

THE PROFOUND TASK OF
GLOBAL COMMUNITY FORUM
IN MASS AWAKEMENT

Global Research Assembly: Chicago
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Task Force M

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Common Strategy

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THE RESURGENT TIMES	GLOBAL INTERRELATEDNESS	EVERYMAN'S AWARENESS	WONDER	FEAR	DEPTH OF BEING
	VACUUM OF IMAGES	FAMILY AND SEX ROLES	VOCATIONAL CRISIS	INTEGRITY GAP	RELIGIOUS SYMBOLS
	DISLOCATION TENSION	METHODOLOGICAL IMPOTENCE	MEANING UNFOCUSED	VOCATIONAL BRACKET	HISTORICAL URGENCY
	TOWARD HUMAN ENGAGEMENT	FOUNDATIONAL DRIVENNESS	RENEWED RESPONSES	QUICKENING VISION	IMMEDIACY OF EVENTS
THE NECESSARY RESPONSE	COMMUNITY IN A GLOBAL CONTEXT	TIME OF CRISIS	FAIL/RESHAPE	DESTINY	POWER OF COVENANT
	NEW IMAGES OF HUMANNESS	EXPRESSION	RENEWAL	ACT OUT CARE	EXPENDITURE AS FULFILLMENT
	RELEASES PRACTICAL VISION	ALL PARTICIPATE	CONSENSUS	COMMUNITY IN GLOBAL CONTEXT	POSSIBILITY OF CONCRETE ACT
	TOWARD EFFECTIVE ACTION	AWAKENED	SPECIFIC ACTION	REALISTIC PLANNING	CALLING OTHERS
THE PROFOUND RESPONSE	EMBRACING THE PAST	EXPANDS CONTEXT	RELEASE FROM PARALYSIS	ENABLES RESPONSIBILITY	PARTICIPATE IN CORPORATE
	CELEBRATION OF REALITY	FESTIVAL DYNAMIC	COMMUNITY UNIQUENESS	MISSIONAL RELATEDNESS	INTENTIONAL DETACHMENT
	FREEDOM TO RESPOND	MUNDANE GIVENNESS	INTUITIVE CREATIVITY	RISKING COMMITMENT	CARING RESPONSE
	EMBRACING COMMUNITY RESPONSIBILITY	MANIFEST COMMUNITY	COMMUNITY SIGNIFICANCE	COMMITMENT READINESS	TRANSFORMED VISION
THE TRANSPARENT FRAMEWORK	SIGNIFICATING SPACE	PROVIDE DISCONTINUITY	NEW IMAGE OF CORPORATENESS	SERIOUS MOMENT	DESTINAL ROLE
	CREATING TIME	MAN DESIGNS	UNIQUENESS OF DECISION MAKING	TIME OF ENGAGEMENT	WORK AND CELEBRATION
	ADDRESSING DECOR	CREATES EXCITEMENT	ASSUALTS OLD IMAGES	ABSOLVES THE PAST	RECREATE MYTHOLOGY
	COMPREHENSIVE MAKEUP	NUMBERS KEY	ADDRESSING DESPAIR	CROSS SECTION	GLOBAL MOSAIC
THE PRIOR HAPPENING	COMMUNITY ENCOUNTER	TIME OF HOPE	YET HOW CAN WE BELIEVE AGAIN	ABSOLUTION ON THE PAST	WE WILL TAKE THE CHANCE
	DEVELOPING THE FRAME	THE DECISION	CORE GROUP	SENSE OF RESPONSIBILITY	NEW RESOLVE
	ENGAGING THE COMMUNITY	CORPORATE EFFORT	EXTENDING ROLES	GATHERING SUPPORT	FOCUS ON THE FORUM
	EVENT PREPARATION	DO CONCRETE TASK	GIVE FUTURE LOOK	ALL DETAILS CARED FOR	STAGE SET
RELATION TO THE TOTAL THRUST	THE PENTAGON	PRIMAL COMMUNITY	METHODOLOGICAL EPTITUDE	HISTORICAL ENGAGEMENT	SPIRIT PROWESS
	THE THREE FRONTS	MAJOR EMPHASIS	MINOR THRUST	RELATION OF SOC DEM/GCF	RELATION TO PRIMAL COMMUNITY
	MOVE TO MASSES	GLOBAL IMPACT	MOVEMENT PROGRAMS	METRO CADRE	CATALYTIC KEY
	FIVE YEAR TIME LINE	ENTIRE GLOBE	REKINDLING HOPE	ONE STRATEGY	PRACTICAL IMPLICATIONS

Introduction

1. This paper, written at the Global Research Assembly in Chicago (Summer '75) is intended to be a document for the use of the Movement in order to stimulate its reflection on the significance of Community Forum in mass awakening and build common global images of its profound function. This document is not a training manual for set-up, or for leadership of a Community Forum. The document is divided into 3 major sections, each of which has 2 dimensions. Section I lays out (a) the times which have given rise to this as the moment for a program of massive global awakening, and (b) the response to the times that is called for. Section II is a statement of the dimensions of awakening that are the depth intent of the Forum. These will be looked at (a) through the screen of the major events of the day, and (b) through the dynamic framework underlying the structure. Again the intent is not the practices of the day, but an awareness of what the Community Forum affects in the individual and community. Section III concerns the movemental strategies. First of all (a) the profound significance of "setting up" the Forum and (b) the relationship of the Community Forum to the total thrust of the Movement. It is the intent of the Task Force that this document might be used for study and reflection by Metro Cadres, Houses and Primal Community forces. As we gain experience in mass awakening, further depth reflection will expand the dimensions of this work.

The Resurgent Times

2. To understand why this is the time for a program of mass awakening it is important to have a grasp of the times the 70's have given us across the globe, not so much in terms of chronicling of events, much of which we know, but rather what this means relative to the human self-consciousness.

3. Today, as never before, global inter-relatedness is everyman's awareness as an impingement on his life. The world stands in fear and fascination in the complexity of intensified economic, political and cultural relationships; of knowing international decisions are made by a few, yet affect the whole; of knowing how powerful nations are held in check by tiny nations and in the sheer decision of men to survive where life is thought unbearable. Down in the depths of its being, 20th century society is marked by the outpacing of technological change over spiritual awakening. Man is aware that no answers previously constructed freight this era.

4. This is experienced as a vacuum of images. Events of the 20th century have laid waste the images the world looked to for meaning. Family and sex roles are in the midst of change, leisure time has increased and the question "What does it mean to be a family, to hold down a job, to be a part of a community today?" points to a

Global

Inter-

Relatedness

-2-

Vacuum of
Images

global vocational crisis. Integrity, once clearly defined by societal mores and traditional roles, breaks down in the face of complex decision-making, multiple, personal and global value schemes. Even the most firmly defined religious symbols and forms, which were the repository of human wisdom, seem incapable of communicating life significance adequately. The religious institution, once the central mode of human community, is playing the role less and less. A vacuum exists leaving man without a base of security.

Dislocation
Tension

5. There is a global sense of dislocation - an uprootedness today - and yet this is directly related to a vague sense of the new emerging. We know that community does not exist in its most fundamental sense and yet we only know this because of a vision, though only fleeting, of societal forms needed for the future. All attempts to articulate the meaning of events continually seem unfocused, but we experience this because something is urging us to a new signification of existence. Trapped in old responses, whole disciplines experience a methodological ineptitude in caring for the seemingly insurmountable problems of society. Yet such a sense is at the same time a sign of profound care and search for a means of responding. It is as if individuals, and communities are vocationally bracketed as history moves to a new edge of creation. A vision of participation races unknowingly ahead of man's concrete engagement in it. All experience the urgency and momentousness of the time. Such is the human situation. It is the sign of the new, it is a mark of hope and creative breakloose in history itself.

Toward
Human
Engagement

6. Such is a kairotic moment in history when man and society turn either to a rejection of our times or move with faltering steps toward re-engagement. In this latter half of our century the trend is to action - almost like a foundational drivenness. Local man is acutely aware and concerned for the future and responds to the call to care whenever and however possible. This responsive stance often lends itself to short range solutions and limited areas of care; for this moment in the societal journey requires images for human engagement, and methods to engage man effectively, allowing him to see his urgency as hope and his yearning as care.

The Needed Response

7. To focus the task of massive awakening it is important to discern the necessary arenas of such awakening in order to adequately catalyze social change.

8. These developments in our time have placed local communities in crisis. They contain the possibility of failing as the sustainers of life or to reshape themselves as a vital form for carrying mankind

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Community

In A Global

Context

into the next century. What is needed is a way in which local communities can grasp hold of their interrelatedness and interdependence, and decide "we are in this together." The tendency to let "them" do something about the problems, needs to be replaced with the strong sense that all men participate in and decide the destiny of the globe. Through covenanting with other men and other communities, can come the decision to create care structures for all men. With the tension in our world today, communities have the possibility of operating as micro-globes, demonstrating the creative power of mixtures of cultures and backgrounds.

New Images

Of Humanness

9. In the vacuum of reduced vocational and human values, it is necessary to create new forms for man to express his humanity and meaning. Individuals have been "eaten up" by care and expenditure. It remains for the local community to recontext care and expenditure so that local man is renewed precisely within his expenditure. This freeing of man to act out his care transforms his situation. What is seen as necessary begins to emerge from a global context, and what is mundane recaptures its relevancy for all men. As a new image of humanness takes form, man's expenditure is enabled.

Releases

Practical

Vision

10. To elicit and focus this type of decision requires a vision of renewed community, which all men have participated in creating. The insights of each man need to be stated and refined through consensus with others. As that is done, he can locate his community in the world and forge concrete solutions to its problems. This relates his care to the whole world. Anything less than this condemns individual expenditure to useless effort, solving none of the basic global issues. Therefore, through vision, concrete relevant action is released.

Toward

Effective

Action

11. There is no doubt where the expenditure of an awakened individual in a community in crisis is needed. It goes into specific tasks, for specific objectives, to elicit specific responses. It goes into obtaining tools and methods necessary for effective action, and seeing that realistic plans are built. Finally, it is calling others to join the task.

The Profound Happening

12. In order to see how Global Community Forum is a response to the need of the times it is required of us to attempt to state the underlying intent of each part of the Forum, that is what is the expected effect on individual and community consciousness.

13. In order to give form to the possibilities of mass awakening of primal community in these times, the Global Community Forum has been developed. It is a vehicle which expands the operating context.

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Embracing

The Past

of a community. Through the issues and challenges section continual pushing of the current issues over against every dimension of society allows objective clarity about the world and community, and grounds the particular situation in the overall dynamics of society itself. It is in this process that awareness of a systematic view of the social process comes and the relationship to a broader world view is experienced. In stating the depth challenges the community is moved beyond an immediate problem orientation. An affirmation of the past is acted out, knowingly or unknowingly. In this action of a community the old image of victimage to the future is refuted by the participation itself. Because the local concerns have been viewed through the screen of universal sociality, a tension arises between old concepts of individual freedom and the newly stated challenges. The participation in this tension is an affirmation of the "I care" of everyman, care about community, care about the future.

Celebration

of Reality

14. The interlude is an integral and critical dynamic within the Community Forum. It is here that the recreating of festival within primal community takes place. The power of resurgence is experienced in community singing. The community's own uniqueness is expressed and honored through the appearance of local talent and the applause reaffirms to itself its own greatness. The possibility of relating anew to their life as a member of the community is experienced. It is in this honoring of each other that the community experiences corporate celebration. This period of detachment injected into the task of the day comes as an acceptance and celebration of the mutual work done. In a time when work is meaningless and celebration often means escape, the event of the interlude recreates the rejoicing and missional engagement as a single expenditure.

Freedom To

Respond

15. In the freedom to act out of the givenness of the particular situation, human care for the community is experienced in proposal writing. As insights emerge out of local situations there is a dawning realization that all can participate and contribute. The risking of self is intensified. The community begins to focus its longed for dreams, as a living possibility and community is realized. The power of the corporate that has motivated the participation creates a "belongedness" within the group. In the writing of the proposals risk and commitment grow concomitantly as care is pushed to the universal.

16. In the plenary the recreation of the "on behalf of" community is manifested. Fleetingly, a vision is grounded. The song, story, and symbol move toward a new myth for that community. The awe that is present here is the awe of the age old gathering of a group of people rehearsing their common understanding of life. The past and the future converge in the present and community is

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Embracing

Community

Responsibility

reborn. This is at one and the same time the articulation of the significance of the community and the community of significance. At this moment when all the work has been honored and the newly-formed consensus articulated, the community celebrates its recreation through the reading of the proposals, the reading of the ritual and the singing of the song. This rehearsal is the stage from which commitment is further pushed. Whatever the final response, the possibility of covenant with the future is rehearsed. The articulation of the proposals has given new insights on the necessary actions. Yet it is not really the proposals that are celebrated. Seen in isolation they may be weak. What is celebrated is the vision beyond the proposals which has been glimpsed in the day. The possibility of directing the dream of a new tomorrow is seen and what this new tomorrow requires is experienced as a new hope for global community.

The Framework

17. To create an event which will have the power to sustain new images of change it is necessary to take seriously the framework in which such an event is set and to be self-consciously aware of the implications and effects of such a frame.

18. The configurations of space which we have chosen to live out of become symbols of relationships. They create interior stories of the significance of groups and individuals, reflect the very polity structure of a body, and communicate its values. Configurations of space are both external and internal realities. How they are used can either confirm and symbolize established patterns of thought and action or create new avenues of human relationship. The space of the Community Forum is intended to bring a new self-consciousness in relationships. It first of all provides a discontinuity with established patterns allowing distance, and therefore reflection on old patterns happens. Secondly, it evokes an awareness of new configurations of corporateness. By the very layout of space it states that decision-making is the activity and responsibility of the whole community. Thirdly, the careful and rational layout and care for mundane detail speaks of the seriousness of this moment, and honors the reality of this community. Fourthly, the fact that the community fills the total space sparks an awareness that renewed community is possible, that it has significance and perhaps even communicates a sense of a destinal role in shaping the future.

Significating

Space

19. Patterns of time and rhythms of time-use are the creation of man. They are indicative of a style and establish and symbolize individual and corporate priorities. They communicate the relationship taken to both past and future. It's configuration plays

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Creating

Time

a major role in establishing and maintaining a social vehicle. It describes and prescribes vocational engagement. The pattern of time in the Community Forum first of all brings a consciousness that time-patterns can be re-created, thus giving an image of the new time to which the future is calling man. Secondly the rhythmic weight of the time pattern communicates the urgency and the possibility of decision-making. Thirdly, the compactness and forshortening of time images now as a time of societal engagement, not of societal reflection. The rhythm requires corporate participation, and intuitive response, since time does not wait, and a task must be accomplished. Fourthly, the rhythm and design signify that engagement and detachment, creative work and creative celebration are all part of the reality of community and are integrally related to each other.

Addressing

Decor

20. Man sustains himself, his community and his foundational meanings through symbols, images, and story. He has the capacity to create the symbols that isolate him from reality as well as those which relate him to full participation in life. The decor of the Community Forum is a key to the awakening of a community, to embrace its life, its vocation and its global relatedness. The decor first of all creates excitement, declaring that something profound and new is about to happen. Secondly, it assaults old images of parochial community by expanding images to nation and globe, creating a dialogue, and raising the question of what the new global community might be. Thirdly, it absolves the past, confirms the present and releases the future by pronouncing through graphics, slogans and symbols, a "yes" to total life. Forthly, it begins to recreate a mythology for 20th Century, both plumbing the deeps and beckoning toward the future. Human mass awakening requires this kind of re-symbolization in order to "remember" the profundity of this social happening.

Comprehensive

Makeup

21. The make-up of a community gathering can communicate the urge toward life and common vocation, or it can communicate death and fractured engagement. The number and make-up of those present in a Community Forum are not incidental to the profundity of the happening. Part of the hope in the Community Forum is that this community can come to life again. The present experience of communities is often that of small groups huddled in corners despairing over lack of interest and corporate participation. The Community Forum is social mass awakening. A gathering of a significant percentage of the community deeply addresses this despair and ignights hope in the vitality of local man and local community. The make-up of the Community Forum addresses the reality both of community and global life. Community Forums of "single groups" or homogenous types lack the depth address possible in discovering the reality and complexity of human care. A cross-section of life awakens the possibility that all can and must participate in the creation

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of the future. It both assaults the reality of brokenness and confirms the reality of the necessary human mosaic of the 20th Century global village. It re-affirms the interdependency of life with life and raises new questions of the adequacy of the community's present self-understanding.

The Prior Happening

22. To understand the catalytic activity necessary to initiate massive Community Forums it is important to see that the set-up itself is a profound and necessary event for the re-kindling of spirit.

Community

Encounter

23. In the initial encounter with Global Community Forum, a community can experience hope anew. Communities today are asking how they can believe again. Through the story of the Forum, absolution on the past is pronounced and promise is given to the new. When this happens, a community is catalyzed with possibility. The despair of "how can anything happen in my community?" is transformed. The decision by a community to participate in Global Community Forum is a sign in itself of its awakening power and an indication of the openness in communities which world events have forged.

Developing

The Frame

24. To enable a community to be sustained in its decision, the dynamic of the creative power of the few deciding on behalf of the whole needs to be enacted and rehearsed. With the core group, the task can begin of setting up the necessary practices to sustain the happening of Global Community Forum. A sense of corporate responsibility spreads to others in the community and a momentum begins to build. This new resolve allows the community to foresee the role it can assume, and allows it to create its own incentive.

Engaging the

Community

25. The opportunity to participate in the corporate effort is extended to all through assuming advocacy, sponsorship, or funding roles. Local talent is enlisted to celebrate the life of the community, and all residents are invited to join the forum as participants. The prior happening infuses the community with momentum and possibility which is then focused in the happening of the forum itself.

Event

Preparation

26. The concrete tasks necessary to get ready for the Global Community Forum allow the community to realize its own corporate-ness as it works together to create the event. This engagement fortells of the expenditure necessary to recreate the community as a viable social entity. The daily mundane tasks of recruitment, publicity, gathering chairs, etc., set the stage for the forum and allows the renewed sense of hope to be embodied.

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Relation to the Total Thrust

27. To grasp the Global Community Forum's major role in the Movement today it is critical that we view it in the light of the total Movemental task and in relationship to all its programs.

28. The body of 'Those Who Care' sense themselves as responsible for the total thrust of man and society in order that civilization forever recreates the profoundly human community. Primal Community is foundational to this and is both the starting point and the ending point of all Movemental strategies and programs. That is, it is the locus of human need and social collapse, as well as being the embers from which the new shape of human community will come. The Movement thrust therefore, includes responsibility for the depth awakening which we have been discussing and for methodological training or functional eptitude- the necessary skills for living in the 20th Century. It must include the means, the sign and the motivity for concrete historical engagement in order that individuals, communities and nations can discern their participation in the cutting edge of civilization. The movement further knows itself responsible for the development of spirit prowess or the depth life courage without which any society dies. All movement programs focus on these five arenas of living.

The
Pentagon

29. At any given point in history, as we have seen, there are particular emphases which the moment in the societal journey require. The Movement's emphasis for this particular time has two major beats and one minor one. The two major ones are Massive Social Awakening (depth awareness) and Global Social Demonstration (historical engagement.) The third is the Primal Community in the for of the Primal Community Experiment. Using the imagery of the military, the social demonstration is establishing powerful centers of victory by sending crack paratroopers out in front of the line to quickly show what can be done. The massive social awakening (Community Forum) is the saturation air-fire which goes ahead of the ground troops, preparing the way. The ground troops are the primal community, or the village by village victory, requiring training, local development, and re-created images. Inevitably at this point in history the Primal Community will be the "slow march" while Social Demonstration will be the rapid and selective signs, and Community Forums the massive frontal move. The Social Demonstration and Community Forums require each other in order that the Social Demonstrations come off (not as old liberal projectism, but) as a symbol of the type of possible engagement for a whole nation in every community. Primal Community is dependent on both of these strategies; on Social Demonstration for both method refinement and signs of hope of what can be done; and on the Forum for awakening community concern and for beckoning forth the core leadership.

The Three
Fronts
of the
Movement

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Move to
The Masses

30. All three of these Movement strategies fall under the image of the 'Move to the Masses' which come on the other side of the 'Turn to the World.' The Community Forum is only legitimately a Global Community Forum when it is done massively on a national scale with the strategic goal of reaching one percent of the population. That all men and communities see again the means of participating in their own destiny is the intent. Today the vision is global, the destiny is global, the forging of the world's future must too be participated in at every level of the world's life. All of the present programs of the Movement play tactical roles in this move to the masses. Naturally they will play different roles than in the past when the emphasis was different. Key to the move to the masses is the task of the Metro Cadres; those sentinel troops present in every metro and polis who catalyze the Community Forum, remind people of the vision concretized in Social Demonstrations, and train and nurture the forces in the Primal Communities. This network of cadres is that without which 'Going to the Masses' remains an idea and 'Care for All', a vocational illusion.

Five-year
Timeline

31. Over the next five years the awakening through Global Community Forum should reach the entire earth. A five-year timeline for such has been built in an initial form. It is common awakening, it is not Western nor Eastern, it is not religious or secular. It is the re-kindling of hope in the human experiment resident in both the East and the West, in the secular and the religious. It is a rapid task in order to respond to the urgency of the times—the readiness for the new social forms. From the Movement's stance the Community Forum is one across the globe. It is not "done" until all are done. It will be that which makes most visible to us the intra-globalness of the Movement. It will broaden our base as the league of those who care. It will ground the meaning of catalysis, and will profoundly clarify the role of the ordering dynamic in history.

Conclusion

32. Global Community Forum has emerged as a key strategy for implementing the vision of the Spirit Movement to allow all men to participate in creating the earth. As the mass awakening spilled out here spreads across the globe the 1% of the earth's population directly participating will act as a catalyst for setting the world afire with new hope for the future creativity of all men.