of their home life. By November 2009, there were 14 home-based room makeovers and one Community Room Makeover for the Young Adults Program of Bridge House, a clubhouse in Bridgeport, CT.

Donations and In-Kind Support from Partner Organizations

Home Depot of Bridgeport, CT donates the paint and supplies and partners provide in-kind support; valued at approximately \$200 each month.

MHAC was most active in providing direct support to Network members and hosted Network and HEAT meetings. Bridge House staff typically brought six (6) participants to each HEAT meeting from their clubhouse to join others from MHAC, the Consumer Council, etc. Peers receiving “Room Makeover Awards” came primarily from three (3) partner organizations, MHAC, Bridge House, and the Regional Network of Programs.

Finalist in Global Competition “Designing for Better Health”

Ashoka Changemakers chose the Creative Strokes Network “Room Makeover Awards” as one of 10 finalists in “Designing for Better Health” global competition funded by the Robert Wood Johnson Foundation (RWJF). As a result, Creative Strokes was connected with donors through Global Giving via its fiduciary, NAMI-CT.

Figure 1: Global Finalists Became Eligible For Donations via GlobalGiving.com

Participation in Community Building

Peers conducted three (3) public “Show & Tell” workshops, including those hosted by the Yale Program for Recovery and Community Health (PRCH) and the Greater Bridgeport Community Mental Health Center (GBCMHC).

- Peers shared their accomplishments through:
- Awards Ceremonies (2)
- Celebrations (including picnics (2) and “Thanks 4 Giving” dinners (2) in the homes of partners and peers)

Creative Strokes Network

- Ongoing communications (including photos, e-newsletter, videos on YouTube)
- Creative Strokes Network website (<http://saboe.shutterfly.com>)

Peer outreach and participation in community-building was reflected in the participation of roughly 8-40 peers in each of the “Show & Tell” workshops, awards ceremonies, and other celebrations (picnics, Thanksgiving dinners, etc.). There were 4-8 peers active in each home-based room makeover and 18 participating in the Community Room Makeover; with the Network totaling more than 40 members, with 10 members being the most routinely active.

Qualitative Outcomes

Key indicators of the impact of involvement in the Creative Strokes Network on the each participant’s quality of life are represented by the following:

- Impact of the Room Makeover Award on Recipient
- Ability to enjoy the home environment after the room makeover vs. before
- Ability to sustain home improvements (e.g., de-cluttered spaces) with peer support
- Recovery skills or wellness tools that were either learned or put into practice
- Re-socialization after cluttered isolation (e.g., visitors, outside participation, etc.)
- Participation in Home Energy Action Teams (HEATs)
- Ongoing involvement of HEAT participants
- Level of pride/shared sense of ownership
- Strengthened self-esteem; self-stigma-busting, etc.
- Level of satisfaction, concerns and suggestions of participants
- Vocational and Life Skills Developed
- Painting and other marketable skills developed
- Volunteer-on-the-Job-Training (VOJT) experiences and references re Network and HEAT contributions to add to resume
- Life skills/interests developed as a result of involvement
- Peer-Driven Program Development
- Peer contributions to multi-media storytelling
- Documentation of Lessons Learned
- Documentation of Best Practices
- Advocacy and Letters of Support

- Interest of participants in incorporating peer support and community service at clubhouse as part of the work-ordered day

Emerging Challenges

The Participatory Strategic Plan addressed four priorities: Outreach and Education, Home Energy Action Teams (HEATs), Public/Private Partnership, as well as Funding and In-Kind Support. The key challenges of each Task Force are identified in Table 1 below:

Table 1: Creative Strokes Network Partnership Participatory Strategic Plan (PSP) Priorities

Outreach & Education	Home Energy Action Teams (HEATs)	Public/Private Partnerships	Funding & In-kind Support
Document Model for Replication	County-Wide Networks	Network Advisors	Prime Sponsors in Key Domains
Facilitate Transfer	Community-based HEATs	Community Partners	National Foundations
Provide Training & Technical Assistance	Community Room Makeovers	Peer Mentors & Coaches	Local Matching Funders
Publicize Effectively	Home-based Room Makeovers	Administrative Support	Local Sponsors of In-Kind Support

Future Directions

The Creative Strokes Network seeks to sustain its pilot program in Bridgeport, CT and obtain funds from the Robert Wood Johnson Foundation and other prime sponsors to build public awareness and facilitate replication.

Ideally, Creative Strokes “Room Makeover Awards” would be televised, demonstrating what a meaningful and life-changing impact can be achieved with minimal resources. Peers in recovery would lead this “self-stigma-busting” mental health campaign. They would show how to give “Room Makeover Awards” to people representing key target audiences coping with mental and physical disabilities on a fixed income.

The intent is to have this series sponsored by national paint and home improvement companies in partnership with key national mental health

Creative Strokes Network

associations and foundations. The series sponsors would promote the campaign and its partnerships through their respective infrastructures nationwide. Viewers would then be able to access resources locally to apply what they learned.

The Creative Strokes series would challenge peer viewers to form their own Home Energy Action Team (HEAT) to demonstrate how they were able to implement a “Room Makeover Award” with minimal resources. Winning participants would show what they can do with some initiative, teamwork, and mentoring—stimulating pride and hopefulness among peer viewers and those who care about them.

Rather than relying on material extravagance to impress viewers, the target audience would be impressed with the power of “hands-on” peer support to facilitate mental health recovery. They would see how to build a team that can leverage locally accessible resources for those in real need and help them transform their lives...beginning at home.

Exciting with real possibilities, such a highly visible and credible television series is likely to have mushroom effect among those with both active and latent potential.

Required Resources

<p>Committed Meeting Times</p> <ul style="list-style-type: none"> • Staff • Volunteers • Advisors <p>Workstations</p> <ul style="list-style-type: none"> • Phones • Laptop • Internet Access • Skype • Webcam • Clerical Support • Camera 	<p>Printing</p> <ul style="list-style-type: none"> • Handouts • Business Cards • Press Releases • Mass Mailings <p>Painting Supplies</p> <p>Transportation</p> <ul style="list-style-type: none"> • For Peers to HEATs • For Peers to Events <p>Part-time Support</p>	<p>Refreshments</p> <ul style="list-style-type: none"> • For HEATs • For Events <p>Furnishings</p> <ul style="list-style-type: none"> • Furniture • Beds and sheets • Home Goods <p>Honorariums/Awards</p> <ul style="list-style-type: none"> • Recovery Community Organizers • HEAT Coordinators • HEAT Manager
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Nurse-Family Partnership

Helping First-time Parents Succeed®

By Sandra True

Abstract:

NURSE-FAMILY PARTNERSHIP is an evidence-based community health program that helps transform the lives of low-income, high risk mothers pregnant with their first child. Each mother served is partnered with a registered nurse early in pregnancy and receives weekly to bi-weekly nurse home visits that continue through her child's second birthday. Independent research proves that communities benefit from this relationship — every dollar invested in Nurse-Family Partnership can yield more than five dollars in return.

Presenter:

Sandra True, RN, MPH, former Director of Nurse-Family Partnership for the NYC Department of Health and Mental Hygiene, Bureau of Maternal Infant and Reproductive Health; True and Associates

The Nurse-Family Partnership model is a unique community health program that is based on evidence from randomized, controlled trials that proves that it works. Moreover, independent analyses based on the outcomes of these trials suggest that when communities adopt the Nurse-Family Partnership model, they are making a smart investment. For every dollar invested, a community can see a return of more than five dollars.

Distinguishing Program Features

Nurse-Family Partnership focuses on first-time mothers. It is during a first pregnancy that the best chance exists to promote and teach positive health and development behaviors between a mother and her baby. The Nurse-Family Partnership program is delivered by registered nurses who are perceived as trusted and competent professionals, fostering a powerful bond between nurse and mother. Nurse-Family Partnership has sufficient duration. Typically, a client begins to work with her nurse home visitor during her first trimester and continues through the child's second birthday. This early intervention during pregnancy allows for any critical behavioral changes needed to improve the

Nurse Family Partnership

health of the mother and child. Nurse-Family Partnership also has sufficient intensity, combining relevant content valued by the mother with a therapeutic relationship focused on self-efficacy. The Nurse-Family Partnership National Service Office provides intensive education for nurse home visitors who utilize Visit-to-Visit Guidelines, clinical consultation and intervention resources to translate the program's theoretical foundations and content into practice in a way that is adaptable to each family. Nurse-Family Partnership implementing agencies enter data from each visit into the national web-based Clinical Information System. This data is monitored to ensure that the program is being implemented with fidelity to the model as tested in the original randomized, controlled trials, so that comparable results are achieved.

Nurse / Family Partnership Goals

1. Improve pregnancy outcomes by helping women engage in good preventive health practices, including thorough prenatal care from their healthcare providers, improving their diets, and reducing their use of cigarettes, alcohol and illegal substances.
2. Improve child health and development by helping parents provide responsible and competent care.
3. Improve the economic self-sufficiency of the family by helping parents develop a vision for their own future, plan future pregnancies, continue their education and find work.

A Proven Success

Nurse-Family Partnership is at the forefront of community health programs because it is evidence-based. This makes it easier for communities to choose to adopt the program because 30 years of research from randomized, controlled trials prove it works — delivering multi-generational outcomes that benefit communities and eliminate the costs of long-term social service programs. For example, the following outcomes have been observed among participants in at least one of the trials of the program:

- 48% reduction in child abuse and neglect
- 56% reduction in emergency room visits for accidents and poisonings
- 59% reduction in arrests at child age 15
- 67% reduction in behavioral and intellectual problems at child age six
- 72% fewer convictions of mothers at child age 15

The Origins of the Partnership

The origins of the Nurse-Family Partnership model began more than 30 years ago when its founder, Dr. David Olds, began the first of three randomized, controlled trials in Elmira, New York. His vision and commitment were a result of his early experience working in an inner city day care center. He saw the need for care **early** in a young mother's pregnancy and through the first two years of her child's life if social problems like child abuse and neglect were to be reduced. A recent report from the Center on the Developing Child at Harvard University shows the extent to which early childhood experiences influence later learning, behavior and health. The report provides a framework for a variety of informed policy choices, one of which is early and intensive support by skilled home visitors for vulnerable families expecting their first child.

National Support

Nurse-Family Partnership is currently serving clients in 28 states across the country. As the program expands, the NFP national headquarters in Denver, Colorado, works with participating agencies to ensure that they adhere to the tested and proven approach. Agencies are required to input data regarding family characteristics and needs and the services provided during each nurse home visit into the national NFP database. Reports are provided back to the agencies, tracking fidelity to the proven model, and ensuring communities realize comparable outcomes to those documented over the past 30 years.

More Info: www.nursefamilypartnership.org

A Masai Tribe Success Story - Kenya:

How an African village brought HIV/AIDS under control

By Miriam Patterson

How it began

When the project to control HIV/AIDS began in the sprawling Kenyan community of Il Ngwesi in 2006, the barriers to success were colossal.

To begin with, many of the 9,500 who live in the rugged, drought-stricken Maasai community in the Great Rift Valley believed that the sickness comes from a curse. The concept of a communicable disease – and therefore of preventing it – was absent for most. Many others believed that it was a disease that afflicted other tribes, not Maasai.

Among the other barriers: Although settlements of homes are many miles apart, fewer than half the residents can read and telephones are rare. There are no roads, few bicycles and fewer cars but lots of troublesome elephants that get in the way of easy movement.

As well, the cattle-rearing economy is on the brink of collapse as a result of global climate changes. Deep poverty and hunger are inescapable facts of life. Government-run health care services are scant.

Not only that, but some Maasai cultural practices were making them unusually vulnerable to infection: polygamy and wife-sharing, a large, young, unmarried, travelling and highly sexually active male population, reluctance to use condoms, male and female circumcision with unsterilized instruments, home-birthing practices without sterilization, no medication for prevention of mother to child infection at birth

Plus, the Maasai are isolated from the larger society. Kenyan public health authorities' efforts to reach this difficult group were seldom as effective as they needed to be.

How did the community overcome all these hurdles?

In February 2006, the community's elders met with John Patterson, then 62, an Ontario-based volunteer with the international development charity ICA Canada who was travelling in the area, to ask for ideas and help. They wanted everyone in the community to be educated about the disease, encourage the most vulnerable to be tested, control the spread of the virus, and care for those who were infected.

A Maasai Tribe Success Story - Kenya

They knew it would be tough.

In fact, it was ambitious in international terms because of its broad goals and the difficulty of reaching the population, both culturally and logistically. Still, the ICA took it on and raised enough money to get underway. In time, the organization raised about \$200,000 for the program.

The Results

Three years later, the program has undergone a scientific review, based on statistically representative interviews, one of the few to be conducted on an HIV/AIDS control program in Africa.

The study's author, Katharine Hagerman, a student of community development and global health, working under the supervision of Dr. Suzanne Jackson at the Dalla Lana School of Public Health, University of Toronto found this:

The program is "an excellent model of health promotion in action" that "enables the community of Il Ngwesi to take control over the ...determinants of their own health." And, the program's structure and philosophy are so "uniquely comprehensive," successful and different from the mainstream that they have been dubbed "the Il Ngwesi approach" to combating HIV/AIDS in Africa.

What Changed

Hagerman's report says that in the beginning, when trained volunteers from the community would go door to door in the community to provide information, they would be turned away.

The community believed that HIV/AIDS came from a curse rather than a virus.

Also, they believed that only people who lived in a town or in other tribes could get the virus, and that the Maasai were immune, despite the fact that some in the community had already died from AIDS.

A limited number of the broader community had been tested and few had any counseling about how the virus spread or could be prevented. Stigma surrounding the disease was high and levels of knowledge were low.

Today, people know that HIV is part of life.

"People with the disease are accepted as part of society," one volunteer educator told Hagerman. She found: nearly 72 per cent of those surveyed had been to an HIV/AIDS counseling session at least once, 56 per cent had been

tested for HIV in the program's roving tent, and more than 8,000 tests have been conducted in Il Ngwesi in a total population of 9,500 (some are repeat tests), the incidence rate is under 5%, those testing positive have been helped to get care, condom use is more prevalent and some of those who didn't use condoms had informed reasons, 83 per cent could name a treatment available in Il Ngwesi for someone who tested positive for HIV/AIDS and could name such things as anti-retroviral drugs, and the necessity to get a count of the blood molecule CD4 to check the strength of the immune system, nearly 86 per cent said they had either volunteered with the project or knew someone who had.

81 per cent said a program volunteer had visited them at home to provide information, 61 per cent said they personally provide support for a person who is HIV positive or the family of that person.

When Knowledge Changed, so did Behavior and Attitudes

It's a huge shift.

"Traditionally, Maasai don't believe in natural death; there always has to be a reason," said Saaya Tema, 25, a Maasai who helped launch the program.

"Now they are learning that death is caused by disease. It's important with HIV/AIDS," he said. "The earlier you know your status, the longer you live."

People are not afraid to get testing and counseling any more.

A volunteer educator told Hagerman that the community believes it has launched a "rescue" operation of those who would have died.

The changes go even deeper, though. The Hagerman study found that young people considering marrying or becoming sexually involved go for counseling or testing beforehand.

This is a step toward stopping the spread of the virus, the international gold standard of a successful HIV/AIDS program. Tema said that the silence and ignorance surrounding HIV/AIDS is broken. "People talk about HIV/AIDS in ways I wouldn't even talk to my mother," he said.

Secret to the Success - In their own words:

The Maasai told researchers that "the Il Ngwesi approach" worked because the community itself drove its conception and design.

"Other programs sit on their own and come to us with everything arranged. This one, they came to us without anything arranged and we did it together."

A Maasai Tribe Success Story - Kenya

“It was a ‘home grown’ solution for the problem. We baked it here. We took our culture into consideration. That’s why it was successful. If we had imported ideologies, it wouldn’t have worked.”

“It involves young and old. Everyone participates, not just the leaders. And everyone is trying to participate, unlike other programs.”

The project’s goal was different and clear: “This is really important because they’ve never seen any program that has ‘How to Save People’s Lives’ as an objective.”

From an international perspective, the program is an intriguing example of a successful collaboration between a whole village and a foreign non-governmental organization, CICA.

The village wanted change, but wasn’t sure how to go about it. So it sought advice from an organization that knew how to help villagers put voice to what they wanted.

Once those goals were front and centre, the non-governmental organization helped villagers set up the steps they needed to succeed. That included the skills to raise money, train volunteers, and make connections with other Kenyans in HIV/AIDS-prevention programs.

In essence the non-governmental organization shone a mirror into the community so villagers could see themselves and their aspirations and catch a glimpse of how to move towards them.

Then it unlocked the villagers’ own power to shape their future.

The Details

CICA sent one volunteer manager to the community for 11 months, with two rotating sets of three volunteers, the group held planning sessions with representatives from each part of the community. They trained 200 volunteers to visit homes in the community to teach people the basics of HIV/AIDS. Ten young adults from the community went to a course in the Kenyan capital, Nairobi to become certified professional counselor-testers. They bought and pitched small tents for testing and counseling, moving them from one area to other so residents had access to services. They connected the community to existing government and non-government services and organizations. So that the care being provided could be institutionalized within a year, the villagers took over the program fully, allowing CICA to withdraw.

What's Happening Now

In early 2008, the people of Il Ngwesi guided a neighboring Maasai community, Makurian, to adopt "the Il Ngwesi approach."

The Hagerman study finds that it's been a success there, too. "Initially, we didn't like the idea of HIV because of stigma," a member of the focus group told the researchers. "Now with training and information we've accepted the reality and presence of HIV."

"Now people know their status, how to prevent transmission, how to live. ...This thing came from Il Ngwesi to Makurian. Now we've moved on to helping out our neighbors."

Other Kenyan communities are in line to adopt it as well.

The U.S.-based charity Family Health International has recently donated \$150,000 to the program.

As well, the ministry has twice engaged the ICA and the people of Il Ngwesi to train its health field workers in "the Il Ngwesi approach." Each training program was 5 days long.

"This program has saved a lot of lives in the community," one Maasai said. "We have a lot of challenges, but if we all sit together and discuss them openly we can fix things."

The Future

The future of "the Il Ngwesi approach" is unclear. So is the role it could play in helping turn the corner on the spread of the pandemic in Africa and other parts of the world. Will other donors support its replication?

A key recommendation of Hagerman's study is to make sure that future donors supply enough money for "the same kind of training and capacity building that happened in Il Ngwesi."

That includes strategic planning and assistance with writing grant proposals.

The people of Il Ngwesi are eager to share what they've learned with others.

"Il Ngwesi is like an example," said a Maasai staff member. "We sell the idea, and for those that accept it, they put it in their plans and we help them start to put the structures into place."

And the villagers appear determined to make sure their community, at least, continues to benefit.

A Maasai Tribe Success Story - Kenya

"If the program ends somewhere there [outside of Il Ngwesi], it's fine," one said. "It won't end here on this side."

Track E: Educational Mandates

Leadership Development/Institutional Transformation

Track Coordinator/Facilitators: Dr. David Scott
Ann Epps

Session 1: Friday: 10:00 a.m. to 12:00 noon – Kresge Room KG 01

“The Evolving Resource of Imaginal Education”

Dr. K. Elise Packard, Chicago, Illinois

Jane Stallman, Oakland, California

Miriam Patterson, Toronto, Ontario

Session 2: Friday: 7:30 p.m. to 9:30 p.m. – Kresge Elderdice Hall

“K-12 Public Education: Challenges and Signs of Hope”

James Mathews, Kenosha, Wisconsin

Dr. Marilyn Crocker, West Newfield, Maine

Dr. David and Margaret Scott, Kalispell, Montana

Session 3: Saturday: 10:00 a.m. to 12:00 noon – Kresge Elderdice Hall

“New Ventures in Public Education in India”

Speaker: Mary D’Souza, Aditi Learning Center, Pune, India

Session 4: Friday: 3:00 p.m. to 5:00 p.m. – Kresge Elderdice Hall

“The Potential of Training Futures”

Susan Craver, Alexandria, Virginia

Bill Browning, Alexandria, Virginia

The Evolving Resource of Imaginal Education:

Releasing Maximum Potential of People, Programs, Organizations and Communities

By K. Elise Packard, PhD; Miriam Patterson, M.A.; and Jane Stallman, E.M.B.A

Abstract:

Imaginal Education is an approach to learning that has its origin in the work of the Ecumenical Institute and the Institute of Cultural Affairs (ICA). In this paper we describe the theoretical framework that supports this approach, Imaginal Education's essential dynamics and elements, and some of its applications.

Executive Summary

The Unfolding Resource of Imaginal Education provides an overview of the work of multiple organizations, programs and projects across the world which have adopted the learning philosophy and design approach of Imaginal Education to address the concern of supporting or occasioning a shift in behavior so that the maximum potential of individuals, families, programs, organizations and communities is released

Introduction

The concern for shifting patterns of behavior that compromise the potential of individuals and groups is often voiced by those who work in the fields of education, community development, counseling and rehab among others. The impulse to control the behavior of others can be confused with the concern of positively influencing and supporting the development of behavior that enable a student to be successful, a child to gain confidence in herself, a family to increase its capacity to provide a nurturing environment. As facilitators serve organizations in the development of plans of action, the design of training programs and conferences, it is possible to keep in mind the concern for influencing the behavior of individuals involved and perhaps the culture of an organization as it moves through transitions. In designing programs and projects, a driving concern can be the support of behavior that will enable that initiative to be sustained over time in such a way as to maximize its positive impact on those involved. It is natural for those involved in such endeavors to ask, "How might this be done? What can I do in my situation to support the development of behavior that releases potential; and perhaps shift behaviors that compromise that potential?"

The Legacy: The Development of Imaginal Education

Imaginal Education is a learning philosophy and approach that was first developed in the 1950's in the *Christian Faith and Life Community* as a means of approaching adult learning with a focus on Christian theology. The approach was further developed in *Fifth City*, a community development project in Chicago formed with a concern for reaching gang members, community residents and children of all ages in order to transform their community to one that embedded their hopes and dreams more than their fears and nightmares.

Those who developed the approach drew from the writings of Paolo Freire (1970), Soren Kierkegaard (1969), Jerome Bruner (1963), Thomas Kuhn (1962), and Kenneth Boulding (1956) and other educators, scientists and theologians. Embedded in the approach was the central value of addressing life questions, shifting negative perceptions, and shaping positive images in order to release human potential

Throughout the 1970's and 1980's classroom teachers, pre-school teachers, college professors and those conducting adult learning seminars experimented with making this approach practical and culturally responsive. In 1987, a group of educators who were seasoned in the application of the theories that are the foundation of Imaginal Education met to distill what had been learned over 30 years about the essential elements of this approach. What emerged from this 5 week think tank was the Kaleidoscope Design Process.

This process has been used over the past 20 years to develop a variety of programs aimed at transforming negative behavior through a process of self-discovery learning that shifts and shapes images, perceptions and beliefs. Imaginal Education has been the backbone approach underneath the ICA ToP® Facilitation Methods, Training Inc® (a jobs skills training program), the ICA Learning Basket® Program, and the training approach used in the International Programs Division of ProLiteracy Worldwide.

A shared core value in each of these bodies of work is finding a practical way of tapping into the innate wisdom of those who gather in learning settings---be they local residents, corporate executives, welfare recipients, college students, preschool students, parents in marginalized communities.

The Premise of Image Theory

Image theory has been elaborated by thinkers in a variety of disciplines: cognitive psychology, biology, quantum physics, therapeutic healing, and sports psychology to name a few. Although the basic premise of the theory has been

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elaborated in a multitude of ways, a most succinct expression, based on the work of economist, Kenneth Boulding, follows:

- We operate out of images (or perceptions or as Peter Senge would say, mental models)
- These Images govern our behavior
- Images are created by messages
- Images can change
- Changed images create changed behavior

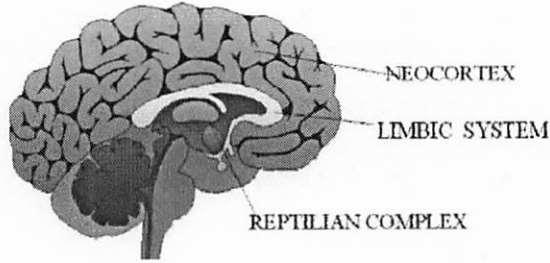
Application of Image Theory to Brain Functioning and Development

For the past 20 years, with the development of Magnetic Resonance Imaging (MRI) technology, it has been possible to observe the actual development and functioning of the human brain. Although there has been research (White, 1965; Kagan, 1974) for more than 40 years to indicate that the human brain experiences the most rapid rate of development during the first 3 years of life, the MRI technology has made possible visible evidence of this reality. This opportunity of observation has prompted some educators to consider the importance of the first 3 years of a child's life for learning and also for one's emotional development. Other educators have focused on the potential of tapping the full range of mental capacity by engaging all the sensory paths in learning and the formation of multiple ways of knowing or intelligences. (Gardner, 1983).

The intense interest in the brain and the "mind system" have also led to a variety of ways of describing brain functioning as it relates to consciousness. The description of the "triune brain" (MacLean, 1990) provides a way of describing brain functioning that has proven to be useful to those without formal scientific education.

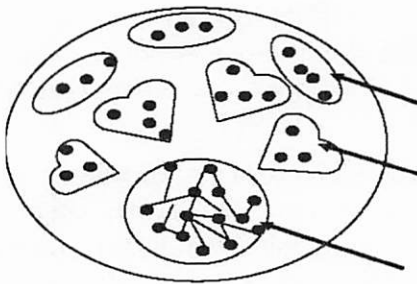
The "Triune Brain model" has been the point of reference in the work of the ICA Learning Basket approach and the ProLiteracy International Family Literacy Initiative (IFLI) to describe 3 categories of brain functioning: that which governs involuntary systems (Reptilian Complex) or "The Natural Brain"; the Limbic System or "Feeling Brain" and the Cognitive System (Neocortex) or "Thinking Brain".

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An understanding of Quantum Physics; i.e., that all matter is energy and that human beings are energy and that we live in fields of energy has been embraced in the research findings and writing of Bruce Lipton (2005). Lipton describes the operation of the “conscious mind” and the “sub-conscious mind”; noting that perceptions (or images) are formed and held in the sub-conscious mind. This part of the mind also directs instinctive responses and habitual behaviors. This part of the brain system that is developed through interaction with the person’s environment and set of relationships in early childhood might also be equated to the “Feeling Brain”.

In describing the functioning of this part of the brain, Lipton notes that parents’ behaviors, beliefs and attitudes can become “hardwired” as synaptic pathways in our subconscious minds. He also notes that the subconscious mind responds to sensations (or messages) in the immediate present, and that this mind function operates at a rate many times faster than that of the conscious or “Thinking Brain”.



One image of the functioning of the brain

The Thinking brain (the conscious mind)

The feeling brain (the sub-conscious mind)

The natural brain (governing involuntary systems)

Lipton describes the “conscious mind” or “Thinking Brain” as the function of the brain that develops after the involuntary system, or “Natural Brain” and the “Feeling Brain, or subconscious. The “conscious mind” governs reflection,

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reasoning, decision making, creativity and critical thinking. It is the mind function that can reflect on the past and project ideas about the future. The "conscious mind" develops concepts, formulas, ideas and theories. It is the function of the brain that enables one to be self-reflective on one's behaviors while in the midst of them. It is the "conscious mind" that can examine beliefs and will to alter behaviors. But because this "conscious mind" operates at a pace that is a great deal slower than that of the "subconscious mind", a person is more likely to act in the immediate out of the images, perceptions and beliefs that are held in the subconscious, rapidly-functioning mind. In spite of its comparatively slow operation, the "conscious mind" provides a means of intervening in the process of images governing behavior. The "conscious mind" is one vehicle through which these operating images can be modified or shifted in small or revolutionary ways. Life experience provides another powerful means by which images, perceptions and potentially beliefs can be shaped and shifted.

The Dynamics of Image Shaping and Image Shifting

If images are held in the "sub-conscious" mind and are formed early and continuously by the rapid processing of messages in the form of visual, auditory and kinesthetic sensations (messages); and if these images are anchored in feelings as well as by experiences of a young child dominated by the influence of adult caregivers; it is a formidable challenge to influence the shifting and shaping of these operating images as well as, when needed, to occasion a change in these operating images to influence change in behavior.

Considering also that a person is energy and interacts in energy fields with others, it is unlikely that simply verbally repeating a message like "You are the greatest" will have power on its own to shift or shape a person's image of self, family, community, organization, or world. Much more is required to influence, shape or shift an image that is embedded in and fed by an energy field.

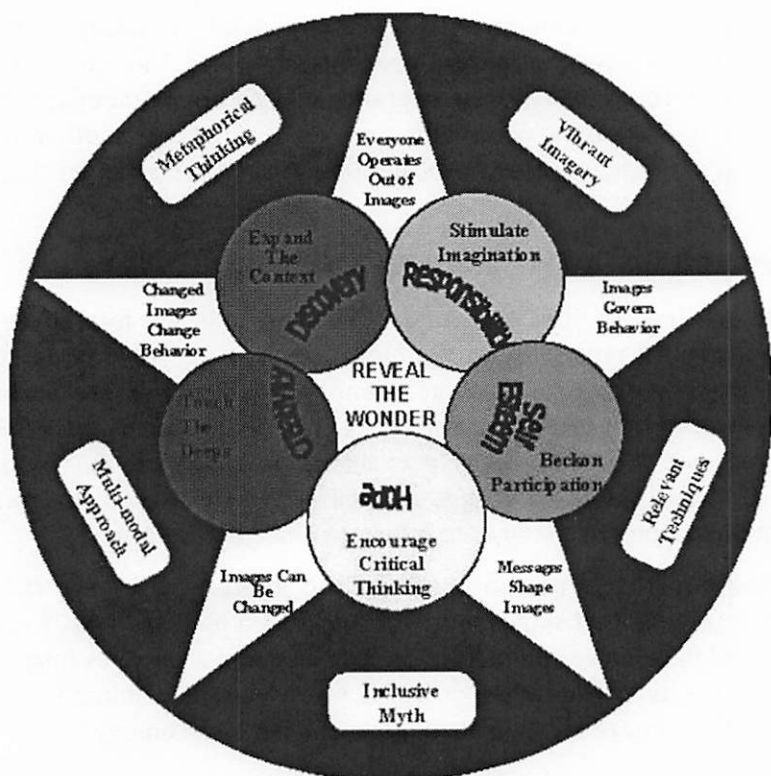
In 1987, after 30 years of broad experimentation with Image Theory; a five-week think tank engaged a cross section of those involved in this experimentation to answer the question: "What are the dynamics and critical elements involved in Imaginal Education?" The core concern behind the question was defining what it takes to shift or shape a governing image which is held in the "subconscious mind." The following dynamics and elements were described and held in an image of a kaleidoscope.

In keeping with the kaleidoscope metaphor, the dynamics at play in the Imaginal Education approach were named "facets"; and the elements

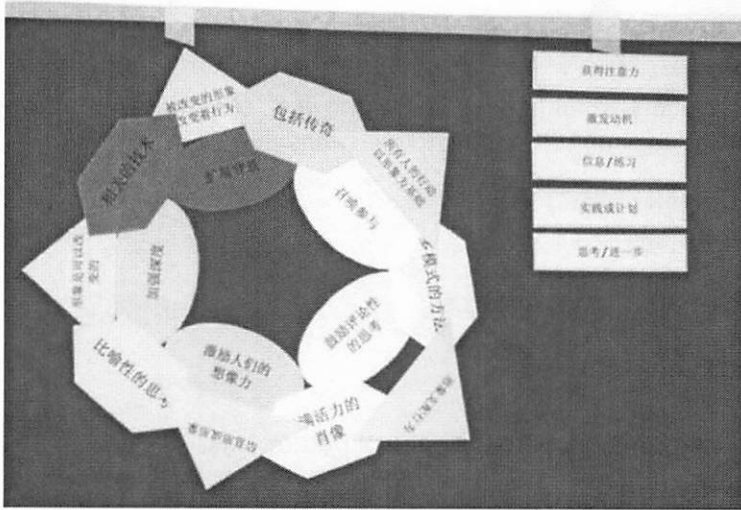
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were named "mirrors". The concern of those who developed this model was that it provides a template or guide for designing programs, curricula, projects, learning sessions, interventions, meetings and presentations. By having this template, it was the hope that Imaginal Education would not depend on the power of individual creativity and charisma; and might be accessible to all. Over the past 22 years, this has proved to be the case.

ICA KALEIDOSCOPE DESIGN STRATEGY



The Kaleidoscope in Chinese used in a Design Session



Dynamics and Elements of the Kaleidoscope

The Facets (dynamics)

Beckon Participation

(Engaging Social Interaction)

Get participants involved through conversation, games, problem solving, workshop, or songs

Touch the Deeps

(Acknowledging intuition, the “inner teacher”, the Inner life, personal care, emotions)

Connect with what participants care most about through stories, poetry, songs, or examples

Expand the Context

(Engaging the cognitive mind to process new information)

Broaden frame of reference through information that expands time, space, and relationships

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Stimulate Imagination

(Recognizing creativity, intuitional and spontaneous thinking)

Apply information in a unique way. Ask “What if?” “Out of box” thinking

Encourage Critical Thinking

(Reflective process)

Have participants think reflectively drawing comparisons, contrasts and meaning by asking and responding to questions.

The Mirrors (elements)

Vibrant Imagery

Use color, texture, and graphics

Relevant Techniques

Use approaches that relate to the need of participants.

Inclusive Myth

Hold the value of including diversity of people and perspectives. Rehearse the story that inclusiveness creates the possibility of wholeness. “We are the World”

Multi-Modal Approach

Use techniques that are visual, auditory and kinesthetic.

Metaphorical Thinking

Use an image to describe a situation or behavior. “It takes a village.”

Making the Kaleidoscope Model Available

The creation of the Kaleidoscope Model motivated the development of *The Power of Image Shift* training course, which is offered through the Institute of Cultural Affairs (ICA) in the USA, Canada and UK. As part of this three-day course offering, the Kaleidoscope Model and a corresponding Lesson Planning format are introduced.

The Kaleidoscope framework can provide a palette for brainstorming ideas about what might be included in a program, curriculum, learning session, meeting design or a simple communication.

The framework makes possible an inclusive and dynamically interactive approach to the design process--tapping multiple intelligences with the intent of engaging the full mind system of the participant or learner. Designing

experiences or communications that include multiple dynamics and elements maximizes the number and variety of messages that are received by the “subconscious mind” and at the same time engages the “conscious mind” in reflection. A program, curriculum, learning session, meeting or simple interaction that contains these dynamics and elements creates an environment that supports image shifting and shaping and can occasion dramatic shifts in behavior.

When a limiting self image shifts, a person’s full potential can be released. The same is true for the self image of a family, organization or community. What might be realized as a result of this shift is described in the model as *discovery, responsibility, self-esteem, hope* and *creativity*. What might emerge is a sense of wonder.

The Kaleidoscope Session Plan (see appendix)

An additional tool of a five part “Kaleidoscope Session Plan” was developed to assist an individual or team to create a plan for a dynamic learning session that has as its core intent to influence the behavior of those who participate in the session. The design of this format draws upon the pioneering work of Madeline Hunter (1982), Bernice McCarthy (1980), and Howard Gardner (1983), as well as that of the staff of the Ecumenical Institute and the Institute of Cultural Affairs.

After reviewing the work of several training organizations that embraced the learning theory of Paulo Freire (1970), the session plan was designed by a multicultural team from ICA:Kenya, who were doing grass roots community development work. The session plan was originally piloted with a team of high school educated field workers who were doing preventative health education and aspired to conduct training programs for others doing similar work. The session plan enabled this team to conduct interactive training that engaged learners having a variety of learning styles, through employing the dynamics and elements of the kaleidoscope learning model.

The pattern the session plan provided and consistency in the delivery of each training session, made it possible for these field workers to evolve into effective trainers. As important, with the benefit of consistency and repetition, the local trainers were able to continually offer an effective program for many years.

Several of these trainers in Kenya became adept at teaching others how to follow and develop lessons using this session plan. The same session plan has been used within the training component of the ICA Learning Basket Project and the ProLiteracy International Family Literacy Initiative (IFLI). In these programs, local training teams have evolved and continue to use the Kaleidoscope Session

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Plan as the means to deliver Imaginal Education that result in behavior change. In doing so, these trainers are releasing thousands of individuals to operate out of expanded potential. As a result, families, communities and organizations are positively affected.

Examples from the International Family Literacy Initiative

Introduction

The International Family Literacy Initiative (IFLI) is a family literacy project that involves babies and their caregivers in three continents and four locations. In India the work is focused in the urban areas of Mumbai, Pune and Nagpur in the State of Maharashtra. In Rwanda, the rural district of Ngororero in the Western Province has been the project site. In North America the project has involved three tribal communities (Zuni, Laguna and Navajo) in New Mexico and representatives of multiple first nation communities who live in Toronto, Ontario. Through the work of this project over a thousand families in India and an equal number in Rwanda have been engaged in learning sessions and home visits using Imaginal Education. In New Mexico and Toronto, site visits have been conducted with multiple programs and a three day Learning Lab has been designed and implemented using Imaginal Education methods in each location.

The IFLI project has used the Kaleidoscope framework to plan many of its core program elements of project implementation. One of the first major activities used by the IFLI in all program sites is the Learning Lab. The Learning Lab is a multiple-day gathering of people from a community/area connected with babies and their families. The following will describe how each of the facets have been used to design and plan for the Learning Lab. Examples from all four of the current project sites will be cited.



A Mother and Child in India who represent one of the Outcomes of the IFLE Project: a healthy relationship between parent and child.

Expand the Context

The Learning Lab creates an opportunity for people in the field of early learning to network with each other and to hear the questions and concerns of these peers. At the same time, they share resources and begin to build on and go beyond what they are already doing. In Rwanda this meant beginning to see these first few years of life as critical. Prior to the Learning Lab, the nation as a whole and many individual participants said that they hadn't really thought of their children (younger than age 6) as thinking beings.

Beyond creating opportunity for people to expand their beliefs about babies, the Learning Lab enables people to talk with other people who are doing the work, expanding the context between people and agencies. In New Mexico, this happened when tribes were able to see how other tribes had been able to integrate language into their lessons.

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Women from India and Rwanda interchange Stories Insights and Materials. In doing so, the point of reference and concern for each is expanded.

Stimulate Imagination



Mothers and Practitioners Doing a Role Play in India. A rolled up towel represents a baby, and the mother caresses and talks to the baby as a way of nurturing the child's development. Role play is a way to engrain messages through engaging multiple senses.

When participants gather to focus on babies and their families, they begin to dream about what could be. One of the last exercises they go through during their time together is the creation of a vision plan. Throughout the Learning Lab relevant techniques are used to enable people as individuals, in pairs and as

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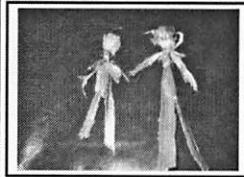
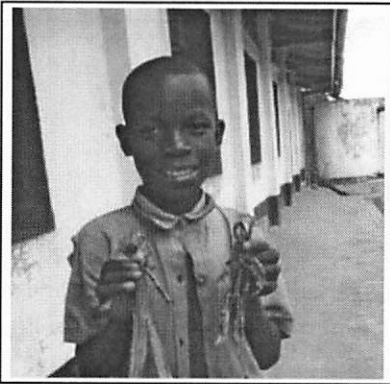
groups to get excited about what has been done and to enhance the potential for creativity to flow. In India participants got very excited about the creation of the “Potali” (in Marathi- a grandmother’s purse) which is a bag that is filled with objects that can be used to engage in meaningful play and language with very young children and their caregivers. This bag accompanies practitioners on their home visits and is used as the focus for interactive play during these visits. Out of the Learning Lab, an idea was seeded and is now being used.

Beckon Participation

During the planning stages of the Learning Lab a core team is created. The core team comes together as a result of a series of visits made by IFLI staff to agencies, centers, and community groups. All of this is done to encourage the participation of a wide variety of people and to ensure that all groups feel invited and welcomed.

Throughout the planning and the visits IFLI members and the core team operate out of a story of inclusion. All things are possible, all people are welcome, and all voices are needed to develop strong and committed partnerships. This value is reflected in the way invitations are carried out, and eventually in who decides to participate in the Learning Lab.

In Rwanda, the majority of participants were administrators, and teachers from the local schools. In the end the expertise they were relating had more to do with their own experiences as parents of very young children than actually working with babies. In contrast, India has a well-established tradition of interest and care in early childhood and so participants were referencing their professional as well as their personal experiences.



Rwandan boy offers his handwork for learning objects to be used with babies

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Encourage Critical Thinking

Throughout the Learning Lab, participants are encouraged to think critically and reflectively about how they were raised, and how children are raised within the broader culture and society. The Guide Team is encouraged to use a multi-modal approach when designing the parts of the Lab that they are leading. In every Learning Lab we have used a role-play to teach about the effects of the forgetful parent on a child vs. the attentive parent. Through role-play parents are able to see, hear, sometimes feel (if they are acting) what that behavior looks, sounds and feels like. This is partnered with a visual representation of the child's brain that either is enhanced when they are nurtured, or develops less when the child receives less attention. This role-play has been extremely effective in every project site. People are captivated first because for many of them brain development has not been so effectively explained and second because many of them are relating what they're seeing to their own experiences as children and as parents.



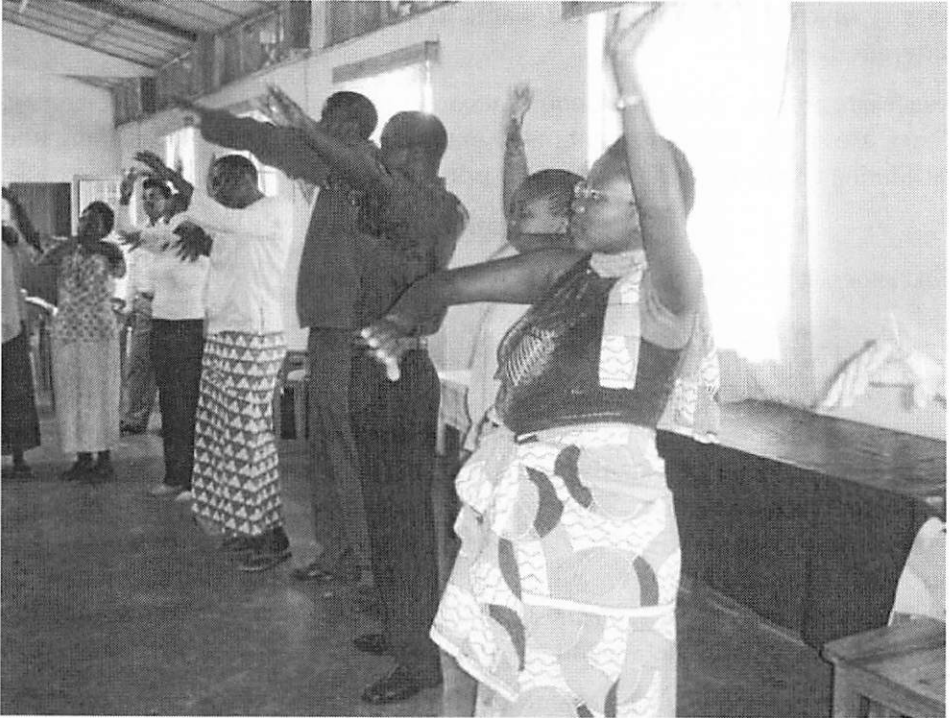
Parents and Practitioners study the Triune Model of the Brain and Reflect on the implications of their interactions with children on the development of the children's brains and learning potential

Touch the Deep

The Learning Lab is an opportunity for people engaged in the essential work of nurturing families and children to spend time caring for themselves as well as operating out of an image for themselves as "professionals". This happens in a myriad of ways. In the most recent Learning Lab held with the Urban Native Communities in Toronto, there was palpable excitement in the air when participants were asked to share the resources they had developed to nurture

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the development of language and culture with families. The energy came from the recognition that they were each being asked to share what they knew. In addition to this, the Lab was designed by community members so culture and community norms were ever present: elders were invited to do opening prayers, and a smudge was held every day. In Rwanda and India, the Learning Labs included song, dance, yoga and other experiences that have the



Practitioners in Rwanda learn the Capacitar Exercises as a way of physically releasing trauma

Other Program Applications—Facilitation Design

Over the last 20 years, the principles of Image Shift, Kaleidoscope Design and Session Planning have been taught to Technology of Participation (ToP®) trainers and facilitators in the *Power of Image Shift* courses. Many of the ToP® trained facilitators use image shift principles as key component of facilitation design.

For a typical facilitation the practice of using Image Shift principles is simple yet profound. You start with a design team composed of people from the organization. They know the organization – where it is now and where they

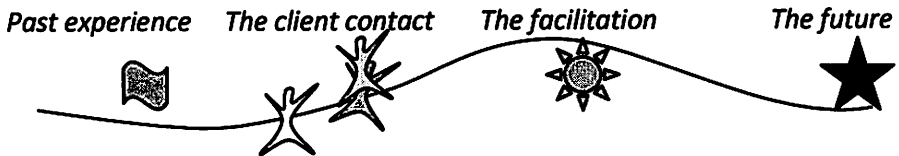
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want it to be in the future. Somewhere between the now and the future the facilitation occurs.

The facilitation is only one small part of the organizational journey – not an end all/be all in and of itself. Its primary purpose is to move the organization toward its preferred, emergent future. The facilitation is only a catalytic action that enables energy to emerge that either propels the organization further along a path in which it is already headed/wants to head or slightly shifts the path in a different direction.

Much has already been said about Kaleidoscope Design and Session Planning. There are a few other elements also important to consider in designing and facilitating a sessions using Image Shift principles.

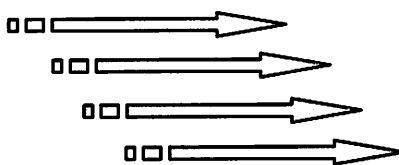
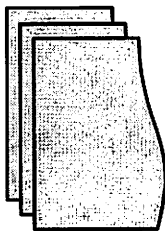
The Organizational Journey



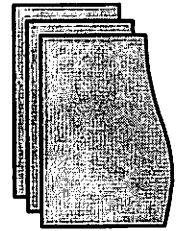
When contacted for a client engagement, we start with the assumption that the client has a history of experience that produces a set of assumptions about reality that include beliefs, values, stereotypes, and habits – ways of being in the world. These images are not right or wrong, good or bad, better or worse. They just ARE. They are the client’s Guiding Images of reality. The client may be conscious or unconscious of these guiding images. And, we know that the client’s behavior is largely shaped by these images.

In the first meeting with the client one of the key tasks of the consultant is to unearth its current guiding *images*. This may take more than one meeting, but if behavioral outcomes are a goal, than it is essential that this be part of the task to accomplish. A second task is to articulate the images the client wants to hold and operate out of in the future. These images help to determine messages and methods to build into the facilitation.

Current Images Messages/Methods



Future Images



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A Case Story – A national organization focusing on inclusion of children with disabilities in early childhood education programs

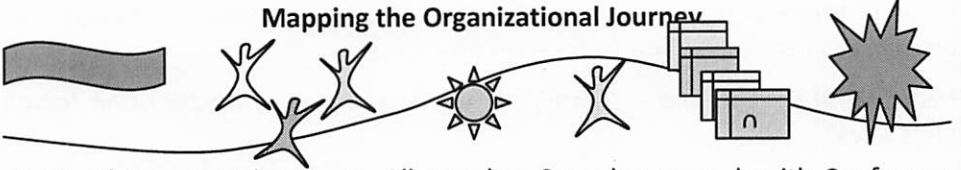
History and Background – *(simplified for the purpose of emphasizing Image Shift work)*

- Several years of providing excellent training and technical assistance to Ambassadors (individuals/small teams trained to influence inclusion in their local communities)
- and State Teams
- 3rd round of contract with funder – a 2 year contract providing training and technical assistance to 10 State Teams (multi-sector membership charged with system improvement and change) and 90 Ambassadors.
- Funding ends in June 2010 for the project including the State Teams.
- Staff consists of a co-located core program and administrative team and consultants who work with States and the Ambassador program
- Most of the core team have personal experience with children with disabilities or have a strong commitment to inclusion
- High program standards. Core team values consensus and works hard to limit conflict and anxiety of staff – wants people to be satisfied. Core team “takes care” of staff and conference attendees.
- Spring conference will have 300 people from all segments of the project. It is the last time the group will be together. State Teams and Ambassadors will need to develop their own funding streams and resources in the future.

Presenting Client Request

The primary expressed need of the client was to work with a design team of their staff to develop an agenda for the annual conference that was different from the prior carefully crafted staff driven conferences to one that fosters more independence and skills needed for sustainability.

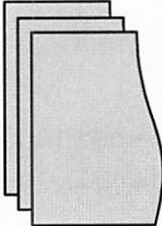
The Evolving Resource of Imaginal Education



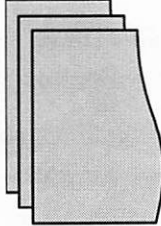
10 year history: Design Team, All member Consultants work with Conference (Program Leadership), staff meeting, State Teams & Ambassadors

Images Assessment

Current Images Held by Program Staff

- 
- this work is important
 - everyone is important and needs to be included
 - participants need to be happy
 - participants need to be taken care of
 - it is our responsibility to take care of everyone
 - all has to go well, smoothly
 - we want people to be happy, pleased

Images Needed for Teams to become Self Sustaining

- 
- we can sustain our work even in a tough economic environment
 - partners and collaborations will help us succeed
 - everything doesn't have to be perfect to move forward
 - we have the power and capacity to make a difference

Working with the Design Team (DT) it became apparent that their current guiding images of care and responsibility were unintentionally disempowering program participants. The desire for everything to go well, for participants to be taken care of, to give everyone everything that they need was fostering a degree of dependence and aversion to risk that echoes throughout the project – participants to program staff, program staff to core staff.

Unfortunately in an uncertain economic climate with funding not guaranteed for another round the images States and Ambassadors need to hold are ones of independence, initiative, risk taking, partnership formation, and self-sufficiency.

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These images are dependent, at least to some degree, to willingness to walk in the waters of chaos, uncertainty and risk.

Working with Image Shift in the Design

In order to have impact on a conference design that fostered the images needed for teams to move toward self sufficiency, the staff session planning the conference and the DT planning the staff session needed to have messages to help support the image shift. Some of those messages were:

- Everything doesn't have to be perfect to move forward
- Participants don't all have to be happy all of the time – stretching a bit might be uncomfortable but it produces a better outcome in the long run
- Stretching outside of “boundaries” can be stimulating and fun
- Together we have the capacity to weather the waters of chaos and maybe even enjoy the ride

Working with the trust of the DT, I was able to help them be willing to experiment a bit in the staff session design. I felt that if we could NOT experiment there, we probably weren't going to be able to experiment in the conference design. They agreed to do some things that were uncomfortable – not have a highly orchestrated agenda for the session but putting more of it together at the meeting, explore the use of scenario planning for their own future, consider methods such as open space and small group sessions based on interest – methods they'd not used before in their highly orchestrated prior conferences.

At the staff session, working with principles of Kaleidoscope Design, staff introduced themselves by talking about the best session that they had been to (touch the deeps, expand the context). Not surprisingly the sessions they described were ones that were stimulating and challenging.

We reflected on the nature of the sessions that they loved and developed a list of components and qualities that they wanted for this conference (encourage critical thinking).

We developed the agenda together by answering the question *what do we need to know and understand to put on a great conference*. Each item went up on a

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sticky wall on a separate sheet of paper which we moved around to create an agenda flow (beckon participation, stimulate imagination).

This degree of ambiguity about what we would be talking about and how we would be working produced a feeling of uncertainty and some anxiety. Not everything was clear, proscribed.

Over the course of the first day, the design included the use of some of the methods the design team wanted to introduce into the conference – open space, conversations of significance, small teams producing working papers on topics of interest.

The second day we did scenario planning for the organization. Overnight the director decided that we shouldn't use the *organization dying* scenario. It was just too painful for her to introduce it to the team. She was worried about it hurting morale, creating a morass that they couldn't climb out of. However, to her surprise one of the scenario teams decided that they would build it in to what they were working on. They loved the stretch that part of the scenario provided. The result was some very creative thinking and they emerged from the activity unscathed.

Three major shifts occurred as a result of the session design:

1. The staff (and the director) saw that they could survive a bit of uncertainty
2. Though we had walked in the waters of chaos, the staff, for the most part, enjoyed working the challenges, stretching their boundaries, and coming up with some new ways to think and work together.
3. The program staff made the connection to the work that we did in the staff session to the work they need to do with the States and Ambassadors to prepare them for independence and resiliency. They are already to using some of the same methods we used in the staff session with their clients.

Though the conference design is not finalized, there are already a number of new elements built into it –

- Participant driven activities like Open Space
- Cross State reflection on learnings and conversations of significance to hold in a later session

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- Working groups that document their own work
- Volunteer teams from conference participants to manage conference communications, writing up for publication lessons learned, conference environment management, and participant support.

Each of these activities and methods sends messages that:

- Participants have the capacity to create not just be informed
- Participants have the knowledge and wisdom to influence others powerfully
- Collaboration and partnerships strengthen our work

Thinking Image Shift

Thinking Image Shift enabled me, as the consultant and facilitator, to consider the group's journey over time and to see that each piece of the journey is a key to ultimate behavior change. If I wanted the staff to foster participant self sufficiency, I first needed to work with the staff to foster a sense of their own self sufficiency. If I wanted to foster self sufficiency for the staff, I needed to help the design team to see how their well intentioned and loving practices of caring and responsibility had not only fostered some great outcomes but also a degree of dependency and disempowerment that ultimately affected their groups' ability to survive.

To affect these latent, guiding images, to surface them, it was important to create some uncertainty, some edginess in my facilitation. I too hold images of desire for participants to be happy, for the facilitation to be smooth and unruffled. I too, needed to step in to the chaos of uncertainty, in order to best serve this client.

Thinking Image Shift helps facilitators to see the bigger picture and to work toward the ultimate outcome of behavior change needed.

Conclusion

As a result of more than 50 years of pioneering work by those in the fields of education, community development, counseling and rehabilitation and facilitation, the practical application of Image Theory has been forged. It is not necessary to be individually brilliant, charismatic or extraordinarily gifted in

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order to be effective in influencing the shaping and shifting of images that govern the behavior of individuals and groups. It is important to understand, however, that what one does in the design of learning sessions, programs, curricula, projects and events is part of the process that any individual or group experiences in the journey toward confidence or humility to operate out of one's highest potential. However, when one finds one's self in the position of responsibility for a small part of this journey, it is possible to draw upon the practical tools of Imaginal Education and to engage in forging new approaches that will contribute to this rich legacy.

Appendix

A. About the Authors:

K. Elise Packard, PhD

Program Manager, The International Family Literacy Initiative, ProLiteracy Worldwide

An educator, program and curriculum designer, Elise has spent 40 years in the concern of improving lives of young children and families through learning. In 1968 she joined the staff of the 5th City Preschool; became a member of the Order Ecumenical; and helped develop program initiatives based on Imaginal Education. She did this in the Philippines, Chile, Peru and Kenya as well as in the United States. Elise holds a doctorate in Cognitive Psychology.

Miriam Patterson, M.A.

Program Officer, International Family Literacy Initiative (IFLI), Proliteracy Worldwide

Miriam's first experiences with Imaginal Education were in the Preschools of Chicago, USA and Maliwada, India. As an adult, Miriam has taught elementary school internationally. Prior to her current position with ProLiteracy Miriam spent a year living and working in Kenya on an HIV/AIDS community Initiative. Miriam holds Master of Arts degrees in Teaching and in Social Justice and Intercultural Relations. Currently, home for Miriam is in Toronto, Canada, with her 2 yr. old daughter, Nasinya.

Jane Louise Stallman, EMBA, MAUS

President, Stallman Communications; Senior Partner, Center for Strategic Facilitation

As a senior level consultant with local, national and international clients, Jane incorporate ICA methods into the design and facilitation of leadership and organizational development projects, programs and meetings which support collaborative organizational and community change. She uses Imaginal Education in curriculum and facilitation design. She is a ToP® mentor trainer and served on the ICA: USA Board for 6 years.

Note: Materials Drawn by the Authors from the organizations with which they have worked: Organization Names: ProLiteracy Worldwide; Center for Strategic Facilitation, The Institute of Cultural Affairs, The Ecumenical Institute, and The Order Ecumenical.

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The Kaleidoscope Session Plan

Session Plan

Purpose: To consistently repeat the dynamics that shape and shift images while engraining information and building skills. To effectively engage learners who have different learning styles and to nurture multiple intelligences. To provide an objective, repetitive framework for that process.

Preparation: For following a plan: Read through it, look long at the first row where the categories are rational objective, experiential aim, etc. Say each entry in your own words, as if to the proposed participants. For constructing a plan: Jot down in any order all the ideas that come to you about a particular lesson or theme.

Process: For following a plan: Walk through the whole plan, on your own and then with a partner or a test group. For constructing a plan: Fill in the categories with key words rather than minute details. If details are needed, write them on separate sheets so that the session plan retains the character of a design where the main features are evident. Walk through the whole plan, on your own and then with a partner or a test group.

Track F: Corporate Ethics & Social Responsibility

Corporate Social Responsibility: Transforming the Global Economy

Track Coordinator/Facilitators: Dr. John Epps

Dr. Clancy Mann

Session 1: Friday: 10:00 a.m. to 12:00 noon – Kresge Board Room

“The Time for Business Ethics”

Speaker: Dr. John Epps, LENS International, Denver & Kuala Lumpur

Session 2: Friday: 3:00 p.m. to 5:00 p.m. – Kresge Board Room

“The Role of Organizations in Social Change”

Speaker: Dr. Clancy Mann, Chair, International Management Program,
University College of University of Maryland

“The Noble work of Business”

Speaker: Randy Williams, Mineola, Texas

Session 3: Friday: 7:30 p.m. to 9:30 p.m. – Kresge Board Room

“The Internal Environment of Organizations and the Role of Spirit”

Speaker: Jack Gilles, Litibu, Mexico: “Organizations and Spirit”

Session 4: Saturday: 10:00 a.m. to 12:00 noon – Kresge Board Room

“Creating a Value Centered Corporate Culture”

Speaker: Cyprian D’Souza, Pashan, Pune, India

The Spirit of the 00s

The Spirit Mood and Signs of the Times

By John L. Epps

Following the insights of Joe Mathews, we once analyzed the spirit mood of the times through these categories: An External Situation creates and Internal Crisis, which raises an Existential Question from which we try to Escape.

In the 80s the External Situation was the *collapse of boundaries*. We were suddenly into a global situation in which communication was instant, travel was fast and frequent, and borders became increasingly permeable. This created the Internal Crisis of *inescapable diversity*. Whereas once we lived with like-minded people, now multi-cultural situations in the community and workplace were the rule rather than the exception. This raised the Existential Question of *Where do I stand?* It was a question of what is "right" when so many different answers were manifest. We escaped through *mindless relativism*. Instead of thinking through a position and holding it as one among many, we chose to avoid the issue and regard everything as equally valid. While tolerance and respect are important qualities, we tended to negate the differences as if they made no real difference.

The 90s were a time in which the External Situation featured an emphasis on the *intangibles*. People were concerned with values and principles. Companies took care to define their mission and vision in noble terms. This raised the Internal Crisis of *meaning* as people tried to relate their personal quest to the society in which they lived. This raised the Existential Question of *"What am I worth?"* We escaped through *spiritualism*. This was the era of New Age prominence. It wasn't exactly religious fervor that drove people. It was more an attempt to find a quick solution to the quest for personal significance.

Now we're into the 00s. The External Situation is a *collapse of stabilizing structures* (economic, political and cultural – 9-11 is a symbol of a much wider collapse). The economic structures collapsed when the dot-com bubble burst, the recession hit, jobs were lost, and the Enron/Dot-Com scandals occurred. That has even hit Martha Stewart and Arthur Andersen. Recently the sub-prime mortgage crisis and the soaring oil prices have threatened economic security. Economic structures clearly showed their vulnerability. Perhaps one of the most telling indicators of this collapse is the current trend of outsourcing work overseas. While it makes good economic sense and is a direct consequence of living in a global society, still it means that jobs are lost, and the people losing

The Spirit of the 00s

them are not at all happy. The emergence of China and India into the economic world, which represents a massive lessening of global poverty, comes more as a threat than an occasion for rejoicing.

The political collapse came with the USA elections of 2000 and was confirmed with the pullout from global treaties, and the unilateral invasions of Afghanistan and Iraq. The installation of George W. Bush as president, despite receiving a minority of popular votes, showed a real flaw in the USA's structures of democracy. The flaw was turned into intense irony when "Furthering Democracy" became Bush's rallying cry. Internationally, we've seen the recent Kosovo-Serbia wars and massacres, and genocide in Rwanda and the Darfur region of Sudan. While there have always been occasions of war, these events occurred under the watchful eyes of designated "Peacekeepers." Particularly revealing of the vicious circle that is occurring was the attempted dismantling of Social Security by the Bush Administration. Political structures, including the UN, just don't seem to work very well.

And the cultural – perhaps the RCC disclosure of pedophilia in the priesthood can symbolize that. Churches, once deemed leaders of the culture, find themselves caught up in fierce controversy over homosexuality and so relegated to the periphery of society, while others take on critical issues of environmental protection, drug addiction, and education reform. You can also find collapse in the Superbowl's halftime show! And baseball, the national sport, is being portrayed as fraught with drug-enhanced players. Cultural structures, even the "pop" ones, just don't seem to hold noble values any more.

What's happening is not that the structures collapse literally, but rather that their trustworthiness has been radically called into question. They're still around, but not providing us any stability or security.

Our Internal Crisis in all this is *security*. The structures that once provided a measure of stability and predictability are increasingly unreliable. We don't have anything to count on as a shield against chaos, and that occasions a high level of anxiety. So we hawk security, as though a new cabinet post or new airport inspections could protect us from – what? This is a serious internal crisis. When all our security structures fall apart, we see chaos everywhere. Our latest name for it is "terrorism," and it's something greatly feared. To provide a perspective on terrorism, note that there are more deaths from traffic accidents on a holiday weekend than there have been from terrorism in the USA in the past 10 years. But our traffic system still works, so it doesn't occasion fear. But our security systems, be they economic, political or cultural, seem not to work and leave us fearful.

And this raises the Existential Question of *"What can I trust?"* This is not a question about the integrity of organizations. That question is quite superficial compared to the intensity of a search for some protection, some assurance of stability, some reliable repository for my confidence.

Of course there is none, nor has there ever been. This is the implication of being finite creatures. But we've built massive and deep-rooted structures to guard us from that awareness, and now they are coming un-glued. It's a terrifying time.

We escape that question and its accompanying fear through *belligerence*. When our sacred cows get hit, we yell bloody murder! I'm quite amazed at the level of anger that came into the political scene in the USA during the 2004 elections. But you see it in other realms as well – the fear and hatred thinly disguised as religious fundamentalism and the malevolence of virus-creators and spam mongers. The riots at sporting events are further examples of belligerence as a prevalent style. This doesn't even mention the explicitly belligerent views of the "hawks" in the international scene.

While these illustrations are heavily Western, I believe you can find the same dynamics operating elsewhere. Take the Palestinians, for example. Obviously their economy has collapsed. Their political structure, as soon as it's set up, is taken apart again, either because of internal struggles or by the Israelis. Their culture seems devoid of significating power. So with the crisis of security and no answer to "What can I trust?" there is a turn to suicide bombings, which, of course, work only to exaggerate the conditions that caused them in the first place. I'd be willing to contend that terrorism is a manifestation of this spirit mood in its escape mode.

What would it mean to trust that which takes out of being all those structures that provide some measure of security against the lurking chaos in which we live? What would it mean to regard that One as "My Father?" That's the question of God in our time.

Addressing that question is another matter. In the 80's with the rampant diversity, we could highlight the possibility of collaboration, and so demonstrate the efficacy of respect and inclusion. Collaborative efforts with participation from diverse viewpoints became a cutting edge, and it was at this time that facilitation began its rise into prominence.

The 90's with the quest for meaning, we could demonstrate the depth of whatever we happened to be doing by highlighting its significance, artistry, and/or purpose. Numerous methods exist to get beneath the surface and encounter a profound dimension in whatever we do. If that depth seemed

The Spirit of the 00s

excessively elusive, then many people "moved on" to other endeavors. This was a time when "Do what you love" became a mantra for vocational counseling.

In an environment of hostility and fear, neither collaboration nor probing depths seem to address the issue. This may be the time for new myths. Certainly the popularity of DaVinci Code and Harry Potter indicate receptiveness to a re-working of the mythical dimension. The fact that "Spamalot," a Monty Python take off of the Arthurian legend, won a Tony award for best musical indicates something. Maybe this is the time for stories that refine, update, and revise our traditional myths of meaning and re-tell what it's like to live authentically in a world where security is not available.

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## The Spirit of the 10s

(Revised from "*The Spirit of the 00's*" with permission – December 2010)

One task of this group of people is to keep track of the "signs of the times." I've tried it for the past 5 decades, and below are my current thoughts about the teens. As time goes by I find myself making subtle revisions to my previous perceptions with the input of many colleagues who share their insights as well. Below I have added some reflections on **the 70s** and **the 10's** along with minor revisions in the 80s, 90s and 00s.

In **the 70s** we experienced **expanded horizons**. The oil crisis and the Vietnam War brought globality home to us personally. Our internal experience was **unity**: we sensed a common humanity with people everywhere. Our existential question was "**How can I participate?**" and we often escaped the demand of that question through **withdrawal**, either into ourselves with a self-sufficient style or into the cheap euphoria of drugs. One authentic response to this existential question was the development and promulgation of the Technology of Participation (ToP).

**The 80s** were a time when we experienced the **collapse of separating boundaries** and encountered the **inescapable diversity** of planet Earth. Transportation and communication systems brought about shrinkage of space that had kept differing peoples apart. Now we were intimately connected to those who are not like us at all. The existential question it raised was one of **integrity**: "**Where do I stand?**" With all the options so visible and viable (and none of them universal), what standpoint can be the basis of my integrity? We

tended to escape through **mindless relativism** (“When in Rome, do as the Romans do”). The authentic response in this decade came in the formation of collaborative efforts and alliances among dramatically different groups.

In the **90s** we encountered a time of the **intangibles**: in science, nana-physics disclosed that nothing is substantial in the materialistic sense. Everything is energy in motion. Technology focused on information management, business on vision and values, medicine on preventive practices, cultures on foundational traditions. Our internal crisis was **meaning**. The question raised was: “**What’s worthwhile?**” Where is it possible to find the significance that will add fizz and mischief into life? **Spiritualism** was our escape in which we pursued mysticism and various Eastern religions as a New Age search for human authenticity. Authentic responses came in the disclosure of depth in the midst of ordinary experiences, a transparency sometimes disclosed in photography and art.

In the **00s**, the turn of the century was a decade in which we experienced the **collapse of sustaining structures**. It was not simply 9-11 that occasioned our perception of collapse. Economic, political and cultural institutions which had provided a sense of stability and predictability seemed no longer to work effectively. Even the environment showed its fragility. In this situation we encountered a terrifying crisis of **security**. Our underlying question was “**What can I trust?**” We attempted to escape the turmoil of that question through a **belligerence** that seemed prepared to do battle with anyone and anything that called into question dependence on our favorite institutions. Another attempt to escape the question was through establishing security systems, notably at airports in an attempt to thwart the aims of “terrorists.” We also developed regulatory systems for economic institutions. Authentic responses to this situation came in the formulation of new myths. This was the time of Harry Potter and Lord of the Rings in which authors were developing stories that showed heroism in the face of unavoidable insecurity and terrifying danger.

We’ve just turned into a new decade, and hopefully one that can diminish some of the hostility of the past ten years. Certainly Obama’s election seemed to herald a new time, though subsequent events have shown belligerence to have a residual persistence that remains disruptive. Still, there is a new scent in the air that may herald a distinctive decade ahead. I’d like to explore that a bit now.

The **10s** seem to be a time of **intensifying technology**. Our dependence on gizmos and gimmicks has never been stronger. While watching young children lined up with their parents to see Santa Clause at a shopping mall, I noticed a couple with two children in the queue both intently fiddling with their smart phones, probably surfing the Web or social networks. Even their two children

## The Spirit of the 00s

were playing with toy cell phones. Later driving home I met numerous cars whose drivers were talking into their cell phones. A colleague spoke recently about college students who were unable to take a 4-hour examination because they couldn't be away from their smart phones that long – they were addicted. Of course it's not only the cell phones and their remarkable inclusion of apps for unimaginable activities that capture addicts. Computers, automobiles, TV's, and other technologies that have defined modern life have developed their own dependents. A recent NY Times article describes a local coffee shop as "laptopistan," complete with its own economics, polity, culture, and ethics. Looking at research into energy generation, biotechnology, robotics, and artificial intelligence, technology seems only to be in its infancy (but in a phase of rapid growth). It's little surprise that Time magazine selected the founder of Facebook as their "Person of the Year" for 2010.

The function of technology is to expand human potential. Current research and inventions seem to offer undreamed of possibilities. Virtual meetings, satellite radio, microwave meals, robotic surgery, online shopping with digital assistants, self-driving automobiles, self-diagnosing body parts, space travel – even avatar immortality – are all either currently available or in pilot stages. The interior crisis occasioned by all this possibility is **bewildering potential**. We face a paralyzing complexity of possibility. Clearly the old structures are past their usefulness as we saw in the past decade. Now we are bewildered by pure potential for creating a new functioning civilization. Technology is no longer a constraint: we can do even more than we can imagine. Our imaginations, however, seem constrained by established images of systems and structures that no longer work. We don't know how to think in new categories, or even what those categories might be. People often speak of this as a digital generation gap, and to be sure there is one. But I suspect even the brightest young geeks haven't set themselves to thinking of new ways to operate as a global society. Pure potential is an abyss – a gap with no place to stand, no security, and no certainty. That's the situation in which we find ourselves.

Our existential question is **"How can we operate?"** that is, **"How can we be in this world together?"** and even the **"we"** is not clear. At one time it could refer to the family or our network of friends or colleagues or the community or the state or party or nation or race or even in our more generous moments, humanity as an inclusive whole. Now even that seems inadequate. The environmentalists have expanded our horizons. All flora and fauna now seem to have a claim on us. Even the mineral resources which we've extracted and

manipulated with abandon seem to be crying for attention. Neither our economic, political nor cultural systems are equipped to address those cries.

We seem to have developed **three means of escape** from this question. **One is the more political** in which we latch onto any person or group that pretends, not so much to have a solution as to point the blame at someone else. In the USA, the Tea Party is rich in its objections to “the system” but sparse in its alternatives. More radical groups and movements seek to destroy existing systems in favor of a greatly reduced grouping that is pure in its ideology but exclusive of the diversity that characterizes global society.

The **second approach is more cultural** and can be found in the **media**. Programs like “The Biggest Loser,” “Lost,” “The Survivor,” “Amazing Race,” “Apprentice,” “Undercover Boss,” “Slapdown,” and other so-called “reality shows” have captured a huge market in the US and abroad. Their common feature is the depiction of people in terribly difficult circumstances, and their appeal is in presenting the mental, physical, and emotional struggles of protagonists in agonizing detail. We seem to take some comfort in seeing others going through internal upheavals similar to our own. The reason these are escapes is that on television there is always a way out, a winner, or a rescue. At that point their analogy to our experience of reality breaks down.

A **third escape is to become enthralled with the newest technological gimmicks**. New inventions are fascinating and quite capable of captivating our attention. Certainly each new development offers new possibilities, and it takes quite a long time to master them. Anyone who has examined the instructions manual for a new camera or smart phone or computer can recognize the difficulty involved in their operation. Mastering them can take a lifetime – but long before then, newer versions have become available. It is important to be aware of developments, but continually to raise the question of applying them to development of new systems for civilization.

Authentically facing up to the existential question requires us to **build new models**, models that are inclusive in their scope and in their development. We need models for a global economy, for a polity that is inclusive, for a culture that respects diversity. There are pilots in all these arenas, but none has the recognition that might lead to widespread adoption. And the old systems will not go quietly away. There is opposition to be faced. Much is at stake. In the 60s and 70s, the EI/ICA set out to develop a “New Social Vehicle” based on a “New Religious Mode.” We succeeded admirably in formulating the rational and spiritual frameworks for those realities. And we put into place numerous pilot projects demonstrating what the future called for. We even experimented with

## The Spirit of the 00s

replication in which those pilots could set in motion a rapid expansion. Those are valuable resources for the task at hand.

After four or five decades, the environment has altered dramatically. Globality is no longer an edge concept; it's an operating reality, thanks in part to technology. Instead of expanding people's horizons, we now need to enhance the recognition and appreciation of diversity. Learning from the past, we will need collaboration with dissimilar groups, appreciation of depth in the ordinary, stories and myths that support creativity, and, of course, the technology that is newly at hand.

# The Time for Business Ethics

## External Forces Requiring Organizations to be Ethical

By John L. Epps

**LENS** International, Malaysia & Singapore

### Abstract:

Both primary and secondary forces are pushing businesses to consider matters beyond profit. The Enterprise is impacted by high-tech; the structure, by high-touch, and the culture, by high expectations. Lately business has been hit by recession, structures, by corruption, and cultures, by increasing diversity in the workplace. These forces call for new attention to business ethics

### Introduction

Joe Mathews was always concerned to read the "signs of the times." He believed that the various trends and movements in history provided the context in which authentic actions could take place. In fact he considered "waves of history" as actions of God to which we need to respond. I have attempted to keep attuned to the social and personal forces external to organizations, and have found them important to the organizations with which we work.

Any deliberation about Business Ethics or Corporate Social Responsibility (CSR) that intends to yield results needs to be based on an understanding of the powers and forces that are active in the wider environment. I'd like to sketch a brief profile of some of those forces, and then engage in an analysis of what they mean for organizations.

Any organization has three dimensions, its enterprise, its structure, and its corporate culture. Each of these dimensions is being assaulted by external forces that are forcing it to change. Let me illustrate.

## I. Primary Forces

### A. The enterprise is being assaulted by Hi-Tech.

The computer revolution is transforming the way companies operate – and other organizations as well, but I'll stick to the private sector for now. Not only do we communicate by SMS and email and Facebook and Linked In and Twitter (sometimes when we are physically located in adjoining cubicles), we also attend virtual meetings and engage in web-based marketing, and fill our products with hi-tech capabilities. Toyota now has the capacity to wake up a

## The Time for Business Ethics

sleepy driver, first, by showing a blinking clock on the dash; if that doesn't work, an alarm sounds; if that doesn't work, the seat slaps the driver in the back; if that doesn't work, the car pulls over to the side and stops. Certain auto insurance companies have the capability of paying claims at the site of an accident. When an insured car has an accident, it registers on a dispatcher's control panel and s/he sends a van to the site. The van is equipped with a computer, printer, and wireless connection to the company system. The van also has an easy chair and soft drinks for the client to relax while the adjuster is handling the paperwork and printing out the check! Perhaps the most personal of the new products is the Japanese hi-tech toilet. It's paperless (which is not unusual for Asia) and it has a heated seat. It allows you to adjust the angle and temperature of the spray cleaner, after which a blow-dryer comes on to dry you off. Meanwhile it takes your temperature, measures your weight, pulse, blood pressure, and chemically analyzes your deposit, sending the results to your medical records. Some models also have an individual TV set, and companies that have installed them have put in alarm clocks to prevent people from spending too much time there.

The only way organizations can survive in this environment is through innovation. Our facilitation network is finding this necessary and is actively engaged in exploring ways of facilitating virtual meetings. And we're finding many software tools available for the task. We're finding that the real challenge that hi-tech brings is not doing the same old things better and faster. That's relatively easy. The challenge is in imagining the new things that are now possible. Some have said that organizations that are operating the same way for five consecutive years are on their way out. Or as Jack Welch, former head of GE put it, "If the changes outside the company are faster than the changes inside the company, then the end is in sight."

### **B. Corporate structures are being assaulted by Hi-Touch.**

People have become determined to participate in the decisions that affect them. This is different. When I began work, the virtue was obedience: when the boss told you to jump, your only response was "How high, Sir?" on your way up. We knew how to structure an organization, and it looked like a pyramid with one at the top and progressively larger layers down to the bottom. At the top were "tellers" and at the bottom were "doers." Roles were clearly defined: The "tellers" never "did," and the "doers" never "told." Of course as companies grew and business became more complex, a middle level arose in which people both "told" and "did" and things began to get confusing. Now things are quite different. People at the "doer" level now have a lot of insight that they're

determined to get into the decisions that affect them. They're unwilling to be told. In fact if you tell someone to jump these days, they look at you as if you were mad. "Why?" "Who, me?" "I know several more effective ways than that..."

The drive for participation has some unexpected consequences: the court system of Singapore is finding that people want to avoid legal fees and to represent themselves in court. They have access through the Internet to knowledge of the laws and want to be their own advocate. According to judges, this is a mixed blessing: on the one hand, they tire of the legal "shenanigans" sometimes played by lawyers; on the other hand, while laymen may know the law, they don't grasp the protocols that govern behavior in court.

Organizations are in turmoil these days over how to structure themselves in a way that honors the urge for participation, and yet makes decisions fast enough to stay competitive. It's a real puzzle, and many experiments are underway to try to sort it out. There are "flat" organizations, team-based organizations, even "jobless" organizations in which you don't have a job but belong to a task force; you don't have an office, you have a shopping cart so you can meet anywhere the task force needs to meet. Consultants with IBM in Malaysia have no office: they work at the customers' sites. At the IBM Headquarters, there are rooms that can be used as necessary for coordination and meetings, but consultants are expected to stay on the road. Business Process Reengineering attempts to sort through the complexity and develop efficient systems. A dramatic experiment was reported in Harvard Business Review several years ago about a Brazilian manufacturing company that attempted to include everyone in its decision-making, even the CEO's compensation! In his book describing the company, the CEO referred to it as "the world's most unusual workplace."<sup>1</sup> It's probably less unusual now.

The factor that seems to be in common among the various experiments is Teamwork. People in organizations need to function as a team, each respecting the roles of the other members. That requires a good deal of transformation in terms of our past patterns of operation. Thinly disguised contempt was once a too-prevalent mode, especially among managers, and you can find its residue in Dilbert cartoons. Now those groups that succeed are making efforts to embody respect among all levels.

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<sup>1</sup> Ricardo Semler, *Maverick!* (London: Tableturn, Inc., 1993)



## **C. The corporate culture is being assaulted by High Expectations.**

People expect more from their job than a salary. They understand that work is about more than making a living; it's also about making a difference. People are willing to do the most mundane of tasks, so long as they can see how it fits in to a larger undertaking. The desire for meaning at work has become profound and widespread<sup>1</sup>, and when that desire is not met, then motivation drops dramatically. Incentives have little impact on that issue, and people often find themselves looking elsewhere for the meaning that makes life worthwhile.

At this level, organizations are finding it urgent to develop a shared vision of their work. People can thrive in the utmost diversity and harsh conditions when there is a group working towards a shared vision, one that touches the aspirations of group members and promises a bright future ahead.

Now those are the major forces operating in the environment of organizations. But another series of "waves" (experienced like a tsunami) have hit the shore more recently and added additional turbulence and urgency to the environment.

## **II. Secondary Forces**

### **A. The enterprise has encountered a recession.**

The fragility of the economic environment, has hit corporations and NGOs alike. The loss of jobs and housing has been dramatic, and if a recovery is underway, we have still all been faced with the threat of collapse. Experts are advising people not to be too optimistic; there appears to be a good bit of turmoil left to address.

Research from the International Institute for Applied Systems Analysis finds, "The current annual population increase of 80 million will remain constant until 2015 ... Between now and 2050, world population growth will be generated exclusively in developing countries... By far the highest *rates* of population growth can be found in Western Asia and Africa South of the Sahara...."<sup>2</sup> Also, ""The percentage of elderly increased from 5.2 in 1950 to 6.2 in 1995. By 2050

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<sup>1</sup> See Jerry Porras, Stewart Emery, Mark Thompson *Success Built to Last: Creating a Life that Matters* (Upper Saddle River NJ, Wharton School Publishing, 2007)

<sup>2</sup> <http://www.iiasa.ac.at/Research/LUC/Papers/gkh1/chap1.htm>

one out of ten people worldwide will be 65 years of age or more."<sup>1</sup> It seems that the basic structure of the economic system has flaws that make it fragile and incapable of sustaining support of an increasing population with expanded life-spans and expectations.

The problem seems to be systemic rather than moral. Admonitions to be more frugal feel hopelessly inadequate in light of the prospects. Some have observed that if the entire world population were to live at Western standards, it would require the resources of five planets to support it,<sup>2</sup> and that's with the current population. We seem to lack the appropriate assumptions and imagination to build a robust and sustainable economic system. That has generated an atmosphere of caution relative to business. We've seen the downfall of economic stalwarts, and experienced the difficulties of staying personally solvent. In this cautionary period, risk management has become a thriving industry. But the sheer demographics of the future demand more.

## **B. Corporate structures have encountered corruption.**

The high profile scandals hitting major corporate structures have fed the opinion of many that businesses are basically about greed and profit at all costs. Enron was probably the most publicly-known example, but numerous others have followed.

Though the high-profile scandals have lessened our respect for corporations, corruption is nothing new. Transparency International has ranked 180 nations on a scale of 1-10, and found the highest (Denmark) rated at 9.3 and the lowest (Somalia) at 1.0. The USA comes in 18<sup>th</sup> at 7.3.<sup>3</sup> Corruption is a world-wide phenomenon, but its current offenses, coming at a time of recession, have created a new outrage. When the heads of auto companies flew to Washington in their private jets to ask for a government handout that was too much. Corrupt behavior has generated an atmosphere of suspicion among the public towards the private sector in general, and that suspicion has pushed the more responsive organizations to place an emphasis on corporate governance. Companies are looking for ways to structure corporate accountability that will regain public respect. This may or may not be based on goodwill; but the

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<sup>1</sup> Ibid.

<sup>2</sup> Rohit Talwar in a talk at the conference of IAF in Oxford, England 18 Sept. 2009. See also <http://www.thetalentjungle.com/hotels-travel-tourism-future-vision-2020/>

<sup>3</sup> [http://www.transparency.org/policy\\_research/surveys\\_indices/cpi/2008](http://www.transparency.org/policy_research/surveys_indices/cpi/2008)

## The Time for Business Ethics

external environment is demanding that organizations legitimize their revenues and earn the trust of the people who comprise their market. That's not easy.

Corruption occurs when there is a deliberate flaunting of the rules of fair play for individual gain. The pain it causes can be severe and widespread. But addressing corruption is difficult, especially in a global context in which the "rules of fair play" are different in different cultures and religions. To date, there are no universal rules for a company to follow in competing in a global environment. What looks like bribery in the USA is regarded in Malaysia as doing business with friends. Nepotism in some cultures is simply family loyalty. Intellectual property protection is a low priority in cultures that are community-based and assume all the knowledge belongs to all the people. Standards are different in different places. Corporate governance cannot simply be based on rules of fair play as we know them.

People being who we are, it's not likely that corruption will ever be completely eradicated but at least we need to provide mechanisms of accountability and transparency so that its effects can be minimized.

### **C. The culture has encountered a polarization.**

Diversity has occurred in the workplace, but tolerance and respect still have a long way to go. The current discussion on health care in the USA illustrates a wider situation: one in which variations from one's own viewpoint are seen, not as complementary and not as respected alternatives. They are seen as enemy to be fought using means fair and foul. The recent book *The Big Sort: Why the Clustering of Like-Minded America Is Tearing Us Apart*<sup>1</sup> describes in great detail how the once-diverse and tolerant US communities have become "sorted" into like-minded and radicalized groupings that take a belligerent stance towards those with other viewpoints. This is a particularly disturbing phenomenon when we've entered into a time of globalization – when the spatial dividers that kept different cultures apart no longer function in the same way. Hostility and belligerence lie just under the surface in a time when respect and tolerance are needed.

Organizations, perhaps responding to this, are placing an added emphasis on business ethics. While many people regard "business" and "ethics" as unlikely as round squares or as much an anomaly as "jumbo shrimp," that's not the case. Companies have been forced into consideration of the wider impact of their

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<sup>1</sup> Bill Bishop (New York: Houghton-Mifflin, 2008)

efforts – on the environment, on their staff, and on a wide variety of stakeholders. The idea that companies are responsible only to and for their shareholders (owners) has been surpassed by an understanding that a wide variety of stakeholders must be considered in making decisions.<sup>1</sup> As Willis Harman put it,

"Business has become...the most powerful institution on the planet.

The dominant institution in any society needs to take responsibility for the whole.... But business has not had such a tradition. This is a new role, not yet well understood and accepted. So business has to adopt a tradition it has never had throughout the entire history of capitalism: to take responsibility for the whole. Every decision that is made, every action that is taken, must be viewed in light of that kind of responsibility."<sup>2</sup>

This is a time when Corporate Social Responsibility has come to the fore, and it's not a simple task. When one sees the wide range of stakeholders related to an organization, the prospect of responding positively to all their respective needs and desires is remote. Likely some will be ignored or harmed by any decision.

Making responsible decisions in that situation requires substantial deliberation and courage. At stake are the environment that provides foundational goods for life, the organizational structures that make life secure and operational, and the significating values that make life worthwhile. It's not a time for sissies.

## Conclusion

This workshop will attempt to address the situation in four steps. First we will attempt to get a focused picture of the underlying questions people are raising that form part of the organizational environment not usually explored. Each of our subsequent sessions will begin with a presentation that sets the stage for our deliberations.

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<sup>1</sup> See "The Stakeholder Theory of the Firm" in Steven Wartick & Donna Wood, International Business and Society (Oxford: Blackwell Business, 1999) pp. 94-97

<sup>2</sup> This quote is from Willis Harman, taken from the back cover of the World Business Academy's quarterly journal, *Perspectives on Business and Global Change*. The Academy printed Harman's full statement from which this excerpt is taken on the back cover of every issue of *Perspectives*. The journal is no longer in publication. The quote is also found in Randy Williams' article "The Noble Work of Business."

# Corporate Social Responsibility

## A 360 degree Perspective

By Clarence J. Mann, JD, Dr. Jur.

University of Maryland University College, USA\*

### Abstract:

As enterprises expand globally, the social value of their operations is assessed on the full range of their contribution to society. They must be profitable to succeed, but they also must be strategically aligned so far as feasible and sustainable in order to alleviate related social needs. This alignment may coincide with the goods and services produced, but the social value of an enterprise can be enhanced by assessing and improving the way its full range of business processes, systems and practices affect society. A 360 degree enterprise Corporate Social Responsibility (CSR) audit is based on two comprehensive systems models - of society and of corporate organization. By juxtaposing these two models – which are mirror images of each other – an enterprise can identify the various points where its activities intersect with relevant social needs and can reconfigure its operations so far as feasible to alleviate pressing social issues.

Throughout the world, private enterprise plays a dominant role in building societal wealth and in furthering socio-economic development. Disciplined by the economic incentives of an increasingly free and competitive marketplace, private enterprise of every size contributes – directly or indirectly and intentionally or not - three types of societal value:

1. Transforms creative ideas into innovative solutions through products and services that sustain life and improve the standard of living;
2. Mobilizes labor, technology and capital to build productive wealth for present and future generations; and
3. In the way it functions and conducts operations, generates “spin-off,” “spillover” and collaborative effects (externalities) that benefit society

## Corporate Social Responsibility – A 360 Degree Perspective

through improvements in knowledge, technologies, methods and skills, and community improvements.<sup>1</sup>

Highlighting these effects through an enterprise audit of corporate social responsibility (CSR) should enable firms to align their operations more effectively with societal needs and priorities.

The CSR enterprise audit model proceeds from the premise that private enterprise - as a social system and institution – is dependent on societal recognition and the support of social institutions for its success. As a creature of society (Tönnies 1887), it also mirrors many of the dynamics and must come to terms with many issues of society at large. If public education is weak, for instance, enterprises suffer as well in the quality of their work force. At the same time, private enterprise distinguishes itself from society at large through its private ownership, singleness of purpose, relatively limited resources, profit-oriented necessity, and its dependence on pricing signals from the market place. Within these limits, therefore, private enterprise should have the enlightened self-interest as well as the moral imperative to align its activities and organizational functions with the general welfare of society (Bowen 1953). Through an enterprise audit, private enterprises can ascertain what they reasonably can do - within the parameters of their industries and subject to their competitive positions in the market - to address recognizable social needs. However, they must have the will and flexibility to experiment and to adapt their operations to these needs.

Much has been done to identify the various ways in which CSR initiatives may enhance business value, performance and reputation. In addition to the substantial “business case” for CSR (Holliday, Schmidheiny and Watts 2002), a 360-degree CSR enterprise audit provides the means for companies to benchmark and enhance their CSR contributions, i.e. -

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<sup>1</sup> As used here, “spin-off” refers to a by-product of a process, systems or activity of an enterprise undertaken for other reasons (e.g., hiring locally benefits the local economy through the “multiplier effect”); “spillover” is an uncompensated valued effect of an activity (e.g., hiring locally gives greater stability to family life; and “collaborative effects” are social synergies that result when companies synchronize their operations with societal needs and initiatives, whether governmentally or civically inspired (e.g., firms advising vocational schools re: training for skills needed to secure jobs in their operations).

## Corporate Social Responsibility – A 360 Degree Perspective

- a. Identify the many ways an enterprise presently is contributing to the betterment of society. These contributions often go unrecognized and unappreciated in the midst of meeting operational deadlines and in the heat of public policy debates business activities.
- b. Identify opportunities to better align enterprise systems with societal needs, possibly in collaboration with other non-governmental as well as governmental organizations.
- c. Sensitize employees to the importance of CSR, and engage them in the effort to identify opportunities for the enterprise as well as to become individually involved in addressing social needs outside the workplace.
- d. Identify ways in which institutions throughout society - governmental and non-governmental alike - could better address social issues and improve the general welfare, whether through collaboration with stakeholders, activities or through regulatory or other changes in laws that would enable or induce private enterprise to better align its operations with the general welfare.

No simple formula, such as the “invisible hand” of free market forces, will enable an enterprise to better align its private business interests with those of the public. In the short to medium term perspectives of the competitive marketplace, multinational businesses face a highly diverse array of institutions, market characteristics, regulatory requirements and social issues they must master in order to operate successfully and to optimize the “spin-off value” of their operations for society (Porter and Kramer 2006). These issues often materialize as market imperfections, the misalignment of property rights, weaknesses and biases in legal systems, public policy and infrastructural limitations, dislocation effects from ongoing changes in economies, weak ethical norms, mistrust of and among commercial and public sector decision-makers, and low societal expectations (World Bank 2005).

These country environmental shortcomings represent both challenges and opportunities for responsible enterprise initiatives. International business is conducted within and among a variety of imperfect country/societal settings, each of which exhibits distinctive socio-economic needs and challenges such as those just listed. The genius of management should be, within the limits of corporate profitability and sound business judgment, to configure company

## Corporate Social Responsibility – A 360 Degree Perspective

operations in ways that constructively complement local conditions, in terms both of the norms of society and of socio-economic development. As will be seen, this imperative does not impose heroic actions on an enterprise, but merely challenges it to adopt an enlightened long-term view of its role in society. This requires each enterprise to carefully assess how it operates and how it could orient its operations to contribute more effectively to socio-economic development. As an added bonus, a thorough audit of operations will reveal to most enterprises the ways in which they already are contributing to the welfare of society.

The remainder of this paper outlines a four-step sequential process for conducting a CSR 360-degree enterprise audit. It must be undertaken separately for each country of operations, because a firm's operations and its social environment are distinctive for each country.

**Step 1.** Review the strategic imperative of the enterprise - its mission/vision, requisite core competencies, and working assumptions.

**Step 2.** Reviewing the nine major dynamics of the "social process model," map the range of distinctive societal needs for each country where the enterprise has operations.

**Step 3.** Reviewing the nine major dynamics of the "corporate process model," systematically review all facets of enterprise activities (including systems and processes) in light of its strategic country objectives to determine at which points opportunities exist for aligning these activities to (better) address societal needs.

**Step 4.** Using a comparative cost-benefit analysis, determine which enterprise activities to configure or better adapt to address societal needs.

### **Step 1. Review the Strategic Imperatives of the Enterprise - Know Thyself.**

The first step in preparing for an enterprise audit is to review the firm's mission/vision, strategies, and the core competencies underpinning its operations. This should be done within the context of its industry and business model. An essential component of this review is to specify – with respect to each country where the enterprise does business - the working assumptions that the enterprise is making about the country infrastructure, work force skills, societal support systems, and the business environment. Within this disciplined framework, an enterprise can assess which social conditions are most critical for its success, at what points its operations most closely intersect with social



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needs, and the relative value of trade-offs among alternative CSR opportunities and activities.

Without this clarification, there is danger that an enterprise will stumble into a disjointed array of CSR activities that are neither the most effective, given the firm's capabilities, nor sustainable over the long term. Enterprises are pressured continually from all sides – governments, activists, stakeholders of all kinds, and the media – to contribute to well-meant causes and social well-being. Another pitfall of CSR is to reserve corporate action for the “squeaky wheel.” This turns CSR into a public relations gambit that cedes CSR decisions to activist stakeholders and other petitioners. Unhinged from enterprise strategy, CSR falls prey to budget cuts, shifts among executives' agendas, and the next great idea.

Clearly defined enterprise strategy, therefore, is essential for selecting sustainable and effective CSR initiatives at the country level. Focusing CSR through the lens of firm strategy also enables the enterprise to

- Stay in touch with trends affecting the enterprise and the firm's social impact society.
- Train employees to recognize, to appreciate and possibly to engage in arenas of society that affect the enterprise, including identifying likely partners to work with.
- Anticipate societal needs and formulating ideas for new products and services.
- Enable the effective coordination and integration of CSR activities as a whole.
- Provide a clear rationale and objective criteria for assessing and costing-out competing CSR demands and opportunities.
- Ensure the sustainability of corporate interest in CSR activities.

We now turn to two complementary models – of society (Step 2) and the corporate enterprise (Step 3) - that enable firms to undertake a comprehensive CSR audit.

## **Step 2. Map the Range of Distinctive Social Needs for Each Country of Operations – by referencing the nine dynamics of the “social process” model.**

The task of acquainting the firm with the societal needs of any country is vast. Therefore, it is essential to take this second step in the corporate audit only after reviewing the strategic parameters of the firm’s business model and after identifying their working assumptions, as just discussed. This enables the enterprise to focus on those social conditions that are most critical for its success, whether they relate to greenhouse gas emissions, health care or some other concern.

### **A. Social Process Model.**

The “social process” triangle model (SPT), described in Figure 1, provides a frame of reference for identifying societal needs and for tracking changes in the social environment. Its triangular multi-level framework – interrelating economic, political and cultural dimensions – is designed to encompass the essential dynamics of any society.

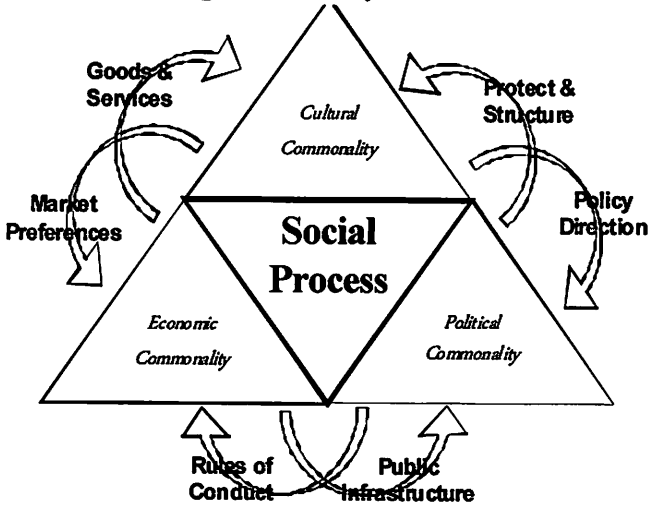
As such, it provides a comprehensive template for reviewing social conditions, assessing how they interrelate and affect each other, and identifying related institutions (Mann 2006).<sup>1</sup> For further detail on the terms used in the model, see the glossary in *Appendix A*. SPT presents society as three major interdependent realms – economic, political and cultural. These realms consist of social dynamics or variables, which reference social functions present in some form in every society (Bell 1976).

This tripartite model is intended to encompass every facet of society, recognizing that the manifestations of these dynamics will vary by society and in the way they interrelate and are institutionalized. The model provides the framework for a systematic review of society.

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<sup>1</sup> The social process triangle (SPT) was conceived during the 1970s as part of the grass-roots community development work of the Institute of Cultural Affairs, a multi-cultural non-governmental organization (NGO) that undertook community development projects in every time zone across the world – many of them in India’s Maharashtra State. As summarized here, the model contains some modifications in nomenclature by the author.

**Figure 1. Complementary Social Realms**

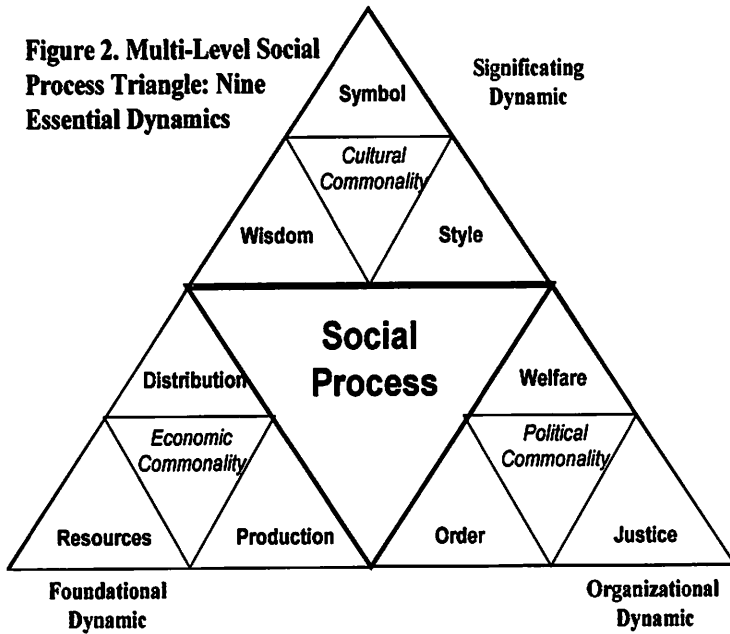


The triangular design of the model has the further advantage of reflecting the inter-relatedness of social dynamics. Thus, **economic commonality** characterizes the life-sustaining (foundational) activities of every society in the form of goods and services and of the public (social and physical) infrastructure. The **political commonality**, by contrast, encompasses the dynamics of societal governance which drive their institutions. These dynamics produce rules and decisions that guide and regulate how individuals and organizations generate and distribute wealth, whether in a market-based or command economy. They also are the source of rules and institutions that protect and promote the (cultural) values, practices and behaviors essential to society, e.g., marriage, family, religious worship, education, etc. Of utmost importance, the **cultural commonality** provides direction to the other two realms. Its dynamics freight the values that shape daily patterns of interaction and society's identity and mindset (Bell 1976, p. 36). In a market economy, cultural values guide the production of goods and services, in a democracy, they become embodied in laws and social policies.

Moreover, each of the three realms or divisions of the social process triangle is characterized by its own subset of social dynamics (see Figure 2). The rationale used in defining the three major realms (from foundational, organizational and signifying perspectives) is replicated as each realm itself is subdivided into three interactive dynamics. These fractals in each realm result in a nine-dimensional multi-level triangle. Thus, the **economic** realm consists of a generic value chain of resources, production and distribution; the **political** realm is

## Corporate Social Responsibility – A 360 Degree Perspective

concerned with a system of orderly rule, administering justice and ensuring the welfare of the citizenry; and the cultural realm defines how societal wisdom is nurtured, the style of how people interact, and the sacred values symbols of societal identity.



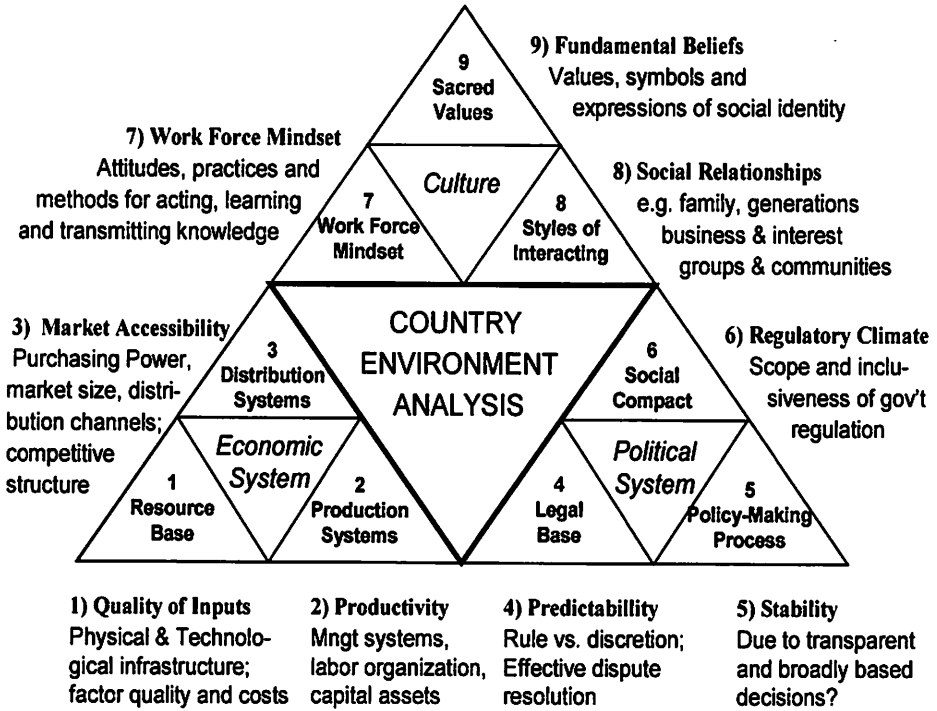
### B. Nine Societal Reference Points

For purposes of this paper, these nine individual dynamics provide a comprehensive set of reference points for assessing social issues of potential concern to an enterprise. Figure 3 provides an overview of how the dynamics relate to various functions of society. While these functions embody discrete social dynamics, a moment of reflection will demonstrate that they are intimately interrelated with each other and provide a comprehensive map of social dynamics and a checklist for surveying societal needs.

### C. Surveying Societal Needs

The nine social process dynamics provide a checklist for surveying existing societal needs and for mapping where they are likely to intersect with enterprise activities. This assessment is sharpened by reference to the enterprise's working assumptions about its operating environment.

**Figure 3. Nine Societal Benchmarks**

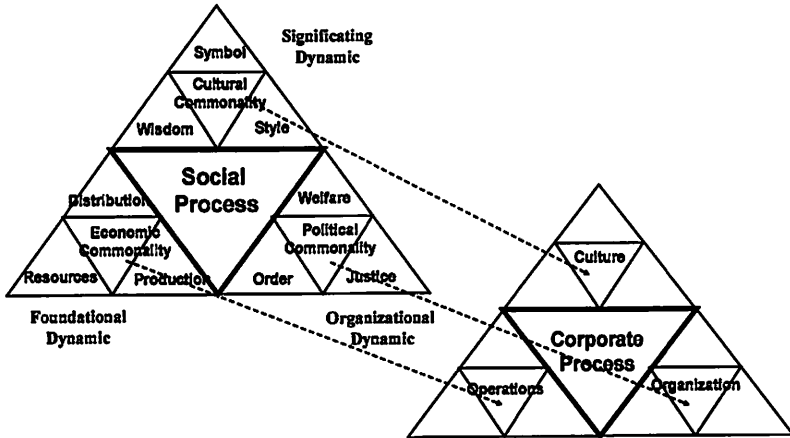


**Step 3. Systematically Review All Facets of Enterprise Activities to Better Align Them with Societal Needs.**

The third step in an enterprise audit is to examine the processes and activities of the enterprise itself. The first imperative of any enterprise, as an integral part of society, is to “do no harm.” So, any business activity that may pollute, create hazardous conditions, or produce defective products, for instance, should be avoided and any damage quickly rectified in keeping with good industry practice and state-of-the-art technology. As industry practice and technology are continually evolving, companies should be expected to use “best efforts” to monitor and improve their products and services and the effects of their operations.

## A. The “Corporate Process” Model: A Mirror Image of Society.

**Figure 4. Organizations as Mirror Images of Society**



A corporate audit, employing the corporate process triangle (CPT), may uncover opportunities to better align a company’s activities with the needs of society. It also provides the enterprise with a baseline for judging the effectiveness of its present contributions to society. As previously discussed, CPT premises the enterprise as a mirror image of society, its social dynamics, and its social issues.

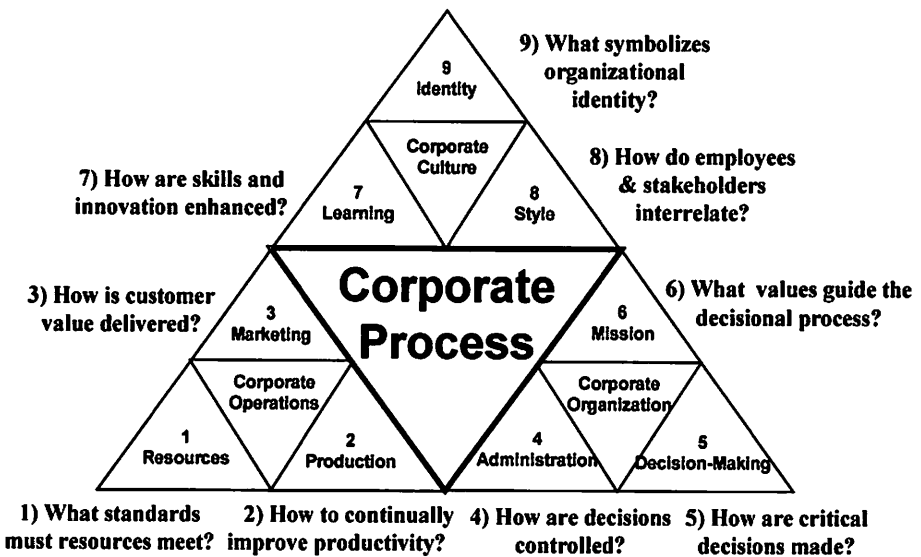
In many respects, organizations are society 'writ small.' (See Figure 4) Like society, organizations function as “open systems,” whose parts interact with and are shaped by the larger environment. Further, as systems, organizations are defined -- and their effectiveness largely determined -- by the way in which their parts relate to each other.

As a framework for delineating organizational systems, CPT (Figure 5) consists of three major dynamics - corporate operations, corporate organization and corporate culture. These correspond to the three major dynamics of the social process triangle. CPT also follows the same rationale at all levels: the lower left triangle in each realm reflects the foundational dynamic, the lower right triangles the organizational or decisional dynamic, and the upper triangle the significating dynamic.

Despite the similarity between social and corporate dynamics, the enterprise system has its own nomenclature, as follows:

**Corporate Operations** forms the heart of a firm, i.e., its productive capability, whether this is goods or services. This dynamic is 'foundational' for the process as a whole, because without it the firm has no output nor justification for attracting resources. The three sub-dynamics -- **resources** (foundational), **production** (organizational) and **marketing** (significating) -- may be viewed as parts of a value chain as depicted by Michael Porter (1985). From a systems perspective, however, it would be more apt to think of these sub-dynamics as a *value network*. The term 'network' suggests that these parts be viewed not just linearly (as a chain) but interactively as a group.

**Figure 5. Corporate Process Dynamics**



**Corporate Organization**, by contrast, largely covers the dynamics traditionally referred to as 'management.' While the **administration** (foundational) and **decision-making** (organizational) dynamics should be fairly obvious in light of their subparts, the **mission** (significating) forms a critical third dynamic. It serves the same role as its 'welfare' counterpart in the social process triangle, i.e., reflecting the firm's compact with its employees and other constituencies.

**Corporate culture** plays very much the same role for organizations as it does for societies. It provides organizations with identity and embraces the dynamics to act it out. Compared to the corporate operations and organization dynamics, however, the culture of transnational companies is perhaps most directly affected by national and region-specific differences. Thus, the work ethic and the way people think and learn (**learning**) directly impacts on the firm's

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productivity. Further, the way people relate to each other in their business lives, and the way they make decisions and honor each other (**style**) determines in many cases the viability of negotiations, business transactions and international partnering.

Finally, **identity** refers to the process of creating employee and organizational self-consciousness, both internally and externally, about the guiding values, purposes and symbols of firms. Despite employee diversity, multinational enterprises have a significant capacity to generate a culture that takes CSR seriously (Götz and Bleher 2006).

CPT provides a framework for mapping a firm's business model, its support systems and the underlying working assumptions about its operating environment. With this background in mind, it is possible to identify those points of intersection where a firm's systems and processes may be configured to contribute more effectively to addressing social needs. The task of configuration, of course, is neither simple nor automatic – and frequently is not immediately obvious. It typically requires creative thinking and experimentation in order to ensure that changes in existing systems and practices are doable, economically viable, strategically sensible, and – as a result – sustainable by the enterprise.

### **B. Auditing Enterprise Activities**

In conducting the third step of an enterprise CSR audit, the task is to identify those systems and processes whose direct and indirect effects could be enlarged to better address social needs in some respects. To achieve that result, an enterprise should map where each of the nine CPT dynamics of its operations intersect with society and determine how its systems and processes might be re-configured to better address the array of social needs it mapped on its SPT analysis of a country.

This step entails interactively vetting the two models to determine what changes the enterprise could most usefully make in the way it conducts business. It can be undertaken through one or a series of workshops involving a representative group of employees drawn from the various departments of the enterprise, which as a group are knowledgeable about all nine dynamics and are sensitive to social issues. Both sides of the CSR ledger should be considered, i.e., both present and potential benefits of the enterprise to society through its operations.



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The following outline is intended to illustrate how CPT can be used as a checklist to guide an enterprise CSR audit. The activities suggested, which must be customized to each society where firms operation, are intended to have beneficial effects for both the enterprise and society. [Space limitations severely curtail the number and length of illustrations.]

**A. *Corporate Operations*** - refers to the in-sourcing, production and marketing systems used by enterprises to transform inputs into goods and services and deliver them to customers. It encompasses what is generally referred to as the enterprise “value chain,” which can vary significantly by industry and firm. It consists of three dynamics:

1. **Resources Dynamic**- refers to the process of sourcing or developing the primary factors of production needed to produce a firm's output, both goods and services. Examples include:

i. Establish standards for quality of inputs, which challenge suppliers to improve their skills and those of their suppliers.

ii. Assist new and emerging suppliers to improve their production and management techniques, e.g., Sears, Roebuck & Co.'s mass merchandising operations in Latin America 1950-1970.

iii. Establish standards for production processes, e.g., for labor and wages and benefits, reprocessing of faulty parts, and non-polluting production methods.

2. **Production Dynamic** - refers to the process of refining and transforming resources 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 the mobilization of personnel to accomplish the various tasks. Examples include:

i. Lower waste of materials and utilities (water, energy) used in production and other corporate activities, e.g., educate

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employees how to reduce waste, whether on the shop floor or in the company cafeteria.

- ii. Establish competition among employees for eliminating polluting activities of any kind in the production process.
- iii. Work closely with technical schools and business schools to enhance mutual learning and teaching about best practices.

3. **Marketing Dynamic** - refers to the process of defining, anticipating, creating and fulfilling customers' wants and needs for products and services. As the final stage in the value chain, it encompasses all aspects of ensuring that customers experience added-value in the acquisition and use of products and services. Examples include:

- i. Remain closely in touch with consumers and their behavior in order to design and monitor the effects of products ("product stewardship"), so as to ensure they have maximum health and safety features, are energy-efficient, minimize pollution potential (e.g., McDonald's use of biodegradable wrappers), can be readily repaired (rather than simply discarded at the first breakdown), etc.
- ii. Design products that can be purchased in smaller lots for those on lower budgets. This may involve alternate business models (Prahalad 2005).
- iii. Promote honesty in advertising, and provide content on packaging that guides intelligent consumer choice.

***B. Corporate Organization*** – refers to all dynamics by which an enterprise designs, structures, governs and administers its operations and functions and makes decisions about its future. It encompasses most aspects of traditional management functions (e.g., planning, organizing, motivating, staffing and

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controlling), although these are in part shared with the operations and culture dimensions of the enterprise. It consists of three dynamics:

4. **Administration Dynamic** - refers to the process of monitoring, supervising and disciplining the day-to-day operations of the enterprise throughout the range of its value chain with respect to inputs/outputs, budgets and financing, and corporate policy. It ensures that enterprise operations remain within the parameters of work-stated goals. Examples include:
  - i. Establish within the enterprise standards for bidding and the regular auditing of transactions to avoid the temptation to engage in corrupt practices.
  - ii. Further transparency within industries by working through industry associations to establish clear common industry standards for accounting and reporting to the public.
  - iii. Adopt generally accepted standards for environmental management (ISO 14001). Squeeze-out puffery from CSR reporting.
  
5. **Decision Making Dynamic** - refers to the process by which firms set their long-term directions, allocate corporate resources and balance the interests of major corporate constituencies. This dynamic will vary widely among firms, depending on whether they are closely or publicly-held companies and on their organizational configuration, e.g., entrepreneurial, machine or professional bureaucracy, divisional, 'adhocracy', etc. Examples include:
  - i. Establish measurable CSR outcomes for all facets of the enterprise that are integrated with corporate strategy.
  - ii. Establish and nurture collaborative relationships within the industry and with non-governmental organizations to ensure environmental standards, e.g., Forest Stewardship Council for lumber producers and distributors.

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- iii. Work with business schools to ensure mutual learning and teaching about best management practices.
6. **Mission Dynamic** - refers to the process of defining the business purpose and how the importance of involving and obtaining commitment from the full range of stakeholders. This process often entails trade-offs, for enterprise resources are limited compared to the aspirations of constituencies. Examples include:
- i. Develop health plans with local health care providers that meet the needs and salaries of employees.
  - ii. Hire locally, where possible, to strengthen community ties and support local communities economically.
  - iii. Encourage and follow generally accepted labor standards (e.g., SA 8000),<sup>1</sup> responsible fishing (Marine Stewardship Council) and lumbering (Forest Stewardship Council) practices.

**C. Corporate Culture** – refers to all aspects of the corporate process which engender values, foster creativity and generate meaning within the enterprise. It encompasses a common enterprise language, values and philosophy, a sense of vocation and commitment to enterprise operations, and ways of working and interacting with stakeholders and the public at large that build and reflect the enterprise's reputation. It consists of three dynamics:

7. **Learning Dynamic** - refers to the process of individual and organizational learning and of transmitting and perpetuating the firm's philosophy (*Weltbild*) or understanding of "what makes sense." What is being learned and practiced is not simply applied skills, but methods of learning, thinking, operating and interacting with the environment

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<sup>1</sup> SA8000 is a social accountability standard based on the UN Universal Declaration of Human Rights, Convention on the Rights of the Child and various International Labour Organization (ILO) conventions.

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that are considered necessary to the firm's continued effectiveness. These are, to a certain extent, distinctive for each firm. Examples include:

- i. Establish regular training schedules for all employees to ensure they are using their potential and increasing their skill level.
  - ii. Establish a program for recruiting some jobs from among less fortunate but able persons.
  - iii. Challenge employees at every level to be innovative about the way they work in order to improve products and services, the firm's value to society and the environment, and creative thinking in others.
8. **Style Dynamic** - refers to the process by which firms act out their working relationships, i.e., structuring work activities, making decisions, recognizing exemplary contributions, and conducting business with others. This is imbedded in every aspect of corporate life, being more action than words. Examples include:
- i. Establish a strict code of conduct and actively educate employees on how they should conduct themselves honestly in all business dealing.
  - ii. Build trust among stakeholders and within local communities where the enterprise conducts operations, including respect for the local customs, values and the living environment.
  - iii. Honor both the letter and spirit of agreements in ways that promote mutual success of working relationships.
9. **Identity Dynamic** - refers to the process of creating employee and organizational self-consciousness about the guiding values and social philosophy of the enterprise. These values and purposes may or may

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not be well articulated, and may be submerged under a barrage of advertising and public relations rhetoric. After the rhetoric is stripped away, these values and philosophy should be clearly articulated in the mission of the firm and exemplified in its working culture and relationships with others. Corporate identity generates both commitment among employees and projects an enterprise image that can be valuable for attracting new talent. Examples include:

- i. Instill pride of workmanship and encourage employees to work to high standards.
- ii. Encourage employee involvement in local community services and activities.
- iii. Collaborate with community organizations by investing in local community services, e.g., Starbuck's investment in housing, health clinics and schools in coffee-growing communities (Starbuck's 2006).

### **Step 4. Using a comparative cost-benefit analysis, determine which enterprise activities to configure or adapt to better address societal needs.**

Step 4 is the final step in the enterprise audit. Using a comparative cost-benefit analysis, the enterprise determines which systems, processes and activities identified in Step 3 to configure or adapt in order to better address societal needs identified in Step 2. As noted earlier, many of these modifications may have a direct effect on addressing societal needs, e.g., through the design of its products, services or production processes, while others may be more indirect through "spin-offs" and "spillover effects." They may require the enterprise to re-design products or services, develop new activities or desist in others, or reconfigure processes or systems, i.e., change the way the enterprise does business. The list could be substantial.

Enterprises must decide which options are most feasible in light of the societal benefit they are likely to produce. Some options may increase revenue or reduce costs, while others may do neither. Enterprises should be motivated to make changes where the economic effects on the firm are positive or at least

neutral, and should be counseled to do so where the costs to society outweigh benefits to the firm. Moreover, an audit may reveal a mutuality of benefits: the many ways in which the enterprise already benefits society and how society benefits the enterprise. An audit may also disclose opportunities for enhancing social benefits by collaborating with private voluntary organizations and by reinforcing or complementing government initiatives. As creatures of society, enterprises have much to gain by strengthening civil society and addressing its most pressing needs whenever possible within the limits of its commercial mission.

### Conclusions

This CSR audit approach seeks to underscore the fairly obvious point that business enterprise, as a social institution, is an important vehicle of socio-economic development. Its creativity provides valuable social services and can fill niche needs that government can not readily address. The widely diverse missions of business is a great strength for the economy and for CSR, because highly diverse perspectives will be brought to bear on societal needs, serving both commercial and social needs.

The social and the corporate process models are tools for enterprise self-examination. They provide a vehicle for mapping where the operations of an enterprise intersect and how they potentially affect society. These effects are typically beneficial but may have some adverse aspects. The CSR audit is intended to identify both aspects, so that the enterprise can take appropriate action. Examining the enterprise as a social system provides perspective for evaluating how organizational activities interact with each other and their impact on other “social” systems. In this way, enterprises can uncover new options. What action to take, of course, depends upon the firm’s cost-benefit analysis.

Another insight that emerges from a 360 degree enterprise audit is the realization that many actions with CSR value also strengthen the firm’s competitive advantage. To a large extent, this depends on CSR activities being strategically focused. Being aligned with the firm’s strategy helps ensure their long-term sustainability. Activities without a strategic rationale – whether classified as CSR or not – are likely to enjoy only a short life span as enterprise personnel change and competition intensifies.

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World Bank 2005. *Where is the Wealth of Nations: Measuring Capital for the XXI Century*. World Bank Pub.: Washington, D.C., p. xii (July 15 draft report), assigns a major role in building social wealth to a “very efficient judicial system, clear property rights and an effective government.”

# The Noble Work of Business

## The Responsibility of Business for and to Society

By Randy C. Williams

The responsibility of business for and to the society and world of which it is a part will be met primarily not through engagement in extracurricular activities such as charitable contributions, participation in civic projects, etc. Business is called to promote the common good, and it will meet this responsibility in the conduct of its day-to-day operations as it serves its stakeholder network, which at a minimum includes its customers, workers and community, and in the planning and implementation of its long-term goals as it participates in shaping the emerging future by taking responsibility for the whole.

### A Pivotal Event

Once ever so often an experience comes along, usually unanticipated and without portent, which has such an immediate and cumulative effect on your life that its impact stays with you for the rest of your days. The Greek word describing such an event is *metanoia*, which in the New Testament is translated “to repent” or to be “born again.” Whatever you may decide to call it and however you may describe it, when this happens you know that something is different and will never again be the same. You experience a change of heart and mind, tell a new story about the way things are and take a new approach to the way you do things. I want to tell you about one such time in my life.

It was perhaps twenty-five years ago that I was invited to speak to an association of businesspersons in Portales, New Mexico. The topic was to be the role of business in the community and its influence on the future. The speech would be given at an early breakfast meeting, so I arrived the evening before and checked in at The Portales Inn where the meeting would be held.

Although I had given this same speech on other occasions, it was my practice to re-work it each time before I delivered it so that it would be fresh and relevant to the group at hand. I arose early, showered and dressed for the day and brewed a cup of that infamous in-room coffee. I sat down at the desk in the room and as I started to open my briefcase I noticed across the room a little 3” x 5” folded card standing on the bedside table. It had been there all night but I had not seen it. What caught my attention now was the cover. On it were four religious symbols—the Cross, the Star of David, the Crescent Moon and the Yin Yang.

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This struck me as way more than the traditional hotel-room Gideon Bible. I couldn't remember ever having seen anything quite like it. But my astonishment had only begun. I walked across the room, retrieved the card, sat back down at the desk and opened it. These are the words I read.

*To our guests, peace and rest.*

*In ancient times there was a prayer for "The Stranger within our gates." Because this hotel is a human institution to serve people, and not solely a money-making organization, (my emphasis) we hope that God will grant you peace and rest while you are under our roof.*

*May this room and hotel be your "second home." May those you love be near you in thoughts and dreams. Even though we may not get to know you, we hope that you will be as comfortable and happy as if you were in your own home.*

*May the business that brought you our way prosper. May every call you make and every message you receive add to your joy. When you leave, may your journey be safe.*

*We are all travelers. From "birth till death" we travel between the eternities. May these days be pleasant for you, profitable for society, helpful to those you meet, and a joy to those who know and love you best.*

For me, this was one of "those" moments. My hands became a bit clammy and I gasped to catch my breath. These words, it seemed, were addressed directly to me. Whereas I had espoused this philosophy that business should "serve people" and that it was not "solely a money-making organization," in that moment I realized I had never really internalized this message. It had been more intellectual abstraction than "real life" proposition. But now I was confronted, through these words from a practicing business, with a new story and vision that transformed my understanding of the role of business and even went so far as to confirm that the purpose of life itself is to serve.

The speech I planned to give that morning never came out of the briefcase. I went down to the meeting room with the little 3"x5" card in hand, nothing else, just that little card from the bedside table. When I was introduced to speak I stood up, related what had just happened, and read the card. We spent the rest

of the session in lively dialogue, reflecting on exactly what the card said, and the implications such an understanding could be for individual businesses and for the entire Portales community if all the organizations and institutions—business and otherwise—were to decide to embody the story on the card found on the bedside table at the Portales Inn.

This event has become a pivot point around which revolves much of what I read, hear, experience and believe that confirms the message contained on the little card—that the purpose of business, indeed of all existence, is to serve! The message did not rule out the need for business to be profitable. In fact, it confirmed that profit is absolutely necessary if a business is to survive, but the essence of business is to serve. Profit is vital, but to serve is essential. An often-used analogy is that profit is no more the purpose of business than breathing is the purpose of life.

## A Change of Heart and Mind

In the years since the occurrence at the Portales Inn one may wonder whether the story is more than an isolated case that in fact bears no promise for a future in which business would shift its emphasis from the quest for short-term financial gain to responsibility for the well being of the whole. Hundreds of books have been written and speeches and seminars given suggesting this new role for business and yet we live in the world of Enron, WorldCom, Bernie Madoff Ponzi schemes, and a medical industry that often regards revenue generation as a higher value than patient care. All these are indicative of the callous greed that persists and runs rampant in the land. How is it possible to change that?

Peter Senge, director of the Center for Organizational Learning at the MIT Sloan School of Management, has written and spoken extensively on “learning organizations,” which he describes as “organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together.”<sup>1</sup> It is not really organizations that learn but the people in them. A learning organization is one that fosters positive change in its people. I participated in a seminar in which Dr. Senge described a learning cycle. As he explained it, we experience new occasions and events in our lives, upon which we reflect, which

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<sup>1</sup> This quote is found on the Wikipedia page on Peter Senge, taken from his book *The Fifth Discipline: The Art & Practice of The Learning Organization*.

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can lead to new thinking and eventually to new stories about reality. If that happens we will do things differently and achieve new results.<sup>1</sup> This learning process that Senge described was indicative of what happened in the hotel room in Portales. The bottom line is that there is no institutional or structural change until the people involved have a change of mind and heart.

The late Willis Harman, co-founder of the World Business Academy, stated in an interview that, like the metamorphosis of a caterpillar, alternative economic and technological groups are emerging all around as large and small movements creating “little imaginal cells” in society. He predicted that an incompetent, ineffective global economic system based upon false assumptions would eventually come down, and when it does, those little movements would be there to fill the void.<sup>2</sup> In another interview Harman said that there are “network(s) of people around the globe who are already raising this question about the future role of business on this planet.”<sup>3</sup>

One conclusion Willis Harman came to in the first interview is that the assumptions underlying our economic system, about unimpeded economic progress and the equation of material progress with the general welfare, contradict the goals we have about how we want to live and have led to a system that benefits the few and penalizes the masses of people. Some of the dominant assumptions I propose must be challenged are that:

- Wealth is achieved primarily through the accumulation of material resources.
- There is an overall scarcity of material resources and therefore business (and life itself) is a zero-sum game in which the losers far outnumber the winners.

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<sup>1</sup> This description is taken from my notes from the seminar. I have not found a direct reference to this in Senge’s writings.

<sup>2</sup> This interview with Willis Harman, entitled “Transformation of Business,” conducted by Sarah van Gelder, is an article in *Business On A Small Planet*, published in 1995 and was republished by *In Context* magazine in 1995 and 1997.

<sup>3</sup> This interview on “Business and Social Responsibility” was adapted from the radio series *Insight & Outlook*, hosted by Scott London and was copyrighted by London in 2000. The interview also appeared in *Deep Planet* magazine.

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- The sole purpose of business is to make money for its investors, and its sole accountability is to those investors.
- Anything goes as long as it contributes to the bottom line, and anything that doesn't, goes away.
- What we do in our professional life is "take, take, take." In the "second half" of life, after retirement, when we are financially secure, then we can "give back."
- Making a profit and serving by adding value are mutually exclusive propositions. You can't have it both ways.
- If a business doesn't grow it dies.
- If the business of business is business, then the purpose of work is work. Learning and enjoyment come before or after work, but neither is realized during work.
- Work is always the means to another end, usually to make a living.
- Competition is the only way to succeed.
- Customers are opportunities to be exploited, prizes to be won, or adversaries to be overcome.
- Workers are instruments of production, head count, non-renewable resources that bring their bodies to work, leave their minds and spirits at the door, and do what they are told until they are used up and disposed of.
- The community's role is to serve business through tax abatements, tax loopholes and other subsidies to help business externalize its costs.
- If the community cannot or will not provide an environment conducive to competitive advantage, then a business has every right to move on, regardless of the negative impact on the community.

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The task of calling these assumptions into question in such a way that it occasions a change of minds and hearts seems daunting indeed.

### Serving the Stakeholder Network

Even for businesses that have decided that their purpose is to serve; serving only one constituency is not enough. Each business has a network of stakeholders with whom it shares a relationship of mutuality and interdependence. Its long-term economic success will ultimately be determined by its response to its stakeholder network, individually and collectively.

Thomas Friedman in his book *Hot, Flat, and Crowded* relates a conversation he had with his friend Dov Seidman in which Seidman talked about businesses that “out behave the competition.”

*Today, whatever product you make or service you offer can quickly and easily be copied and sold by everyone anywhere. But “how” you do your business, “how” you keep your promises, and “how” you relate to customers, colleagues, suppliers, and the communities in which you operate are much more difficult to copy if you are doing them well. “When it comes to human conduct, there is tremendous variation, and where a broad spectrum of variation exists, opportunity exists...the opportunity to out behave the competition.” How do you out behave the competition? In Michigan one hospital taught its doctors to apologize when they made mistakes, and dramatically cut malpractice claims. That’s how.<sup>1</sup>*

A business whose goal is to beat the competition doesn’t have to be good. It just has to be better than whomever it’s trying to beat. On the other hand, a business that focuses on serving its stakeholders has to be good enough to meet and exceed the expectations of those they serve. In the process it may or may not out behave the competition, but beating the competition is not the goal. It recognizes that it is not in a zero-sum game and that there can therefore be more than one winner.

The stakeholder network of a business is all those upon whom the business depends and those who depend on it, either directly or indirectly, for added value. Such a network is virtually endless. Friedman includes customers, colleagues, suppliers, and communities. In discussing how business serves I will

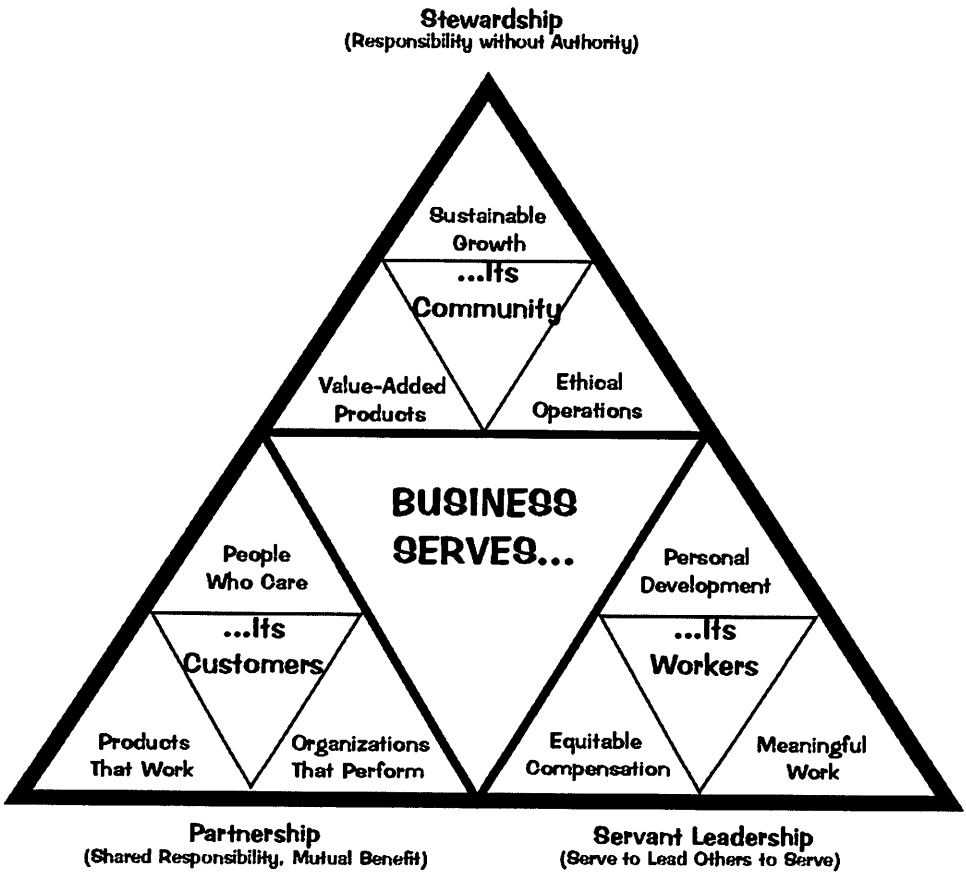
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<sup>1</sup> Thomas Friedman, *Hot, Flat, and Crowded: Why We Need A Green Revolution And How It Can Renew America*, page 323. The quotes within the quote are Friedman quoting Dov Seidman from their conversation.

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speak of only three constituencies; customers, workers in the business, and the local and global community. In order to serve, the one serving must add value for the one being served and the crux is, the one being served gets to decide whether or not what is being delivered has value.

The following graphic portrays how business may serve these three constituents in its stakeholder network. I will discuss each of them in the next three sections.





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### To Serve Customers



The regional sales division of a major manufacturer and distributor of office products had quarterly meetings with representatives of its customer base to discuss how the company could continuously improve its service to customers. I was asked to facilitate one of the meetings. I structured the session around the proposition that what it means to serve customers is to provide products that work, organizations that perform and

people who care.

Through the course of the session I asked the company's customers to describe what being served by this supplier looked like in each of these three categories, and then to say which of the three was the primary reason they did business with the company. Every customer in the room agreed that it was necessary to be supplied "pencils and paper" that work, but not one of them said that the reason they chose this company was because of the quality or price of its products. Instead, they said every office supply company provides good products at about the same price. As Thomas Friedman suggested, "...whatever product you make or service you offer can quickly and easily be copied and sold by everyone anywhere." In other words, in most businesses the product, or the service when the product is a service, has become a commodity and rarely provides competitive advantage.

About half the customers in the room said they chose this supplier because of its ability to perform, by which they meant that when they needed a product the company had it in inventory, delivered it on time, and rarely made a mistake on the order. And the company was knowledgeable about new products and technology that came on line. The other half of the room said they stayed with the company because of the relationship they had with their account representative, that they trusted her or him and believed their rep always had their best interest at heart.

Today more often than not the competitive edge is "people who care," which begins in most cases with the story the business tells itself that characterizes its

relationship with its customers. Some see customers as adversaries to be defeated, others as prizes to be won, and many as opportunities to be exploited. This company related to its customers as partners. They understood that the customer relationship is one of mutuality and interdependence; each party in the transaction has responsibilities that must be met if a satisfactory conclusion is to be reached, and each will receive rewards that neither could realize without the other.

My wife and I own and operate a residential real estate business. In our presentation to potential sellers we explain that both they and we will have responsibilities if the home is to sell within the optimum time frame at the most market-appropriate price. Our responsibility is to assist the seller to price and stage the home attractively, market it effectively and keep relevant information flowing so the seller can make good decisions. The seller is obligated to price the home realistically within current market conditions, have it show-ready and accessible at all times, and negotiate in good faith when an offer comes. At the conclusion the seller reaches her or his financial and family goals and we get paid, receive repeat or referral business from the client and have the sense that we have made a meaningful contribution to the well being of the client. We keep on the wall in our office a quote from the prophet Isaiah. "My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest."

<sup>1</sup> If we help our customers find places of peace, security and restfulness then we've done a good day's work.

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<sup>1</sup> Isaiah 3:18, NRSV

## The Noble Work of Business

### To Serve Workers



I got my first “real” job in the summer prior to my sophomore year in high school. For three summers I worked for the Southern Gas Co. in my hometown of Longview, Texas, digging ditches to move or install mains or to run service lines to new construction. Prior to that summer my dad had “suggested” it was time for me to contribute to the family’s financial well being by buying some of my school clothes. More important to

me, I had a girl friend whom I enjoyed taking to the movies and to the local malt shop afterward (a real “Happy Days” scenario). But most significant, I knew that after a summer of manual labor I would be in excellent physical condition to impress the coaches when high school football workouts began in the fall. It was clear to me that this job was the means to ends that had nothing to do with the work itself.

For some time after those summers I continued to live out of the “TGIF syndrome,” the assumption that real life is lived somewhere else, not at work—after hours, during vacation or upon retirement—but clearly not at work. Work, I was certain, was necessary to make possible what came after work was done. One day I calculated how many actual hours out of my entire life and what percentage of my adult waking hours I would spend at work, and it hit me, “Work is not preparation for something else!” In fact, if I’m expending that kind of time and energy at work, then work is clearly a huge piece of what my whole life is about. When I discovered that life is lived at work too, I became concerned about the quality of life at work. I knew that even though I had to work in order to earn a living, compensation packages alone were not enough to move me to genuine commitment to my company and its mission. Something more was required.

As with most things, we have a story about our work. My friend Lee tells about visiting the assembly line of an automobile manufacturer and approaching a man who was putting linchpins in buckles on seat belts. When Lee asked the worker what he was doing he replied, “I’m saving 5,000 lives a year.” Needless to say, that was not the response he was expecting.

If each of us should be asked what we are doing at work we could answer in a number of ways. It can be about the process we're engaged in—"I'm putting linchpins in buckles," or the output I'm producing—"I'm making seat belts," or "I'm building cars." Or the answer could have to do with outcomes—"I'm providing safe, comfortable transportation," or as in the case of the man's answer, we can respond with the social value we're providing, like saving lives. Or the story could be about us—"I'm making a living, paying my kids' way to college, securing my future." Whatever the case, the story we tell influences our approach to work and helps determine whether the work upon which we expend our lives is in fact worth our lives.

| <b>The Story of WORK</b>      |                         |                                |                                  |
|-------------------------------|-------------------------|--------------------------------|----------------------------------|
|                               | <b>JOB</b>              | <b>CAREER</b>                  | <b>CALLING</b>                   |
| <b>Primary Purpose</b>        | Make a Living           | Make a Life                    | Make a Contribution              |
| <b>Leading Question</b>       | What Does It Pay?       | Opportunities for Advancement? | What's the Company Mission?      |
| <b>Real Question</b>          | What Can I Have?        | Who Shall I Be?                | Why Am I Here?                   |
| <b>Count On To Do...</b>      | ...As Told (compliance) | ...What Works (buy-in)         | ...What's Necessary (commitment) |
| <b>Management Requirement</b> | Close Supervision       | Parameters for Self-Management | Alignment with Task/Team         |
| <b>Bottom Line</b>            | Economic Survival       | Personal Achievement           | Meaningful Engagement            |

The chart depicts three possible stories about work. No single story is better or more honorable than another, and in any given company there will likely be people who represent all three of these story lines. Let's play them out in story form the way workers might portray them.

**Story 1** "My work is a job. I work to make a living and the most important thing to me in considering where to work is what it pays and if it will help me reach my financial goals. After all, I'm trying to get to the place in life where my family and I have what we need to live comfortably with no worries. I don't have any real attachment to the company, but you can count on me to show up at work

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on time and do my best to do what my boss tells me to do. But be clear, what this is all about is my economic survival.”

**Story 2** “My work has me clearly on a career path. It’s not enough just to make a living. I’m after the good life for my family and myself. My primary requirement in choosing employment is the opportunity to move up the company ladder, because someday I want to be somebody, call the shots, control my own destiny, and if I can’t do it in this company I’ll find one in which I can. You can count on me to buy-in to whatever works for me to attain my goals and for the company to realize its objectives. I’m a self-starter and a self-manager, so just give me my numbers, hold me accountable for the results and stay out of my way. And when I succeed, give me the credit I deserve.”

**Story 3** “I have but one life to live and at the end of it, it will have been primarily about one thing, my calling. Work is a significant part of my “one thing.” I want my life, and therefore my work, to be more than self-serving, something that makes a contribution to something larger and other than myself. In choosing a company to work with, my main concern is that its values and mission complement my own. My work will play a major part in the realization of my larger purpose, why I’m here. As long as the company and I are in sync, you can count on me to do whatever is necessary to accomplish our mutual goals. So just line me up with a team of people who have the same commitment that I have, and we’ll get the work done. When all this comes together I know I will have found real meaning in my work and in my life.”

In each of these stories there is a different emphasis. Being paid is absolutely necessary, but all workers want some combination of what businesses provide when they serve their workers—not just equitable compensation but also meaningful engagement and opportunities to develop personally and professionally. Just as most products have become commodities to customers, compensation packages for core workers have become somewhat standardized. Most employers, rather than losing a worker to a slightly higher wage or salary, realize that a minimal increase in compensation is more cost-effective than training new workers. But the real attraction for workers, even those who consider their work to be a job, is more than compensation.

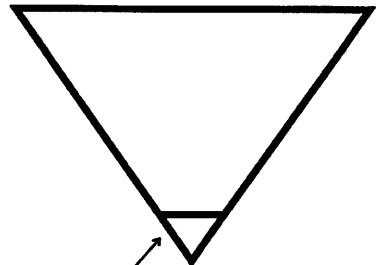
However, compensation plays an additional role in its effect on the culture of the organization. Peter Block writes that, “Pay practices are based on the belief that you can buy behavior. We have bought the notion that one of the tasks of leadership is to define the desired behaviors of subordinates and then induce

those behaviors by offering money for compliance.”<sup>1</sup> Block believes that businesses have thus created a two-class society within the organization made up of managers who are paid as much as possible, and core workers who are paid as little as possible. Block does not advocate “equal” but rather “equitable” pay and suggests that people at all levels be paid as much as possible. “The challenge,” Block concludes, “is to create pay practices that support the heart of stewardship, which is accountability and commitment to the well-being of the whole.”<sup>2</sup> Without equitable compensation the work tends not to be meaningful, opportunities for personal development, to the degree that they exist, go unused, and workers lose their commitment to the larger purpose of the company. But equitable compensation alone will not suffice.

TD Industries, Ltd. (TD) in Dallas is a national mechanical construction and service firm founded in 1946 by Jack Lowe Sr. The company has for several years been among Fortune magazines The 100 Best Companies to Work for in America and has more than once held the number one position on that list. Lowe was a personal friend of AT&T executive Robert Greenleaf who pioneered in the management style known as “servant leadership,” and decided to model his company after that understanding. Briefly, the servant leadership philosophy states that servant leaders are leaders whose first inclination is to serve, and in so doing they lead others also to serve, inverting the hierarchical pyramid that exists in most companies. The company mission statement pledges, “We are committed to providing outstanding career opportunities by exceeding our customers’ expectations through continuous aggressive improvement.” This statement coupled with the servant leadership philosophy has made TD what it has become.

Jack Lowe Jr. became CEO and chairman of the company in 1980 and he took up where his father left off. He, like his dad, is a servant leader. He has no reserved parking space, answers his own phone, and works in an eight-by-eleven foot cubicle, making him readily accessible to all. He tells an interesting story of the company’s journey. According to Lowe, in the early 1980s when the economy

### Inverted Pyramid



Servant Leader

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<sup>1</sup> Peter Block, *Stewardship: Choosing Service Over Self-Interest*, Page 162.

<sup>2</sup> Ibid.

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was in recession and the construction industry was flat, TD had exhausted its line of credit at the bank and was not sure how it would survive. At that point its employees came forward to offer the company access to its employee pension fund of several million dollars. Management explained that the risk was great and the money might never be paid back. However, with the loan from its employees the company survived, and in a few years when the economy recovered and the company rebounded, the employees were repaid with shares of stock. Jack Lowe Jr., no longer CEO but still chairman of the board, laughingly and proudly states that there are supervisors in the company who own more shares of stock than he does.

TD is the epitome of what can happen when management understands that its responsibility is to serve its workers rather than to use them. TD workers, called TD Partners, experience their work as meaningful. They sense that they belong because they have free access to each other across organizational lines and are trusted with open information. They experience a high sense of participation and engagement because they are encouraged to bring their whole selves to work—bodies, minds and spirits—and as they have access to the people, tools, information and systems necessary to work efficiently. They are aware of their contribution because they know where they fit into the big picture and how they are helping the organization achieve its mission.

### **WORK IS MEANINGFUL WHEN WORKERS...**

- ...Belong--are connected
- ...Participate--are engaged
- ...Contribute--are effective

Personal and professional development in the form of learning in the workplace is no longer a mere option; it is essential for today's workers and their companies. Current estimates are that young people entering today's workforce will change not just jobs but careers at least ten times during their work lives. This means that refining existing skills and learning new ones is key to their remaining competitively employable. They must become continuous, life-long learners. It is in the company's best interest to provide opportunities for worker development. Combining learning opportunities with equitable compensation packages and opportunities to participate in meaningful work allows businesses to retain their most valuable workers.

## To serve the Community



In 1987 I became president and CEO of the McKinney, Texas Chamber of Commerce. I was looking for a position with a community economic development organization and had explained to the executive search firm helping me that I was not interested in working for a chamber of commerce. The woman working with me called one day to ask if I would interview with the McKinney Chamber, explaining that they

wanted go in a direction different from the traditional chamber and that they wanted someone with no previous chamber experience. I qualified on that point at least, and begrudgingly agreed to the interview. It turned out to be a stroke of good fortune. During the interview that went on for over an hour I discovered precisely what they meant by “different direction” and how much in sync their viewpoint was with my own about the role of business in the community.

Our shared understanding that became the foundation of our twelve-year association was that the role of business was to serve, among others, the community, and not the other way around. The mission statement we eventually devised for the Chamber was, “Building a community of service through business and professional excellence.” This was a complete reversal of the philosophy of many chambers of commerce and communities, which is that you do anything to attract and retain business, regardless of the negative effects on the remainder of the community and its long-term future. We agreed that no business can succeed in an unhealthy community and that it was therefore in the best interest of business to work in partnership with all the other sectors of the community to improve the standard of living and to enhance the quality of life.

My initial exposure to the practical aspects of business serving its community had come six years earlier when I took a position with Control Data Corporation in Minneapolis. It was then that I became acquainted with William C. Norris, the company’s founder, and his business philosophy—“*Serving society’s unmet needs as business opportunities.*” Norris was not suggesting that business



## **The Noble Work of Business**

should exploit human need for profit. To the contrary, he believed that products and services should be developed in response to real needs that already existed rather than to create something no one knew they needed and then to implement an extravagant marketing campaign to convince them that they did.

Norris was the ultimate entrepreneur. Within Control Data he created the two subsidiaries with which I worked—Rural Ventures Inc. whose purpose was to preserve the family farm and promote small agribusinesses, and City Ventures Corp. whose task was to build industries and create jobs in inner city neighborhoods—in both cases through the use of computer technology which was, of course, the company’s core business. Norris also assisted Control Data employees to develop and spin off more than 80 technology-based new companies. To support this endeavor he created ancillary organizations and invited other industry leaders to join him in the effort. One such organization, the Minnesota Seed Capital Fund, provided start-up capital for the Control Data spin-offs as well as other commercially viable new businesses. Unlike a typical venture capital fund, Minnesota Seed Capital did not hold majority equity in the new companies it funded, and when the new company was able to do so it was offered the opportunity to purchase the equity owned by the Fund. The Fund operated at a profit and invested its earnings in other start-up companies.

Norris demonstrated that it is possible for business to “do well” and “do good” at the same time. Throughout his time as head of Control Data he used computer technology to improve education and healthcare, reform the prison system and produce cleaner, less expensive energy. Along with value-added products, Norris saw that his company operated ethically and grew in a way that did not deplete the resources of his community or the planet.

From a practical perspective, business serves the community best when it:

- Creates a work environment that removes as many stress factors as possible, benefiting workers and their families.
- Trades, hires and invests locally.
- Helps create and maintain a qualified local workforce through involvement in local education.
- Trains and hires disenfranchised persons and helps to assure their access to affordable housing, transportation, childcare and healthcare.

- Eliminates in every way any negative impact on the natural environment.
- Develops ethical profiles regarding product and service impact, pricing, production processes, advertising and investments.

Bill Norris demonstrated that there are at least three good reasons for business to serve the community—it's the right thing to do, it's good for business and, most important, because business is the community.

## Responsibility for the Whole

Despite indications to the contrary, there are signs that business is indeed beginning to embrace a new, more comprehensive role than just meeting quarterly profit projections in order to comply with Wall Street expectations. Leslie Wayne, in the May 29, 2009 *New York Times*, wrote that graduates of top business schools are no longer adhering to the proposition that “greed is good” but are beginning to embrace the understanding that the purpose of business is to serve the greater good and that managers must lead in that direction.<sup>1</sup>

A statement made by Willis Harman in 1990 has become widely recognized as one of the more important declarations of the definitive role that business is called upon to play in the twenty-first century.

*Business has become, in this last half century, the most powerful institution on the planet. The dominant institution in any society needs to take responsibility for the whole... But business has not had such a tradition. This is a new role, not yet well understood and accepted.*

*...in the last decade of the twentieth century, it has become clear that the “invisible hand” (of Adam Smith) is faltering. It depended upon a consensus of overarching meanings and values that is no longer present. So business has to adopt a tradition it has never had throughout the entire history of capitalism: to take responsibility for the whole. Every decision that is made, every action that is taken, must be viewed in light of that kind of responsibility.<sup>2</sup>*

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<sup>1</sup> Lesley Wayne, “A Promise To Be Ethical In An Era of Temptation,” *New York Times* Business Section, May 29, 2009.

<sup>2</sup> Taken from the back cover of the World Business Academy's quarterly journal *Perspectives on Business and Global Change*. The Academy printed Harman's full

## The Noble Work of Business

If there is any doubt about the dominance of business, today thirteen of the top fifty economies in the world are companies, not countries.<sup>1</sup> In recent times the primary impact of business has been to negatively influence societal values with its emphasis on short-term, bottom-line returns and growth at any cost. But the potential for a reversal is there. An article in the *Harvard Business Review* reported that “when a well-run business applies its vast resources, expertise and management talent to problems that it understands and in which it has a stake, it can have a greater impact on social good than any other institution or philanthropic organization.”<sup>2</sup> Considering the source, this is a significant statement!

The slogan of the World Business Academy, “taking responsibility for the whole,” is reminiscent of Peter Block’s definition of stewardship. “Stewardship is defined as the willingness to be accountable for the well-being of the (whole) by operating in service, rather than in control, of those around us. Stated simply, it is accountability without control or compliance.”<sup>3</sup>

This concept contradicts one of the key principles learned in Management 101 that one can be held responsible and accountable only for that over which he/she has authority. To the contrary, what is now being suggested is that business takes responsibility for the general well being of that over which it has little or no authority. And yet this concept of stewardship appears to be one whose time has come, and it is resounding not only throughout the world of business but across the whole society, even occasionally from unexpected sources. In his most recent encyclical letter entitled *Caritas in Veritate* (Charity in Truth), Pope Benedict XVI shares his vision of the new role of business.

*Today’s international economic scene...requires a profoundly new way of understanding business enterprise. Old models are disappearing, but promising new ones are taking shape on the horizon. Without doubt, one of the greatest risks for businesses is that they are almost exclusively answerable to their*

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statement, from which this excerpt was taken, on the back cover of every issue of *Perspectives*. The journal is no longer in publication.

<sup>1</sup> This statistic is quoted in an article entitled “About Seven Revolutions” from the web site of the Seven Revolutions project, led by the Global Strategy Institute at the Center for Strategic and International Studies, in the section on “Revolution 7 – Governance.”

<sup>2</sup> The *Harvard Business Journal* quote is from the *Perspective on Business and Global Change*, vol. 10, no. 1, 1996.

<sup>3</sup> Peter Block, *Stewardship: Choosing Service Over Self-Interest*, Page xx.

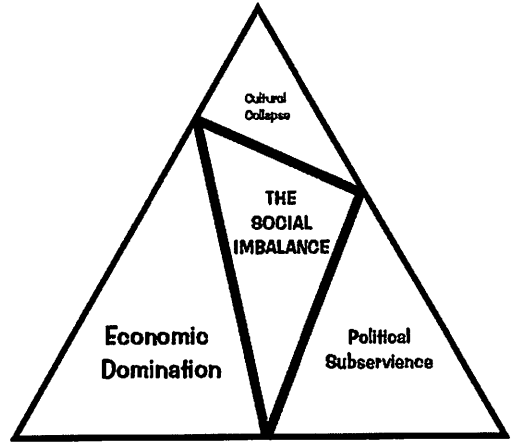
*investors, thereby limiting their social value... Moreover, the so-called outsourcing of production can weaken the company's sense of responsibility towards the stakeholders—namely the workers, the suppliers, the consumers, the natural environment and broader society—in favour of the shareholders... Yet there is also increasing awareness of the need for greater social responsibility on the part of business... ...there is...a growing conviction that business management cannot concern itself only with the interests of the proprietors, but must also assume responsibility for all the other stakeholders who contribute to the life of the business... By contrast, though, many far-sighted managers today are becoming increasingly aware of the profound links between their enterprise and the territory or territories in which it operates... What should be avoided is the...temptation of seeking only short-term profit, without regard for the long-term sustainability of the enterprise, its benefit to the real economy and attention to the advancement, in suitable and appropriate ways, of further economic initiatives in countries in need of development.<sup>1</sup>*

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<sup>1</sup> Pope Benedict XVI, *Caritas In Veritate*, paragraph 40.

## The Noble Work

Whether realized or not, most people have some story of the future they would like to see come to fruition. For some it may be much reduced and for others quite comprehensive. The Institute of Cultural Affairs (ICA), with whom I worked in the 1970s, articulated one of the more comprehensive future visions of which I am aware. "All the earth belongs to all the people; all the goods of nature, all the decisions of history and all the gifts of culture." That clearly is a vision for realization in the future. The present situation is that there exists a gaping abyss of disparity between the few who have much and the many who have little, and the gap is growing. This disparity exists between developed and developing nations, within nations, and even within local communities.



An analysis done by the ICA found that this gap is being precipitated by a social imbalance whereby the economic dynamic dominates society, the political dynamic is subservient to the economic, and the cultural dynamic has collapsed into impotence. Despite the recent ineffectiveness of economic systems, in the U.S. and globally, to maintain any semblance of equilibrium, the economic dynamic still dominates and the political is still its lackey. This is seen most dramatically in the pandering of legislative bodies at the local, state and national levels, to the enticements and outright demands of special interest groups, many of whom represent major corporations whose goal is to enhance bottom line profits through externalizing costs by having taxpayers foot the bill.

Any vision of the future which has the slightest possibility of being realized will not be someone's imposition of their fondest hopes and dreams for how they would like to see things turn out. Vision has less to do with hopes and dreams and more to do with positive trends and dynamic movements already underway that hold the promise for a better day. The Jewish philosopher Martin Buber put it this way.

*The free man is the one who wills without arbitrary self will... He believes in destiny, and believes that it stands in need of him... The matter will not turn out*

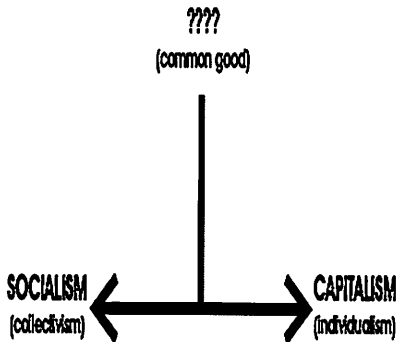
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*according to his decision; but what is to come will come only when he decides on what he is able to will. He must sacrifice his puny, unfree will, that is controlled by things and instincts, for his grand will, which quits defined for destined being. Then he intervenes no more, but at the same time he does not let things merely happen. He listens to what is emerging from himself, to the cause of being in the world; not in order to be supported by it, but in order to bring it to reality as it desires...<sup>1</sup> (my emphasis)*

A few years ago I was part of a team that facilitated a strategic planning session with a group who referred to their work as “noble work.” The phrase sparked my imagination and I wondered what “noble work” might be. Buber’s “bringing to reality what is emerging to the cause of being” has become for me the definition of noble work. Vision has to do with what wants to emerge from each of us “to the cause of being in the world.” Noble work is “to bring it to reality as it desires.” If we assume that we create the future by our own design we are mistaken. We do have the possibility, however, to participate in that which is seeking to emerge by taking up “the cause of being.” We may either accept the inevitability of the future as a victim, or we may participate with being in bringing to reality that which is seeking to emerge. The choices are clear—victim or participant.

So, the noble work of business is to become a participant in the emerging new reality, but what does that mean practically and particularly for business?

## Business and the Common Good



Arguably, the most contentious, polarized opposites in today’s tension-filled world are capitalism with its individualistic overemphasis on the one hand, and socialism with its extreme bias for the collective on the other. This is dramatically demonstrated in the current debate in the U.S. over healthcare reform. What is emerging to counterbalance these two and ease the tension between them is not yet clear. But a value is emerging that could become the focal point around which individualism and collectivism coalesce. That value is “the common good.”

<sup>1</sup> Martin Buber, *I and Thou*, pg. 59

## The Noble Work of Business

With the collapse of the Soviet Union in 1991 it would appear that capitalism had won the day. However, in a world that, from an economic perspective, seeks the equitable distribution of resources in a way that eradicates poverty in all its forms, both capitalism and socialism have failed. Each system has fallen prey to a dominating hierarchy—in the case of capitalism, private owners of capital, and in the case of socialism, public controllers of the means of production. Both systems have depended on the altruism of the dominant group for the equitable distribution of resources. The result in both cases has been the widening of the gap of economic disparity and the gradual disappearance of the middle class.

The concept of the common good is not a new one. It was first mentioned over two thousand years ago in the writings of Plato, Aristotle and Cicero. John Rawls, a contemporary ethicist, has defined the common good as “certain general conditions that are...equally to everyone’s advantage.”<sup>1</sup>

In Catholic social teaching “the principle of the common good...stems from the dignity, unity and quality of all people.”<sup>2</sup> It defines the common good as “the sum total of social conditions, which allow people, either as groups or as individuals (my emphasis), to reach their fulfillment more fully and more easily.”<sup>3</sup> This definition provides the basis for engaging what is best about both capitalism and socialism and coalescing them into one system, based upon acknowledged interdependence and enlightened self-interest that promotes and protects the common good. “Belonging to everyone and to each person, it is and remains ‘common,’ because it is indivisible and because only together it is possible to attain it...”<sup>4</sup> “The common good, then, consists primarily of having the social systems, institutions, and environments on which we all depend work in a manner that benefits all people.”<sup>5</sup>

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<sup>1</sup> Rawls’ definition of the common good was quoted in “The Common Good,” and article by Manuel Velasquez *et al* in *Issues in Ethics*, vol. 5 no. 2 (Spring 1992), published by the Markkula Center for Applied Ethics at Santa Clara University.

<sup>2</sup> *Compendium of the Social Doctrine of the Church*, par. 164, published by the Pontifical Council for Justice and Peace. I have found Catholic social teaching to be one of the richest sources of principles and practices working for social and economic justice.

<sup>3</sup> Second Vatican Ecumenical Council, *Gaudium et Spes*, 26: AAS 58 (1966).

<sup>4</sup> *Op. cit.*, *Compendium of the Social Doctrine of the Church*.

<sup>5</sup> *Op. cit.*, “The Common Good”

In addressing the issue of the noble work of business the subject of the common good arises as it relates to such concerns as sustainable development, environmental protection, consumer and worker rights, responsible investment, equitable compensation, etc. Even though there is no well-defined system that promotes the common good the way capitalism promotes individualism and socialism promotes collectivism, there are viable alternatives that are emerging. Riane Eisler addresses the issue in her book *The Real Wealth of Nations: Creating a Caring Economics*. She proposes “partnerism,” which she defines as “caring economics,” as an alternative counterforce to ameliorate capitalism and socialism.<sup>1</sup>

Whether Eisler’s “partnerism” or some other, business as “the most powerful institution on the planet,” has the responsibility and the possibility to participate in bringing to reality the emerging structures and systems that will promote and preserve the common good of all the people, and of the natural habitat upon which we and all living creatures depend for life. Business must lead by example. It and all its stakeholders are being called to new ways of seeing the world and their purpose and role in it, and subsequently to adopt new principles and practices for the conduct of day-to-day affairs. Here are some emerging trends in the way business and its stakeholders are coming see reality that may change the way business is done in the future.

1. The success of businesses and families is being determined less by the accumulation of wealth, and more by the development of the human capacities for consciousness, caring and creativity.<sup>2</sup>
2. It follows that the progress of organizations, communities, families and individuals is having less to do with growth—that is, having more—and more to do with development—which means doing more with what we have.

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<sup>1</sup> Riane Eisler’s *The Real Wealth of Nations: Creating a Caring Economics*, pp. 145-151, contains a discussion of the author’s proposal that what she calls “partnerism” may be the system or structure which promotes and preserves the common good, while using what is best of capitalism and socialism.

<sup>2</sup> The development of the human capacities of consciousness, caring and creativity is central to Riane Eisler’s work.



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3. Our view of the good things of the earth is shifting from a fear of scarcity to one of an appreciation for abundance, and the assurance that there is enough for everyone if no one has more than their share. This will eventually result in a shift in attitude from greed to gratitude and hospitality, and in strategic approaches that emphasize cooperation over competition.
4. In giving and caring the motivation is shifting from altruism, giving until it feels good, to compassion, giving because we “are all part of one another.” This was Thomas Merton’s observation when he said, “The whole idea of compassion is based on a keen awareness of the interdependence of all these living beings, which are all part of one another, and all involved with one another.”<sup>1</sup> Enlightened self-interest is more dependable and more consistent than charity.
5. Rachel Naomi Remen said, “Serving is not helping or fixing. Serving is when my wholeness serves your wholeness, and we’re both served.”<sup>2</sup> Therefore, rather than helping those who are “less fortunate,” or fixing those who are “broken”, we are beginning to see that our task is to serve the wholeness in the other with the wholeness that is in each of us.
6. Finally, this. The purpose of our work is being seen less as primarily to make a living and more as an expression of our gratitude for that which we already have. Paulo Freire in a reflection on his work educating peasant farmers in Brazil wrote:

...by requiring men to reflect about themselves and about the world they are in and with, it makes them discover that the world is also theirs, that their work

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<sup>1</sup> This is an often used quote from the late Trappist monk who, reportedly made this statement in a speech he gave just a few hours before his untimely death.

<sup>2</sup> Rachel Naomi Remen, a doctor and medical school professor, made this statement in a speech I attended at the annual meeting of the Institute for Noetic Sciences in San Diego in 1995. She has subsequently written and spoken extensively on the difference between helping and fixing on the one hand, and serving on the other.

is not the price they pay for being men but rather a way of loving—and of helping the world to be a better place.<sup>1</sup>

May business, and we who associate with and depend upon it, find and embrace a story that compels us to see our work as loving and serving, and making the emerging world a better place. May we strive together to develop within us the critical intelligence to know what to do and how to do it; the grand will to act courageously with sustained initiative; and the spiritual energy to see why it matters that we engage in this noble work.

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<sup>1</sup> Paula Freire, *Education for Critical Consciousness*, pg. 81

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**Remen, Rachel Naomi, *Kitchen Table Wisdom: Stories that Heal*. New York: Riverhead Books, 1996.**

**Senge, Peter, *The Fifth Discipline: The Art & Practice of The Learning Organization*. New York: Doubleday, 1990.**

## Postlude

In the year 2000, Jack Gilles and a large number of our colleagues responded to a long standing request from Lyn Mathews Edwards, by then deceased, to bring colleagues of EI/ICA together to look at what we were all doing and to review the challenges before us in the new millennium. From that event we all learned how busily engaged we were in a wide range of activities, meeting social needs and nurturing the human spirit. Since that time a series of events occurred, including several meetings in Denver, a meeting in 2007 at Abbey North in Canada, and 2008 at Lake Junaluska in North Carolina.

Out of this initial meeting, a series of regional meetings across the USA and others in Asia, resulted in establishing new collaborations, decisions to publish what we were doing and expanding the learning since Joseph Mathews died in 1977. Our intention is to extend our collaboration to look deeply at contemporary perspectives on the church and the demands of the social order.

As we pondered the future and our legacy, we coined the phrase “Springboard” for our network—a group that is not a monolithic organization or institution but more of a loosely-affiliated association. We intend to have periodic gatherings that would focus on how to capture what is most valuable from our heritage, what we are learning now and apply it to the demands upon us in this new century. Indeed our ranks have grown over the past 30 years to include many who know little of our legacy and origins.

Prior to and flowing from these events have been numerous publications including those facilitated with Bishop James K. Mathews and the Mathews family: Bending History and Brother Joe. With the relocation of the Joe Mathews personal archives to Wesley Theological Seminary by the Mathews family, a whole new burst of energy and opportunity caused us to envision this Symposium as a way to both celebrate our heritage and to identify directions that we may share in common. This new impetus should guide us toward the future with thousands of colleagues around the world. Thus was born this Symposium, held in December, 2009.

We asked all those who registered for this Symposium to bring forth their best works in the forms of presentations and publishable papers and other media, and we recorded most of these sessions to glean their best wisdom regarding what continues to inspire and nurture us from our heritage. Following the Symposium, we have worked to produce these findings for publication, making them available to a wider audience.

## Postlude

The theme remains the same as that of the Symposium, “Transforming the Legacy: People of the Spirit in the 21<sup>st</sup> Century.” *Volume I: The Legacy and the Challenges*, published in September 2010, serves as something of a “festschrift” as testimony to the work of the two Mathews brothers, but most of the papers here look forward to the challenges before us. *Volume II: The Response and Emerging Directions*, includes most of the remaining papers presented in the Symposium workshops, along with other papers on the workshop themes that people from the Springboard network are submitting.

As a gift to the symposium participants, we also published a second edition of a booklet that Bishop Mathews had prepared in 1959 for the Woman’s Division of Christian Service of the Board of Missions of the Methodist Church (now part of the General Board of Global Ministries of the United Methodist Church). That volume entitled ‘*Eternal Values in a World of Change*’, which includes at the end a sermon preached by Bishop Mathews as he accepted retirement from the active Episcopacy in 1980, had been long out of print, but it serves as a send-off for those of us who assume responsibility for doing church in the 21<sup>st</sup> century. It carries the same title as the original because it is immensely relevant today and is priced inexpensively so that it might gain wide usage among study groups who want to take seriously the continuing challenges lying before People of the Spirit.

ICAI with its many national affiliates and ICA at USA headquarters in Chicago carries on a flourishing program of consultations and social service initiatives. Most recently, in March 2010, approximately 40 colleagues, including guests from Canada, Botswana, Bangladesh, Nepal and the UK, attended a meeting that explored rekindling international program interest. The purpose of the gathering was to consider ideas about ways that ICA-USA might assist in connecting human and financial resources from the United States with national ICAs, and other projects, in developing nations.

The participants formulated a practical vision about ICA-USA's re-engagement in this area, reflected upon challenges, and worked through scenarios of possible action. Sue Laxdal, a ToP® colleague from Minnesota, facilitated the process. Robertson Work, recently retired from the United Nations Development Program (UNDP)--now teaching international development in New York and Malaysia--made a presentation about the current realities and urgency of global development. A video clip is available on the website: [www.ica-usa.org](http://www.ica-usa.org), as is a summary of the proceedings of this March meeting. More information can be secured from the website, or by contacting Karen Sims at [ksims@ica-usa.org](mailto:ksims@ica-usa.org).

In addition, our colleagues, John and Lynda Cock, with the PJD Team, have initiated a series of immersion events called the Profound Journey Dialog (PJD) that focuses on the deep journey of our lives. Utilizing universal, inclusive language and offering empowering images, the PJD offers tools for persons to care for themselves as they care for the world—from the local neighborhood to the entire Earth community.

The PJD is an interactive event, building on four master journey images. Consisting of brief presentations, large and small group dialog, meal conversations, time for personal reflection, short contextual readings, and secular-spiritual rituals, the four sessions can be exhilarating, intense, transforming and celebrative. The Profound Journey Dialog reiterates the underpinnings of the various methods of courses in the EI/ICA heritage, methods that continue to be used in groups all over the globe. The PJD is structured around the symbols and wisdom of Religious Studies I (RS-I) event that was taught widely by the Ecumenical Institute in the 60's and 70's. RS-I motivated thousands to volunteer in efforts around the world, helping to transform lives and communities continuing for over 40 years and it continues to inform the values and foundations of the work of various programs of the Institutes now being created to go into the future. For more about PJD see pages 63-68 in this volume.

Additionally, one of our Symposium Speakers, Mark Davies, Dean at the Petree College of Arts and Sciences, Oklahoma City University, and Co-Founder, Oikos, Inc. at OCU, a non-profit organization focuses on systemic solutions for global sustainability with special emphasis on the issues of peace and nonviolence, social justice and human need, and ecological sustainability. OKCU will be building an archive in conjunction with ICA-USA. Oikos already partners with the Division of Higher Education of the General Board of Higher Education and Ministry of the United Methodist Church to lead the Methodist Global Ethics Initiative—an effort to help United Methodist and other Methodist-related schools, colleges, and universities collaborate with one another to more effectively provide education for social and ecological responsibility. Mark will be holding another consultation in the near future that will move these projects along, and welcomes participation from anyone in our network. He can be reached at [mdavies@okcu.edu](mailto:mdavies@okcu.edu); [www.okcu.edu](http://www.okcu.edu); [www.oikosmovement.org](http://www.oikosmovement.org)

Those who read this account of the Symposium in 2009 may indeed experience that you are a part of the evolving global network of People of Spirit. We hope you will continue to participate and contribute. Please do that through any of the websites above or our website as noted below. On behalf of the Symposium

## Postlude

Steering Committee--Dr. D. William Faupel, Dr. E. Maynard Moore, Jack Gilles, Susan Craver and I, we again wish to express our gratitude to Wesley Theological Seminary, the Mathews Family, and all the supporters and sponsors for making this 2009 event a reality. Most importantly we thank all those who attended the event to mark a significant moment in a long journey to serve a suffering world.

M. George Walters, Corporate Secretary  
Resurgence Publishing Corporation  
[www.ResurgencePublishing.com](http://www.ResurgencePublishing.com)

## **Resurgence Publishing Corporation**

The companion to Volume I:

We are pleased to present Volume II of *Transforming the Legacy: People of Spirit in the 21<sup>st</sup> Century*, 'The Response and Emerging Directions' with contributions from the workshop leaders and participants focused on the future. The workshop tracks look in depth at the legacy and the 21<sup>st</sup> century challenges set forth in Volume I and the response and future directions being charted now by People of Spirit.

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Resurgence Publishing Website ([www.ResurgencePublishing.com](http://www.ResurgencePublishing.com)).



# Author Profiles

## Volume II Author and Speaker Profiles

### **Rev. Margaret Helen Aiseayew**

Ellsworth, Iowa

Margaret is a Midwestern farm girl who has worked as an international educator, storyteller and journey mistress on six continents. As an educator she has been called a connoisseur of ideas; as an ordained minister she has been called an intensive care unit; in the personal-particular circle of life she is called friend, neighbor, pastor, daughter, mom and grandma. After 34 years of work with the Ecumenical Institute and Institute of Cultural Affairs, she resigned to return to Iowa to be with her 90-year-old father and other family members. She currently serves as pastor of a small country church. [Aiseayew@netins.net](mailto:Aiseayew@netins.net)

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International Co-Director, Nightingale Initiative for Global Health (NIGH), Ottawa, Ontario, Canada, and Arlington, Virginia.

Deva-Marie is a Nightingale scholar, nurse, author and global ambassador for the worldwide nursing community. She is an International Co-Director of the Nightingale Initiative for Global Health (NIGH), which has been created — in Florence Nightingale's name — as a grassroots-to-global movement to increase public awareness, empowering nurses and concerned citizens to advocate for the pressing global health issues of our time. <http://www.NightingaleDeclaration.net>. <http://www.2010IYNurse.net>

### **Terry Bergdall, Ph.D.**

Chief Executive Officer, Institute of Cultural Affairs in the USA (ICA-USA), Chicago, Illinois

Terry was a staff member of the Ecumenical Institute of Chicago (EI) from 1969 to 1984 and began work with ICA at its inception. He was co-director of ICA-Kenya from 1984-1989. He joined the Swedish Cooperative Centre in 1989 where he worked as a project coordinator in Zambia, Kenya, and Tanzania. He is now the Acting Executive Director of EI/ICA Chicago. He earned his PhD in International Development at the University of Wales in 2000 and joined the faculty of the ABCD Institute at Northwestern University ("Asset Based Community Development") in 2005. [Bergdall2@gmail.com](mailto:Bergdall2@gmail.com)

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### **Bill Browning**

Browning served as the Program Manager for Job Training at Northern Virginia Family Service from 2000-2005. Under his leadership, Training Futures entered into an innovative co-enrollment model where trainees were enrolled at Northern Virginia Community College and received 7 credits upon graduation. In 2005 when he was hired by the college to create new community partnerships, he expanded the model to enable trainees to earn up to 17 college credits for their work at Training Futures. Bill also documented the Imaginal Journey of a group at Training Futures with weekly essays entitled, "22 Weeks to Transformation."

### **Lindsey F. Buss**

President and CEO, Martha's Table, Washington, DC

Lindsey Buss is the President of Martha's Table, which finds solutions to poverty in the short and long term. Martha's Table provides 600,000 meals a year and serves 300 children and youth, ages 3 months to 18 years, and their parents in its education programs. Martha's Table is effective because of partnerships with 100 other non-profits and the invaluable assistance of over 10,000 volunteers a year. Lindsey, the son of Fred and Sarah Buss, grew up within the Institute of Cultural Affairs until the age of nine. Prior to joining Martha's Table in 2000, Lindsey was an attorney at Gibson, Dunn & Crutcher for seven years. He is a founder and board member of the DC Alliance of Youth Advocates, a coalition of over 100 local youth service providers. Previously, Lindsey was the board chair of Rachael's Women's Center, a support center for homeless women. He is a member of the 2009 Class of Leadership Greater Washington and a winner of the Eugene and Agnes Meyer Foundation Exponent Award for nonprofit leaders. [lbuss@marthastable.org](mailto:lbuss@marthastable.org); [www.marthastable.org](http://www.marthastable.org)

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John is the author of twelve books; blogger of over 2,000 daily reflections; guide of Profound Journey Dialog; co-editor of *Bending History* and *Brother Joe*; some two decades in the Order:Ecumenical/Ecumenical Institute and Chicago/Institute of Cultural Affairs leadership roles in the United States, Australia, Indonesia, Malaysia, and India; Earth, spirit movement, family caregiver. John also publishes:

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Lynda is an Educator. Friend of the Earth, forever indebted to Thomas Berry's work via the Center for Ecozoic Studies. Long time member of Order: Ecumenical and Institute of Cultural Affairs, serving assignments in villages of Indonesia, India, and inner cities of USA and Australia. Currently devotes much time as a guide for the Profound Journey Dialog, a legacy weekend program built around the symbols and wisdom of the Ecumenical Institute's Religious Studies-I seminar, globally conducted in the 1960's and 70's, with no end in sight. [llc860@triad.rr.com](mailto:llc860@triad.rr.com)

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Forrest was a staff member of ICA with wife Susan for seven years. He has 35 years professional fundraising experience for 30 national environmental groups. He is also a trainer for male initiation conducting some 45 weekend events and is a poet, author and public speaker on masculine spirituality and social justice. [cravercreativeservices.com](http://cravercreativeservices.com), [transitioncolorado.ning.com](http://transitioncolorado.ning.com)

**Susan F. Craver** Training Coordinator for Training Futures, Northern Virginia Family Service, McLean, Virginia.

Susan is Co-Founder and Training coordinator of Training Futures, an adaptation of the Training, Inc. model, which has graduated over 1400 persons and is in its 13th year. In 2005, Training Futures (TF) entered into an innovative partnership with Northern Virginia Community College which established the program as a satellite campus, permitting trainees to be dual enrolled and receive 17 NOVA credits for the TF curriculum. She was a member of the Washington DC House, ICA Brussels Nexus, and the Ivy City Human Development Project. [craversf@gmail.com](mailto:craversf@gmail.com); [www.nvfs.org/jobtraining](http://www.nvfs.org/jobtraining)

**Marilyn R. Crocker, Ed. D.**

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Marilyn has focused for the last thirty years on educational consulting and evaluation, management and strategic planning. She earned her B.A. from Smith

## Author Profiles

College, her M.A.T. in history from Harvard University, and took an Ed. D. in Educational Administration, Training & Policy Studies at Boston University in 1994. During the 1970s, Marilyn was Director of International Education and Community Development Programs for the Institute of Cultural Affairs: Bombay; Hong Kong; Nairobi; Singapore; Sydney; & Chicago, IL. She is a member of the American Society for Training and Development, the Association of Supervision and Curriculum Development and the International Association of Facilitators. Marilyn has completed projects for the Academy for Educational Development, the Alaska Head Start Directors Association in Anchorage, *Acción Médica* in Managua, Nicaragua, the Bureau of Indian Affairs and the U.S. Department of Education, and the National Governors Association, Washington, DC, as well as numerous business organizations and trade associations. [marilyncrocker@juno.com](mailto:marilyncrocker@juno.com)

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In this capacity he is responsible for all policies, processes and practices related to learning & development, organization culture, recruitment, mobility, compensation, performance and career management. Previously, D'Souza was part of Kanbay (since 1990) and was leading Kanbay's organization transformation consulting practice. Mr. D'Souza was instrumental in establishing Kanbay's India operations in a manner it reflected the Kanbay's unique vision and culture. His previous assignments include 16 years with the Institute of Cultural Affairs (ICA). In addition to being one of the directors of Capgemini in India, he also serves on the Board of the Mercedes Benz Education Academy. [Cyprian.d-souza@capgemini.com](mailto:Cyprian.d-souza@capgemini.com)

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Rev. Dr. Nancy Eggert, a pastor of the Evangelical Lutheran Church in America (ELCA), has served several parishes in the Washington DC area since 1995. A retired lawyer, Nancy received her JD from the University of Wisconsin, Doctor of Public Administration from the University of Southern California, and M.Div.

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John served ICA as Director of Research in Chicago then in Kuala Lumpur and Denver. John has conducted seminars and consultations on an in-house basis for more than 300 organizations throughout Southeast Asia, the U.S.A., and Europe. Clients include companies in banking, insurance, manufacturing, high tech, and petroleum industries and organizations in the education and not-for-profit sectors. He is also an adjunct faculty member in the graduate school of University of Maryland University College. [jlepps@pc.jarang.my](mailto:jlepps@pc.jarang.my); [www.lensinternational.com](http://www.lensinternational.com)

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George worked in the 5th City and Uptown Projects in Chicago, and in Human Development Projects in Asia. He acted as consultant and missionary with the General Board of Global Ministries of the United Methodist Church. George currently pastors Asbury UMC, Austin, Texas, and serves as a consultant to GBGM's Cameroon Mission Initiative. [geowanda@earthlink.net](mailto:geowanda@earthlink.net)

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Wanda, a retired Methodist missionary, serves as Peace with Justice Coordinator for the Southwest Texas Conference of the United Methodist Church and served as part of the Order Ecumenical/Institute of Cultural Affairs with her husband, George, in various assignments around the world in village development where they worked with people of all faiths. Wanda led two Interfaith Pilgrimages of Peace for the General Board of Church and Society, one to Israel/Palestine and most recently to Istanbul, Turkey. She also works closely with Austin Area Interfaith ministries and Interfaith Dialogue Groups. She also leads UMW Mission Studies on Creating Interfaith Community; Globalization; Shalom, Salaam, Peace; and Israel/Palestine.

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## Author Profiles

Operations. He also served as CEO of A.T. International, an AID-funded international investment company supporting grass roots technology initiatives to alleviate poverty in developing countries. He has used ICA LENS strategic planning methods to facilitate over 20 conferences in Jordan and Egypt (1987-2004), launching US-AID projects. He and his wife Marianne were resident members of the Order Ecumenical in Chicago 1972-1980. A liberal arts graduate of Wabash College, he earned the JD degree from Yale Law School, M.A. in Economics from Yale University, and Dr. Jurisprudenz in Public and International Law at the University of Bonn, Germany, both as a Fulbright Scholar and then an Alexander von Humboldt Scholar. In fall 2008 he was Fulbright Senior Fellow at the Management Development Institute in New Delhi (Gurgaon). His academic writing has focused on the law of the European Union, international strategic management and country risk analysis. He recently edited and co-authored: *The Development of Management Theory & Practice in the United States* (2005, 3<sup>rd</sup> ed.), and *Borderless Business: Managing the Far-Flung Enterprise* (2006). [cmann@umuc.edu](mailto:cmann@umuc.edu)

### Gene Wesley Marshall

Co-manager of Realistic Living, a nonprofit organization set up to continue Joe Mathews and Order:Ecumenical breakthroughs on Spirit life, fresh forms of religious practice, social ethics, and interreligious dialogue. Gene joined the Order:Ecumenical as it was forming in 1962 and worked mostly as a teacher and curriculum builder until 1976. He plans to spend his remaining years writing, organizing a network of Christian Circles, and promoting a post-civilization form of society he calls "EcoDemocracy." [jgmarshall@cableohe.net](mailto:jgmarshall@cableohe.net)

### Sam Marullo, Ph.D.

Director of Research for Wesley Theological Seminary's Urban Ministry Center for Community Transformation, Professor and Chair of the Sociology Department at Georgetown University. Sam, with his doctorate in Sociology, is also a senior fellow at Georgetown's Center for Social Justice. His research focuses on faith-based community development, particularly in the area of affordable housing development. He is one of the co-conveners of the Faith-Based Development Initiative in Washington DC, which seeks to provide training, support, research and financial assistance for houses of worship in the Washington D.C. metropolitan area which are engaged in community development. Sam is in the ordination process as a deacon in the United Methodist Church and will be completing his M.Div. at Wesley in May 2010. The Center for Community Transformation (CCT) is a new initiative of Wesley



Seminary, designed to deepen and strengthen Wesley's presence in downtown DC. One of the first projects of the CCT is to undertake a collaborative research project with the downtown houses of worship to learn about their urban ministries and consider how Wesley might establish effective partnerships with them. This community-based research project—being undertaken under Sam's guidance, is Wesley's first systematic exploration of where and how we see the reign of God becoming manifest in the downtown D.C. community. We are engaging in this project in order to identify the faithful and fruitful urban ministries already in place so that we can partner with them, learn from them, and contribute to their kingdom-building work. We are getting to know and be known by our neighbors around Mt. Vernon Square so that we can build partnerships with downtown houses of worship and faith-based organizations. Our knowledge of the community becomes part of the text through which we learn what urban ministry is and how to be more faithful and fruitful urban ministers. By entering into partnerships with those already engaged in God's kingdom-building in downtown DC, we hope to contribute to these efforts and to prepare our Wesley students for their own future ministries. [marullos@georgetown.edu](mailto:marullos@georgetown.edu)

### **James Mathews**

5th grade teacher at Gresham Community School, Gresham, WI

Jim has taught and coached athletes in public schools in Illinois, Indiana, and Wisconsin for 31 years. During his career he has also been a union activist at the local, state, and national levels. He completed the BA degree in Elementary Ed. in 1979 at the U. of Illinois, and subsequently obtained his MA in Elementary Ed from Purdue University in 1984. [jimmymathews@hotmail.com](mailto:jimmymathews@hotmail.com)

### **Helen Mitchell**

**Helen Mitchell, MPA** is the Director of Strategic Planning & Policy Development for the Honorable Danny K. Davis of the 7<sup>th</sup> Congressional District of Illinois and senior policy advisor for Oversight and Government, Judiciary, domestic policy, budgetary and appropriation matters. She manages Rep. Davis's highest priority, issues affecting the black male including criminal justice, re-entry, employment, fatherhood and drug abuse and prevention. Ms. Mitchell spearheads forward-focused legislative campaigns to educate, empower and engage policymakers, advocates and researchers on issues disproportionately affecting black fathers, families and communities. She played a vital role managing and coordinating a group of over 200 organizations in the passage and appropriation (funding) of the Second Chance Act—four years after its

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original introduction—and is currently leading legislative campaign for “*H.R. 2979: Julia Carson Responsible Fatherhood and Healthy Families Act of 2009*”. In her plight from *Aid to Families with Dependent Children (AFDC)* to Washington DC, Ms. Mitchell overcame odds through education earning Bachelor of Sciences in Accounting ('93) and Management ('93) and a Master of Public Administration (MPA; '04). She has an extensive background in public policy and administration; strategic planning management; budget and fiscal management; and human management. She has also contributed on issues relating to poverty and the effects on lower income African-American families by offering numerous presentations and participations in professional publications on the complex factors affecting lower income African-American families and the ill effects of poverty and incarceration on these families. [helen.mitchell@mail.house.gov](mailto:helen.mitchell@mail.house.gov)

### **K. Elise Packard, Ph.D.**

Program Manager, International Family Literacy Initiative (IFLI), ProLiteracy Worldwide, Syracuse, NY.

An educator, program and curriculum designer, Elise has spent 40 years in the concern of improving lives of young children and families through learning. In 1968 she joined the staff of the 5<sup>th</sup> City Preschool; became a member of the Order Ecumenical; and helped develop program initiatives based on Imaginal Education. She did this in the Philippines, Chile, Peru and Kenya as well as in the United States. Elise holds a doctorate in Cognitive Psychology. [www.proliteracy.org](http://www.proliteracy.org); [kelisepackard@rcn.com](mailto:kelisepackard@rcn.com)

### **Rev. Charlie Parker**

Parker is the Senior Pastor of Metropolitan Memorial UMC, the national church of United Methodism. He is an ordained elder in The United Methodist Church and received both his Master of Divinity and Doctor of Ministry degrees from Wesley Theological Seminary, the latter of which focused on early Anglican spirituality. For sixteen years, Dr. Parker worked as the Executive Director of two non-profit ministries in downtown Washington, D.C: Bread for the City and Emmaus Services for the Aging. Subsequently, he served the staff of the Baltimore-Washington Conference as Executive Director of the United Methodist Stewardship Center and Foundation and Assistant to the Bishop. He, his wife Jeannine, and their two children live in Washington, DC.

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**Miriam Patterson**

Program Officer, International Family Literacy Initiative (IFLI), ProLiteracy Worldwide, Syracuse, NY.

Miriam has an MA in Teaching, and MA in Social Justice and Intercultural Relations. Her first experiences with Imaginal Education were in the Pre-schools of Chicago, and Maliwada, India. As an adult, Miriam has taught elementary school internationally. Prior to her current position with ProLiteracy Miriam spent a year living and working in Kenya on an HIV/AIDS community Initiative. Currently, home for Miriam is in Toronto, Canada, with her 2 yr. old daughter, Nasinya. [www.proliteracy.org](http://www.proliteracy.org)

**Lois R Saboe, MSW**

Executive Director, Education & Community Resource Associates, Norristown, PA.

Lois co-founded the Creative Strokes Network in 2008 and is a community social worker. She trains facilitators for the Institute of Cultural Affairs and specializes in network-building to share what works. She has direct service experience with institutionalized, homeless, and other vulnerable populations and attended the Johns Hopkins University's Fellows Program for organizational and community systems. Her MSW is from LSU and her BA is in Psychology. The Creative Strokes Network in Bridgeport, CT addresses mental health recovery through "Room Makeover Awards" in which members help each other de-clutter, clean, paint and revitalize a room in their home. Our "Room Makeover Award" entry became a global finalist in the 2009 "Designing for Better Health" competition hosted by Ashoka Changemakers. The inspiration for this work comes from observing individuals with mental health challenges living in isolated, dingy, and often cluttered environments and recognizing their low self-esteem and poor living skills. Those who get peer support to prep and paint a room a favorite color begin to sense their own self-worth and reach out to others in recovery. Positive energy is invested by friends who learn in the process of having fun while they work. This means that peers in recovery can have a tremendous impact on each other by transforming their lives, beginning at home. Facilitating community-building among these peers can transform mental health from the inside-out. For more information see our website at <http://saboe.shutterfly.com>. [lois\\_saboe@msn.com](mailto:lois_saboe@msn.com)

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David Scott has his Doctor of Education, University of Montana (Missoula); 16 years with EI/ICA living and working all over the world; Fifteen years as professor of Religion and Education at Flathead Valley Community College, Kalispell, Montana; Associate Director of the Scholars' Program at FVCC. David traveled to China as a Fulbright Scholar. He serves on the Board of Directors of ICA - USA working to preserve and locate the archives of the Ecumenical Institute/Institute of Cultural Affairs. [dscott@fvcc.edu](mailto:dscott@fvcc.edu)

### **Margaret Scott**

Kalispell, Montana

Margaret has a BFA from Ohio University; her M.Ed. from University of Montana; and two years' seminary training. She was a Fulbright Scholar to China. Life experience includes Civil Rights veteran (Mississippi's Freedom Summer); campus minister; teacher in Chicago's West Side; Missoula public school teacher and University of Montana adjunct in writing, social studies methods, and Native American studies; she is a consultant for the National Writing Project; she is a classroom teacher for NCTE/ASCD videos on teaching writing, and is co-director of Integrated Learning Institutes, UCSD; [mardavscott@gmail.com](mailto:mardavscott@gmail.com)

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Participatory planning and facilitation consultant, President, Stallman Communications; Senior Partner, Center for Strategic Facilitation, Oakland, California

Jane's credentials include an EMBA, Peter Drucker Center, Claremont Colleges, and MAUS, Occidental College/CORO Fellowship in Public Affairs. As a senior level consultant with local, national and international clients, she incorporates ICA methods into the design and facilitation of leadership and organizational development projects, programs and meetings which support collaborative organizational and community change. She uses Imaginal Education in

curriculum and facilitation design. Jane is a ToP<sup>o</sup> mentor trainer and served on the ICA Board for 6 years. [jstallman@aol.com](mailto:jstallman@aol.com) ; [www.strategicfacilitation.com](http://www.strategicfacilitation.com)

### **Jeanette Stanfield**

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Jeanette Stanfield is an imaginal educator who became a part of the Ecumenical Institute staff in 5<sup>th</sup> City Chicago in the 1960s. Since that time Jeanette has worked with EI/ICA in Australia, India, USA and Canada, and is currently an advisor to ICA International. Presently residing in Toronto, Ontario, Jeanette has recently published a book, "Just Checkin' On Ya," centering on her experience of caring for her husband Brian during the last chapter of his life. She is also on the board of ICA Canada and is working with a team there to create a second edition of Courage to Lead, the book Brian wrote with a team of us in Toronto during the 1990s. [jstanfield@ica-assocaites.ca](mailto:jstanfield@ica-assocaites.ca)

### **F. Nelson Stover**

President, Board of Directors, Institute of Cultural Affairs International, Greensboro, North Carolina

Nelson is a cultural engineer. He has conducted human development training programs for individuals at all levels of society. Recently, he has provided computer software to professional associations. He now serves as President of ICAI. A collection of his poems, The Rocks Sang Om, was published in Nepal. The proceeds benefit women's literacy training in the Himalayan foothills. He leads courses dealing with contemporary social issues and the individual journey to profound consciousness.

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### **Verdell Trice**

Fifth City Business Leader and active in promoting the Fifth City Preschool, Fifth City Community Center, and supporting efforts to promote small business in the Westside of Chicago. Politicians call him "The Mayor of the Westside"

### **Robert True, MPH, MD**

Bob completed his medical degree at McGill University, Montreal, Quebec and completed post graduate work at the Mayo Clinic, University of Illinois and Johns Hopkins. He has had a distinguished career in Emergency Medicine and as a decorated Clinical Director with the U.S. Public Health Service Commission Corps. He has worked extensively as a volunteer with the Institute of Cultural

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Affairs serving underserved communities around the world, beginning with Fifth City, and including India, Egypt, Jamaica the Marshall Islands and South Korea. Recent work has focused on the prevention of HIV/AIDS and part of each year is spent in Africa – Kenya, Tanzania, Uganda and most recently Malawi. [icatrue@igc.com](mailto:icatrue@igc.com)

### **Sandra True, MPH, RN**

Sandra completed her basic nurse education at McGill University and post-graduate work at Loma Linda University, California. The focus of her nursing is community and public health. Her work has included home visiting, maternal-child health in both Hopi and Navajo nations. She recently retired from being the founding Director of the Nurse-Family Partnership, New York City. She has worked extensively as a volunteer with the Institute of Cultural Affairs serving underserved communities around the world, beginning with Fifth City, and including India, Egypt, the Philippines, the Marshall Islands and South Korea. Recent work has focused on the prevention of HIV/AIDS and part of each year is spent in Africa – Kenya, Tanzania, Uganda and most recently Malawi. [icatrue@igc.com](mailto:icatrue@igc.com)

### **Carol W. Walters**

Director, Troy University's Tampa Bay Site, Tampa, Florida

Carol has a 30-year track record of teaching and management in adult education. Prior to her current position of Director for Troy University's Tampa Bay Site, she served as a Group Vice President of Education for Kaplan Higher Education Corporation where she provided educational oversight and support services for 27 career colleges. Carol's roots in education began with the Training, Inc. program in Chicago where she served as a Co-Founder and Director for eight years. Carol completed her Associate of Arts Degree at New York University (magna cum laude), Bachelor of Arts in Education at University of South Florida (magna cum laude) and her Master's of Education from National Louis University. <http://tampabay.troy.edu>

### **Jean Baringer Watts**

Director, Facilitative Leadership Training Institute, New Orleans, LA

Jean worked with ICA from 1966 to 1980 and since that time has devoted her professional career to developing highly participatory group facilitation methods focused on conflict resolution, expanding lines of communication, broadening individual perspectives, creating practical visions, facilitating consensus decision

making, enabling people to adapt to change, and taking action that honors the cultures, values, perspectives, talents, and diversity of all involved. Jean founded the Facilitative Leadership Institute (FLI) in New Orleans in 1990 and has trained over 2,000 leaders to design participatory events that utilize these methodologies. Jean continues her activities in local planning efforts while remaining involved in international conflict resolution and facilitative leadership training in the Middle East. [www.facilitativeleader.com](http://www.facilitativeleader.com)

### **Randy Williams**

Partner, Williams Team Real Estate, Mineola, East Texas

With wife and business partner Mary Beth, Randy owns and operates a limited liability corporation, providing real estate services to buyers, sellers and investors in residential, commercial and agricultural properties. He holds a Bachelor of Business Administration degree (1962) and a Master of Divinity degree (1965) from Southern Methodist University; he served as clergy from 1965-1971 in the United Methodist Church. Randy has developed seminars to assist businesses to build customer-centered cultures, enhance the quality of life in the workplace, and implement social responsibility. For the McKinney Chamber of Commerce in Texas, Randy developed and facilitated "Making Responsible Decisions," a program to bring high school students together with practicing businesspersons to use a process for resolving ethical dilemmas in the community and workplace. Working from 1981 to 1987 as a project manager for Control Data Corporation, Minneapolis, Randy managed community economic development and job training projects in inner city neighborhoods, rural towns and Native American villages in Florida, Arizona and Alaska. He was actively involved with the Ecumenical Institute/Institute of Cultural Affairs, 1971-1981, where he participated in human development projects in local communities in North America, Europe and Africa. He and Mary Bath have been married for 24 years. Living and working at their home on the shore of Lake Holbrook in East Texas. They have two grown children and four grandsons.

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### **Rev. J. Philip Wogaman, Ph.D.**

Phil is the former Senior Minister at Foundry United Methodist Church in Washington, D.C. (1992-2002), and former Professor of Christian Ethics at Wesley Theological Seminary (1966-92), serving as dean of that institution from 1972-83. He was a professor of Bible and social ethics at University of the Pacific from 1961-66. He earned degrees at College of the Pacific (B.A., 1954) and

## Author Profiles

Boston University (M.Div., 1957, Ph.D., 1960) Outside of theological circles, Wogaman is perhaps best known as one of the religious leaders who counseled President Bill Clinton, who attended Foundry Church during his terms as U.S. president. Wogaman is the author of numerous books, including *A Christian Method of Moral Judgment* (1977), *Economics and Ethics* (1986), *Christian Perspectives on Politics* (1988), *Making Moral Decisions* (1990), *Christian Ethics: A Historical Introduction* (1993), *Speaking the Truth in Love: Prophetic Preaching to a Broken World* (1998), *From the Eye of the Storm: A Pastor to the President Speaks Out* (1998), a memoir, *An Unexpected Journey: Reflections on Pastoral Ministry* (2004), and *Moral Dilemmas: An Introduction to Christian Ethics* (2009). Wogaman is a past president of the Society of Christian Ethics of the United States and Canada (1976-77) and the American Theological Society (2004-05), and a member of the founding board of the Interfaith Alliance. A United Methodist Minister (ordained in 1957), he was a delegate to that denomination's General Conference four times. After retirement from Foundry Church in 2002, Wogaman served as Interim President of Iliff School of Theology, Denver, Colorado (2004-06) and as interim Senior Pastor of St. Luke United Methodist Church, Omaha, Nebraska (2008-09). He is Professor Emeritus of Christian Ethics at Wesley Theological Seminary. [jpwogaman@aol.com](mailto:jpwogaman@aol.com)

### **Donna Woodward Ziegenhorn**

Donna is a playwright, living in Fairway, Kansas.

Donna bases her work on bringing the lived experience to dramatic form. She wrote *The Hindu and the Cowboy*, inspired by interviews with individuals of numerous cultural and faith traditions across metropolitan Kansas City. Her other works include *Remnants from the Chili Supper and Variety Show*, *Red* and *Between the Arrows*.

Her career began in marketing and public relations with Missouri Repertory Theatre and included a several year stint with Home Box Office where she was regional vice-president. She earned her bachelor's degree in journalism from the University of Kansas and master of liberal arts from the University of Missouri. Donna serves on the leadership team for the Kansas City Festival of Faiths and is vice-president of Kansas City Friends of Jung. She has been affiliated with ICA for many years and especially treasures the year spent in the Cano Negro Human Development Project, serving on the ICA archives project that produced the Gold Pathways CD, and writing *Between the Arrows*, the play that was presented at the 2000 Millennium Conference. [donnawz@aol.com](mailto:donnawz@aol.com)



## Volume I Author and Speaker Profiles

### Rev. Bruce C. Birch, Ph.D.

Emeritus Dean and Woodrow W. and Mildred B. Miller Emeritus Professor of Biblical Theology at Wesley Theological Seminary, Washington, D.C. A native of Kansas, Bruce received his B.A. from Southwestern College, his B.D. from Perkins School of Theology at Southern Methodist University and his Ph.D. from Yale University. He did post-doctoral study at Tübingen University in West Germany. He taught at Yale, Iowa Wesleyan College and Erskine College (South Carolina) before coming to Wesley in 1971. Bruce is an ordained United Methodist minister in the Baltimore-Washington Annual Conference. He has been a delegate to General and Jurisdictional Conferences of the United Methodist Church and served on its General Board of Church and Society. He has lectured and consulted in a wide range of academic and church settings and for numerous ecumenical events. He serves on the Council of the Society of Biblical Literature, currently serving as its chairperson. A frequent contributor to journals and periodicals, he has authored numerous books. He was originating editor and a contributor to The Discipleship Study Bible and is currently translating 1 and 2 Samuel for the Common English Bible, a new translation under preparation by Abingdon Press. Contact information: [bbirch@wesleyseminary.edu](mailto:bbirch@wesleyseminary.edu)

### Rabbi Fred Scherlinder Dobb

Rabbi, Adat Shalom Reconstructionist Congregation in Bethesda, Md. Chair of the Greater Washington Interfaith Power and Light steering committee, and a long-time lay-leader in the Coalition on the Environment and Jewish Life (and in 2003-04 the first rabbi on COEJL staff), Fred is also active with the Shalom Center (Philadelphia), Religious Witness for the Earth, and other Jewish and interfaith efforts. Fred just received his Doctor of Ministry from Wesley Theological Seminary, having written on "Sustained Sustainability: Eco-Judaism from the Pulpit, Enriched with Interfaith Intersections"; he lives in Washington D.C. with his wife Minna, pre-K daughter Sara, and baby son Gilad. Dobb is the first full-time Rabbi of Adat Shalom Reconstructionist Congregation, a dynamic 490-household synagogue in the Washington D.C. area ([www.adatshalom.net](http://www.adatshalom.net)). The congregation built its own EPA-Energy-Star-Award-winning building; and gained visibility and respect nationally and in the greater Washington community. Dobb was ordained in 1997 from Philadelphia's Reconstructionist Rabbinical College. A Wexner Graduate Fellow, Fred graduated in 1992 from Brandeis University (summa cum laude) and in 1992-93 he studied at the Pardes

## Author Profiles

Institute for Jewish Studies in Jerusalem. Dobb is a Past President of the Washington Board of Rabbis, and has served on the Boards of the InterFaith Conference of Metropolitan Washington, the Jewish Community Council of Greater Washington, and the Reconstructionist Rabbinical Association. Long interested in Judaism and social justice, Fred is involved with DC's *Shomrei Adamah*, Jews United for Justice, and other local groups. Contact information: [rabbifred@adatshalom.net](mailto:rabbifred@adatshalom.net)

### Rev. Dr. William A. Holmes

United Methodist Baltimore-Washington Conference (retired), Silver Spring, Md. Bill Holmes began his career in 1955 as associate minister at Highland Park United Methodist Church, and went on to serve as minister of Northaven UMC in Dallas, as senior minister at the University UMC in Austin, Texas, and as minister of preaching and administration at the national United Methodist Church, Metropolitan Memorial, in Washington D.C. He retired in 1998. Holmes graduated from Hendrix College in Conway, Ark., earned a Master of Divinity from Perkins School of Theology at SMU, and continued postgraduate studies at Union Theological Seminary in New York City. In addition, he was awarded a Doctor of Divinity Degree in 1970 by Southwestern University in Georgetown, TX, and a Doctor of Humane Letters in 1978 from Western Maryland College in Westminster, Md. He is married to Nancy Murray, and they have two grown children, Will and Chris, and six grandchildren. Holmes first came to national prominence following a sermon preached at Northaven Church two days after the assassination of President John F. Kennedy. Excerpts from this sermon were carried on the "CBS Walter Cronkite Evening News," and served as the framework for a Chapter in *A Man Named John F. Kennedy* (Paulist Press). Holmes has been featured as preacher on The Protestant Hour, and has delivered keynote speeches at Perkins School of Theology, Duke Divinity School, Boston University School of Theology, Wesley Theological Seminary, and Candler School of Theology at Emory University. Holmes has served as a member of the Governing Board of the National Council of Churches, U.S.A., and as a trustee at The American University, Western Maryland College, and Sibley Memorial Hospital. He was a student of Joseph Wesley Mathews at Perkins, and served for some years as a trainer and speaker through the Christian Faith and Life Community in Austin. Contact information: [bilnanh@msn.com](mailto:bilnanh@msn.com)

### Rev. Clark Lobenstine

Executive Director of the InterFaith Conference (IFC) of Metropolitan Washington D.C. Clark began his role with the IFC in April, 1979 and recently

celebrated his 30<sup>th</sup> anniversary as Executive Director. The InterFaith Conference was the first staffed organization in the world which brought together the Islamic, Jewish, Protestant and Roman Catholic faith communities both to deepen understanding and to build a just community in a metropolitan area. The vision of its three founders, including Bishop James K. Mathews, continues to guide this inter-religious organization today, even as its membership has grown to include 11 world religions – Baha’i, Buddhist, Hindu, Islamic, Jain, Jewish, Latter-day Saints, Protestant, Roman Catholic, Sikh and Zoroastrian faith communities in this region. Rev. Dr. Lobenstine’s thesis-article for his Doctor of Ministry degree from McCormick Seminary was on Christian-Muslim relations. He was a participant in the first international interfaith dialogue hosted by the Custodian of the Two Holy Mosques last summer in Madrid and participated with his wife in the follow-up dialogue in Geneva this fall. Clark is also Parish Associate (volunteer assistant minister) at the Silver Spring Presbyterian Church in Maryland. He is a founding member of the Washington Metropolitan Dialogue and the Secretary of D.C. Mayor Adrian Fenty’s Interfaith Council. He is married to The Rev. Carole A. Crumley and they have three grandchildren. Clark is a twin, has twin sons and twin nieces. [clarkifc@ifcmw.org](mailto:clarkifc@ifcmw.org)

### **Bishop Felton Edwin May**

Bishop (retired), the United Methodist Church; Riverdale, N.Y. Felton Edwin May grew up in Chicago. After receiving a B.A. from Judson College he was ordained a deacon in the Northern Illinois Conference and served two appointments in Chicago: St. James Church and Maple Park Church, a new church start. Throughout the ‘sixties, he was active in the movement for housing opportunity, educational equality, and the campaign for jobs and justice led by Dr. Martin L. King, Jr., Rev. Jesse Jackson, and local leaders on Chicago’s Southwest side. In 1968, he transferred to the Peninsula Annual Conference where he served as associate executive director of the Methodist Action Program in Wilmington, Del., from 1968-1970. In 1970, he was ordained elder by Bishop John Wesley Lord after receiving a M.Div. Degree from Crozer Theological Seminary. In the Peninsula Conference, he also served as pastor, as superintendent of the Easton District under Bishop James K. Mathews (1975-1981), and as director of the Conference Council on Ministries (1981-1984). He was a delegate to the Northeastern Jurisdictional Conference on four occasions, and a delegate to General Conference three times. Elected to the Episcopacy in 1984, he served the Harrisburg Episcopal Area in Pennsylvania from 1984 to 1996. In 1996, he was assigned to the National Capital Episcopal Area. After retirement in September 2004, he accepted the position as Dean of the Harry R.

## Author Profiles

Kendall Science and Health Mission Center at Philander Smith College, Little Rock, Ark. In 1990, May served as Bishop-on-Special Assignment to organize and coordinate the United Methodist Bishops' Initiative on Drug and Alcohol Abuse and Violence in Washington, D.C. He is the only United Methodist bishop asked by the Council of Bishops to leave an Episcopal Area to serve a special assignment on its behalf, and then return to active service. Bishop May has served as a member of the General Council on Ministries (1984-1992), the General Board of Global Ministries (1992-2000), and the General Board of Higher Education and Ministry (2000 to present). He was president of the General Council on Ministries from 1988 to 1992, and Vice President of the General Board of Global Ministries 1996 – 2000. He has also served as chair of the National Shalom Zone Committee, the Special Program on Substance Abuse and Related Violence, the Commission on Pan-Methodist Cooperation, the General Board of Global Ministries' Finance Committee, the Northeastern Jurisdiction Board of the Multi-Ethnic Center, the Advance for Christ and His Church Committee, and the Council of Bishops' Emerging Issues Committee. In 1999, Bishop May served as a member of the White House Presidential Mission on Children Orphaned by AIDS, traveling with that group to Africa. He was also a participant in the White House's Faith Leaders for "One America Initiative," the UN Millennium World Peace Summit of Religious and Spiritual Leaders, and the Camp David Presidential Retreat Interfaith Chapel Committee. Bishop May now serves as Vice President of the Board of Directors of Africa University, teaches and preaches frequently in Africa. He has received honorary degrees from Lebanon Valley College, Lycoming College, Wesley College and Rusk College. He lives now with wife Phyllis in Riverdale, N.Y. Contact information: [fepe2328@comcast.net](mailto:fepe2328@comcast.net)

### **Rev. David McAllister-Wilson**

President, Wesley Theological Seminary, Washington, D.C. McAllister-Wilson assumed the office of President at Wesley Theological Seminary on July 1, 2002. He has served the institution for over 25 years, beginning in Wesley's Development Office as a fundraiser, and later as Executive Vice President. During that period, he was part of a team that made Wesley one of the nation's largest and leading theological schools, preparing approximately 1,300 men and women for ministry each year. McAllister-Wilson has focused his preaching and speaking in an effort to help revitalize the Mainline Protestant Church, helping to encourage men and women to consider God's call to ministry and preparing them for leadership. With a strong interest and focus on leadership development, particularly in local congregations, he helped to establish the G.

Douglass Lewis Center for Church Leadership at Wesley. An active, lifelong United Methodist, he is originally from Thousand Oaks, Cal. With a strong leadership focus on community ministry work, he established the Community Conscience Foundation, a foundation that supported local human services agencies. He has remained actively involved as a consultant and board member with community-based human service agencies. Now a member of the Virginia Annual Conference, McAllister-Wilson was ordained Deacon in 1988 and Elder in 1993. David has always had a passion for the training and development of effective leadership and has coauthored the book, Christian Reflections on the Leadership Challenge. McAllister-Wilson received a Bachelor of Arts in History from California State University, Northridge, in 1983. He earned his Master of Divinity (1988) and Doctor of Ministry (2001) degrees from Wesley Theological Seminary. He is married to The Reverend Drema McAllister-Wilson who formerly served as Pastor of Fairlington United Methodist Church in Alexandria, Virginia, and now serves as Chaplain at the Washington Community Hospices in Washington, DC. Contact information: [mbates@wesleyseminary.edu](mailto:mbates@wesleyseminary.edu): [www.wesleyseminary.edu](http://www.wesleyseminary.edu)

**Rev. E. Maynard Moore, Ph.D.**

Principal/Partner of Community Nexus Consulting, LLC, Bethesda, Maryland. Maynard is a member of the Baltimore-Washington Conference (retired) and actively teaches various classes in Science & Religion at Metropolitan Memorial United Methodist Church in Washington D.C. He served from 2003-2005 as Executive Co-Director for the Stewardship Center and Foundation of the Baltimore-Washington Conference of the United Methodist Church. He has participated in various conferences in Science and Religion, including the 2002 Symposium with the Dalai Lama at M.I.T., the Science and Human Quest Conference at Harvard University, and others organized under the auspices of the Center for Theology and the Natural Sciences in Berkeley, Cal. He has consulted with a wide variety of nonprofit organizations, including Habitat for Humanity International, the Minority Health Professions Foundation, the World Mental Health Association, and more than two dozen colleges and universities. He holds degrees from Randolph-Macon College, Perkins School of Theology, Southern Methodist University, the University of Chicago Divinity School, and the Union Institute & University in Cincinnati, Ohio. He first took courses at the Christian Faith & Life Community in Austin while in seminary, and it was while serving as Dean at the Central YMCA Community College in Chicago in the 1970s that he first got involved with the Ecumenical Institute. He now lives in Bethesda with his wife, Paula, who conducts an orchestra for people with mental &

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### **Bishop Susan M. Morrison**

Bishop (retired), The United Methodist Church; Rehoboth Beach, Del. Susan Morrison was born in Dunkirk, N.Y. After graduation from Drew University, she spent three and a half years as a short-term missionary in Brazil. Returning to the States, she studied for a M.Div. degree at Boston University School of Theology, graduating magna cum laude. Her Doctor of Ministry degree was earned at Wesley Theological Seminary. She has also studied in London, Rome, Buenos Aires and Cuernavaca, Mexico. Susan was ordained a deacon by Bishop John Wesley Lord in the Peninsula Conference, December 6, 1970 and an elder in the Baltimore-Washington Conference by Bishop James K. Mathews on May 30, 1974. She served pastorates at Marvin Memorial United Methodist Church in Silver Spring, Md., and Emmanuel United Methodist Church in Beltsville, Md. In 1980 she was appointed by Bishop Mathews as Superintendent of the Baltimore Northwest District, during which time she served for one year as Dean of the Cabinet. In 1986, she was appointed Council Director of the Baltimore Washington Annual Conference. She served as chair of the committee that developed the current Book of Worship of the United Methodist Church. At the 1988 General Conference Susan was elected to the Judicial Council. The Northeastern Jurisdictional Conference of 1988 then elected her to the episcopacy and she was assigned to the Philadelphia Area, where she served for eight years. In 1996, she was assigned to the Albany Area, serving there until her retirement in 2006. Susan now lives in Rehoboth Beach, Del. Contact information: [ogn509@aol.com](mailto:ogn509@aol.com)

### **Bishop John R. Schol**

Presiding Bishop, the National Capital Area, the United Methodist Church. The Washington Episcopal Area includes over 690 United Methodist congregations with more than 200,000 members in Maryland, Washington, D.C., and the eastern panhandle of West Virginia. He took office Sept. 1, 2004, after being elected a bishop of The United Methodist Church in Syracuse, N.Y., July 16, 2004. At the time, he was serving as pastor of the West Chester United Methodist Church in Pennsylvania. Prior to that he served as Urban Ministry Executive Secretary and Communities of Shalom Director for the General Board of Global Ministries in New York. There, he helped start and direct the Communities of Shalom ministry and the Holy Boldness initiative that became a national training academy in urban ministry. He began in Los Angeles,

addressing the issues and needs of a community recovering from riots following racial unrest. Today the Shalom movement encompasses 530 sites in 42 annual conferences in the United States, Zimbabwe and Ghana, with more than 6,000 people trained. Beginning in 1981 and for the next twelve years Schol served as Executive Director and Pastor of the Frankford Group Ministry in Philadelphia. Schol is a graduate of Moravian College in Bethlehem, Penna., and holds his M.Div and D. Min. degrees from Boston University, where he graduated *magna cum laude* in 1995. Schol has been honored on several occasions with Human Relations awards and was recognized by the Mayor of Philadelphia with the Liberty Bell Award. He has served as program chair of the Northeastern Jurisdiction Multi-Ethnic Center and also for the United Methodist Metro Ministries team. As a delegate from the Eastern Pennsylvania Conference to the 2004 General Conference of the United Methodist Church, Schol was instrumental in developing a resolution that avoided a possible division of the church. John also has served as a delegate to the World Methodist Council, and served as Co-Chair of Hope for the Children of Africa. He spearheads the current United Methodist-sponsored "Nothing but Nets" program that has made significant strides in abating the spread of malaria in East Africa. He has provided leadership and lay training in over 150 urban and rural communities in the United States, Mexico, Kenya and Zimbabwe. John is married to Beverly Anne; they have three children. Contact: [bishopsoffice@BWCUMC.org](mailto:bishopsoffice@BWCUMC.org)

### **John Silber, Ph.D.**

President Emeritus of Boston University and Professor of International Relations, Law, and Philosophy. (B.A. Trinity University; M.A., Ph.D., Yale University). Dr. Silber is an internationally recognized authority on ethics, on the philosophy of law, and on the philosophy of Immanuel Kant. His works include: The Ethical Significance of Kant's Religion; Being and Doing: A Study of Status Responsibility and Voluntary Responsibility; Human Action and the Language of Volition; Procedural Formalism in Kant's Ethics; The Natural Good and the Moral Good in Kant's Ethics; Obedience to the Unenforceable. His book Straight Shooting: What's Wrong with America and How to Fix It was published in 1989. A German edition, *Ist Amerika zu retten?*, was published in 1992 and a Japanese edition was published in 1993. In 2007 his book Architecture of the Absurd: How Genius Disfigured a Practical Art was published. Silber is a leading spokesman for the maintenance of high academic standards and has gained national attention for his advocacy of a rational, comprehensive system for financing higher education. In January 1996, Governor William Weld chose Professor Silber to head the Massachusetts Board of Education, the state's policy-making

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board for public education at the elementary, middle and high school levels. He continues his writing and correspondence from his home in Boston.

### Joseph A. Slicker

Member of Order:Ecumenical, now living in Dallas, Texas. Joe was born on December 1, 1920 in West Central Texas and reared in Cisco, 10 miles to the west. He obtained Bachelor of Science degrees in Petroleum and Mechanical engineering from Texas A. & M. He was an army officer in Antiaircraft serving in the Pacific Theater during WWII. He served on several islands ending with the Iwo Jima invasion, an experience that "jerked the world out from under me." After the war ended he began work as a Petroleum Engineer for eight years during which time he married Anne Cook of Texarkana resulting later in three children. He made the decision to enter the Presbyterian ministry, and both he and Anne attended seminary, taking later a parish assignment in an expanding suburb. Within a year, Joe and Anne relocated to Austin to work with college students at the Christian Faith & Life Community, and then were part of the team transferring to Chicago to the Ecumenical Institute, whose work later expanded to non-religious groups as The Institute of Cultural Affairs. As the work developed world-wide, Joe and Anne lived in India for three years and Kenya for five. During the 80s, Joe and Anne moved back to Chicago where they worked primarily in expanding the ICA basic curriculum. Joe continued the practice of meditation and during this time he expanded it with work in the Kabbalah. Anne began using Silva Mind Control Meditation. They retired in 1989 and moved to Dallas, Texas, where they now live in a retirement home called Edgemere with a life affirming staff of caregivers, a place, in Joe's words, "*where one can wake up, become aware that life itself is good in its wholeness, and see the triumphant aspect of living and dying.*"

### Rev. Fred Smith, Ph.D.

Associate Professor of Urban Ministry and Associate Director of the Practice of Ministry and Mission, Wesley Theological Seminary, Washington, D.C. Fred formerly served as pastor of Fellowship United Methodist Church in Ambridge, Penna., and served as Associate Professor of Christian Education and Youth Ministry, & Director of the Lilly Endowment-funded Summer Youth Institute at Pittsburgh Theological Seminary. Previously he was, for seven years, Associate Director of the Interfaith Health Program at the Carter Presidential Center in Atlanta, Ga. Educated at Harvard College (B.A. '73), Perkins School of Theology of Southern Methodist University (M.Div. cum laude '84) and Emory University (Ph.D. '97), he has directed a number national initiatives including: Consultant



to the United Methodist Council of Bishop's Initiative on Children and Poverty, Pan-Methodist Coalition on Alcohol and Drug Abuse; The Carnegie Foundation's Kids and Guns Initiative; National Volunteer Training Centers' National Interfaith Alliance Against Substance Abuse; The Southern Christian Leadership Conference's Stop the Killing Campaign, and The Carter Center's Whole Communities Collaborative. He has authored or coauthored many books, articles, and reports such as: Black Religious Experience: Conversation or Double Consciousness, "A Prophetic Religious Education for Y2K and Beyond: And Black Boys Shall See Visions," in Theological Literacy for the Twenty-First Century, Ed. Rodney Petersen and Nancy M. Rourke; "Black-on-Black Violence: The Intramediation of Desire and the Search for a Scapegoat," in Contagion: Journal of Violence, Mimesis and Culture; The Revival of Hope: Faith-based Substance Abuse Curriculum (Cokesbury); Not Even One: A Report on the Crisis of Children and Firearms (The Carter Center); "Violence as Public Health Issue for African American Youth" in The Caregiver Journal; "The Role of the Faith Community," in Community Links. Contact information: [fsmith@wesleyseminary.edu](mailto:fsmith@wesleyseminary.edu)

### **Rev. Dr. Dean Snyder**

Senior Pastor of Foundry United Methodist Church, Washington, D.C. Under Dean's leadership, since 2002, Foundry Church, a vital and diverse downtown congregation, has continued and expanded a tradition of engagement in community ministries, including outreach to homeless persons, day laborers, and people living with HIV/AIDS. The church has set as one of its goals to lead a movement to end chronic homelessness in Washington, D.C., and by 2004. Foundry was also instrumental in the founding of the Union de Trabalhos of Washington D.C. and the Baltimore-Washington Area Reconciling Ministries (B-WARM). Snyder has ridden in several HIV/AIDS benefit rides. A popular preacher and public speaker, Snyder has preached at St. Paul's Cathedral and Wesley Chapel in London, and has served as conference preacher for United Methodist Annual Conferences in New Jersey and Liberia. Snyder serves on the Board of Ordained Ministry of the Baltimore-Washington Conference of the United Methodist Church and was the first editor of the conference's Adventure Guide. He has chaired the United Methodist Campus Ministry Board at American University. Prior to becoming senior pastor of Foundry Church, Snyder served as Director of Communications and Associate Council Director for Congregational Development for the Baltimore-Washington Conference. He is widely traveled in Africa and Central America, training new leaders in organizational development and community organizing theory and methodologies. Before joining the Baltimore-Washington Conference, Snyder

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served as campus minister to and taught at Drexel University, and pastored three urban congregations in Philadelphia, including a primarily African-American congregation and a downtown congregation whose members spanned more than twenty different ethnic groups. Dean studied at Albright College and Boston University School of Theology, and has done doctoral-level coursework with a focus on multiculturalism at the Howard University Divinity School. He was awarded an honorary Doctor of Divinity degree by Albright College in 2005. He is married to Jane Malone, a housing advocate, and has three children: David, a software developer and writer, Nancy, an early childhood educator in Guatemala, and Naomi, a marketing specialist. Contact information: [dsnyder@foundryumc.org](mailto:dsnyder@foundryumc.org)

### **Rev. M. George Walters, Resurgence Publishing Corporation**

Corporate Secretary, Resurgence Publishing Corporation, Lutz, Florida. George Walters joined the Staff of the Ecumenical Institute with his wife, Carol, in 1967 as interns, 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 Race, as director of the Student Interracial Ministry while completing his M Div degree and graduating *magna cum laude* from Union Theological Seminary, NYC. 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 5 other 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 which have now been gifted to Wesley Theological Seminary, Washington DC. [www.ResurgencePublishing.com](http://www.ResurgencePublishing.com)

### **Timothy Leonard Watson, NCARB**

Principal, TLW Architect, Hillsborough, N.C. Tim principally serves as an "EcoRestorative Design" architect specializing in teaching and designing "Living Systems" whereby humans and nonhumans coexist symbiotically. He is committed to a new form of architecture that produces ecological rejuvenation of soil, rainwater flows, and people. He sees buildings as serving as humane, eco-restorative contributors to the natural world. His inspiration springs from indigenous people's belief in the sanctity of the Earth. Contact: [www.twarchitect.com](http://www.twarchitect.com) [twblackeagle@earthlink.net](mailto:twblackeagle@earthlink.net)

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