

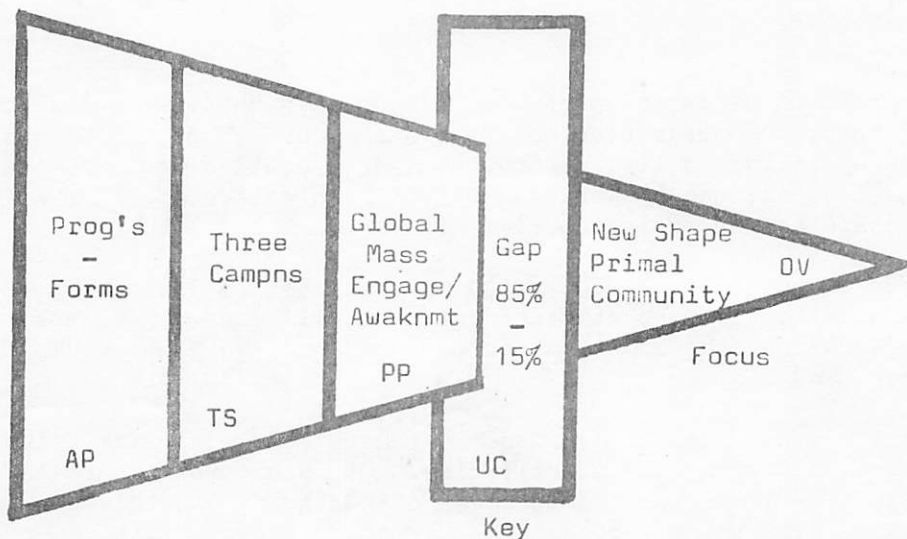
I've been going through this horrendous internal dialogue for a couple of years now. Its parameters have to do with our allowing ourselves to misunderstand ourselves relative to the moral issue of our times. Mind you, the moral issue as we have articulated it is the moral issue. What has happened, but this is not said well, is that we have tended to turn the moral issue into our operating vision.

I still find myself operating out of old images of service, e.g. "help the needy." The question invariably comes back, Who are the needy? The answer is terrifyingly relative. Who are the innocent suffering? Same terror. Then all this internal squawking starts off again..."We are not out to improve the living standard of anybody"... "To hell with Fifth City for its own sake"... "We are not out to serve humanity but to catalyze human demonstration...." We do have to watch ourselves with that phrase, Global Servant Force for all of its old connotations.

The trap in all this is a more subtle form of liberalism that is at least as demonic as mysticism. We do have to market the Campaigns in self-consciously reduced idiom at times, e.g. "Community Meeting will allow all the groups in your town to operate together better." But when such as that becomes more-or-less our self-story of GCF, we've got troubles. Or the most common articulation back to us of what people see we're about is "helping people to help themselves." Right. But what is really being said there is not what we're about. Just as the world doesn't need anymore religious denominations, it certainly does not need any more organizations whose intent is to help people help themselves, even if we can do it better.

So what are we about as a self-conscious historical movement? It hasn't changed since the Austin days articulations and sketches which said we were going for broke for primal community globally. Sure, our strategies and programs have changed, but not our vision. We have said it hundreds of ways, even written it in documents and now find ourselves given opportunity like never before to practically live out the demonstration of our vision: to let loose the new social vehicle, catalyzed, permeated and sustained by new spirit mode and to do this practically through the medium of new profound community. All new. Not patched-up. "New beyond knowledge of newness, alive beyond life, living where life was never yet dreamed of."

Sociologically we have articulated our practical vision as giving shape to primal community on behalf of the 2.5 million villages. Maybe the following diagram will begin to hold it, by putting the vision out front.



Within this context only does the moral issue of the growing gap between the 85% and 15% make sense and will not become a disrelated, perverted understanding and articulation of what we're about. Then it can become what it is, a doorway to something beyond. We must continue to be contradiction fanatics and build our plans and implementaries off of the contradiction, but operating out of our vision.

Someone said last Summer in Chicago that the Enemy is that which keeps us from dealing with the contradiction. It really gets tricky when "the moral issue" imaginably keeps me from dealing effectively with that very contradiction. What that looks like is my acting directly and cynically toward the 15% and paternalistically toward the 85%. What is helping me here is to keep my focus on the new shape of primal community which doesn't allow me to designate "good and bad guys," but calls me to envision a new shape of community for both the 85% and the 15%.

The practical proposal comes next on the diagram at a master strategy level. We have articulated this as global mass engagement and awakening, or engaging man in and awakening him to the moral issue of our times whereby his doing and knowing combust into profound vocation. This is the life of integrity, or the moral response of our time, releasing and building the new shape of primal community. Again, keying off the contradiction and focusing on the practical vision until one operates out of this vision as his own.

Next, the practical framework for our moral response as this movement is through the three master tactics of Global Social Demonstration, Global Community Forum and Global Servant Force. All three are demonstrations, full stop. And all three are demonstrations of the emerging shape of primal community, one operating within a grid, another within a circuit and another within a movement. All three are separate, though inextricably bound networks. All together are one demonstration of profound humanness: consciousness in revolutionary action.

Fifth, the Three Campaigns have their market-ing forms, e.g. Human Development Projects, Replication Project, Community Meeting Australia, Global Women's Forum, Human Development Training School, etc. These program thrusts are always evolving whereas the Campaigns are dynamic, not tied to any particular program. Also a part of the actuating forms are the self-conscious constituent parts of the movement, be they Guardians, HDP Guilders, O:E members, etc. They function out of priorities consensed upon at congresses and councils and operate through various structures and assignment configurations.

Once more, absolutely crucial to this diagram of what we're about is our focus upon the new shape of primal community.

The most profound declaration of this vision says "Unless the villages come alive and move, the world does not have a chance." That is the historical either/or we have decided to live before. This declaration came from the mouth of a village local man in Africa. This is indicative of the real trend in our time concerning our operating vision.

First, what is most clearly indicated is that the 85% are moving. It no longer is a question as to whether or not they will move. Like the "Snout" they are coming ashore with a profound groan. They have decided not to just lie there and die.

Second, the 85% are ready. My image is that a community with third degree burns has a different sense after time. It is grounded in reality in a different way. The Aboriginal communities of Australia and the villages of Maharastra are ready to do radical deeds in a way secure "first degree burn" communities are not, e.g. a suburb in Sweden.

This exposes the third major trend relative to our vision: the "dis-advantaged" have the "advantage" at this moment of history in an awesome way. They have the destinal role to play, not because they are deprived but because they have been visited by reality in a unique way. The rejected is becoming the cornerstone. It is a wrench in my operating images to know who's chosen to lead the revolution in building the earth. There's a lot more that is to be said here, but I can't say it yet.

Fourth, since local man in local community of the 85% is in charge now, the new models for society will come from them, because they are doing and will do the radical and necessary demonstrations of the future. And their demonstrations are and will be shocking.

All this is to say the Local Man Resurgence is the trend of our time. This is new to my consciousness, not to my intellect. For example, I see clearly that Australia doesn't have a chance relative to new demonstration forms of primal community except through the Aboriginal movement that is being wrought. It will happen there, not in billion-dollar planned communities with all the trimmings.

What I've said above may sound inevitable—just will happen. Not so. The big question is what form the resurgence takes in this most critical civilizational leap the planet is caught up in, like it or not: building the new shape of primal community. The situation is as always, but accentuated: now what will all 100% of us do?

I'm reminded of the documentary on television last year on the evolution (no, creation) of the airplane. What an adventure into the unknown. di Vinci was there with a vision that turned to a sketch to a model, which crashed. Crash after crash after crash in whirling succession. Then onto the 20th century and the "quickie movies" that had one jumpy, expectant cluster of hopeful spectators standing around as the next demonstration took off—and crashed. Crash after crash after crash. It became hilarious in a profound way just to watch all those crashes and then on to the next demonstration. Then, the Wright brothers kept it up precariously for a few seconds. Then...then...then...747...Concorde...moon ship...and on. It took all that to actuate the vision. This is the way civilization moves. It certainly does not evolve. It is invented. Crash after crash after crash it always takes to bring us to this moment. Then the crashes are later rewritten into the drama of glorious victory they are part of.

We as this movement have decided to be a part of this most crucial crashing victory called co-creating the new shape of primal community. We have been taught so much already. That little article in Estimates II, "The Rise of Primal Community," is a great gestalt thus far. We know that dealing with victimizing operating images only will release the victors. We have gotten it said that "human development" is the name of it all. We know now that the pentagon based on "primal community" is imbalanced toward functional aptitude in society. We have been taught that engagement precedes commitment. We have seen for ourselves that symbol is the key, be it an Iron Man or a new village industry that makes it. And we have learned that the presence of the blue is that without which at this moment. All the crashes have been glorious, therefore, as will be the future ones—because they are focused on getting the new shape of primal community off the ground and sailing.

Our role is more and more clear. We are the ones who engage, wake-up and sustain Those Who Care to be about the task of civilization. Sure,

Page Four

we "hooked and crooked" 60 of these things and 2000 of those things, etc. But that little bit has already begun to transmute our particular role. The question for me comes from the situation in Australia: how do we catalyze the new Aboriginal movement (maybe along the line of the ancient channels-wunan model)? At the global, how do we practically web, network, channel Those Who Care? One clear answer is to intensify exactly what we are now doing. The new Aboriginal movement made up of the 85% and 15% will not really begin to happen without tens of HDP's and hundreds of CMA's. The new forms of our role are being indicated only within the vortex of that intensification, e.g. consulting, training, sustaining, etc.

One last word. Just as hope beyond hope, faith beyond faith and love beyond love is our well-spring, there likewise must be vision beyond vision. Let's continue to operate out of the New Shape of Primal Community and through that continue to be dazzled by the hole in its center.