

# ESTIMATES

War is a matter of vital importance;  
the province of life or death; the  
road to survival or ruin. It is man-  
datory that it be thoroughly studied.

--Sun Tzu

# PREFACE

ESTIMATES					
THE ENEMY	THE CAMPAIGNS				THE TROOPS
	AWAKENMENT		ENGAGEMENT		
	Theory	Practice	Theory	Practice	
The Liberal Heresy	The Philosophy of Profound Awakening	The Profound Function of Community Forum	The Principles of Social Change	The Practice of Indicative Battle Planning	The Operating Principle of the Intra-Global Movement

The following essays have emerged as a pull-together of the insights and experience of the Institute of Cultural Affairs gained during the past year of emphasis on Global Community Forum and Global Social Demonstration. Their content ranges from the highly abstract to the very concrete, but throughout them all there runs a practical intent: to equip Those Who Care with the wisdom and methods required to act out that care effectively. Gratitude is due all whose expenditure of time, energy and money created the common storehouse of wisdom out of which they were written - gratitude not for themselves but for what they have contributed to history. However inadequately these pages capture and communicate that wisdom, they nevertheless stand as witness to a profound and practical wrestling with the major social issues of the day on the part of a growing number of Those Who Care.

## THE LIBERAL HERESY

Anyone who has been caught up in the great drive for renewal which characterizes our time will know that there are forces which work against him. There is something that does not like resurgence, that tries to defeat new life, that is out to destroy anything that speaks of hope or vitality of a human future. However mild or friendly he may be he finds himself in a life and death struggle with a vicious and malignant enemy that is out to destroy him. This has always been the case, and the enemy has won all kinds of titles for itself over the centuries, such as Satan, the Lord of the Flies, the Cloven Hoof, the Evil One, the Serpent, etc. This essay is no attempt to anatomise him all over again for our time, only to describe one of his more dangerous and insidious disguises. We have called it the Liberal Heresy, because it bears the same relation to true Liberalism as the wolf does to Little Red Riding Hood's grandmother: it looks pleasant and harmless but in fact it is out to gobble you up, so that all your fine intentions and great expectations vanish without trace.

In the first place this heresy uses the Abstraction of the Good Idea. This is a kind of romantic rationalism or idealism which emphasizes fine ideas and admirable thinking at the expense of effective action. Thus this liberal might say, "All people should love one another", or, "Freedom of the press at all costs", or "It is tyrannical to use the English language in Africa", or "All forms of air pollution, including driving and smoking should be made illegal", and so on. The ideas are not bad -- on the contrary they are very good ideas, often irrefutable, and that is what gives them their power to destroy. For instance, you know in the very depth of your being that people should love one another, but since they hate each other and always will it is hard to come up with a practical response to the love ideal: it would be much more logical to commit suicide or to sit very still for the rest of your life so that you at least do not hurt anyone. You don't have to go that route, of course, but there is something in the tone of such ideals when they come from the liberal heretic that encourages you to do so. In fact a valuable clue as to whether it is the enemy you are listening to is whether you are getting depressed and paralysed: if you are, it probably is. He makes you feel terribly reluctant to soil yourself in the dreadful complexity of actual situations, and guilty about having ever gotten involved in something.

The problem with this kind of liberalism is evident. It quickly becomes a brand of hatred for life masquerading as compassion or honest thinking. It has the power to destroy while pretending to redeem. "Action", however, "will remove the doubt that theory cannot solve", which is why the man of faith is a man of action. This is the deep address of a Town Meeting or a Social Demonstration: one necessary deed has more life-giving power than a thousand good ideas.

In the second place, the liberal heresy uses the Weaponry of an Immediate Eschaton. An immediate eschaton of any kind provides you with enough weapons to destroy pretty much anything. "Since the world is on the brink of extinction (through population explosion or nuclear warfare or insecticides or Communism or the fuel crisis or the beef shortage or the drought or galloping inflation or pollution etc.) it need not be taken seriously. Why would you build anything when the whole world is about to come crashing down about your ears? The best you can do is stock your basement with canned foods and wait for it to happen, or build up

an arsenal and hope you can fight your way out when it happens, or bury your head so that a piece of debris doesn't dash your brains out, or just carry on unobtrusively getting the most you can out of the few days that are left." This approach to life could be relatively harmless, but it tends to crusade, and in doing so to negate everything that does not react the same way. For instance if someone says "Unless we introduce mandatory sterilization for every welfare recipient in the western world there is not going to be any future!" he is implying that any other human undertaking is absolutely futile and pathetic and misguided. Thus a lethal attack has been launched, quite possibly without your even realizing it, and any hope or courage you may have had is massacred before you had a chance to do much about it.

Lucidity about inevitable doom is all very well, but when it invites you to base your decisions on fear or despair it has revealed itself as just another illusion, as hostile to new life as any complacency. The clue to the inauthenticity of this stance is that the liberal blithely hops from one eschaton to the next as time moves on. It proclaims a predestined, imminent, inevitable doom of the world. It bullies people into living on the edge of catastrophe, either taking some emergency action or some special dispensation from action. It negates any serious responsibility by showing the uselessness of everything. It refuses to deal with existing structures since there is no time for this and they are all doomed anyway. Meanwhile Sisyphus continues to roll his boulder, and the man of faith continues with inexorable patience to build the earth.

In the third place the liberal heresy is characterized by a propensity to live in The Romanticism of the Democratic Principle. Here the liberal prefers to poll the opinions, reasoned or haphazard, of every Tom, Dick and Harry, rather than take the awful step of actually deciding about something. "Since there is nothing to be done we can at least make the situation less unpleasant by agreeing about something." In this case political justice takes precedence over everything, and if someone is upset about what is happening you should stop or sabotage the whole program until they are happy about it. "Every human being is important, therefore we must ride roughshod over no-one." A real dyed-in-the-wool liberal heretic will not be deterred by any paralysis or chaos or even disaster that may ensue from this approach to polity, since to him anything is better than oppression, and therefore it is in fact probably preferable to abandon an enterprise before someone gets hurt. By the same token, he will not co-operate with any unjust government. This means of course that his hands are rather tied for the moment in America, India, Italy, the Philippines, China, Russia, Rhodesia, Scotland, and so on, but even if his hands are tied at least they are clean.

Since the ideal of one-man-one-vote is very dear to him, and since it is consistently impracticable, one of the liberal heretic's more characteristic states of mind is outrage. He swells with indignation, his eyes flash with scorn: "How can you say that India's doing well now the Emergency has taken hold?" "How can it be good if Mayor Daley thinks it's good?" "So you just went ahead and wrote proposals without a single anthropologist on the team? Without even speaking the seven dialects they speak there?" This kind of attack can effectively wreck your whole operation if you don't look out. By some tragic irony the cry of liberty and equality that once was used to set men free, and still can be used that way, has become a weapon to kill initiative. And the one who is using it will probably look better than his opponent. The man of faith, however, cares for the world; his

reverence extends to all of life. He will not tie his destiny to a political principle, however noble it may be, and he will not condemn whole sections of the world to starvation or chaos because they seem to contradict his favorite truth about life. He reads the signs of the times, he discerns what is necessary in order that life and still more life may be given back to the world, and then uses whatever political mechanisms may be needed for the work to continue.

The fourth device used by this liberal heretic is a safe one -- Criticism of the Detached Observer. His three best ways of doing this have already been described, but you cannot rely on him to limit himself to these: he can find fault with any plan of action, for a boundless variety of reasons, and furthermore he will, since this is the only way to justify his own immobility. Thus you may come under vicious attack at any time for serving bananas too often or getting up too early or speaking too plainly or too deviously or with too much of a nasal twang or too academically or too inaccurately. No matter how effective or even miraculous a community program may be, if it falls outside the pale of his ethical preciousness he will shoot to kill. This may come in the form of a suave academic critique, or a choking denunciation of your techniques, or a withering description of your wall decor, or some spine-chilling hints about your possible political affiliations. Since he is always more or less justifiable in this activity, and since he is sniping from a bullet-proof ivory tower, it should be said plainly here that he is very dangerous.

Fortunately, however, the hope that renews community is a hope that does not disappoint; it cannot be destroyed. Thus, although it is constantly taking the necessary precautions against sabotage it continues relentlessly to do its work. This does not mean that someone involved in this work is safe -- on the contrary he is extremely vulnerable and can be wiped out at a moments notice, and will be if he doesn't take care. It just means that he can put his trust in nothing but the power of being itself, and when he does he and his work are indestructable.

Now the liberal heretic has one last trick up his sleeve to thwart the forces of renewal, and it is liable to catch you off guard, since it seems so out of tune with the other four. It is called the Activism of an Innocent Helper. Just when you were beginning to think he suffered from some kind of chronic inertia he swings into action. He jumps up from the table saying, "You can just spend another year figuring out how to win the whole war if you like, but while you are just sitting around I'm going to be out there doing something." So he goes off to help someone with something or to visit some old folk or teach someone to read or dig a flowerbed. This is a thinly disguised invitation to abandon the Long March of Care for the sake of some more reasonable or acceptable kind of activity. The liberal heretic would rather be doing something, anything, than the whole thing. Since winning the war is such an overwhelming responsibility he opts for engaging in a couple of skirmishes instead. He does not actually want to win, he just wants to be busy, busy enough to be innocent. In the name of hope he perpetuates the despair which says, "I knew it was just another do-good project." Under the banner of action he promotes a rebellion whose goal is in fact the same as before: inertia.

The man of faith however knows the song which goes, "To only to is less/ Than forming humanness, "and though he may share the unbearable impatience to be out getting killed in a skirmish he continues to watch over the whole war and pray over the whole world.

The liberal heresy often poses as heroism, but is in fact a cowardly retreat from life's slings and arrows, for underneath it is a profound negativism, an assumption that real life the way it is is bad. The opposite approach to life releases human creativity. But the contemporary campaign for human development often finds itself in peril at the arrival of this enemy in one of its guises. However, as the general says, "Know the enemy and know yourself; in a hundred battles you will never be in peril." In this case if you know just one of these you will probably know the other well enough.

patterns of interdependence. Within it tensions and struggles among competing interests are experienced. These frustrate members' dreams and hopes and produce divisions, alienation and hostility. But a community also experiences self-understanding. It develops a story that deals with its will to be itself and with its destiny and worth as a human enterprise.

A community that is "asleep" is somehow not willing to be itself and thus refuses to rehearse its own inherent mystery, depth and greatness. In a practical sense, this takes the form of either hostility or indifference towards its environment. Where the environment is a threat, coagulation into a ghetto and experience of a great deal of fraternity and mutual protection among its members may occur. But the opposite may also be true and the moving of the gifts and energies of members into a creative contribution to history is lost. Instead, the community sucks these gifts up into itself. A community concerned about itself alone is a community that is asleep. If it persists in this state it will die, a prey to the normal internal tensions that beset human beings living or working in proximity. A community for whom the encompassing environment is neutral or lacks any significance is a community that has no identity, a bare human settlement wherein "every man for himself" prevails over social cohesion. There may be settlement in proximity, but in these situations there is no community. It is comatose, a potential community lacking the vitality and creativity that define awakened human community.

The experience of social or community awakening possesses the same dimensions as that of human awakening among individuals: the perception of the ultimate dimension of its particular relationships, a reception of these as good, and a decisional investment of those relationships in constructing the future. For the community this means a perception of the mystery of its selfhood--its space, its history and its unique resources in all their bewildering complexity. It involves a corporate consciousness that the future is being created by the actions of the present group, which is free to determine its destiny with the resources it has on hand. It involves an experience of care, not so much for its own members as for the alleviation of those objective sociological blocks that are hindering the community's move into the future. And finally, it involves the experience of the tension-filled tranquillity of experiencing itself destinyally significant in the civilizing process. When this experience of the "Other World in the midst of this world" occurs for a community, it is transformed from a bare human settlement to a historically important "chosen" people.

The task of awakening today is to release that consciousness within the communities of the globe. The question is how practically is this to be done?

## II. THE DYNAMICS OF HUMAN AWAKENMENT

Human awakening occurs when four situational factors are present. They occasion a dynamic in consciousness which produces an alteration of basic imagery.

First, consciousness is changed through events which comprehensively challenge reduced images. Kenneth Boulding in The Image describes the process through which consciousness is altered by the impact of messages. In some cases the data of the messages is so incompatible with the existing image of

the real that a "gestalt shift" takes place. Awakening is this type of event. For it to occur there must be a bombardment of reduced images with multi-faceted data that require a reorientation of consciousness to account for the reality undeniably encountered. A community caught in an image of its victimization by circumstances is bombarded by experiences of its own profound significance, its unique gifts and its open possibilities, and something profound occurs in the corporate consciousness. It has a new image of reality that will inform all subsequent decisions and actions.

Secondly, for consciousness to be awakened at the profound level, the messages that bombard it must include aspects of the comprehensive, futuristic, intentional and archaic dimensions of reality. These messages evoke a sudden expansion of interior and exterior time and space and a new relationship to past, present, and future, both individual and social.

Thirdly, whenever consciousness is impacted by the presence of awe, it is profoundly awakened. Subjectively experienced as fear and fascination, the awe discloses the ultimate wonder precisely within the ordinary routines of life. When this happens, one can no longer ignore or dismiss situations or relationships as trivial. The community can no longer write off aspects of its being as unworthy of attention, and it is called on to be present to every situation and to work out its response in the light of this comprehensive significance.

Finally, consciousness is awakened by events which call forth a new relationship to the givenness of this particular situation. Profound awakening is not a matter of increased information being made accessible to the community. It is a matter of altering the basic stance of the community to itself and to the world from one of indifference or hostility to one of total significance within every situation. An event, then, which confronts the social group with the comprehensive, futuristic, intentional and archaic dimensions of reality, which occasions an experience of awe and which elicits a new affirmation of the given situation is an awakening event.

What sorts of events may these be? First, they are events of radical engagement in the particular situation. Every community is beset with its own immediate concerns. Withdrawing from them for a period of respite or reflection may be an occasion of gaining perspective or psychological or physical renewal, but it is not the occasion of profound awakening. The community is always beset with a nagging sense of futility over the immediate, and only an encounter with radically effective engagement discloses the unique possibility of significant participation in history.

It is secondly an event in which the numerous factions of the community are present and find their fragmentation overcome by participation in a common task. Experiences of collegiality with like-minded peers are interesting, but profound awakening occurs when the tension-filled wholeness of the community's relationships is present and creatively employed.

In the third place, an awakening event is one in which all of life is disclosed to be good. It is not one in which the significance of life is spoken about in abstract or philosophical terms, but rather one in which it is experienced, one in which the concrete practical limits in a given situation are faced and found to have creative possibilities. Occasions of reflecting about the ultimate significance of the situation are valuable for clarifying the happening of



awakening, but they are not that happening. Profound awakening occurs when in the heat of concrete engagement the particular limiting factors in a situation become transparent to life's mystery.

Finally the awakening event is one in which effectiveness is experienced in the face of real possibilities and limits. Reducing the task of the community to that which can be easily accomplished may be helpful on occasion to raise morale, but not to occasion profound awakening. The sense of objective sociological ineptness is a major hindrance to community life, and reducing the task only contributes to the malaise. Profound human awakening occurs when one actually participates in caring effectively for the totality of concrete local needs.

These happenings of awakening necessarily involve a certain amount of turmoil. Old images do not pass away quietly. The form and degree of the turmoil will vary with the particular temperaments involved, but certain factors are common. First, there is an unwelcome intrusion on operating images which produces defensiveness, however affirmative the content of those images may be. Secondly, a transforming insight occurs in which the content of the intrusion is seen to be finally significant. Then there occurs a decision to live creatively before that reality that was disclosed.

A social grouping is designed for protection against just these unwelcome intrusions described above. Events which attack present operating images produce either an effective silencing of the intruder or a retreat into the ghetto-style of life. Direct criticism of a community's self-understanding cannot be received, for that very understanding is what holds it in being with whatever cohesion it may have. A social entity, however, is peculiarly vulnerable to the declaration of its historical and profound significance. When that affirmation is radicalized to include those dimensions of its life excluded from its self-definition, then awakening begins. The group is capable of looking at its persistent irritants and intractable deterrents and fundamental contradictions without fear of annihilation. This process is a painful acknowledgment of the irreducible mystery in the midst of the group's particular existence. But when the particular manifestations of this unknown-ness are acknowledged and named, there develops a corporate resolve to deal with them. This resolve transforms a community's perception of its role and task in history.

The effectiveness of awakening events depends on their appropriateness to the time in history when they are occasioned. The past half-century has seen a veritable explosion in consciousness around the world. Instant transportation and communication have brought hitherto isolated peoples into intimate contact with one another. Economic expansion has linked previously hostile peoples into a network of interdependence. Technological advances have generated new knowledge and expertise at a rate that has driven educational structures to and beyond the brink of their capacity. Operating images that sustained communities in former days of isolation are no longer adequate for the present situation.

Society has taken steps to protect itself and its members from the raw mysteriousness present today. The primordial verities of birth and death have long since received a veneer of structural sanitation by withdrawal into institutions away from the public consciousness. But now the more mundane complexities of work, struggle, love and conflict have been subjected to a commercial trivialization from which even the human armpit is not exempt.

Soap operas and situation comedies make light of (or exaggerate) the human predicament, and when this fails to pacify, community members are urged to take tranquilizers at the slightest hint of psychic unrest. And yet underneath it all is the consciousness of global reality and an aroused human care for the world. This means that for profound awakening to occur today, the occasioning events are not those which impact the community with more data, events intended to "expand consciousness." The community already knows deeply and painfully what it is up against. And it is filled with persons striving to care effectively.

But this type of care is virtually impossible to actualize. The issues are so complex, their magnitude so extensive and their resolution so demanding that paralysis afflicts individuals and communities alike. It is impossible to acknowledge and affirm the given situation if the community has no way to respond to it effectively. So communities develop an "escape mentality" in a futile attempt to avoid the consciousness that creeps in. Energy-sapping hobbies and diversions siphon off the physical and psychic energy that might otherwise find only frustration in attempting to deal with the social issues of the day. Ironically, however, society's attempts to protect itself from its own consciousness have been counter-productive. To the extent that they succeeded, they took away the life-giving tensions necessary for society to move forward. To the extent that they failed, they produced cynicism.

The times have brought profound consciousness close to the surface for every person and community. For it to emerge a form must be found which has the potential of effectively channeling the energy now devoted to its repression. But this form must be carefully designed and subtly executed. People and communities have been burned too often by promises of easy and quick solutions through programs from the outside, programs which yielded meager results from enormous expenditures of money and energy. The program that will occasion profound awakening in communities today will have to take very seriously the consciousness and care already present in human settlements around the globe.

### III. THE STYLISTIC FACTORS

The happening of awakening to a community cannot be guaranteed, no matter how timely the message or effective the occasioner or well prepared the situation. There is always a strong ingredient of mystery in the phenomenon. However, a great deal is known about the components of orchestration that remove the obstacles to awakening. The stylistic factors in awakening are crucial and are present in the framing and structuring of the day, the style of the staff, the social method and the social form.

The event is encapsulated in a vehicle grounded in the cultural heritage and whose form, therefore, is not jarring, but, in fact, so acceptable to the civil authorities that they may even support it openly. We may call this aspect of style authentically archaic.

The second quality is intentionality in the arrangement of time and space which is at the heart of good style. This aspect is very concrete. It has to do with pre-computed finesse in the timelines of the day, in the ordering of events dramaturgically, in including both continuity and discontinuity.

It has to do with the careful placement of wall decor, the best use of the space available, the careful setting of tables, chairs, pencils, paper, chalk, magic markers so that everything required for the day is not only present but arranged with an eye to beauty and power and so honors the greatness of the community, the heritage and the event.

The third quality of style is objectivity. First, the staff for the awakening event come from another city and so are an objective presence. The structure of the event is also objective. The use of songs, workbooks, workshop methodology, wall charts, heritage decor and squared off tables allow the quiet unconstrained participation of all in the group over against objective referents. This allows people of different races and persuasions to all participate in a process together rather than polarize into different camps of opinion.

Sensitivity and transparency in the staff are other factors. The staff has to be sensitive to the issues, history and uniqueness of the local situation, and clear about their serving role. They learn names, honor each person, and pay attention to the local mores. They are not there as slick "operators" or charismatic heroes but as servants. Their concern is that the community come off, not themselves. Their power comes from their quiet effectiveness and dedication in dealing with anything that could block the greatness of the day. The symbol that holds the transparency of the staff is the wearing of the blue.

The presence of The Blue, as we might style these servants, is catalytic. They are not there to harass or harangue the audience but to elicit their creativity. Here the role of methodology is crucial. It allows the emphasis to be put on the process and not on the orchestrators. It ensures that insight is elicited and honored, recorded and put into preservable formats. At the same time, it furnishes the community with a universally applicable method that can be used in other situations.

Sophistication is another aspect of the style of the catalyst. This does not mean showiness or pseudo-elegance but is a way of honoring the community. It is manifested by the care-filled greeting of people, an unassuming attention to details and a delicate attention to the way they present themselves in their dress and demeanour. Even their brightly polished shoes become a salute to the greatness of the local community. This sophistication is also manifested in their flexibility in solving problems behind the scenes without pestering people or broadcasting their anxieties.

Finally the style has a structural element. Structure is manifested in the delineation of roles, space, time and especially the events of the day. When not employed slavishly, structure allows everyone to participate, gives a corporate focus to each event and ensures that the people themselves are the center of attention, not the speakers or organizers. In a structured corporate situation profound life address can happen indirectly and deep alienation healed without knowing how exactly it happened. It is structure that gives people permission to participate and celebrate, almost against their better judgment.

Everything has to be so disposed that the only offence is that of the word of possibility. The stylistic challenge is to ensure the absence of a paternalistic, superior, demagogic or finally contemptuous style of evangelism that blocks people from profound awakening. The presence of the Religious as the taskforce of profound care will always be a critical factor in human awakening.

## THE MEANING OF THE MEETING

Global Community Forum was initiated in the Spring of 1975 as a program of the Institute of Cultural Affairs. It was designed to bring together residents of local communities for a day of planning and was adopted by the American Revolutionary Bicentennial Administration under the name "Town Meeting '76". Since that time 500 of these events have been held in the U.S.A.. In Canada the program is called "Community Forum Canada" and in Australia, "Community Meeting Australia".

During the course of these programs, profound changes have taken place in the lives of participants and their communities. A responsive chord has been struck that may well be crucial for understanding the times of change in which we live. Several faltering attempts have been made to understand the profound happening that takes place during these events, but none as yet has quite grasped either what happens or what it suggests about the future. The following pages are offered as another interpretation of the eventfulness of a community forum. Here it is suggested that these meetings are occasions in which sociological reconciliation occurs, events in which human settlements become human community overcoming the sociological separation that alienates man from man and group from group throughout the world.

All existence is characterized by separation, giving each part its own identity. In nature, this is simply universal fate, and questions of morality are not involved. But in human relationships, the dimension of guilt is added through the consciousness of suffering and willful participation in it by every person alive. People perpetuate their own alienation. Such alienation exists not only in individuals and their various aggregations, but is primarily a social phenomenon. This situation becomes institutionalized in society and is accepted as the norm. It is seen dramatically in the unending warfare of nation against nation, race against race, community against community, group against group. The resulting hostility blocks participation in a common purpose.

Yet there is no doubt that reconciliation does sometimes occur across the gaps of separation, allowing the course of civilization to move forward. Various communities establish and maintain themselves, including within their structures the dynamic of tensional unity embracing all forms of separation. Gaps, though they cannot be removed can be bridged, allowing reunion to be structured and sustained in the life of the community. This unification happens in a great variety of ways, often unexpectedly. When it does not happen, and hostility is allowed to predominate, separation increases and the community disintegrates, committing hidden or open suicide.

The dynamics of separation and reconciliation are always present in communities. Separation shows up in every dimension of life, as is seen in family collapse, increase of crime, alienation between different age groups, rivalries among service agencies, and division between union and corporation. It is manifested in statements such as "Don't expect anything to happen if you join that group," and "We've tried everything and nothing works here," and "Who cares, anyway." One of the symptoms of separation is "apathy" -- which when probed reveals a state of profound despair -- because the community is

painfully aware of its separation and it senses itself locked into a perpetuation of that seemingly hopeless situation. This is nothing new, it has always been and will always be an aspect of community life. Such separation is a part of all of life.

Yet in the midst of the state of separation, reconciliation can and does occur. It happens when there is a gathering and healing of fragmented groups; it happens when people sense that the community is theirs and they can effect significant change; it happens when those who have been trapped in patching up immediate crises begin to dream and plan for the future.

However, this reconciliation is not something that can be forced to happen. Communities hold endless meetings to unite for a common purpose. Sometimes it works; more often it does not. Neither does it happen when the community feels it has no need for it, either because it has glossed over the suffering and pain of separation with some illusion or because it has limited itself to relating in harmonious groupings. Reconciliation takes place when the community is experiencing the deep pain of its separation, when it appears that everyone is apathetic and does not want to participate in anything at all because of their sense of ineffectivity and meaninglessness; when in its despair one group violates another part of that community. Sometimes it happens that this gulf of separation is bridged. Sometimes the fragmented groups experience being reunited with each other in a wholly new way. When that happens they experience a reunion with all of life.

Since today in every part of the world drastic social change has accentuated the separation within communities, the question of reconciliation has become more urgent and inescapable than ever. Can the citizens of a community be released to participate creatively in the course of history? Is there any healing for the paralyzed, or hostile, or poverty stricken existence that seems to dominate community life today?

Community Forum is a one-day happening which enables a representative group to look at itself, at the symptoms of separation as well as the contradictions which perpetuate these symptoms. Those who gather at the forum represent the actual makeup of the community. If there is separation among races, generations and ethnic groups, then that same separation shows up in the Community Forum. Participants first assemble for an introduction to the day in which singing and an address on the human situation creates an unexpected unity, however brief, across the gaps of age, sex, race, nationality, social status, occupation, religious belief, ideological position, etc. The intent of the opening session is to allow the participants to see themselves together as a significant part of the world, and to get a glimpse of what the future promises.

The first workshop brings out the articulation of the objective challenges facing the community, or the blocks in the way of comprehensive progress for its people. The method is designed to produce discussion of the community's actual overall situation as a gift from the past rather than allowing the mere sharing of present prejudices about it. This insistent opportunity to affirm reality is the first essential element in the happening of sociological reconciliation.

A festive interlude at lunch provides refreshment between the first and second workshops during which people come to terms with both the limitations and the possibilities of the community's situation. But the interlude functions as

far more than a brief respite. Local entertainment provides for a celebrative honoring of the very community whose painful separation had been disclosed during the morning.

The second workshop is designed to enable a projection of the realistic possibilities given to the community by the contradictions already articulated. The method is intended to produce deliberation on the community's real opportunities as a gift of the present rather than permitting an exploration of pessimism or optimism. This occasion to project possibility is another essential element in the happening of sociological reconciliation.

In the final plenary reports are made and the completed document is presented. Through a representative number of people who express the change of attitude that they have experienced, the whole group becomes aware that something profound has happened to them all and, representatively, to the whole community. There is clear conviction that the power-flow of corporate creativity has been touched and that an illumination has occurred at the center of the complex interior relationships and external structures to which the name "community" has been given.

The forum's profoundly important outcome is reconciliation within the community involved. A happening occurs that enables the people to look one another directly in the eye. Police and citizens, for example, find it possible to bring themselves face to face in a newfound spirit of understanding; young and old, or members of different races are able to view one another with sincerity instead of exchanging furtive glances. Fear of one another is diminished.

The methods used guide divergent community groups and organizations into dialogue. Participants engage in a problem-solving process which stimulates listening and response on the part of all present. Thus local citizens often are surprised to discover at the forum's end that alienation they have known, sometimes for many years, is overcome. Their attention to each other, through the methods employed, occasions an almost miraculous dimension of reunion and futuristic resolve.

The forum is experienced as a profound happening for most participants -- a happening in which sociological reconciliation occurs. It introduces to one another those who care deeply about their community and it reveals their collegiality with each other. It does not create their care, but reinforces it with a sense of common concern that already existed but found no way to express itself.

No requirements for action are placed on the people or community at the end of the forum apart from whatever they may demand of themselves. And no religious or moral presuppositions are inherent. The very absence of such requirements or presuppositions enables the event to occur and be accepted for what it is. People find in themselves a new freedom to exercise their decision-making power. Perhaps they were waiting for government or an agency to "do something" and now find themselves saying, "We can do it." Or a group that was feeling cheated or victimized by an unnamable, unidentifiable force discovers that the true power for effecting action is found within themselves or hopeless "gripes" got transformed into challenging ideas or participants suddenly decide to attend the next city council meeting.

Another result of the forum is that groups and organizations discover they have common interests and experience a new sense of community among themselves. They discover a common ground for future enterprises. Not only do business people and employees discover that they share identical interests, but men and women discern, perhaps for the first time, their universal concerns, and the community itself begins to reimage its environment as something to be respected, as a source of wellbeing for its citizens.

An important aspect of all this is that the people involved come to realize the relationship of their community to the world's economic, political and cultural structures. They find themselves released to participate in activities beyond their own self-interests. This release comes through a true acceptance of their community in the world, and an affirmation of that community, for all its failures and deformities, as a unique and wonderful phenomenon. The citizens sense their community as a "great place to be alive," and this acceptance releases new vitality as well as a less "parochial" attitude. Partly responsible for this is the program's inclusion of methods for exploring and retelling the community's history. With their past accomplishments and failures acknowledged, citizens can start thinking together creatively about their future.

Methodologically, it is structured workshop methods that provide the framework within which this event of sociological reconciliation can happen. These methods involve the participants in a process of serious analysis and planning. It involves everyone present including people usually considered to be too illiterate or too academic or too eccentric or otherwise incapable of engaging in such activities. Provision is made both for hard-headed rationality and for unpredictable intuition, for the discipline of logic as well as the discontinuity of new "insights" and illuminations. What happens is a corporate event, rather than a conglomeration of individual discoveries. The use of provocative questioning techniques and structural writing contributes to this and helps make it impossible for the forum to run the risk of being "just another meeting."

Local community leaders enable the method to succeed. These leaders come together as a steering committee representing the diversity of the citizens as well as those who care deeply about the community, and who hold a glimmer of hope for its future possibilities. The very process of setting up the Community Forum, often reveals to this group that it can act out of the image of victory rather than defeat, and this process in turn reveals possibility within the community.

Community discussion and action groups exist in many forms, addressing themselves to this or that issue with varying degrees of effectiveness. Global Community Forum differs from these in its intention to deal with the center of human relationships in a given community, and to release corporate creativity toward facing all challenges at once. This, in the eyes of almost everyone in the community, even the most enthusiastic, is clearly impossible. "Apathy" is generally supposed to have taken such a grip at the grassroots level that nothing of significance is likely to happen, especially in a one-day meeting which is not issue-oriented.

For this reason the presence of strangers, an element from outside, is an important part of the procedure. This role is played by the consultant team who, as well as being familiar with the methods, are independent enough of the community

to be relatively objective about what can or cannot happen. They are in a position to provide a dimension that is virtually impossible to generate internally, whether this is defined as originality, affirmation, bold thinking, absolution, global vision or some combination of all those or other similar factors. The consultants are important not in themselves -- indeed they might remain wholly invisible during the forum -- but for what they can trigger through a kind of detached involvement in the community's life.

What is happening with the Global Community Forum can always be explained and analyzed up to a point, and needs to be. However it should be said in conclusion that finally what transforms a human situation cannot quite be accounted for; it is a mystery. What moves masses of people from "apathy" to new enterprises and creative undertaking is a mystery. Historians and journalists never quite explain it. How it happens that at a time of social disintegration and indifference and hostility this profoundly human and healing event of "sociological reconciliation" can be occurring finally escapes adequate explanation or even description. It is happening, however, and every effort is worth making, to allow it to happen more and more.



PRINCIPLES OF SOCIAL CHANGE

These are times of social upheaval and uncertainty, an epoch which an historian one hundred years hence might well call "A Time of Resurgence." There is, through communication and transportation links, one world -- what some have called "Spaceship Earth" and "the global village." There is emerging a sense of unity in that even people very remote from each other are undergoing similar experiences of social change. First, the basic approach to life is changing from a fatalistic acceptance of one's situation: people believe in the possibility of change and rely more on their wits than their fates. Secondly, the lifestyle is increasingly urban whether one lives in a village or a metropolis, people expect more services from their local governments or employers, for instance, than from their neighbors. Third, there is a change in what people deem significant -- the influence of institutional religion is less powerful today than the claims of propaganda, advertising or science.

The sense of commonness deriving from these similar experiences extends to the arena of social concerns. In debate after debate, in war after war, there is a struggle to develop responsible forms of participation. This "Participation Revolution," as Daniel Bell calls it in The Cultural Contradictions of Capitalism can be regarded as one struggle, whether its particular focus is on economically and socially oppressed groups, minority cultures or underdeveloped nations. The issue of the distribution of wealth and services appears in a variety of guises, but its crux is the same: how to extend the massive economic growth of the past few decades from the urban few to the isolated rural many. While some would argue that values are on the decline altogether and others would insist that they are genuinely emerging for the first time in history, the issue is the same; the struggle, whether conscious or unconscious, to develop systems of values consistent with contemporary thought. Common people are developing new ethics, not by attempting to re-create the Ten Commandments, but by the decisions they make, the things they choose to honor or disregard, the issues they fight for or desert.

No matter how it is acted out, the focus of concern today is, at its foundation, remarkably unified: the basic moral issue of our time is the growing gap between the privileged minority (approximately 15 per cent) of the world's people, and the dispossessed majority of the world (approximately 85 per cent) who live outside the scope of social care.

There are two ways this issue has been approached: from the superstructure -- through large scale national and international agencies, like the programs of the United Nations -- or through grassroots community organizations and other local outlets. The approach "from the top" ensures cooperation across large areas, the availability of outside resources and the provision of regional services, such as transportation, irrigation and public health. Such systems are generally well developed on the national and international scale. It is at this level that funds are most readily available to developing governments.

It is an ineffective approach, however, unless used in tandem with the grassroots approach, for it is at the local level that agency after agency, group after group, finds itself impeded. From voter registration campaigns

to the Peace Corps to the Barangays of the Filipino New Society, efforts to put form on grassroots initiative are in deep crisis today, a fact which leaves the "top down" services and structures disconnected from local people and unexploited by those whose needs they intend to fulfill.

It is this local or grassroots approach which needs development today, and doing so is a genuine possibility. The accelerated struggle with change has created in even the most isolated community a new sense of selfhood, of cohesion. This "resurgence," or outbreak of local energy and initiative, offers the possibility of developing the grassroots forms needed to receive and employ the services and resources which superstructures have made available.

## I. THE PRESUPPOSITIONS OF LOCAL SOCIAL DEVELOPMENT

Social realities of our time signify a readiness, a yearning, on the part of people all over the world, for the means to re-create local society. Is such a yearning to be fulfilled? If so, by what means? The following presuppositions of local social reformulation, or the total reconstruction of a community, are the underlying principles that have surfaced as those which release significant local community development.

### A. Delimited Geography

The rebuilding of local community aims at enabling citizens to take charge of their destiny. Such a process of self-determination requires setting boundaries for the community so that residents can grasp their identity in a new way and define their particular focus of activity. It is impossible to deal with the whole globe all at once, but efforts within a specific piece of geography have a chance to be effective. Furthermore, designating this delimited area on a map shows vividly its relationship to the larger geographical units and thus exposes the relationship of local community action to the society at large. The development project in any local community needs to see itself as part of a network of projects so that accumulated wisdom can be shared from one locale to another and so that local people can perceive the wider dimensions of their efforts. In this sense the renewal of any local community is an example, or an experiment, in renewing the entire world.

This principle has practical relevance. In planning for work in a given community, building a grid, i.e. designating the bounds of the community on a map, is essential. It is a way of marking off the manageable portion of geography that is the target area. In so doing, existing bounds such as rivers, major highways, political boundaries, or large open spaces are considered. Within these bounds (ideally encompassing no more than 20,000 residents), the major arteries and nodes are marked. The grid then abstracted from the map serves as an identifying symbol of that community. In analyzing the community, it is important to cover every portion of the territory and to identify within it all the geo-social forces at work influencing the community. In actually working in the community, care is taken to form structures of care -- stakes -- that entirely cover the area excluding no person and no territory within the grid.

### B. Comprehensive Approach

Effective social development must be comprehensive rather than piecemeal. Within the delimited area, social reformulation needs to be comprehensive, that is, it must deal with all the problems facing the community and deal with them

at the same time, whether they be economic, political or cultural (social). It is ineffective to attack one issue here and another there since all issues are interrelated and part of the single fabric of community life. Further, development efforts must involve all ages from cradle to grave since the age groups interact and influence each other in a powerful way.

In planning for work within the community, the principle of comprehensiveness requires that all the issues be identified. This requires consulting with every segment of the community and having a wide cross-section of the residents present during the planning. Plenary sessions in which all facets of the community and all viewpoints are actively engaged, allow for a comprehensive analysis of the situation. Then, in actuating plans, care must be taken to move on all the problems simultaneously. This builds motivity within the area by demonstrating that effective action is possible. Practically, it may be necessary to do no more than signal an intent to deal with some problems while resources for their resolution are gathered. But the signal is an important public declaration that no element of the community is being overlooked.

#### C. Depth Issues

Effective social change has as its focus the deep human issues facing a community rather than issues on the surface or issues of one kind only. Unless social development efforts are directed toward the depth human issues in a community's life, they cannot bring about substantial social change. If, for example, housing and health services are improved while nothing is done to alter a deep-seated sense of self-depreciation within the citizenry, the gains will be short-lived. It is also necessary to avoid the current tendency to define community development solely in economic terms, although local economics is a foundational issue in any community development program. Dealing effectively with the depth issue allows for the building of what may be called "primal community," the situation in which local people are recapturing their corporate identity and in which they are taking responsibility for total community care.

In planning for community development, it is important to discern the block to change that lies deep within the community itself. Often it is a mindset, a perspective of impossibility because of external factors. It is often a resignation to defeat, reinforced by generations of futile efforts. Or, it is an embarrassment over the community heritage that prevents full exploitation of its unique gifts. In analyzing the community, close attention is paid to the symbols and stories and attitudes of the people for clues to this factor. Then in every session of consultation and every action taken, strategies are included which address this factor by demonstrating the creative possibility within the situation.

#### D. Symbols are Key

The key to bringing about effective social change is in the use of symbols. Human beings are motivated not only by external circumstances but to a far greater degree than ordinarily realized by images and stories that convey the significance of their efforts. People's stance to life is determined by the symbols they use to express the meaning of their everyday living. The agent for social change needs, therefore, to find or uncover symbols that will provide the residents with a new sense of pride in their community's past and a new hope for its future. These symbols may be actions or events as well as physical objects or pictures. They may be "sociological miracles" -- events which, because they were thought to

impossible, awaken citizens to new possibilities and replace despair or cynicism with hope.

In planning sessions, symbols may be used to set a context of creativity for the meeting itself. Wall decor such as maps and grids and pictures may be used along with symbolic acts such as songs and rituals. These items build the morale and motivity of the local citizenry which is 90 per cent of the battle for change. In implementing the project, regular "miracles" increase the momentum of change by dealing in a highly concentrated effort with a major community irritant and transforming it into an object of pride. Transforming a vacant lot into a playground, building a mall and bulletin board in a formerly squalid public square and giving a fresh coat of paint to a community eyesore are examples of "sociological miracles" because of their capacity to evoke wonder. Later into the project more substantial "miracles" such as transformed public utilities or major equipment acquisition will be required for sustaining motivity. But in all implementing actions, their symbolic significance must be emphasized if maximum effect is to be achieved.

## II. PRINCIPLES OF LOCAL ECONOMIC DEVELOPMENT

There can be no social development without economic development; therefore particular attention needs to be paid to the local economy. In recent decades, the emphasis in economic thinking has been on global and national economics. The time has come, however, to put the emphasis on local economics, the development of economic self-sufficiency at the local level. Such a move would be in keeping with the general trend that sees special opportunity present in the grass-roots approach to social change. The following six principles are involved in building a local economy, regardless of the sophistication of the broader economy within which the community is set.

### A. Independent Unit

The community has to be conceived as an independent economic unit, as though it were a whole nation-state. Such a decision requires a leap of the imagination, but it is a necessary one if sufficient energy is to be put into the economic growth of a particular locale.

In planning for local economic development as an independent unit, the questions of uppermost concern are: 1) What are the key economic and human resources of this economy; 2) What are the most valuable resources to the needs of the local and to the surrounding economies; 3) Which resources have the most development potential and 4) How are resources now being utilized? Accurate analysis of the local situation is inevitably obscured unless these factors are considered. With an accurate analysis, however, all planning and actuation can be geared to finding the community's quickest potential for tripling the income of its entire population.

### B. Bring Money In

The community has to accumulate capital so it can inject as much money as possible into the local economy. One means is through exports of local village products such as agricultural goods, crafts or the products of light industry. Often government grants are available. The key to economic development on the local level is the injection of monies into the community to start the local economy moving to a point where it gains self-sufficiency.



Practically, bringing money in involves such activities as 1) increasing outside sales revenue -- increasing the volume of present sales, increasing the price of present sales, producing new commodities for sale, and processing local commodities for export; 2) selling services to outside buyers -- attracting visitors, providing wayside services, developing regional business services, and extending professional services to the outside; 3) earning wages from outside employers -- securing government jobs, working for outside contractors, getting jobs in adjacent communities, and sending out personnel to remote extended employment; and 4) attracting new capital from outside -- developing program grants and capital gifts, increasing government spending, securing investment loans and extending credit lines. In planning to bring money in from the outside, four questions are uppermost in the minds of the planners: 1) How can we increase the revenue we earn from exports? 2) How can we earn revenue from servicing the needs of the economies around us? 3) How can we increase wages earned from employers outside our economy? and 4) How can we serve outside capital for the development of our economy?

#### C. Keep Money In

Incoming money must be contained in the community for as long as possible. This is achieved by increasing the local production of goods for local use. If more food can be grown within the community, if building materials can be manufactured from local resources, and if consumer goods can be locally produced, then monies will tend to remain within the community.

In planning to keep money in the local economy, four factors must be considered: 1) What are creative alternatives to desired outside purchased goods? 2) How can we reduce local dependence on services produced outside the community? 3) How can we produce what is needed with the minimum capital investment? 4) How can the drain of cash to the outside be sharply reduced?

Many alternatives appear in response to these questions: 1) reduce outside goods purchased -- enhance local retailing, reduce the cost of necessary purchases, substitute domestic production, and use local resources creatively; 2) reduce outside services expense -- cut outside travel and transport costs, eliminate outside middleman fees, provide all necessary personnel services and import entertainment to satisfy needs; 3) reduce outside capital expenditure -- utilize low cost intermediate technology, build the community's own tools, design attractive investment schemes and reduce capital loan repayments; 4) reduce outside cash flow -- provide local consumer credit, extend outside wholesale credit, develop local owned banking services and reduce tax payments.

#### D. Turnover Within Community

Incoming monies should be circulated in the community for as long as possible and as quickly as possible. For example, the government pays a civil servant a salary; the civil servant buys produce from a local merchant; the local merchant puts the profit into a credit union; a businessman borrows the money to pay a laborer who spends his wage at a local store. This turnover of money is the key to full employment at the local level.

Increasing rapid circulation of money in the community includes: 1) increasing cash availability -- making wage payments daily or weekly, securing prompt payment from outside, providing rapid loan services and assuring effective debt collection; 2) assuring local goods availability -- providing adequate stock of goods, assuring a full variety of necessary goods, supplying stocks for local productions and

easing consumer credit availability; 3) providing necessary services -- assuring rapid repair services, developing preventative maintenance services, providing personal health and care services and assuring a variety of entertainment alternatives; 4) making investment opportunities accessible -- promoting corporate savings plans, creating many investment opportunities, implementing investment projects rapidly and upgrading and expanding individual tools. In these activities, four considerations are paramount: 1) How can more money be put into people's pockets when they need it to spend; 2) What will encourage people to buy more local goods; 3) How can the local economy satisfy all of the residents needs and 4) How can we capture all unspent money for rapid use in local capital investment?

#### E. Relate to Larger Unit

A local economy, while viewed as an independent entity, must also be geared into an economy more inclusive than any local economy can be. If the local community is to flourish, markets and industrial opportunities need to be sought at the levels of provincial, state and federal governments as well as at the level of international institutions.

As the local economy begins to move forward, the question arises as to what can be done to enable surrounding economies to purchase from this local economy? Again several considerations particularize this concern and give clues to practical action. 1) What do the surrounding economies now purchase from this local economy? 2) What do they purchase from other similar local economies? 3) What would they like to purchase from this local economy? 4) What do they purchase elsewhere that they could purchase from this local economy?

Local economic development will radically expand what is already present in the situation, and there is no local community without some resources. This approach assumes that, except in the face of natural disaster or manmade catastrophe, no person need ever face the ultimate economic deprivation: starvation. When viewed "from the top down" this assumption is hopelessly idealistic. But when viewed from the perspective of local communities, genuine possibility emerges.

### III. PROJECT FRAMING

The third arena of local community development is framing, or gaining support from the power structures for the particular project. Community development is about winning. It is about actuation, not planning. If planning were the issue, framing would be irrelevant, because framing has to do with winning -- winning before going to battle. Since social development involves implementation, framing becomes a very live issue.

#### A. Public and Private Support

There are five principal aspects of project framing: 1) For any local demonstration project to win, it requires the support of both the public and the private sectors. Normally these two segments of society operate in complete disrelation to each other except at a very high level. In spite of that fact, they are both immensely powerful. But in disrelation to each other, both are ineffective at the local level. Without both of those sectors supporting local community development, the project will join the wreckage of thousands of other projects which began with the assumption that the only thing necessary was a good idea and much action. Experience has shown that a government program without the support of the private sector fails quickly and expensively. The same is true of programs backed by the private sector alone. The active support of both public and private sectors is required of the project is to implemented successfully. Framing is engaging both those power structures as allies instead of as

enemies. They become supporting forces instead of blocks to be surmounted. Furthermore, in cooperation with each other, they experience a new creativity that they do not experience working in isolation from one another.

#### B. Three Levels of Private Support

In the private sector, support comes from three levels: the local resident, those who care within the community, are those without whom there is no project. They represent all parts of local society, all educational levels, all backgrounds. They are those who will make sure that the project succeeds even if there is no one else to do it. This kind of person is a local "guildsman." His function is simply to get the work done, to make sure the groups of tactics, implementaries and programs are actualized. Only a person at the local level is capable of doing this, for he has the interest of passion for seeing it through.

The Guardian network consist of people with position and expertise in professional arenas who are driven to so invest their expertise in history, that it makes a difference to the local community. These are people who drop everything when called to perform a task which requires skill. The task is accomplished when their expertise is drawn upon. Guardians will go anywhere and will do anything. Their very professional contacts and practical skills are available to the globe. Without this, no local project has access to the expertise of the globe required to win.

The third level of the local sector has to do with the patrons. Patrons are wealthy friends, or friends in positions of influence. They may never visit a project site, but it is through their support, both moral and financial, that the project is implemented.

#### C. Three Levels of Public Support

Public sector support comes from three directions: the local, the regional and federal, or national, levels. All three are crucial. The leadership appointed or elected on the local level provides the grassroots authorization without which community development is hampered. Regional level leadership, too, must be supportive or it will surely be a hindrance. This is the level where work with the existing government bureaucracy is necessary. There are those who care in every agency. Framing is enabling those people to support the project.

Local community development depends upon this kind of endorsement, the stamp of approval from regional leaders. National level leadership framing means obtaining an authorizing nod to begin work. While the concrete participation of national government leaders may be minimal, their endorsement opens many doors and their opposition would preemptorily end the project. Project framing depends on opening the channels where by those who care in the public sector can participate in community development.

#### D. Actuating Agent

The economic and social development of a community are two highly separated aspects, yet both are necessary to comprehensive community development. Both arenas require an actuating agent which directs, coordinates, and supports the social and economic programs of the project. Such agencies can take many forms. Their important function is to allow for the effective direction of the many programs, and the unified thrust of the project as a whole.



### E. Catalytic Corps

5) A catalytic corps is required in order to initiate community reformulation. For anything to get started, there must be a corps of highly disciplined people who can stand indefinitely when things get complicated. Discipline and objective social methods are keys to their ability to continue to thrust the project forward. The corps is a small group, from ten to twenty people, whose function is to catalyze and train the local guildsmen who will lead and implement the project on the front lines. Three of their functions are of equal importance; project initiation, leadership training, and realeasing local motivity.

## IV. PRINCIPLES OF ACTUATION

Principles of Social Development, Economic Development, and project Framing are necessary operating principles when approaching the task of social change. They shape the concrete organization and planning of the project. But once organized and planned, the project must be implemented. There are eight basic principles of implementation.

### A. Avoid Economic Delays

Establishing a firm local economic base is not only a key to community development, it is also necessary in order to maintain project autonomy. The project in its initial stage develops its own resources. It does not depend on outside money, although it uses it when available. It transforms the resources of a given situation into useable tools and learns to do more with what it has on hand so that the contradiction is never money, time or forces. Dependence on extended supply lines will quickly induce actuational paralysis when there is a delay or cut in funds or supplies.

### B. Broaden Project Authorization

In order to pave the way for local funding the project has to broaden its authorizational support without excessively relying on it. Heeding too acutely the nods and smiles or doubts and demands of the authorities can cause a brand of paranoia which brings the whole project to a grinding halt, or, at best, to a dilution of its inclusiveness. The catalytic leadership, however, should cultivate the local agencies and use their data and proffered support whenever it is in accord with the project plan. Merging the project implementaries with concurrent but disrelated activities would lead to a loss of focus in the actuation system and turn the project into a benevolent patchwork of social bandages.

### C. Utilize Global Know How

While living off local funding and support, the local community must find a way to share in the know-how of global technology. It must participate in a global repository of useful data, appropriate technologies, technical manuals and consultant personnel into which it both feeds its own resources and inventions and from which it borrows to make up for local needs. This in no way detracts from the necessity of local autonomy, which is not only economic but also political and cultural. In the arena of decision-making, there can be no external court of appeal. The on-the-spot leadership has to assume full responsibility for making its own decisions and must have the resourcefulness to deal with local crises as they occur. From the cultural viewpoint, this principle of local self-determination is made possible only when the locus of the task becomes the whole globe. This principle is critical is local victimization and paralysis is to be avoided.



#### D. Engage Community in Planning

Another key to the actuation of a local community program is a comprehensive practical plan made by those who are to implement it. The plan should be constructed in such a way that the very process of planning allows the group to consense on what is to be done, why it is to be done, when and how it is to be done and who is going to do it. The steps in making such a plan begin with extracting the latent vision of the group and converting aspirations and dreams into a picture of its vision of the future. The next step is not to carry out the practical vision, but to analyze the underlying contradictions which are blocking the vision. The creation of broad-based proposals to unblock contradictions is the corner stone of the planning process. This approach is distinguished from abstract, goal-oriented systems. The proposals are converted into highly concrete tactics which are woven into structural programs. This plan not only analyzes the situation but also states the direction in which the community sees that it must move, and as such, is an expression of the consensus of the community. The plan is then treated as the agenda for community work forces which come together day after day, week after week, for tactical modification sessions which convert the programs into prioritized implementaries, or particular actions, for each quarter, month, week and day. The plan becomes the "bible" for the whole social development project.

#### E. Implement Programs Simultaneously

The plan is not implemented one program at a time, but all at once. In the first week of actuation every program is done. The key to this is dealing with symbols, that is, signally holding profoundly motivating events that create project momentum. A self-grading system on the degree of completion of each part of the project provides the objective corporate accountability that keeps the project moving evenly on all fronts. Building and executing weekly implementaries keeps the cutting edge of the tactics thrusting into the contradictions rather than changing the project into an administrative bureaucratic process that guarantees project flame-out.

#### F. The Auxiliary is Corporate Gun

The loss of momentum debilitates the project. The key to sustaining project momentum is the task force who understands its task as only to keep things moving. Their job is to be on top of the comprehensive task and to keep it moving toward rapid effective actuation. They are not interested in individual efficiency, but think and move contradictionally. That is, they repeatedly attack the depth problems. Their object is not to keep wheels spinning or maintaining a process, but to win major victories every day over the prevailing contradictions by means of awe-inspiring concerted efforts, "sociological miracles." This group, the project "gun," acts catalytically and corporately. Their aim is to have the plan implemented by the engagement of the whole community. This is achieved through the catalytic efforts of the task force, whose members work side by side with community people, training them in methods that will enable them to manage the whole project within two years. For this reason, the "guns" select "shadows" from among the local leadership, individuals who can accompany them everywhere they go. This "shadow" authenticates the "gun" with the local people, engineers access to many different forms of local support and at the same time prepares himself for leadership. When the task force meets to prioritize implementaries, the gun presides over the planning, whether or not he leads the meeting. The task force operates as a single unit and not as honchos and peons. All members of the task force are equally responsible for the whole operations. Pre-brooding allows them to enter the

meeting with a model and agenda for the day that delivers the team from long debilitating meetings and leaves the bulk of the day for actuation rather than talking about actuation. The "gun" is a corporate nobody who uses everyone's insights, creativity and energy to execute daily wonders of implementation.

#### G. Organize Community Comprehensively

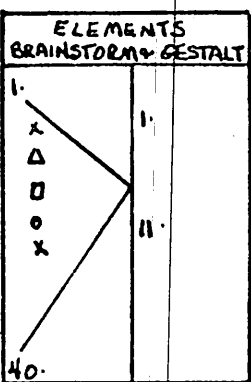
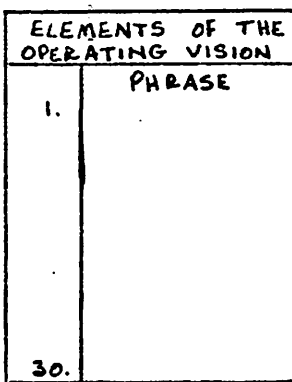
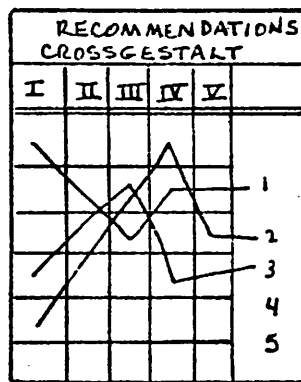
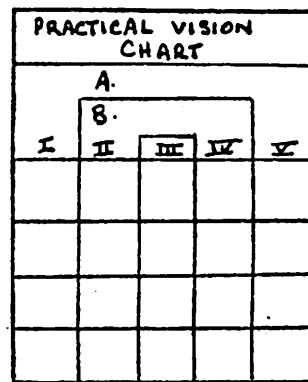
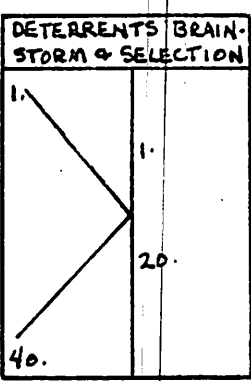
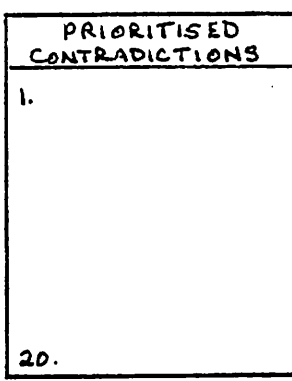
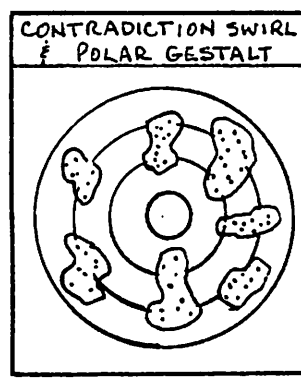
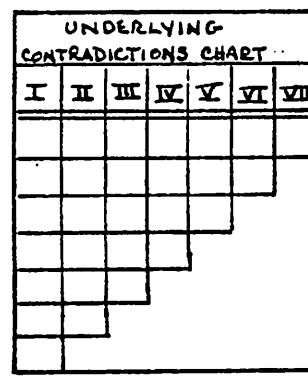
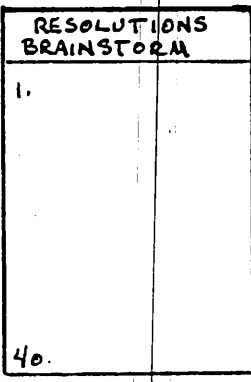
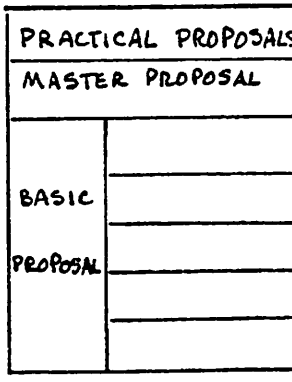
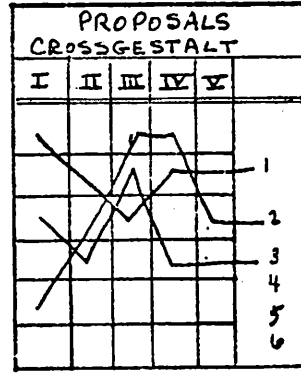
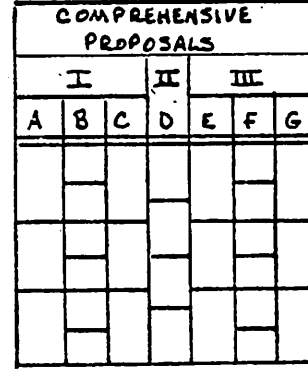
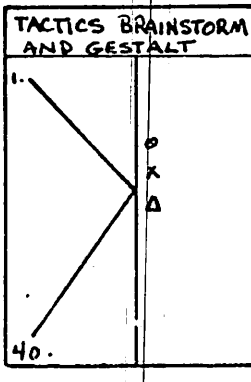
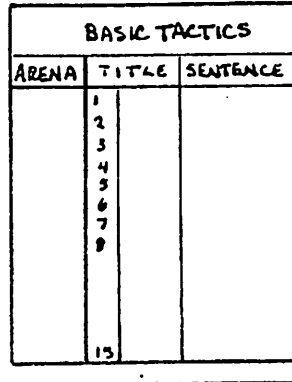
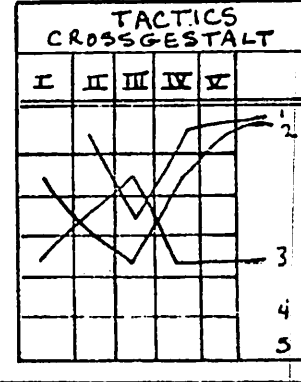
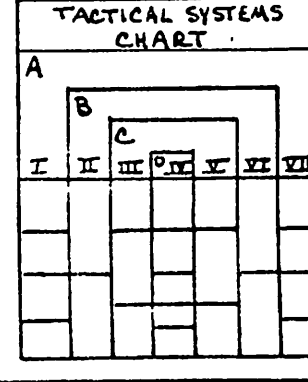
To enhance the implementation, the community organizes itself into stakes and guilds, residential and working aggregations of people, who meet to actuate the various programs. From these stakes and guilds come a growing body of local leaders who eventually will take over the management of the project. As soon as the project has begun to gather strength, the gun and the task force begin to keep an eye on the framing, timing and scheduling of the replication of the project into nearby communities. The project exists, not for its own sake, but as a demonstration of renewed community for the sake of the rest of the communities in the state, nation, continent or world.

#### H. Rehearse Self-Understanding

The task force of project leadership personnel cannot become a benevolent bureaucracy. The key to its effectiveness is the continual rehearsal of the stance of being a part of the history-long, worldwide band of Those Who Care and who are present as a new force in our time, concerned not only with effective implementation but with the release of authentic humanness itself. They undergo the discipline of deciding to be nobodies. They walk with kings when necessary, but as nobodies. And they work side by side with local man, as nobodies. The sheer creativity and energy required to keep the project moving on all fronts daily can quickly burn these persons out unless they take care of themselves. Ways must be found to keep the spirit of each member of the task force keyed up for doing the impossible without recognition or reward.

The task of effectively enabling local community development is the moral issue of these times. Resources and methods are now available which make possible a genuine reduction of innocent suffering in the world. It is a task not to be entered into lightly, for wavering determination in the process is positively destructive. Yet, the hope of civilization lies with those who take it on themselves to accomplish the same.

## METHODOLOGICAL DIAGRAMS

	TEAM WORK	PLENARY	WRITING TEAM	
VISION	<b>ELEMENTS BRAINSTORM &amp; GESTALT</b> 	<b>ELEMENTS OF THE OPERATING VISION</b> <b>PHRASE</b> 	<b>RECOMMENDATIONS CROSSGESTALT</b> 	<b>PRACTICAL VISION CHART</b> 
	<b>CONTRADICTIONS</b> 	<b>PRIORITISED CONTRADICTIONS</b> 	<b>CONTRADICTION SWIRL &amp; POLAR GESTALT</b> 	<b>UNDERLYING CONTRADICTIONS CHART</b> 
PROPOSALS	<b>RESOLUTIONS BRAINSTORM</b> 	<b>PRACTICAL PROPOSALS</b> <b>MASTER PROPOSAL</b> 	<b>PROPOSALS CROSSGESTALT</b> 	<b>COMPREHENSIVE PROPOSALS</b> 
	<b>TACTICS BRAINSTORM AND GESTALT</b> 	<b>BASIC TACTICS</b> 	<b>TACTICS CROSSGESTALT</b> 	<b>TACTICAL SYSTEMS CHART</b> 

OPERATING PRINCIPLES OF  
INTRA GLOBAL MOVEMENT

INTRODUCTION

The following twelve groups of operating principles contain those guidelines drawn from movement experience of some 20 years. The principles range from references to the Art of War by Sun Tzu to the most recent insights gained from work in local community development around the world.

While some two hundred principles are given, this is only a beginning. This effort may be considered the base upon which to build an even larger compendium for the guidance of Those Who Care, whatever may be their particular assignment.

The emphasis throughout is on operating practically in a time of doing. The sayings are arranged under twelve categories which are the keys to success:

- |                 |                            |
|-----------------|----------------------------|
| 1. Tao          | 7. Speed                   |
| 2. Structure    | 8. Control                 |
| 3. Decision     | 9. Indirection             |
| 4. Information  | 10. Double Action          |
| 5. Discipline   | 11. Situation of Advantage |
| 6. Human Nature | 12. Planning               |

THE TAO

Effective operation in any dimension  
requires insight into the profound  
depth of life.

1. The spirit is finally the key factor. Once the troops' spirit has internally crumbled, the battle is lost.
2. Use symbols strategically not superstitiously; remember that profound change happens only through symbols.
3. Use celebration as a tool for signaling the recent victory and anticipating the future victory.
4. Conduct accountability daily for the sake of absolution.
5. Allow the symbolic to take precedence over the practical.

6. Use your body, face, stance, tone of voice, posture and dress as instruments of presence.
7. Use humor to provide creative distance from tragic absurdity.
8. Discern how to give form to what is already happening.
9. Dress intentionally for the occasion to honor it and enable it.
10. Use task-related decor to impact troops with the profundity of the current campaign.
11. Care for yourself in order to be able to care for others. Your spouse can't care for you, your colleagues can't. Let it go one day and it gets compounded.
12. Accept tension-filled assignments as caring for you.
13. Take time to lick your wounds.
14. Remember the task is what sustains you; allow the mundane to disclose significance.
15. Go to Daily Office every day to remain an ally, not an enemy of the Dark Night of the Soul and the Long March of Care.
16. Gain the advantage over the day by beating everyone out of bed. Reap the harvest of the day by late-night brooding. Demand a fine piece of creativity from yourself before you climb between the sheets.
17. Take good care of yourself by charting your day and learning to deal with intrusions.
18. Be a bold, inscrutable, mysterious presence.
19. Remember there is more than one well that people can fall down. Profound consciousness can be expressed in many ways.
20. Be sensitive to the new face of the movement and give it concrete form.
21. Wear, and be the presence of, the blue as a practical reminder of the stance of Those Who Care.



### STRUCTURE

A Structured Revolution concerns the strategic use of troops for achieving victory. Front-line warriors, back-up specialists, new recruits and the general himself all engage in the common battle for the common good.

1. Use the resources, structures and forces of the situation in which you find yourself; everything you need for winning already exists in the situation.
2. Organize the task according to the structural forces available to do it.
3. Make trans-rational assignments. Brood through assignments carefully.
4. Make assignments in such a way as to stretch, not protect the troops.
5. Make assignments according to the demands of the mission, not according to an individual's neuroses.
6. Organize your troops horizontally and insist on participation from all.
7. Continually re-configure the troops to sustain motivity.
8. The fewer the troops, the greater the need for their strategic placement.
9. Have the name of someone in every micro.
10. Management and control of the many is the same as of the few. It depends upon the symbols that address the depths of one's being.
11. Use structures to care for human beings. Find ways for all to be engaged significantly.
12. Hold the tension between internal life and moving it, moving it, moving it.
13. Grasp the situation as a single task with one aim, not merely the job you have to do.
14. Use the Troika.
15. Select a person to shadow the consultant from among the local leaders as a training tool.
16. Use the local shadow to provide access to community power centers in order to authenticate the local story and to train future leaders.
17. Favor team operation whenever possible.
18. To do a miracle think it through, plan it well. Provide the instruments beforehand, ensure that everyone has an assignment and the tools needed to do it.

19. Work behind the scenes to ensure that things run smoothly. Whoever sees the need does the deed.
20. Meet the enemy with fresh forces, disciplined and well-prepared. When the enemy is equally well prepared, avoid him.
21. Protect your flanks. Position the enemy so that his vulnerable places are unprotected.
22. Know how to use both large and small forces.
23. Let the mission do the healing. Keep plunging the troops into the mission.
24. Use the normal forces to engage the enemy and the extraordinary forces to win. At the same time prevent the enemy from uniting and consolidating his forces.
25. When quality is important, give large chunks of time to skilled people.
26. Build events that engage new colleagues.
27. Strike with the right force at the right time. Momentum and timing are key. Watch out for the enemy gearing up to strike you; protect your vulnerable spots.
28. Meet financial obligations; it is an opportunity for engaging colleagues rather than another drain on your energy.

#### DECISION

Decision is the key to winning or losing.  
You win or lose before the battle. The  
war can't be lost until you decide.

1. Victory is won only by your prior decision to win. To merely hope to win is to be defeated before you every start.
2. Identify the task to be done and put your resolve behind it.
3. Stage the happening that celebrates the decisional victory.
4. Remember the real issue is how to move it; resist the temptation to worry about loose ends.
5. Be versatile in your varieties of roles, as you walk with kings and local man.
6. Build your campaign plan and brand it on the inside of your forehead.
7. Use trial balloons as a tool to build consensus.

8. Use the large group for overall consensus on the plan, smaller groups to decide on the steps.
9. Unclearity is the result of not making necessary decisions.
10. Keep the brackets on the presently insoluble.
11. On a call, believe that the thing you are asking for is possible for every person you're calling on.
12. On a development call ask for one thing: money.
13. Find a way to get paid for doing the mission.
14. Shoot for the sky when making a call.

#### DISCIPLINE

Without a disciplined body of troops  
operations will come to a standstill.

1. Discipline has to do with shaping the forces and the situation. It is your decision to keep at the task and keep it moving.
2. Establish a clear picture of the victory that has been won, and of the next victory to be won.
3. Motivate the troops to win. The motivation issue is the major portion of the task to achieve victory.
4. The general will work in the front lines as a sign of the task's corporate nature.
5. Sing to enliven the group and to symbolize the common task.
6. Rehearse the story that holds the real significance of the task.
7. Symbolize a statement of consensus by some ritual observance.
8. Know when to terminate a task.
9. He whose ranks are united in purpose will be an unopposable force.
10. All house staff are generals, so avoid categorizing some troops as exclusively back-up, and assign them to circuits.
11. Assign the special forces to exchange with the warriors from time to time.
12. The morale and discipline of the troops are your responsibility. Regard them as your beloved sons and they will die with you. Indulge them and they will be useless.



13. A general thinks through his situation, formulates his strategy and 'buys' time to await the hunch.
14. There is one team and one task; the whole team is responsible for the whole task.
15. Bracket the apparently insoluble issues, but name a time to reconsider them.
16. Trust the models formed by consensus. Beware of the latest bright idea.
17. As you observe peoples' engagement in a task, be careful also to observe the evident contradiction.
18. Don't get caught with your models down. For each task have a comprehensive checklist and use it.
19. Centrums exist to serve the local.
20. Judge the outcome of your works by the effect, not by the effort.
21. You are nobodies in history; you are solely out to release new life.
22. Never take yourself too seriously.
23. To be the religious is to be "nothingness." To seek money, notoriety or praise as your goals is to become their slave.
24. Look to yourself first to discover where the perversions are.
25. Hold in memory the lives of warriors who throughout history gave their lives and strive to imitate them.
26. Beware of 'going native'; resist the temptation of thinking my area or region has such special problems that they transcend the global model.
27. The gun of an outfit is the decisive "someone" who takes charge of a project, does not know what it means to succumb to fear, and yet remains a nobody.
28. Deal with the contradictions in every thing you do at every moment.
29. Keep all plates spinning, spot the slowest one and give the necessary effort to accelerating it.
30. Extend yourself to the task of daily changing one person's life.
31. Leave each call honorably with the door open behind you.
32. A Human Development Project is self sustaining. Don't depend on outside money.
33. Retain incoming funds for as long as possible in the HDP.

# INFORMATION

To command an army you must know the local situation, the command issues and the tactical situation. Not to know these elements is to confuse the army and hand the victory over to the enemy.

1. Never demean the academic but berate those who try to reduce life.
2. Don't undertake a campaign until you know where you are, what the circumstances are, what the trends are, what the unique local factors are, what the ability of the leadership is, what the organization and discipline of the troops is like and whether or not you have a consensus.
3. Observe, probe and spy on the trends of history and the deep currents of the time. Know where people are talking from and what they acting out of.
4. Know the situation.  
Know the enemy.  
Know the trends.  
Know yourself and your victory will be complete.
5. Know the enemy and your real situation; otherwise you are operating in an illusion and are in great peril.
6. Insure victory by gaining access to a large reservoir of data and insights from the global repository. Take from and contribute to the repository.
7. Keep objective statistical records to monitor every phase of the operation and use them as wall decor.
8. Always brief and debrief the circuit teams.
9. Grid and artform every situation you are in and let it inform your decisions.
10. Use your third eye and third ear to estimate the enemy's situation correctly and avoid having the situation blow up in your face.
11. Carve out time for brooding through the task and force yourself to get it down on paper.
12. Make the night deliver its wisdom.
13. Use evaluation at the completion of a task for the sake of informing the future.
14. When reporting on the battle hold the tension between using the objective level to celebrate the victories and the inperpretive level to extract guidance for the future and the deep significance of the present.
15. Take good notes. This represents a decision to honor your colleagues' wisdom, to value the wisdom of others as much as your own and to take responsibility for the mission by being the Xavier.

16. Know the principles you would not violate.
17. Maintain your critical inventory of supplies.
18. Use an objective consultant to deal with polar log jams.
19. Pay attention to the local mores.
20. Remember the "Last Fat Lady."
21. Use referrals and entrées when doing calling. Don't call without an introduction.
22. (HDP) Deal with groups individually. Know the income of last year for each family to know if it increased.
23. Insure that the local base is an independent economically autonomous unit.

#### HUMAN NATURE

Strategic use of human propensities  
is often the key to success.

1. Build on strengths of others and live with their weaknesses.
2. Never cut off the enemy's escape but always cut off your own.
3. Create intentional chaos as seedground for new models.
4. Do not press an "enemy" at bay for this would lead to a desperate battle.
5. Ask for too much rather than too little.
6. Use basic contexts to relieve anxieties.
7. Don't attack people, but, when necessary render them impotent.
8. Be able to identify incipient paranoia.
9. Never tell people more than the situation requires.
10. View a chaotic place as one where much work is going on.
11. Be attentive to insights of others.
12. Look for ways to honor the group.
13. Keep an attitude of detachment from the concrete task while at the same time participating in it.

14. Rehearse "you can bend history" from time to time.
15. Practice what you preach.
16. Be firm, yet "cool".
17. Don't broadcast your anxieties and beware of negativism.
18. Remember that development is evangelism not charity.

#### SPEED

Avoid protracted operations. Elongated timelines hinder the operation. Short timelines help it.

1. Victory is the aim, not doing a process. Prolonged operations reveal a decision to look good trying, but not to win.
2. Move with speed by miracles. Operate miraculously to carry out implementaries in your battleplan. Decide on what the miraculous victory will be for the day.
3. Set a short time to accomplish the task. Anything longer than six hours becomes a work project, not a miracle.
4. Do all the programs all at once. Win victory in every aspect of the campaign in the very first week.
5. Go in pursuit of the first major funding gift that will be symbolic enough to release other funding.
6. Don't get bogged down in last week's tactics. Keep moving forward. Keep the momentum up. Keep on keeping on.
7. Release colleagues for action who insist on standing still when everything is demanding 'move it'.
8. Keep the circuits moving; do one town in the morning and another in the afternoon. Know when to dig in and when to keep moving on.
9. Long range planning can be a trap. It is impossible to win a protracted war.
10. Get on top of the situation before you hit the room. Don't enervate the troops by long meetings that excuse from doing the victory of the day.
11. To win battles and take your objectives but to fail to exploit the achievements may be described as wasteful delay. They give the enemy a chance to regroup his forces and strike back.
12. Bracket all extraneous cares.

13. When faced with difficulties, divide them and bracket part of them. To do otherwise is to let them overwhelm you.
14. Think through what you want to accomplish every day.
15. Attack the major contradiction.
16. Don't allow goals to paralyze tactics and implementaries.
17. Avoid overkill when dealing with authorization. Trust the nod that has been given and operate out of it.
18. Create a timeline of the quarter, the week and the day.
19. Institute a system of self checking daily, weekly, monthly to grade your success in every phase of the operation in order to sustain momentum.
20. Remember as you go into battle that the war is the next one hundred feet in front of you.
21. Trust that every situation possesses the inherent elements allowing you to move it.
22. Hit the road by 8 o'clock.
23. Manage the time you can control to achieve effective management.
24. Work over against the mind-set of summer relaxation in order to gear up for fall programs.
25. Hold the tension between the temptation to immediate action and kairotic time.
26. Win in the situation by acting, it is not enough to see through a situation and stand inert.
27. Engage totally while waiting for clarity.
28. Make everything you do a symbol. Organize tactics and implementaries into miracles.

#### CONTROL

Either the enemy will determine the situation and hence the victory; or you will create the situation to which he must conform. The one destined for victory is in charge from beginning to end, no matter what the circumstances.

1. In every situation the elements exist that enable it to be moved.
2. Create your own situation.

14. Never attempt to do the revolution on somebody else's terms.
15. Keep your eyes open to the need for mid-course correction.

#### SITUATION OF ADVANTAGE

He who knows when he can fight and when  
he cannot will move only when he has the  
advantage.

1. Operate from a situation of advantage. Don't waste your life in a situation where it is patently impossible to be effective.
2. Never move until you have the advantage; it is suicide to move otherwise.
3. Your purpose is to protect the people and promote the best interests of the sovereign. If the situation is one of victory, fight; if the situation is one of disadvantage, do not engage.
4. Move on the soft underbelly. Bracket the hardcrust areas.
5. Occupy a position which facilitates your actions; protect your vulnerable spots; position the enemy so that his vulnerable points are not protected. Without the advantage of the situation you cannot get started.
6. Get the enemy looking in another direction then sneak up on him and attack swiftly. Beware, he is trying to do the same to you. Watch the situation for signs of his presence.
7. Don't enter a situation where you know you're going to lose.
8. Miss no opportunity to master the enemy. The only alternative is a position where the enemy can master you.
9. The crux of operations lies in pretending to accommodate yourself to the designs of the enemy; when he presents an opening strike swiftly.
10. Never do the same thing twice in the same location.
11. Obtain local authorization before you move in. Obtain introductions through Aunt Ida and take Aunt Ida with you on the calls.
12. Build authorization before the campaign begins. Build firm support after you have begun to succeed.
13. Let the symbolic leader know you are there.
14. Listen for the image your audience is operating out of and weld it to reality in a new way.
15. Tell the story that will find the hot button.

16. To campaign effectively concentrate at first on a few major areas where superior performance will produce outstanding results.
17. Keep your temper. The minute you lose control the situation takes charge of you.
18. Keep your cool so that you can break up others' cool. Never destroy that which you are over against.

## PLANNING

Effective operations depend on  
effective planning.

1. Trust the corporate planning methods as being ontologically grounded. They work.
2. Periodically take time to get out the big picture.
3. Do the whole revolution before you start by means of transrational planning.
4. Give the whole group a picture of the total task to avoid tunnel vision.
5. Keep a comprehensive checklist of the total operation. Know what you are bracketing and for how long.
6. Cover the entire battle field transrationally.
7. Work through in detail the steps required to stage each event or complete each job. Clarify how each of the specific tasks is to be done.
8. Battleplan each day through to the last detail.
9. Prioritize and timeline the jobs involved in a task.
10. Stay in dialogue with the situation and let it inform you.
11. Use intrusions and interruptions as a way of checking the inclusiveness and practicality of your battleplan.
12. The key to actuation is clustering and timelining implementaries and doing continual tactical modification.
13. Condition yourself to think tactically and contradictionally all the time.
14. Attack the major contradiction and avoid taking potshots at whatever moves.
15. When you win, do not repeat your tactics but respond to the circumstances in an infinite variety of ways; modify your tactics in accord with the current contradiction.

16. Schedule the programs transrationally: 1 the first quarter, 6 the next quarter, 36 the next quarter, 216 the last quarter.
17. Symbols occasion social change. The abstract tarnsrational model is high symbol and it is high symbol that changes history.
18. Focus on the imaginal impact of your charts.
19. Do the whole operation with miracles.
20. Don't underestimate the corporate power that comes from squared off tables and centerpieces.
21. Leave able generals room to move so they can select the tactics suitable for victory.
22. To select a town or village walk through it with all your senses tuned; talk to the local people only after the "aha" hits. Then apply rational criteria to check your intuitive responses.
23. Target the rural heartland, not the urban centers.
24. Effectiveness is not efficiency.
25. Treat indicative battleplanning as a form of evangelism.
26. Use the all-is-good stance for effective contradictional discernment.
27. A revolutionary uses a shotgun, not a rifle.
28. Follow the battleplan rather than your next good idea.



## PRINCIPLES OF ACTUATION

### CREATING THE VICTORY BEFORE THE ENGAGEMENT

#### Deciding the Victory

1. A contradiction fanatic wins the ultimate victory by avoiding the lure of a fixed goal.
2. Make possible the transformation of every human settlement through the transformation of your community.
3. The whole world is available as your resource; remember to pass on the resource of your experience.

#### Weighing the Possibilities

4. Continuing authorization arises out of reporting accomplishments; it does not come from asking permission to do your plan.
5. A resourceful strategist begins with what he has and finds what is needed along the way.
6. When dealing with social agencies, to honor does not mean to compromise.

### WRESTING THE VICTORY FROM THE SITUATION

#### Seeing Through the Situation

7. There is no strategy until a rational plan is discerned; there is no victory until a unifying image is created.
8. Tactical thinking is the life stance of a man out to change history.
9. Creating local leadership means standing in their shadows and doing the mission.
10. The presence of those who care allows the mundane task to be transformed into the profound deed.

#### Standing in the Situation

11. Never in history has significant change happened without the presence of the religious.
12. Being a somebody is an occasional role; being the nobodies of history is who we are.

13. Doing your local assignment to the bottom reveals its global significance.
14. You could do many good things, but the project is the only task and your only timeline.

#### Acting on the Situation

15. One cares for himself by seeing through, standing in, and acting on a given situation.
16. A social demonstration "gun" releases and embodies the corporate consensus.
17. There is one team and one task; the whole team is responsible for the whole task.
18. Symbols are the only serious weapons to release profound change.

#### ENSURING THE VICTORY THROUGH THE OPERATION

##### Employing Comprehensive Integrity

19. Begin all programs at once, keeping continual, observable activity going in each.
20. Move a community from dependence to viable self-support as soon as possible.
21. Implementation of the project requires rapid initiation of stakes and guilds.

##### Practicing Practical Prowess

22. Frequent miracles shift social consciousness and evoke awe.
23. Effectivity depends upon the corporate creation and execution of implementaries.
24. A general who operates without a comprehensive checklist is apt to lose the war.

## CONSULT BATTLEPLANNING

Over the past twenty years, the Institute of Cultural Affairs has been developing methods that make effective action possible for any human being. One such method is Indicative Battleplanning and the following is a description of how it works.

During the past year, the ICA has taken on the task of acting as consultant to eight communities spread across the world which have undertaken the task of reformulating themselves. Each of the communities -- Kwangyung Eul, on the island of Jeju Do off South Korea; Majuro, an atoll in the Marshall Islands, Oombulgurri, an Aboriginal settlement in northwest Australia; Sudtonggan, a village on Mactan Island in the Philippines, Maliwada, an agricultural village near Aurangabad, India; the Isle of Dogs, an urban dock community in London; 5th City, a black ghetto community on Chicago's West Side, and Kawangware, an urban village on the outskirts of Nairobi -- is engaged in a Human Development Project.

A Social Demonstration Consult launched each of the projects, in which the Indicative Battleplanning method was extensively used to plan for the reformulation programs. The method can be most readily understood when seen in the context of these Social Demonstration consults.

The consults each lasted six days, from Monday through Saturday. They were attended by Institute staff, professional persons in the fields of medicine, agriculture, business, etc., and community residents. Each of the six days is devoted to an element of the indicative battleplanning process:

Monday:	getting out the community's operating vision;
Tuesday:	investigating the underlying contradictions blocking the community from achieving what it envisions;
Wednesday:	building practical proposals for dealing with the contradictions;
Thursday:	converting the proposals into a tactical system that spells out how to put these proposals into effect;
Friday:	arranging the tactics into actuating programs that state the new community structures that must be brought into being; and
Saturday:	creating budgets for each program and publishing a document containing the written record of each stage of the planning. The document becomes the project's "Marching Orders".

Each section of the battleplanning process will be described in two parts: (1) a series of insights and comments about what the ICA has learned through the use of this method; (2) a section on qualities of the method.

### THE OPERATING VISION OF THE LOCAL COMMUNITY

Indicative Battleplanning begins with discerning the Operating Vision, of the community. An Operating Vision is latent -- it is more unconscious than conscious, but it is always present. Persons representing the broader structures of society sometimes believe that local man is not wise, not bright, does not

have creativity and is not intelligent. These people often believe that someone else must do local man's thinking for him. None of these premises is true. Often, the old and the young people in a community have more practical insight than those who have come to help. This wisdom is gathered together in their hopes and fears, their lifestyle and their social structures. The difficulty is getting that wisdom articulated. The consultant's task is to help local residents make overt their own consciousness and so express their Operating Vision.

To create the model of the Operating Vision both the objectivity of the consultants and the subjectivity of the local people are needed. No local community can know and understand its operating vision until that which is "outside" or "other" has an encounter with it. This objective factor does not provide the vision; but it enables the vision to come forth. It provides the necessary tension and impact that allows the vision of local residents to be revealed.

In order to discern this operating vision, consult teams participate in an anticipatory workshop to familiarize themselves with what is already going on in a community in the way of local culture, community organization and social care. They prepare a field trip to gather data on the community, listing places to go, people to talk with and information to study. They discuss the appropriate style for the trip and select various routes that will geographically cover the community.

Consultants divide themselves into five teams for the trip and spend the entire day familiarizing themselves with the community. Along with taking an overall survey, each team is assigned to investigate closely a specific aspect of community life -- industry, business, services, social development and education. The teams engage in informal conversations with the residents and observe the local industries and facilities. They explore fields and fish ponds and accept the invitations of local residents to visit in their homes. It is not necessary to speak with every member of the community but it is important to talk with a representative group of residents.

After the site visit, the group reflects corporately on what it has seen and heard, what impressed it, what surprised it, what seemed to be unique to the community and what is left to find out about. Workshop sessions allow each team to exchange reports on the hopes and desires of the community. The consultants then make lists of what concerns the local people, what irritates them, what makes them uncomfortable and what they wish could be different. The data is then ordered into basic categories. Sentences and three-word phrases are written to hold each element of the data and these holding phrases are transferred onto long sheets of butcher paper for presentation to the entire group at a plenary session.

The plenary begins with the group looking at each of the categories arrived at by the subgroups. The titles given to the already organized data are erased, so as not to bind the larger group by these previous organizing themes. The group leader then asks the others to look at the columns of raw data and begin to identify "like" items. These like items are marked with like symbols so that new relationships between the items can be identified. The process is called cross-gestaltting and it produces a new rational order for looking at the information. If two or three items remain, they may either be grouped together as an additional

category or subsumed under one of the other created categories. Rarely will a gestalt category contain fewer than three items.

As soon as all the data has been accounted for, the leader calls for the group to give new titles to the categorized arenas. The method serves two purposes: to reveal the "transrational" order for the data which the group unconsciously intuit, and to reveal a new texture of richness and depth in the group's wisdom, objectifying the latent creativity in the whole group's intuition.

At the same time, the process discloses the Operating Vision of the local residents.

### QUALITIES OF CONTRADICTIONAL THINKING

The next step is to identify the contradictions. Contradictional thinking is an anti-teleological approach to planning; it is anti-goals. It is difficult, frustrating work for most people because they have been taught to think in terms of goals. Most have been conditioned to think that once a practical vision is articulated, the work is done. But such a stance leaves one only in abstraction.

The process of contradictional thinking is a critical part of the consult. After the local Operating Vision has been discerned, the question is, "What is blocking that vision from coming into being?" Once that has been determined, the vision can be cast aside. Identifying the contradictions is the single most important thing in planning for social change.

It is most important to remember that a contradiction is not a problem. A contradiction is a coagulation of blocks that paralyze a practical vision at a particular moment in history. Therefore "contradiction" is not a negative term. In order to create change, one must first discern the basic contradictions. After discerning the foundational contradictions, it is possible to build proposals that come over against them. Contradictions are concrete; one must look at what people call problems in order to see a contradiction, but a contradiction is never to be confused with a problem.

Contradictions use the Yin Yang principle of tension. Any situation from which change is to emerge needs tension. It has to do with the thin line between the rational and the irrational. It is the realm of the gap that any sensible person is aware of, the gap between someone's intention for a situation and what actually comes to be. In Western Philosophy, Hegel came closest to describing what a contradiction is. His whole philosophy was based upon thesis and antithesis out of which emerges synthesis. This was his understanding of the flow of history. Out of the tension of a thrust and a counter-thrust comes the "not-yet". Then this synthesis itself becomes a thrust. Contradictional thinking deals with the antithesis.

Contradictions are never stated in the negative. They never are stated beginning with the phrase "a lack of". Whenever a "lack of" is designated as a contradiction, then it takes on substance and becomes a large obstacle which keeps the project from moving forward. A simple way to begin thinking in terms of contradictions is to identify something going on and something blocking it from going on effectively. To attack the block releases movement. Movement does not

take place unless the block is being attacked.

Contradictions are sociological, not psychological. "People are lazy" is never a contradiction. But the sociological phenomenon that causes their inactivity may well be the contradiction. Contradictional thinking begins with the premise that human beings have drive, have propensity. The question is, what is the socio-rock-in-the-middle-of-the-road that causes one to spend his whole day sleeping. Laziness is not a contradiction; it is a small problem and the real issue, the contradiction, lies down underneath it.

Contradictions deal with deep historical currents. Through a list of contradictions one can see the great waves of history, the deep currents that go against the past and carry a community into the future. In talking about these currents, there is no discussion of likes and dislikes; it is a discussion of the great waves that are simply there and without participating in them, one is, in effect, left out of the historical process.

Contradictions are never subjective; they have nothing to do with imperatives, only with indicatives. A sign that a contradiction has been hit upon is that it carries you into the next step -- writing proposals.

A contradiction has no center. It is like a black hole in space, or a whirlpool, in which all you can see are those objects swirling around them emptiness in the center which never finally discloses itself to you. The contradiction can only be spotted after the evidences of irritants and deterrents have been whirled profoundly into a new statement.

#### THE CONTRADICTION METHOD PROCEDURES

The following is a step-by-step approach to the way a consult team arrives at a particular community's underlying contradictions. The team opens Tuesday afternoon with an anticipatory workshop, discussing what they see going on in the different arenas of the Operating Vision, what was left out of the vision and where one would go to find out about it. The consult team, again in subgroups, makes another foray into the community. They use this second trip to note what irritates them and members of the community. The irritants provide the subjective clue which begins to move into the direction of discerning the contradiction. They might ask themselves: "If we were magicians, with the power to change only one thing, what would we change?"

The team also looks for objective deterrents -- something that is obviously blocking something else. In looking at the structures of the society, what are the obvious deterrents to social change? A list of the irritants and deterrents creates the basic data out of which contradictions can be discerned.

Later in the day, the groups regather. They compile their data and expand it, pushing for additional blocks. In a workshop, they then build a brainstorm list and ask what is THE block. How is that a block to X? The data is then refined and gestalted to the basic blocking factors that stand in the way of the whole vision. The group then lists an additional twenty or so blocks which significantly deter the vision.



At this point, all the teams meet in a plenary session for the purpose of "swirling" all of the teams' data. The swirling process begins by putting the work of each team before the total group. The data from the subgroups comes in the form of twenty prioritized contradictions. These are read aloud, one by one. As they are read, the leader writes an abbreviated holding term for each contradiction on the board -- spreading these phrases out across most of the surface. The leader then calls for each team to select the next three most important contradictions, but this time from another team's list. These, too, are plotted on the board. Then the leader calls for one person from each team to identify the next three most important items from the ten remaining on another team's list. These are also plotted on the board. Finally, all of the remaining items are plotted and those which overlap are eliminated.

The decision as to where to locate each item on the swirl is decidedly intuitive. The center of the board represents the position where the most overarching, all-determining contradictions will be placed. The outer edges represent those contradictions of least primary importance. By arranging the items in this manner, one screen of priorities appears. This is necessary insofar as in any situation, every contradiction is related to every other contradiction. This swirl creates a single matrix of contradictions clustered around certain subcenters or clusters of contradictions. They are located at different points of the social process. As the items are gathered into clusters, new sets of relationships begin to emerge. After the first few items are placed on the board, each newly added item has to be placed in terms of how it relates to the other items already on the board. If it were similar to an item already on the board, it would be placed near it. If it were very dissimilar, it would be placed farther away.

If time permits, the leader may ask the group to intuit where to place each item on the swirl. Often, however, he may employ a shortcut and decide to place each item as he deems necessary, standing open, of course, to any modification the group might suggest. The leader must exercise discretion in how he calls for the reading of the contradictions, beginning with those he intuitively feels to be most central and therefore which will allow him to build an adequate gestalt. Sometimes, as the data is plotted, it reveals a shift as the center of the contradictions swirls away from the leader's previously intuited location. If this occurs, he simply continues to plot the items, keeping his eye constantly on the center and the direction in which it may subsequently move again.

Once the plotting is completed, the group is asked to identify the various clusters into which the plotted items coagulate. The leader draws a heavy line around all related items that make up a given cluster as it is identified. Usually there are a large number of items clustered together. In fact, fewer than seven clusters tends to produce abstract categories instead of clearly identifying the major contradiction. These swirled clusters are then named and then subsumed items listed under each for use in the next step of the process. These clusters become the basis for a series of paragraphs describing the underlying contradictions of the project.

The final sessions on contradictions is conducted on the morning following this exercise when the teams review the contradictions chart and review what was done the day before. Then they break down into units and clump and name the sub-swirls, rename the contradictions and assign a person to write a holding paragraph

for each. This work is then handed over to a designated writing team who will place the information on an Underlying Contradictions Chart in the form of short phrases. Then all the data is written into paragraph form.

### PRACTICAL PROPOSALS

The third task in Indicative Battleplanning is building Practical Proposals, or, a strategic plan of action which is a direct response to the Underlying Contradictions. From the outset, these proposals are grounded in the actual social situation. They are not abstracted from the actual situation nor are they superimposed upon it. While the Operating Vision reveals the conscious or unconscious image out of which the community operates, the Practical Proposals present clear recommendations for the direction the community must move in relation to the contradictions. In this sense, proposals represent judgments, or decisions, about the future. A proposal, however, is never something which is performed. Rather, it points to the crucial arenas of action for which tactics must be forged and implemented. Proposals are not written in relation to the Operating Vision: A proposal has only to do with releasing contradictions; that is what distinguishes it from a goal.

The Practical Proposal is an element of battleplanning that falls between a strategy and a tactic. It is not concerned with resolving the contradiction, only with releasing the contradiction toward creating the future. It is at this point the group must release all its creativity. It must begin to think wildly in terms of possible solutions. These proposals must be practical. They represent a discernment of what the community needs to do.

In order to create the proposals, consultants continue to work as teams organized according to broad arenas of expertise. Following further opportunities for site visits in the field, each team forges a series of detailed proposals which articulate the major actions needed to address the entire swirl of contradictions blocking the Operating Vision. The proposals represent strategic formulations of practical yet inclusive possibilities for the community. Finally the entire group working as one body in a plenary session, organizes the mass of data from the related proposals. The resulting model becomes the basis for developing the tactics required to shape the destiny of the community.

Later in the day, the teams review the plenary chart on proposals and review the assigned data. Four subproposals and four components of each are determined for each proposal. One person on the team is assigned to write a paragraph pulling together the insights of the group. After each subgroup shares its 4x4 with the team, a list of substantial tasks needed to actualize each proposal is made. The group then uses visits, interviews and model building, specific designs, materials and actions to answer the questions of What, How, Where for the actualization of each proposal. Then five to eight substantial tasks per subproposal are listed, each person intuitively cross-gestalts to six to fifteen basic tactics, a sample list is critiqued, additions are made, three to five word titles are given to each tactic and a comprehensive sentence is written to hold the tasks needed to carry out each proposal.



## TACTICAL SYSTEMS

The fourth task of the Consult is to create the Tactical Systems. Tactics are the practical actions which become the concrete steps required to implement the proposals. The Tactical Systems describe and rationally organize the actions required to do the projects listed in the Practical Proposals Chart. At this point, the Operating Vision and Underlying Contradictions become a peripheral concern, in that they provide a broad context for designing the tactics. Social change is the product of tactical implementation -- not the grasping of a vision or the forging of proposals. The delineation of these tactical systems, therefore is perhaps the consult's most crucial activity.

The task of identifying the tactics and subtactics, however, is more than simply rationally organizing the raw data related to a particular holding phrase on the plenary chart into a master category and various sub-categories. It is, instead, the task of calling forth the "diamond from the rough." It requires understanding the coagulations of raw data as rough intuitions that reflect a profound insight into what tactical action is required. It calls for pressing beyond this glimpse to grasp hold of both the idea and the language of the new dynamic reality the Consult's corporate mind has discerned. The method by which this new reality is perceived or conceptualized must generate a leap of consciousness. The language in which the tactical action and its related subtactics are expressed must exclude words whose connotations block the accurate communication of the newly perceived tactical dynamic. It must describe what is being called for with an accuracy and power sufficient to describe an emergent new reality. The challenge of this task cannot be underestimated, for it is the practical exercise of giving shape to a new symbology. The profound burden of this step in the Consult method lies in the fact that its result -- the naming and defining of the subtactics -- determines the nature and direction of implementation, and therefore, of social change itself. It is at this point that the uniqueness and the authenticity of the model in relation to a particular local community is finally given practical substance. It is here that futuristic local actuation is given both substance and form.

In order to discern the Tactical Systems out of the many tactics required for each of the proposals, the Consult experiences a task similar to piecing together a puzzle. The completed picture provides practical instruction for implementing the total project. The consultants proceed in this fourth step again in teams. Working in small groups, the consultants in each team create an inclusive list of the concrete actions required to effect their proposals. They, first of all, plan the necessary study and investigation into the community, where they do interviews and model building to get out specific answers to the What, How, Where questions already raised. Then they gather as units and list five to eight substantial tasks per subproposal, intuitively cross-gestaltting these to six to fifteen basic tactics. Next they list other substantial tasks and write each one into a long sentence. They reunite as teams and read aloud their paragraphs and critique all the data according to practicality, applicability, substantiality and inclusiveness. They expand the data, refine and recheck it. The next step is to draw all this data into a list and create two-word titles and a topic sentence.

At the Friday morning plenary, all the teams place their data on coded cards and then place these on a large board designed with grids to hold these tactic sheets under columns assigned to each team. The basic tactics are held in phrases

like "Food Crops", "Symbols", or "Business Support" (done in English as well as the local language). The leader calls for the most substantial tactics from each list and has these placed on the master board. The leader keeps calling for more tactics until all are on the board and questioned for applicability. While all this data is being rushed to the board, the leader is looking at the data and cross-gestaltting it into a Tactical Systems Chart (see Methodological Diagram). The teams then refine what is produced.

#### ACTUATING PROGRAMS AND FUNDING

The final task of the Human Development Project Consult is to organize the Tactical System into Actuating Programs. The programs provide precise structures or forms within which specific tactics will be carried out. These programs perform several essential functions: they make possible a broad cost analysis of the project and thereby become crucial instruments for its funding; they enable the creation of a relatively accurate phasing design for the total demonstration; they serve to organize both the local forces who implement the project and the extended forces who form its support network; and they release an imaginal power that motivates the local people, the project patrons and the public at large by reflecting the possibility, the inclusiveness and the unity of the entire Human Development Project.

The programs bring the tactics in focus in such a way that they simplify the building of implementaries on the local level. Also, though it is difficult to put tactics on a timeline, it is relatively simple to build a one, two, or four year program. Finally, programs motivate people. Tactics do not motivate; they come as a huge burden of impossibilities.

The creation of Actuating Programs first involves organizing the large body of sub-tactics into rational programs that are both locally feasible and possible to be effectively managed. These are then checked by the teams and refined in relation to the Proposals. The team, in order to check the comprehensiveness of its efforts, intuitively lists all the programs for doing all the tactics and proposals. That will tell them if they have adequately covered all the arenas. Two people from each team check for any overlap or limitations in the proposals and tactics. Then, by units, they list all the elementary specifications and, if possible, write them in prose or design. After reporting all the refinements, twelve to eighteen actuating programs are drawn up with three word titles.

Budgets are then drawn up for each of these programs, drawn out over at least a four year timeline. These are finally printed on a budget chart which shows actual monies needed. It should indicate a large necessity for public and private funding in the first year, with noticeable decreases in the amounts of outside assistance needed by the fourth year. The local funds from the community itself are minimal during the first year, but they increase immensely by the fourth year. This dramatically illustrates the fact the key in all budgeting in this project is to allow the local community to become self-sufficient.

Implementaries are the concrete steps to be taken by the local forces in doing the sub-tactics and programs. Each required step, once determined, is placed on a daily, weekly, or monthly timeline. The creation of Timelined Implementaries, however, is not a task of the Consult but of the local forces themselves, for it is the local people who must live out these implementaries, actualizing them daily in their particular community.