

EFFECTIVE METHODS

Despite all the conflicting instructions I've gotten regarding this talk - stand near the microphone, don't talk more than fifteen minutes, use the chalk board - I just want to tell you that there are a couple of things that excite me. One is the fact that I was invited to say a word to this group of "assembled chronics," as you called yourself yesterday. Trying to talk about effective methods which is the subject of this talk to a group of people who have been around as long as you've been, and know as much as you do, is just a bit of a challenge, as far as I'm concerned. But secondly, I want to try to communicate my own convictions about why these methods, and not some others, are critical methods for effective action. Now I'm not going to beat up on other methods; I'm going to talk about why these methods are particularly effective. If you'd look in your blue book in the section called "Session Four," you'll see a symbol that suggests that it is over against mission that a set of methods are needed. If you're concerned with effective action, you're concerned with methodology. You're concerned with a methodology that is replicable and a methodology that separates your action from just some kind of "busy-ness." If you've decided in life to be busy, you've decided to fill your time. If you've decided in life to be a person of effective action, you've decided to shape time and shape space so that it continually works for you.

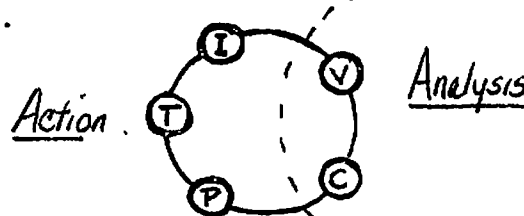
Time is a limited commodity. I figure I've got forty years and ten months to live. That fact can either be my friend or that could be my enemy. Time can be shaped so it's your ally. If you are concerned with effective action you arrange time so that it is on your side. Space can be shaped, the same as time can be shaped. You are sitting in an environment that continually reminds us all of the history-long task we've set ourselves to. Now let me say a bit about effective methods.

In any organization you're concerned with three things: first is the method of effectively generating new ideas. You constantly need new ideas. Now new ideas don't change things until they're implemented. But you need new ideas to implement. Secondly, in terms of methodology, you need a way to build an effective action force. Finally, you need a way to sustain that effective action force. The methodologies that we use are successful. They've been developed over twenty-five years with people of the private, public and volunteer sectors. When anybody says: "Are your methods successful?" I like to say "Well, look over there at Maharashtra." There are people that would not be walking tall down the middle street of Maliwada today.

Now every method is necessarily arbitrary. No matter what method you use, they've got some arbitrary limits. This method is based on that which is human. The method referred to is vision, contradiction, proposal, tactic and implementaries. What we called "strategic battle planning" is the method. You may have heard it referred to as "indicative battle planning." It is a five-step methodology. First of all, this methodology is

biased toward action. New ideas don't mean a thing unless they're put into the historical process, or a company, or an organization, or a family. Secondly, strategic planning is designed to be a decision-making method. As we place those cards up on the board, we are making decisions. (At this point in a LENS seminar, people are usually aware of how much work they've had to do. They are wise now to the fact that the responsibility is in their lap. And they begin to re-evaluate a little bit about whether or not they really want the responsibility of forging out their own destiny, or prefer the comfort of being told. The third thing that this methodology assumes is that the solutions are in the people who are around the table. Or as Thorp said in The Ancient of Days, "the mountain has given us our answer." Everything we need is right here.) Fourthly, it asks each person to assume total responsibility for the question before the group. Some people do not have more responsibility than other people, but everybody is asked to yoke themselves in total responsibility. And then finally, this is a methodology that has intentional gaps in it. It is not a methodology of straight line thinking where you do point "A" which is followed by point "B" which is followed by point "C".

The methods cooperate with the human imagination and thinking process. It marries the intuitive and rational aspects of thinking. The brainstorming holds the intuitive aspect and the rational chart disciplines the intuitions.



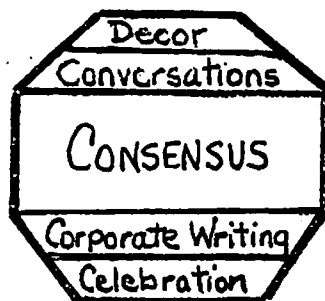
This method begins with vision. It cooperates with the propensity to anticipate the future which takes the form of hopes and dreams. You can begin your method with the weight of possibility or problem. If you begin with problem you are defeated to start with. Contradiction is the key to this method. Contradictions are the objective historical blocks that stand in the way of realizing the vision. These first two steps are an analysis of the situation. The remaining three parts are geared to action. Proposals are concerned with defining the broad arenas of action to unblock the contradictions. Tactics are concerned with the things that are to actually to be done. Implementaries are the who, what, why, when, and where of actual implementation. This is the step you do when you get back to Rochester.

The importance of this method is that it confronts one of the contradictions of our time. This contradiction transcends, but does not replace the moral issue of our time. The contradiction is the structured non-participation of individuals and groups in forming the destiny of their community. This structured non-participation is not intentional; it simply has come to be over the years. The revolutionary thing about this method is that it flies in the face of that contradiction. This methodology, packaged in Town Meeting, Global Women's Forum, Community Youth Forum, LENS, or a community consult says "You are responsible for shaping your community."

Changing history is making time and space for the new and the forgotten. Every Town Meeting, GWF, CYF, LENS, and consult is making room in time and space for people to be responsible. Because this is an affront to the contradictions of society, you are vulnerable. This methodology is about changing the historical process. It says people can participate. When you have a Town Meeting simply by gathering people around the table, you've said, "You are the solution. You are the solution. You- and you - are the solution." And you say that in every county. There can't be too many Town Meetings . . . or Forums. You can't say too often, "You can pick up your community and create." We've had how many centuries of not saying it, so you can't say it too often. You're asking history to roll over, and let the underside of history emerge. Just because you've named the contradiction - I like Don's word - doesn't mean it's going to belly up. You throw your body at the contradiction. That is the only way history changes. You keep setting up Town Meetings and Forums and consults, until you see change. They told me that in Mississippi they did 250 Town Meetings before they began to feel the effect of that campaign. Only 250.

This should be funny but it's not. I have been known to do lighter things. I probably thought about it too long. I don't know - it just comes to me as urgent. And you people haven't helped by getting so serious yourselves. I have been so addressed about how hard you've worked. I just sit there in awe from that room - just in awe. Let me tell you, when we do these LENS courses in a corporation, and everybody sits around and knows how hard they're working, I like to watch them - especially the IBM men and women. They know how hard they're working. You can hear the little wheels in their minds - and sometimes they say out loud, things like "This is hard work. Now I can do all this, but Charlie down at the South plant, wouldn't go for this. He wouldn't sit through this." But, you know, Charlie down at the South plant, given his chance would do that. And he would sit there and he would say, "Now I'll sit through this, but Jack at the North plant wouldn't do this." And it's interesting when you begin to compare notes after you've listened to people say that around the edges for so long. You begin to see that in spite of people's resistance they really do want to change things.

Now what builds an action force? Now you could say this as well as I can. It's very simple. It's not somebody telling you what to do. Consensus simply means "with the sense of the group." And how do you find out what the sense of the group is? Well, you have conversation; you just have some talk where you don't make any kinds of commitments, like Sadat and Carter before the Middle East talks.



I'm very pleased that this weekend we've decided to do some corporate writing on the contradictions and the proposals because that freezes for you, in time, your objectified consensus. And Rebstock made the point yesterday that a consensus is not a set of compromises. A consensus is the whole sense of what the group says has to be. And that's critical. The distance we've traveled this weekend in terms of the paperwork and the decisions we've made is incredible. But you're not really going to see that until two or three months down the line. And then when you gather back again in the spring. And the important thing about this consensus is that it's your consensus. That's your consensus whether you were there or not, if you are a guardian. That's the power of corporateness. Now you may rework some of the things in it, but that's the consensus until there's another one. Finally, part of building the action force is celebration. Your square dance last night was great!

One of the by-products of this is motivation. I don't know how many places I've been where somebody will ask me how to motivate somebody else. Well, you don't motivate anybody else, as you jolly well know. Motivation is a by-product of engagement. And enthusiasm, as you've pointed out in your talks about style, is contagious; it simply is contagious. But there are some forms you can use to enable motivation and one is the commodity of time and the other is the commodity of space. A meaningful overlay on time is a common battle-planning methodology, such as we've done here. That's the thing that weaves the corporateness together. Then in terms of space, a missional story, or a mission story. And I can't imagine that anything less than history-long and world-wide would be satisfying, for some group such as this. And then, finally, in terms of the individual and the corporate, one has to have a significant role. And this group is clearer than any group I've ever known about that fact; that nobody gives you a significant role. It's created. And Guardianship is created. Sometimes people wait to be asked. It's very difficult to figure out what a significant role is. Even if you're given an assignment, you still have to decide what a significant role is. Being a Guardian is perpetually giving your care in sociological form. What are you guarding? Then, symbol is all important. And maybe the symbol out of this one is going to be the Earthrise and the question of the '80's, the response of the '80's. That's what's been on your material. Maybe the wedge blade is the symbol or maybe another.

And then, finally, we come to the acknowledged importance of the task. It couldn't be more clear how important the task of being a Guardian is, at this point. And it's not guarding some little two bit outfit called the Institute. It's guarding the participation of the local. This whole effort that we're involved in is biased also toward the local. And by that I mean seeing that everyone gets their chance at participation in life. There aren't any good guys and bad guys; there are only guys and gals who need to participate in shaping destiny. "You are the solution" - it's the simple medium and the message of impact programs and global social demonstrations. Now, again, I find myself extremely serious and sober about all of this this morning, and I think it's your fault. If you hadn't taken this weekend so seriously you wouldn't have gotten me all riled up. I appre-

ciate the opportunity to talk to the "chronics" and when I go to Nam Wai I'm going to take what you've done and report that this is your consensus. If anybody among you whispers that it's not your consensus then I think you ought to take them out in the back alley and have a talk with them so they learn a little about corporateness. You are the most important people in our group at this moment. We're delighted to see you take on this incredible responsibility and as you can see it moves us to a new level of seriousness.

COMMON BATTLEPLAN METHOD :		
Role	Symbol	Acknowledged Importance of Task
A MISSION STORY		