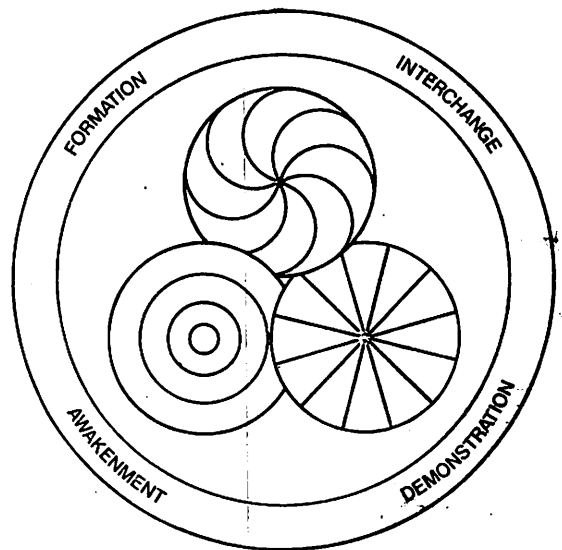


# ESTIMATES III

## PART ONE

"It may well be that man himself  
is slowly achieving powers over  
a new dimension -- a dimension  
capable of presenting him with  
a wisdom he has barely begun to  
discern."

Radhakrishnan



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The movement's readiness to leap into new orbits of mission and sustenance has provoked a new clarity on unresolved issues, a deepened appreciation for the foundational anchors of corporateness and a courageous resolve to commit tentative working solutions to the test of history and the scrutiny of colleagues.

Estimates III is a declaration of victory grounded in the common wisdom that defines victory as the ever-unfolding creation of global humanness.

This community has approached the task of preparing a declarative statement on the foundational profundity of its work to give visibility to that which constitutes it. We have done so in the light of the new reality invading our moment in history and our portents toward the future. We have included those broad considerations which draw together its structure, substance, and intent. In order to present the most comprehensive scope of the tasks before us, an examination of literary documentation holding the wisdom underlying those tasks is of primary importance.

This set of statements begins with the foundational context and ends with ethical direction. The center section includes papers which deal with the profundity of our tasks. In the transcripts of talks by Joseph Wesley Mathews to various audiences were discovered clues which are offered in these samplings as a part of the content of Estimates III.

With some anguish over the risk of making what might be considered a definitive statement of his work, these talks in areas crucial to our work were selected. Beyond review and editorial work, the wisdom is that of Joseph Wesley Mathews.

PAPERS OF JOSEPH WESLEY MATHEWS				
FOUNDATIONAL CONTEXT	THE PROFUNDITY OF THE TASKS			ETHICAL DIRECTION
	GLOBAL COMMUNITY FORUM	GLOBAL SOCIAL DEMONSTRATION	GLOBAL SERVANT FORCE	
	awaken	engage	fulfill	
The Happening of Transparency	The Profound Function of Town Meeting	I. "Learnings from Maliwada" II. Social Demonstration: Toward Mass Replication	Priorities	Indicative Ethics

## FOUNDATIONAL CONTEXT

The meaning of life is to behold the Mystery in everything -- or, better put, in relation to things. The means beholding the relation to the Mystery in every relationship. And since I am my relations and the absolute relation is the "final" real self and is the relation to the Mystery, to behold that relation is to be aware of the self. Human fulfillment is this awareness of the self. To know Mystery is to know self and vice versa.

But there is more. This Mystery relation is never independent. It is present only in relations of temporality. Moreover, as the Mystery appears in the temporal, the temporal is expanded ultimately, so that specific temporal relation becomes relation to all of creation. My freedom which is the relation to the Mystery is expended on nothing less than all that is. To be absolutely free is to be absolutely committed. This is the transparency in any given situation. This is to behold the Mystery relation which is the self I am. The extinction of self, the resignation, submission, annihilation of self is the decision to give oneself on behalf of all. This is obedience to the vision of the love of being -- Mystery. This and this alone is human fulfillment. It holds together Mystery-world-self.

The interior qualities of transparency are: 1) enlightenment or certitude in the midst of absolute nothingness; 2) peace or problemlessness in the midst of bearing the indescribable problems of the world; 3) rapture or joyfulness in the midst of the tragedy of life; and 4) immortality or endlessness in the midst of absolute contingency.

One of the crucial insights in relation to transparency is the "indicative of humanness" (what humanness is all about). Because this is the indicative of humanness one who is not transparent has an invisible sense of emptiness and feels bewilderingly homesick. This is the ground of the feeling of being lost, that things are askew. It is a sense that the real is not here and is somehow hidden, and that therefore I'm not myself.

The first step on the journey toward fulfillment is the happening that enables us to come to terms with this lostness. This involves the appearance of the other -- the nothing -- the Mystery -- and the awareness that this is our foundational defining relation. This happening is occasioned by our decision to be our radical relation (indicative) -- our relation to the Mystery Beyond which addresses us in every happening.

The second step on the journey is the expenditure of the self. This is not renunciation but expenditure. In this is our fulfillment.

How these two phases relate to each other relative to time is difficult. In the first instance, time has no meaning here at all. The two stages are two sides of the same coin. They can happen simultaneously. And in one sense neither has really occurred unless both have. Still for some there may be an interval of some time elapsing between them. It's like when the second phase is delayed the first somehow compensates for it.

The second phase begins with these awarenesses: 1) that your temporality is all of creation plus the fact that you must relate to all of creation; 2) that relation to the transparent Mystery is only present in the temporal and in every temporality; the sense of nothingness is everywhere in everything; 3) that you emerged from the universe, creation, humanity, (not family, race or nation) and that you belong to the all; 4) that history is created, not fated, and that this human journey is your journey and hence you are responsible for this journey in every clime and every age; and 5) that your self (knowing, doing, being) is all of you and that this responsibility for all is your burden and consumes all of you.

This means that you become aware of your all-ness, your integrity on the radical level. It is the expenditure of your freedom, the submission of your selfhood to involvement. It is giving of your all, your denying yourself for the sake of all. It is death, a dark night. It is blindness and aridity.

Herein is human integrity defined - knowing what is required, not from the outside, but from within. Once this has happened, a decision must be made. The decision is unavoidable. One either says yes and dies or becomes a zombie, either malignant or benign. If he says yes and embraces his unlimited humanness then he is a man. He is humanly fulfilled. As described above, he experiences certitude, peace, joy and endlessness. He lives in service of humanity. There are no external absolutes here, no measuring sticks. One is left in life-long pain of deciding again and again and again. There are no external signs, such as rags or riches. There is just the eternal re-occurrence of one's freedom, of the Mystery and the needs of the world.

All of this is what is meant by the love of the Mystery -- our love for the Mystery. The love of the Mystery then is: 1) assuming the burden of the world, 2) giving ourselves entirely in the process, and 3) accepting this given as our full and overflowing fulfillment. This is the losing of the self to the Mystery. Again, this is internal. There are no external criteria. Here success is an irrelevant term. Yet this is not subjectivity. This internality is utter objectivity. It is investment of flesh and the creating of other flesh. It is detached engagement with the passion of willing one thing. One is at this moment aware of the power of selfless love pulsing through him. He is aware of his sharing in Being itself (which is the ground of the state of endlessness). He is aware of being in harmony with all creation. He is a fig tree going about being a fig tree, as he was made and called to be.

We have been dealing with transparency - transparent fulfillment - transparent integrity - transparent love. First, this transparent love is not a matter of pleasant affirming feelings toward another. Nor is it primarily a relation to an individual. This love is a love for all manifest in a particular act. This love is an expression of a total expenditure of being in a particular act. This love is an expression of my total fulfillment. It is me. It is my being.

Secondly, this transparent integrity is not a matter of being faithful to some superimposed role or image. It is a primal integrity which I myself define in each situation relative to loyalty to the human race and to creation. It is the "beyond" of integrity. It is loyalty to being human -- to the relationship to the Mystery that defines me. It is my wholeness, or the whole expenditure of my wholeness, my one life on behalf of humanity or creation. Integrity is the over-watching of my death. Again this is a matter of spirit, between Mystery and myself. No other but that Mystery can judge me and must be an ever-occurring judgment upon me.

Third, this love of the Mystery is transparent fulfillment. Here the sheer nature of the indicative reveals itself. To be sure, I have received my life. I have decided my life as it is in the midst of tragedy, failure, brokenness and all to be my given, my fulfillment. Yet there comes- not as consequences but as essential ingredients - certitude, bliss, and eternality. It's as if I choose these and they are there. My embracement enables the invisible to be present. When I have chosen my life as selfless service, there is the deliverance of certitude, ecstasy, and endlessness. These are not additions, not rewards, not special graces. They are the way things are, were, and ever shall be.

-The Happening of Transparency  
Summer 1973

## GLOBAL COMMUNITY FORUM

I believe that Town Meeting as a social instrument is giving form to a titanic trend in history that defines our times. I believe that Town Meeting as a social instrument is engineering a complex, global maneuver of the Servant Movement in our time. I believe that Town Meeting as a social instrument is manifesting a profound ontological dynamic of human consciousness in our time in history. And, I believe that Town Meeting as a social instrument is participating in the awesomeness of the final economy, of that eternal mystery, that undergirds our time and all time, past and future.

I suppose all of us have smiled a bit at our struggle in times past to grasp the profound trends in history. It is not a simple matter, of course. After my experience of this year, I have come to believe that there has been no trend since the breakloose of the technological revolution that can even begin to compete with the trend which has appeared on our horizon that has to do with the rise of local man. I believe it was that earlier trend, the technological revolution, as it solidified into the forms of history, that destroyed the possibility of local man across the world. That is what caused urbanization and took away from local man the task of broad and long-range planning for his village and the next community. Now local man is rising again. One of the evidences of that is that local man has not had to be persuaded to move any place I have been this year. I found him quite ready to move before I even arrived on the scene.

I have fallen in love with local man all over again this year. When I ask myself why, my answer is that it's because he's ready to move. We sometimes believe that local man is filled with apathy and lethargy. This is not true. There has been a tight cap upon his motivity, but with the least opportunity for that to break loose, it does. Those of us who have been educated the way you and I have been expect local man to be the kind of cynic we are and to manifest the kind of apathy that we manifest. It is not true. Within local is a kind of integrity that I wasn't sure I had and I think that's why I fell in love with him.

When you have lived through a time in the United States which had the whole matter of Watergate and Mr. Nixon who was simply a manifestation of something far deeper than Watergate, you wonder if integrity exists at all. Local man has integrity. Therefore, there has been born within me a new kind of confidence. Evil men will come and go in high places but there is moral integrity in local man. He is on the rise and nothing can turn him back.

Another thing has told me that local man is on the rise. I became aware of the fact that if you plan and decide simply from the top down, sooner or later you run into a stalemate. You and I have run into the stalemate. When you move from the top down, you deal with figures and statistics rather than with people. You see that so many people each year starve, so many catastrophes will happen. You come to a stalemate and you just panic. That is what's been going on in the high places of the political dynamic of every nation. It is going to go on even more in the

future with the princes of the economic dynamic of life. But they can't exist from the top-down. An overly simple illustration of this is that in no village is it necessary for people to be hungry. It is not necessary for them to be undernourished.

We see the rise of local man. The world ran away from him, ignored him and got into trouble because of that. The world is now being forced to invite him to participate in making history. And I don't mean simply the third world. In the so-called developed or overdeveloped nations, local man has been suffocated more than anywhere else. There is going to be in our time an emancipation of local man in the overdeveloped nations.

We have known, those of us who cared, that a New Social Vehicle had to be created but we didn't know how to go about it. We thought that building a New Social Vehicle was getting an ideology and selling it to the people. That is decadent liberalism. A New Social Vehicle is only created when local man is released to get his own creativity into history, to decide his own destiny. All social revolutions have happened in precisely this way.

It is in this context Town Meeting is understood. You do not find people alive in the rural villages. You find them dead. When you give them a grain of hope, something pops loose. He is not about to let anybody come in and tell him what to do. He is quite ready to participate with other people in deciding the form of the society of which he will be a part. Town Meeting flips the cork, allowing a little hope into his being and releases the creativity that is going to build a New Social Vehicle. That New Social Vehicle will cut across all of the vertical lines of demarcation that have separated us into black and white, east and west, Buddhists and Christians, and whatever else. A New Social Vehicle is coming and the Town Meeting is the means by which you release the gigantic power necessary for local man to work together to build it.

Obviously Town Meeting is a maneuver - a worldwide maneuver of the movement itself. We have to understand this. We have to leave our inner castles and move out into the only world we have - Planet Earth. That is the everyday world in which we are born and in which we die. Town Meeting has been the basic instrument making that horrendous move of the whole movement into a realistic possibility.

We have talked for years about going to the masses. We have known that as long as we contain whatever it is we have in narrow limits, it would be relatively useless in history. We have understood for a long time that we could do no other than go to the last person on earth, search them out and lay before them our offering. How do you do that? There are about two million villages in this world they say. My guess is that is closer to three million. We have a deep conscious and unconscious resolve not to give up marching until the last village of this world has had a Town Meeting. Town Meeting has given us an instrument with which we can go to the masses.

When I go to see people, I get out as quickly as possible that gorgeous document called "Town Meeting '76" and quickly tell the story of the 5,000 spread across this nation. People used to ask "Who are you?" Now they don't need to ask. Town Meeting has given us credibility.



Town Meeting is but the beginning in this country. This applies to Belgium, Germany and Canada as well. Town Meeting is preparing us for the next step which is a social demonstration in every village and town across this country. What we are after are the heartlands of our country to release local man. We'll get enough started that the governmental structures, private institutions and the church will carry it the rest of the way. Don't you think for one moment that when you set up a Town Meeting, you are simply doing that Town Meeting.

Those Who Care across the world must make sure in our lifetime that the torch of Those Who Care cuts across nations, races, and creeds. It must be carried from one generation to the next. Our lives must be spent in maintaining the torch and handing on that torch to a newly awakened body who are Those Who Care. You hand that torch on when you expend your life in building Social Demonstration and in enabling Town Meeting.

Town Meeting has a profound relationship to the ontological. It centers on profound awareness. It centers on historical engagement. It centers on human effulgence: the plethora of humanness. That's what consciousness is. That what humanness is. This is the reality that the so-called religious or spiritual dynamic of every culture was trying to understand and bear witness to in its poetry. I am not interested in ideas. I am not interested in doctrines. I am interested in the reality that you can only grasp phenomenologically that which every religious, every spiritual effort has tried to be seized by.

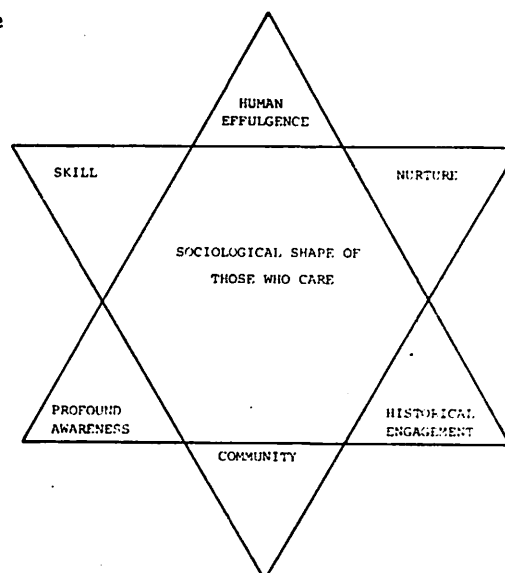
Without unreserved historical engagement, you never reach the fullness of humanness. Care is not finally a decision that you can make if you wish to be human. Care is not an emotion. It is an engagement with the total being in the total given. Town Meeting is here. With Town Meeting, what you are actually doing is profoundly awakening people.

There are a few that came out of the religious tradition I did who still believe, no matter how we fight it, that to wake up is to come to your senses and believe in a certain body of doctrines. That is not what the church of Christ was based on. The man Jesus was concerned that people wake up about their lives, about the reality in their lives. It may be some years before we can get this clearly articulated in theology, in genuine dialogue with our past. But it is going to be said again.

In Town Meeting, we are awakening people. This is nothing new for us. One of the first models of the church we ever built held witnessing love, justing love, presencing love. When you do Town Meeting, you are doing what I mean by witnessing love. When you are engaged in Social Demonstration, you are doing what I mean by justing love. When you are engaged in both, as we all are, then you begin to have some idea what it means to have presence and to take care of that presence so all may behold new possibility.

What is it going to look like sociologically when you intensify your profound awareness and intensify your historical engagement? Well, I'm ready to risk myself and give you an image of what it is going to look like.

In this image which looks like the Star of David you can see one triangle with the point up and another with the point down. In the one pointed up, Profound Awareness is in the left angle. In the right hand angle is Historical Engagement. Up at the top is Human Effulgence.



Now in the other triangle, up in the left hand corner is Skill. That is necessary in order to be engaged effectively in history. You don't have to be literate to have skills. When you go to Maliwada, you better know that. Those people can't read their own names, let alone write them but they are bright. On the right hand side at the top is Nurture. Only as long as your profound awareness lasts can you be historically engaged. Nurture is life or death. It's what you do for yourself and what you do with one another. At the bottom is the word Community. I don't mean some organization but the kind of community that never is confined to its own inflation. If you imagine putting a dot in the center of the image and take your finger and start spinning it as fast as you can, you have the sociological shape of Those Who Care.

Town Meeting is building that shape for the masses of humanity. I don't know exactly what people of various faiths have imagined in the past when they talked about being Those Who Care. But I know this. I have become clearer and clearer that there is an invisible economy and that my particular projected economy is always bumping into it. However you describe it, there is something going on out there that is unsynonymous with even the greatest of our battleplans and maneuvers.

We have been reminded of the temporality of our being a group or a movement. We have screamed out the urgency that comes from the awareness that nothing in this world long endures. Being endures, not us beings. This underscores the wisdom we've had in not organizing ourselves any more than we had to to get the job done. Remember that until you have to win, you will not win. All things come and all things go. Only Being goes on. That means that only Being wins, you don't win. But Being is gracious. I didn't read this out of a book; I read it out of my life. Being is gracious for it allows you to participate in its successes.

I am more clear than ever that we are not and will not be a movement. A movement may come but it won't be our movement. I see ourselves as a happening. I see ourselves as having the potential of being an explosion that could bring forth in our day a new form of profound awareness, effective engagement and an absolute plethora of humanness. If we become such an explosion, let us remember no man or group of men have ever done anything but failed. It is Being itself that succeeds in us and allows us to participate in the success of Being.

-The Profound Function of Town Meeting  
July 1976

## GLOBAL SOCIAL DEMONSTRATION

### I

I have an appreciation I don't know how to articulate for rural man in India. The only rural men in India that I've really known intimately up to now were the ones stretched out on the sidewalks of Calcutta who had come from the land to the city that was not capable of supporting them. You can imagine my impression - my image - of rural man in India.

I got the shock of my life -- rural man of India is a proud human being. And strangely enough, he is a competent human being. Most surprising of all is his poise. I finally had to hide from people to keep from going into their huts and drinking buffalo juice out of their graciousness. But you, when you got inside those mud huts, they had a poise that you would not believe! The next thing I was impressed with was intelligence. They were intelligent. Out of that intelligence flows a creativity with forthrightness that is incredible. This underscored for me that the basic image in India, in the culture of Hinduism, is selfhood. Local man there is a self. You may not believe that but I believe it.

I've been beaten by the forces of history into confessing that local man is on the rise around the world. The most unbelievably deep current of history is that local man is on the move. If my image of local man in India could be profoundly changed, why then should I not believe in the possibility of local man in every nation of the world?

My greatest story from Maliwada is that I fell in love with some old men there and they fell in love with me. I mean it. At times I was a little irritated because I wanted to talk and I couldn't. Then, after a while, I knew why the mystery never taught me Hindi or Marathi. It's so I can look deep into the eyes of the local man of India and to permit them to look deep into the eyes of this local man from the United States of America.

I don't know whether they embrace in India. But, I do know just as well as I know my name that if I ever go to Maliwada again, I can see an old Muslim who is going to reach out his arms. I'm going to reach out mine. We're going to embrace like a couple of Frenchmen. Then, I'll see an old Hindu man and the same thing will happen again. This I know.

Well, I had fun, tiring fun, wearing fun. I tramped those gulleys with some of those old men, looking for a precious resource - water. The basic contradiction of Maliwada is just two things -- one is they don't have cobblestones in the streets and the other is that they don't harness the water. I walked down a long, long gully about 20 feet deep and about 20 feet wide that was dry. In the monsoons it was full. Then I stumbled onto the remains of a dam that nobody seemed to know was there. Some people said it had been washed out 700 years ago. Others said it was 300 years ago. Between 300 and 700 years ago, the people had rebuilt the dam for the last time. They had built a series of earth dams with rock in the center which channeled the water and then stored it. Besides the direct use of these, they also kept the water table high. Then, they could reach the water table when they dug wells from 20 to 60 or 70 feet deep. That's the way they kept their wells full. When the dams washed

out, the people rebuilt them. But what happened 300 years ago that they didn't rebuild them? What happened? What happened?

If you don't know people's past, you never get to the profound issue. Can you imagine every morning when you get up, going out of a mud hut and looking up to see that fortress?\* That unbelievable fortress points to a civilization highly developed while our ancestors were running around in bearskins. Can you imagine being a Maliwada person? You see the glory of the people that were there before. Then you look at the filth in the street, the lack of education in the village, the lack of bread to eat. What happened 300 years ago?

All around Maliwada are these big dug wells - some of them 20 to 30 feet across, others 6 to 8 feet across. In my imagination, I was afraid of falling into those wells. In fact, vertigo came over me. The image came to me that I was walking with those old men and we were spread out - all three of us - an old Muslim, an old Hindu, and an old Christian. We were walking in the fields and simultaneously each one of us fell down a separate well. There we met a water table of common consciousness.

Whatever that was 300 years ago or 700 years ago, they lost their profound consciousness. We three fell down into that consciousness again. The greatest story of Maliwada is the story of the recovery of profound consciousness, right before our eyes. Those wells we fell down were our own historical poetry. We fell down those holes of Christian poetry and Hindu poetry and Muslim poetry. When we hit the water table of consciousness, we didn't need to speak Hindi or English together. We just looked into the deeps of one another's eyes.

In the old days with our courses, we were concerned not with whether anybody agreed with us but with lives being changed. In this community of Maliwada during the consult, I saw lives changed, profoundly changed. I beheld the presence of the mystery - I mean my presence - no, not my presence but the presence of the blue. By that I mean our presence. You were there. The presence the mystery gives you is yours to use, but the mystery is stuck with your presence and my presence and the presence of those who wear the blue around the world. The presence of the blue changed lives.

That's the story of three old men who fell down in wells. That is my learning of Maliwada. If I look unusually mature to you today, you understand I have grown a bit because of Maliwada since last you saw me.

- "Learnings from Maliwada"  
Six Speeches  
January 1976

\*Near Maliwada is Deogiri, a fort carved out of sheer rock about 400 feet high. It was the capital of the Mogul Empire in the 14th century.

It will be really interesting in 100 years when somebody is able to articulate how, with the birth of science, the technological revolution, the welding of the globe into one human settlement and the discovery of planning, local man got lost in the complexity of the inclusive. This has happened over several decades now, perhaps over several centuries. In the last few months the thing that has overwhelmed me most is the fact that local man everywhere is on the rise again.

I remember when I came back from World War II. A captain that I served with went into the State Department. Some months later when I saw him, he said to me, "There is no use trying to tell the public about what is going on. It is so complex, they can't understand it." Can you grasp what he was saying? That rocked me at the time and I just screamed inside. I did not know what to say back to him so I did not say anything. Now I would like to talk with him. What he said in one sense was true but in another it was not true. It is true that local man was no longer capable of significantly engaging himself. That was his situation. But now, local man is rising up around the world saying, "I can understand complex matters. Not only can I understand them, I intend to participate in them."

It is not the 15% that have been creating history and the 85% never having a chance. It is less than 15%. Probably in all history, in India only 2 to 5% put intentional creativity into history itself. Now, imagine with the rise of local man, the 85% getting its creativity into history. Local man, when his creativity is given a chance to be released, is going to explode history. That will make the first three-fourths of this century, which has been astounding to us all, look simply like a mosquito on a bay window pane.

Local man underscored that for me. It happened when I was working with a great Indian architect. He went with us to select some of the villages in India. We talked about how India has been invaded something like 32 times in its history. Some of those were massive invasions that actually turned the culture upside down. He pointed out that in those cultures that came with the invasions, local man had no chance to build in any significant way his own home. Somebody else was blowing the whistle and calling the signals. They built such things as the Red Fort in Delhi and the Taj Mahal but never had a chance to build their own habitat. They were busy building other things. It became clear to us that India has to be rebuilt from the ground up. That architect is old now but he said he is going to spend the rest of his life rebuilding the habitat of local man and trying to get every other architect in India to join with him in reconstructing the whole of India.

We have a possibility that rarely a group of people has had in history. If you care, you care for all. You care for the 700,000 villages. Within a year from now other states are going to want to start a Maliwada. Then you have to remember in Korea there are 35,000 villages. I'll bet some of you will be dead before all of this gets done! And then there is the United States. How are we going to do it? The Isle of Dogs taught me, if I did not know it before, that every community in the developed world is in as dire need of this as are the communities of the underdeveloped countries. It just takes a different form.

I want to talk about what we are all about. In the broad sense, this is not easy. Those of you who have been around some time know that fundamentally, we have dealt with the personal or the individual. To oversimplify it, what resulted in these 20 years of work was the intellectual methods. Then, secondly, we forged out the social methods, and thirdly, the spiritual methods were forged out, and I do not mean spiritual in some narrow sense of the word. Our work in The Other World is probably the most important bit of creativity that has ever come out of this group. Now, our creativity has come to the social. This does not mean that this was not in the original thinking of this group, but we did not know how to come at it. We believed that you had to deal with the problem of understanding what it means to be a human being in the world before you could significantly impact the social structures. I am trying to get at the ontological ground underneath what we are doing. It seems to me, in the social arena, our job is to awaken men in their basic communities, and then, to awaken the individuals and communities in history.

In this arena, we are doing two fundamental things right now. The first is Town Meeting. If you are going to impact society, you have no choice but to awaken man, and to awaken him in his community. That is the function, it seems to me, of Town Meeting. Without it there is no possibility of a new social vehicle or a new human habitat. The second thing that we are engaged in is Social Demonstration, which is the way of engaging communities and the individuals in them. The most important thing about Maliwada is that individuals have been awakened. They are not only awakened but they are engaged in their situation and therefore engaged in history.

We are not doing Fifth Cities or Maliwada. We are doing something to history in our time. We are doing one project with local man around the world. This goes back to what very early in our life we understood if you did not relate to the whole of history and the scope of the globe, you would not find within yourself the power to endure day after day in the ceaseless wearisome engagement that is ours.

Last year I got to know local man across the world. In a sense I was local man myself, born in Breezewood, Pennsylvania and growing up in Ada, Ohio. Yet the moment you and I get an education we are cut off forever from 85% of the world. If you are ever to re-enter that universe, and I am not sure you ever can, you have to work at it. In one sense, you have to earn it. But to the degree that I got my toes wet in that area, it made my life. I fell in love with local man. And then I developed a new confidence about history as a whole, because I got a feel after a fiber of integrity that I miss in people like myself who are the 15%.

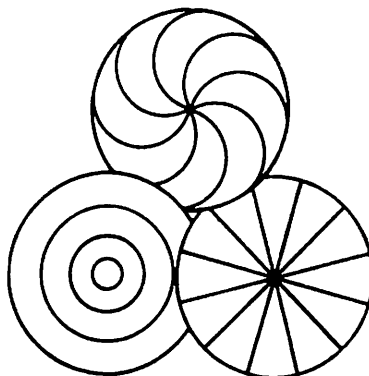
Then I became aware of what I call "locality" - not meaning space but a social dynamic. This last point has grown in me and made me more alive and more realistically optimistic about history. I am not sure that I mean the word "optimistic." I am really dealing with the hope where there is no hope. Only now in history has such an explosion been possible.

We are also doing something transparently in history. I have been impressed with our effort to draw together the universals out of the project documents. Each of them represents the unique thinking of a unique community. The important thing about what we do is that we pick the minds of the people themselves - to get their own hopes and dreams. That is the most crucial part of the consults. Then you deal with contradictions to those hopes, not something else. Then you deal with proposals that resolve those contradictions, not something else. Then you render into tactical systems those proposals, not something else. So you are dealing with the hopes and dreams of concrete local man. However, you could not be here at this time in history when globality is a reality without being able to abstract common threads out of that.

When people ask us, "Now really what are you doing?" they are asking a universal question. This requires finally that we build a new social philosophy of what it means to be profoundly human. That philosophy grows out of the data that has come out of our lives and our work in the projects over the past several years. That is the beginning of a brand new social vehicle which is going to be worldwide. It is going to be built, not from the ideology of some elite, but by awakened global man.

from The WEDGE REPORT, November, 1976, and  
SOCIAL DEMONSTRATION: TOWARD MASS REPLICATION, April, 1976

## GLOBAL SERVANT FORCE



Whenever someone asks me what we are about in the globe, I want to talk about what we are transparently doing in history. The image above is the finest symbolism we have done to hold that. The circles on the left are like those made when a pebble is thrown into a pond. You do Town Meeting, Community Forum, any place in the world and the rivulets go out. There is no end to it until it hits the periphery of the earth itself.

The thing that interests me is that we have a spatial figure for Community Forum and a time figure for Social Demonstration. That seems to be just the reverse, but is probably right on target when you think that the intensification of time becomes space and the intensification of space becomes time. The intensification of both together becomes the multifarious yin-yang of the top circle. That's the fundamental yin-yang of life and death with eternality in the middle; knowing and doing with Being in the middle, just raw Being. Right now I look upon this as primal community. When it is functioning, it is a swirl.

At this moment, nobody knows what that top circle really is. But tomorrow we are going to be doing it, probably doing that alone. Those of you who are afraid that we are not religious enough have probably wanted to pack your bags. Day after tomorrow you will pack them because you will think we are too religious, although maybe it won't smell religious to you.

Looking at these three as dynamics, the bottom two spark and something suggestive of the new frame and shape of the church is evident. The church is not something that awakens and engages and plethorizes and brings skills and nurture and community. No! No! No! The church is those things spinning together like a pinwheel. You grasp that? Get one of those little things that you hold up in the wind. When they go really fast, you look right in the middle and see a hazy blue. Someone asked me what our blue stands for. "Blue" stands for awakening, engagement, fulfillment, prowess, nurture, and community. I want to do nothing else my whole life long.

We went to see an old missionary in Europe. That old man said, "What are you going to do when those Hindus join you? What are you going to do when those Muslims want to join you?" I beamed and told him, "You have your finger on the issue."



Recently I had the great pleasure of going to a luncheon to honor the elevation of Archbishop Baum as a Cardinal. Each one of us at the table had to make a little speech about him. I told him, "If I had been Pope, I would have chosen you and I'm going to tell you why." He grinned but he was very interested. I said to him, "First of all, because I have found you through the years interested in what I call grassroots ecumenism. I mean something very profound in that. The second reason is that ever since I've known you, you've been intensely concerned that the church be engaged in serving humanity without distinction. For me, serving humanity is both witnessing love and justing love. The church through the ages has put the downbeat on witnessing love and she is right. Thirdly, you are concerned about the holy life."

We must do the Town Meeting and the Social Demonstration because we are concerned with the holy life. I sometimes get a little bewildered when people say we don't know what we are about. I wouldn't be caught dead in an outfit such as ours or a marriage or any other relationship where I didn't know what it was about. The abouts don't come to you; you decide what you're about. I know what we're about. We're about a profound ecumenism that casts no one out. We are about profound service to humanity without making any distinction. And we are concerned, above all, with going to heaven.

-Priorities  
August 1976



Univ  
THE GROUND  
foundation

A.  THE  ENEMY		Universe II. THE THEORETICS OF MANEUVER  estimates of victory					Historical Protagonist
		B. THE CONTEXTUAL LEVELS		C. THE CALCULATED DEFINITUDES			
Historical Protagonist						Historical Protagonist	
ROUTINE	Everyday Constancy	BATTLEFRONT	Specific Target	TIMING	Avoids Opportunism	CREATIVE	
DEFENSIVENESS	Denies Action	MANEUVERS	Swift Action	DESIGNED	Not Routine	TENSION	
1.	Unbroken Tedium	7.	Instant Remaneuvering	13.	Creates Momentum	19.	
	Unaltered Configurations		Flexible Reconfiguration		Sudden Victory		
	Professional Responsibility		Transrational Coagulation		WEAPONRY		Social Philosophy
STATIC	Absentee Care	THEATRE	Comprehensive Arena	ORGANIZED	Disciplined Methods	NECESSITY	
2.	Red Tape	8.	Particular Geography	14.	Public Prowess	20.	
	Entrenched Position		Quaquaversal Capacity		Profound Humanness		
	Closed Mindset		GLOBAL		Inclusive Thrust		FORCES
FAILURE	Fear Responsibility	MANEUVERS	Co-ordinated Priorities	DEPLOYED	Regular/ Special	XAVIERISM	
3.	Facile Alternatives	9.	Representational Design	15.	Advantage Position	21.	
	Reduced Solutions		Limited Time		Avoids Confrontation		
	Nobody Cares		HISTORICAL		Foundational Forces		TERRAIN
OVERT	Professed Ignorance	TRENDS	Profound Shockwaves	FAMILIAR	Public/ Private	UNITY	
4.	Imagined Ostracism	10.	Kairotic Moment	16.	Established Clout	22.	
	Deliberate Isolation		Actional Indicatives		Ultimate Ground		
	Parochial Focus		TONAL		Unifying Symbols		ENEMY
FORMAL	Denies Comprehensive	ASPECTS	Illuminating Decor	PINPOINTED	Avoids Obliterating	COMPANION	
5.	Single Concern	11.	Motivating Songs	17.	Indirect Action	23.	
	Status Quo		Catalytic Rituals		Transformational Result		
	No Election		PRIMAL		Personal Obligation		SELF
ETERNAL	Multiple Priorities	CONSCIOUSNESS	Present Accountability	KNOWN	Spirit Resolve	WORLDLINESS	
6.	Limited Context	12.	Universal Responsibility	18.	Discipline Level	24.	
	Dissipated Mission		Missional Identification		Creative Capability		

# MANEUVER

ization of Do-ment • Radical Effectivity

erse I.

OF MANEUVER

of action

D.

HE

OID

Endlessness

Prophetic  
Voice  
Jarring  
Push  
Questioning  
Intrusion  
Adversity's  
Coefficient

Savage  
Justice  
Denounces  
Inequality  
Dismisses  
Excuses  
Illuminates  
Decision

Expanded  
Space  
Extended  
Time  
Claimed  
Turf  
Ultimate  
Care

Perfect  
Integrity  
The  
Universal  
The  
Particular  
Primal  
Interrelationship

The  
Saint  
The  
Sage  
The  
Poet  
The  
Appointed

The  
Way  
The  
Mystery  
The  
Consciousness  
The  
Care

Universe III. THE PRACTICS OF MANEUVER employment of troops				
E. THE VICTORIOUS EXECUTION		F. THE SITUATIONAL DISCERNMENT		
ADVANTAGEOUS POSITIONING 25.	Know Victory Research Enemy Know Advantage Decision Indices	RADICAL EMPIRICISM 31.	Actual Situation Know Battlefield Continuous Homework Practical Model	DETACHED CREATIVITY 37.
INDIRECT APPROACH 26.	Target Analysis No Threat Parries Excuses Soft Underbelly	TACTICAL OBSESSION 32.	Actuation Focus Non Philosophical Relevant Details Necessary Bracketing	FANATICAL DO-MENT 38.
RAPID MOVEMENT 27.	Strike Force Winning Story Continual Framing Radical Urgency	TRANSRATIONAL SCHEMES 33.	Whole Task Component Parts Practical Viability Verifiable Power	TRANSPARENT POSTURE 39.
FOCUSED OBJECTIVE 28.	One Aim Many Directions Singular Necessity On Target	FUTURIC REFLECTION 34.	Written Prose Details List Forces Organized Motivating Poetry	DISCIPLINED SERVANT 40.
SURPRISE ATTACK 29.	Normal/ Extraordinary From Within Solid Authorization Sudden Strike	IMPOSED FINALITY 35.	Rational Structure Death Ground Focused Indirection Appropriate Timing	RATIONAL INTRUSION 41.
SIMULTANEOUS ASSAULT 30.	Multiple Directions Various Approaches Outflanking Thrust Surrounding Drive	INTUITIONAL CONFIDENCE 36.	Single Task Creative Teamwork Maneuver Gestalt Holding Chart	VICTORIOUS RESOLVE 42.

G.

THE

GENERAL

Historical Nobody

Non-Offensive  
Stance  
Radical  
Nonchalance  
Necessary  
Action  
Mystery  
Wins  
Maximal  
Engagement  
Final  
Responsibility  
Total  
Expenditure  
Ultimate  
Encounter  
Universal  
Care  
Structural  
Revolutionary  
Mystery  
Provokes  
Self-Generating  
Profundity  
Chaste  
Intent  
Adequate  
Knowing  
No  
Limits  
Beyond  
Self  
Trusts  
Intuition  
Sees  
Through  
Profound  
Consciousness  
Beyond  
Known  
One  
Life  
Moral  
Issue  
Anointed  
One  
One  
Death

## ETHICAL DIRECTION

Confucius created by far the most important revolution that the great people of China have ever known. It was a structural revolution, one from within the establishment. And it was a radical revolution. By that term, I mean foundational, basic, primal.

A revolution is radical when it touches the dimension of humanness and creates the image of what it means to be a human being. For the first time in history, that kind of revolution is happening across the globe rather than within a particular national or cultural history. Such a revolution can only be a quiet nonviolent revolution within the establishment. Violent revolutions which have happened from time to time in history are relatively superficial revolutions. Even the American Revolutionary War was superficial in that it was simply the continuation of the European culture. That one was not in the same ballpark with the revolution that is now involving the whole globe.

Whether one wants such a revolution or not, it is a necessary fact of this moment of history. The human image is being reconstructed. People of good will ought to be concerned deeply, passionately with the way it is going to be reconstructed and how that reconstruction is going to be articulated. The way it is articulated is what actually happens to the mindset of the masses. The revolution is already happening before that fact is actually perceived in the social processes or web of relationships.

The ancient revolution in China that Confucius instigated was that kind of a revolution. Once you get relatively clear on the theoretical aspects of what you're about, then you have to become practical and think in terms of strategies and tactics. Confucius decided that the way to do that kind of revolution was to infiltrate the upper echelons of the ruling structures of China. So for over twenty years he was the prime minister in the court and worked away at trying to change the situation in China. Then he saw that that would not work. He could get nowhere because it is the job of ruling structures, of the establishment, to maintain the establishment. We wouldn't want it otherwise -- at least, I wouldn't -- because I like to see the bread come around daily and have the railroads run. What Confucius did then was to go out to the country and begin to find young men who may have been restless, who wanted to see something happen in China. Together they began to forge the concrete practical vision to be communicated to the minds of the grassroots level of China. He sent those young men called the literati to every village and crossroads of China. As part of the bureaucratic structure, they did such things as make out deeds and collect taxes. In fact, they were the only people who could read and write. But, fundamentally, they were communicating a new image of what it meant to be a human being in China. The result was that China's understanding of itself in history was transformed.

The literati were a guild dynamic. When the task of making that dynamic is overt, active and geared for the future, you have an awakened human being in each local community of the world who has a practical vision and the prowess to communicate that practical vision. That

person alone will never make it or, if he does, it will be a miracle. Let's say at least ten are needed. If that ten stands as iron, a thousand are possible.

A guildsman is a religious. In our day, the recovery within the religious of a sense of vocation is more important than anything else, and that task is of the religious. Some of the religious are clerics and some are lay people. The division is incidental, though both are needed. The important thing is the calling of the religious. They are going to be the religious in every local community in the world. These literati, these guildsmen are like the malaria-carrying mosquito. The guildsmen will carry the reality of a new morality to every local community on the globe. There's no one else to carry it.

The term "the new morality" may seem strange but in this context there is nothing strange about it for I am not talking about the moral life. The moral life is something that goes on in the life of every human being at every moment all the time. The moral activity of man is observing, judging, weighting up, deciding and acting. Morality is a system of ethics and is a human invention superimposed upon everything that happens in life. It serves somewhat as a roadmap by which the judging, deciding and acting is given direction.

Two great systems of ethics have been invented in Western civilization. I remember being shocked and delighted, although I was not bright enough then to understand it, by the statement of G. E. Moore, an English ethicist of the last century, that there were many systems of ethics that had not been invented yet. I had been taught all my life that ethics was something that somehow came down from an intellectual super-universe or from divine revelation. Man's only problem then was that he did not embody that system rather than that the invented system was no longer adequate to the situation or to the image of what it meant to be a human being.

You are very familiar with these two systems of ethics. One is called teleological ethics and the other deontological ethics. Those are difficult words and are as long as the ones used in business and medicine. We ethicists have our jargon too. But whenever you are talking about what is good or about virtue or about goals or values, you are using what is called teleological ethics. Your parents started training you in this system. Your religious training picked it up as did your businesses and professions. It is through every fiber of your consciousness. On the other hand, whenever you use words like right or conscience or mores, you are dealing with deontological ethics. Deontological ethicists don't talk about the goal but about the right rule to embrace.

Another system of ethics which H. Richard Niebuhr called dialogical ethics uses the word must rather than either good or right. That approach is very close to contextual ethics which raises the question of what is befitting in a given situation.

Now, I believe that we who call ourselves the movement are in the midst of creating a new ethical system. As a matter of fact, if it were not so, we would not accomplish what unconsciously we set out to do many years ago. This doesn't happen by sitting down and conjuring up something

that does not exist. A new system of ethics, like any kind of new philosophy is a drawing together into a rational unity the insights that an age has produced from many sources. It will only come to be when that coagulating process takes place.

If I had to give a name to this system of ethics, I would use a simple word and call it the indicative ethic. In a way, it is all summed up precisely in that. To call it an indicative ethic is to say that we begin with the is and not the ought. There is nothing new about this. In beginning with the given, morality then has to do with what is rather than with what ought to be.

Our studies of The Other World in the midst of this world give us a clue to this new morality. Those areas of mystery, freedom or consciousness, agape or love, and tranquility or serenity are trans-ontological indicatives of humanness itself. What is humanness about? It is all about mystery. It is not that humanness ought to be about mystery. Humanness is about mystery. No ought is being introduced here. It just is the indicative of life. In our day in the midst of a malaise that is deeper and more complex than any man has yet been able to say, this basic indicative of life has been obscured.

The second indicative of life is freedom or consciousness. It is not that I have freedom but that I am freedom. I am my relationship to my wife, but beyond that I am the attitude that I take toward the relationship that I call "being related to my wife." That is freedom. This is what I mean when I say to my wife, "You cannot keep my conscience for me." I am not telling her that she ought not keep my conscience for me, I am stating an indicative. She cannot keep my conscience for me even if I tried to permit her to do that. That is an indicative of life.

Next is concern for the world. Never again in this understanding of ethics can it be said that somebody ought to care for the world. Man, as man, cares for the world. My illustration for that is the awareness that when I came into being, I did not first come into being in a family and then have to say no to my family in order to care for the world. Nor did I first come into being as a citizen of the United States and then have to say no to my nation to care for the world. I came into humanity. I came into humanness. I did not come into a family or a nation. This is an indicative of life. Therefore, my concern when I dare to embrace what it is to be a human being is, not ought to be, mankind. If you are not concerned with mankind, then I say that you have refused a fundamental indicative of your life and all life.

Last is tranquility. When you grasp your having shown up with one great life to live and one great death to die, when you grasp the delight of your life just as it is with all of the suffering and all of the tragedy, then you experience what it means to be a human being. This is sheer indicative. In those moments when you reject that indicative and say no to it and go to a psychiatrist, you are refusing the indicative of your existence. You go to the psychiatrist not because you are sick but because you are immoral. Then, only if you want to raise the question of how you became immoral can the psychiatrist help you. This is the ethics of the indicative.



A second name this could be called is the contextual ethic. These states of being just described, because the Other World is only in this world, exist only in concretions. Mystery, freedom, love and tranquility do not exist except in the particular. That is to say, if you tell me that you are experiencing a glowing or unglowing state of being that is outside of a knock-down, drag-out fight with your wife or a moment of fantastic lovemaking with your wife, then I conclude that you don't know what you are talking about. There is no Other World, there is no sense of being me, there is no awareness of an "I" except in the concrete given situation of life.

A third way of describing this ethic is to call it the morality of creativity, a decisional ethic, an ethic of freedom. I create my own morality in every given situation understanding morality to be defined the same way the other systems talk about morality. I decide the goal. I decide the right. Living is constant and sheer creativity out of nothingness. The significance has to be created and injected into any given relationship. This is what I mean by decision or freedom.

Another way of talking about this ethic is that it is a morality of authenticity. In the two-story universe in which the other systems of morality were created, it is always necessary to appeal to authority, either the authority of universal reason or the authority of some religion or some pseudo-religion.

Authenticity, on the other hand, has to do with assuming final responsibility for your own concrete created moral deed. I like to use the ancient poetry, saying to myself, "When I get to heave, they are not going to ask me what my wife thought of me. They are not going to ask me what my colleagues thought of me or what youth thought of me. They are not even going to ask me what history thought of me. They are only going to ask me what I think of myself." That will fit right into the indicative ethic. That is authenticity. It is like teetering on the edge of your own grave. At that moment your life turns from many, many happenings and many, many deeds into one great happening and one great big deed. To be a moral man is to take it all into your being and then you fall into that hole. That is authenticity.

There is no imperative in this ethic. Yet there are imperatives that grow out of it. Those imperatives are those requirements that you place upon your own life out of the great indicative of your existence. When a moral man identifies his indicatives, he requires of himself that he be those indicatives. Then he builds his models not as some theoretical exercise but as his decisions regarding what he is going to require of himself when he gets up in the morning. That is the imperative in the midst of the indicative.

The dawning of the new ethics is at hand not for the sake of virtue but for the sake of the integrity of living and dying as an authentic human being. The hour is at hand when we know again what it means to be a man of spirit, what it means to be a moral man. We guildsmen have a horrendous march ahead. But at the center of all of the work we have to do is one task. That task is the communication of this ethics of the indicative.

-Indicative Ethics  
November 1972



# THE ART OF MANEUVER

- Absolute Creativity
- Transparentization of Do-ment
- Radical Effectivity

Universe I.

THE GROUND OF MANEUVER

foundations of action

A. THE ENEMY		Universe II. THE THEORETICS OF MANEUVER estimates of victory				D. THE VOID		Universe III. THE PRACTICS OF MANEUVER employment of troops				G. THE GENERAL	
Historical Protagonist		B. THE CONTEXTUAL LEVELS		C. THE CALCULATED DEFINITIVES		Historical Endlessness		E. THE VICTORIOUS EXECUTION		F. THE SITUATIONAL DISCERNMENT		Historical Nobody	
ROUTINE	Everyday Constancy	BATTLEFRONT	Specific Target	TIMING	Avoids Opportunism	CREATIVE	Prophetic Voice	ADVANTAGEOUS	Know Victory	RADICAL	Actual Situation	DETACHED	Non-Offensive Stance
DEFENSIVENESS	Denies Action	MANEUVERS	Swift Action	DESIGNED	Not Routine	TENSION	Jarring Push	POSITIONING	Research Enemy	EMPIRICISM	Know Battlefield	CREATIVITY	Radical Rebalance
1.	Unbroken Tedium	7.	Instant Remaneuvering	13.	Creates Momentum	19.	Questioning Intrusion	25.	Know Advantage	31.	Continuous Homework	37.	Necessary Action
STATIC	Unaltered Configurations		Flexible Reconfiguration		Sudden Victory		Adversity's Coefficient		Decision Indices		Practical Modal		Mystery Wins
BUREAUCRACY	Professional Responsibility	THEATRE	Transitional Coagulation	WEAPONRY	Social Philosophy	HISTORICAL	Savage Justice	INDIRECT	Target Analysis	TACTICAL	Actual Focus	FANATICAL	Maximal Engagement
2.	Absentee Care	MANEUVERS	Comprehensive Arena	ORGANIZED	Disciplined Methods	NECESSITY	Denounces Inequality	APPROACH	No Threat	OBSESSION	Non Philosophical	DO-MENT	Final Responsibility
FAILURE	Red Tape	8.	Particular Geography	14.	Public Prowess	20.	Dismisses Excuses	26.	Parries Excuses	32.	Relevant Details	38.	Total Expenditure
MENTALITY	Entrenched Position	GLOBAL	Quasiquaversal Capacity	FORCES	Profound Humanness	RADICAL	Illuminates Decision	RAPID	Sott Underbelly	TRANERATIONAL	Necessary Bracketing	TRANSPARENT	Ultimate Encounter
3.	Closed Mindset	MANEUVERS	inclusive Thrust	DEPLOYED	Gradual Placement	XAVIERISM	Expanded Space	MOVEMENT	Strike Force	SCHEMES	Whole Task	POSTURE	Universal Care
OVERT	Fear Responsibility	9.	Co-ordinated Priorities	15.	Regular/ Special	21.	Extended Time	27.	Winning Story	33.	Component Parts	DISCIPLINED	Structural Revolutionary
RESISTANCE	Facile Alternatives	HISTORICAL	Representational Design	TERRAIN	Advantage Position	INCLUSIVE	Claimed Turf	FOCUSED	Continual Framing	FUTURIC	Practical Viability	SERVANT	Mystery Provokes
4.	Reduced Solutions	TRENDS	Limited Time	FAMILIAR	Avoids Confrontation	UNITY	Ultimate Care	OBJECTIVE	Radical Urgency	REFLECTION	Verifiable Power	40.	Self-Generating Profundity
FORMAL	Nobody Cares	10.	Foundational Forces	16.	Delimited Space	UNKNOWN	Perfect Integrity	28.	One Aim	34.	Written Prose	DISCIPLINED	Chaste Intent
REDUCTIONISM	Professed Ignorance	TONAL	Profound Shockwaves	ENEMY	Public/ Private	COMPANION	The Universal	SURPRISE	Many Directions	IMPOSED	Details List	RATIONAL	Adequate Knowing
5.	Imagined Ostracism	ASPECTS	Kairotic Moment	PINPOINTED	Established Clout	22.	The Particular	ATTACK	Singular Necessity	FINALITY	Forces Organized	INTRUSION	No Limits
ETERNAL	Deliberate Isolation	11.	Actional Indicatives	17.	Ultimate Ground	23.	Primal Interrelationship	SIMULTANEOUS	On Target	INTUITIONAL	Motivating Poetry	RESOLVE	Beyond Known
CONTRADICTION	Parochial Focus	PRIMAL	Unifying Symbols	SELF	Ordered Weakness	OTHER	The Saint	ASSAULT	Normal/ Extraordinary	CONFIDENCE	Appropriate Timing	41.	Intuition
6.	Denies Comprehensive	CONSCIOUSNESS	Illuminating Decor	KNOWN	Avoids Obliterating	WORLDLINESS	Death Sage	30.	From Within	36.	National Structure	VICTORIOUS	Sees Through
	Single Concern	12.	Motivating Songs	18.	Indirect Action	24.	The Poet		Solid Authorization		Death Ground		Profound Consciousness
	Status Own		Catalytic Rituals		Transformational Result		The Conquered		Sudden Strike		Focused Indirection		Beyond Known
	Reaction Multiple Priorities		Personal Obligation		Troops Count		The Way		Multiple Directions		Appropriate Timing		One Life
	Limited Context		Present Accountability		Spirit Resolve		The Mystery		Various Approaches		Intuitive Task		Moral Issue
	Displaced Mission		Universal Responsibility		Discipline Level		The Consciousness		Outflanking Thrust		Creative Teamwork		Anointed One
			Missional Identification		Creative Capability		The Care		Surrounding Drive		Maneuver Gestalt		One Death
											Holding Chart	42.	





## THE ART OF MANEUVER

### INTRODUCTION

The art of maneuver is the transparentization of do-ment in absolute creativity and radical effectivity. It is the action of the historical nobody operating in the void of historical endlessness, over against its historical protagonist with its locus in the reduced powers of this world and the ungroundedness of the other world. Maneuver is both the inclusive context for action and the practices of troop employment, which together ensure the victory over the enemy, the victory of the Way and the winning accomplishment of an historical task.

#### A. THE ENEMY

The Enemy is that force in society which by many means, blocks the awareness and creative action of local man. The Enemy is not in the first instance people or situations, but works through them. Routine defensiveness denies establishing the regular untroubled rhythm of community life. Static bureaucracy enforces its own function of professional responsibility for the community and cripples action because of its adherence to red tape procedures; although set up to enable local man, such a system effectively shuts him out. The failure mentality has explicit and implicit manifestations: it is revealed explicitly in closed minds which cannot comprehend change, or are so fearful of the consequences of engagement that they never accept responsibility; it is seen implicitly in the failure to come to terms with life as it really is, and the tendency to erect facile solutions to complex problems or become so locked into personal solutions that failure is preferable to giving up on a dead idea. Overt resistance prevents advancement either by indifference, or by claiming that society is so fragmented that it is impossible to know who really cares. The Enemy, here, attacks the basic corporateness of a community by maintaining isolationism. Formal reductionism denies the comprehensive by concentrating on one, usually trivial concern; by supporting a parochialism which claims that the community is managing well; by insisting that change is not wanted, especially change initiated by intruders. Finally, the eternal contradiction involves a lack of election, whereby people either feel perennial victims of life, or are unaware that their own action is the force which builds the future; while they might glimpse the need for basic physical improvement, their limited context drives them into action which is unstrategic and lacks the profound.

### THE THEORETICS OF MANEUVER

#### B. THE CONTEXTUAL LEVELS

The theoretics of maneuver is the contextual backbone behind the maneuver in action and the estimates of victory to be won, yet already won. It is described under the categories of the Contextual Levels, and the Calculated Definitudes. The six contextual levels of the theoretics of maneuver relate

to the battlefield, the theater, the globe, the historical trends, the tonal aspects, and primal consciousness. The battlefield maneuver is focused on a specific target demanding immediate, swift action, yet is flexible enough to pick up on new advantages. A theater maneuver is a coagulation of battlefield maneuvers in a transrational frame aimed at significant victory within a particular geography over a number of fronts. A global maneuver is the comprehensive thrust of a corporate body in grappling with the global contradictions by coordinating all priorities at a global level, in a limited time frame. Historical trends are statements of how the forces of history are creating deep shock-waves in the times, and when named become the indicatives for grasping the time as ripe for engagement. Tonal aspects are related to the sustaining of morale in the forces through the display of symbols and decor, and the drama of songs and rituals that catalyze the momentum of victory. Primal Consciousness is the awareness of being in charge, here and now responsible, for all, in complete identification with the total task.

#### C. THE CALCULATED DEFINITUDES

The calculated definitudes are not abstract analyses beforehand of the field of victory, but are the components of the practical art of maneuver itself in action: timing, weaponry, forces, terrain, pinpointing the enemy and knowing the self. Timing is designed to avoid opportunism and to cut through routine so that momentum is created for sudden, rapid victory. Weaponry is organized through embodying social philosophy, using disciplined methods, demonstrating public prowess and exemplifying profound humanness. Forces are deployed in such a way as not to commit all the forces at once, but to employ both regular and special forces in positions of advantage in such a way that victory is always won without confrontation. The terrain is a delimited grid of space in which both the public and private sectors are cultivated along the common lines of already established clout, under the guideline of only dealing with the enemy when standing on death ground. Pinpointing the enemy is the act of discerning the enemy's Achilles heel which can be assailed without killing but in order to open the path of the future. Knowing the self is the objective estimate of the number of troops available, their resolve and discipline, their capabilities and gifts.

#### D. THE VOID

The Void as a factor in effective maneuver ensures that action is based on the deep currents of history, and is both profoundly appropriate to the present moment, and radically open to situational variations and futuristic options. The Void intrudes as the voice of the future foretelling what shall be; jarring imagination, reason and intuition; forcing studied consideration of the outlandishly foreign possibility; contending with the familiar, the tried, the tested and the known; and rocking open the basis of human action and relating it to the sheer Other which is the creative ground of all of life. The Void is the cry of historical necessity, denouncing innocent suffering as cruel inequity, stripping away all tolerance for excuses and illuminating all decisions which fall short of the appropriate and authentic response to global human need. The Void is the

jolt which explodes this space to universal proportions, and stretches this moment to all historical time, demanding that the particular act performed in the given confines of a specific theater is the ultimate act of care for the all. The Void is the call to be the integrity of the inclusive whole, transcending reductionism, insisting that one life engages in creation with other lives, and that appropriate action is directed toward releasing both the universal and the particular, the parts and the whole. The Void is the whisper of the unknown companion, the glimpse of the face of the exemplars of transparency; the Saint whose commitment sustains focus in the midst of weariness, doubt, confusion; the Sage whose wisdom gives balance to judgement; the Poet, whose images invest reality with the color and form of profundity; the Anointed to whom belongs all wholeness, unity and vision. The Void is the path the Way, the Tao, the nothingness, without which the mystery, consciousness, care and tranquility which mark profound historical action are not.

## THE PRACTICS OF MANEUVER

### E. THE VICTORIOUS EXECUTION

The victorious execution is the practical counterpart of the winner's mindset, which proclaims the victory before the event through a comprehensive strategic plan covering every eventuality. Advantageous positioning is the first stage; standing upon the present advantage one knows the victory as already achieved, yet also recognizes the particular manifestations of the enemy which call for precise decisions of maneuver. The indirect approach charms victory from the situation; adaptability ensures that every block is removed by a positive response which honors the situation and the people. This subtle approach is achieved through precise analysis of the target so that the advance can be made on the soft underbelly of the enemy. A maneuver matches and takes advantage of the nuances of society as they change: therefore, a special force equipped with a story adaptable to every situation, and a framing model for on the road analysis can swiftly capitalize on every event. A basic principle of maneuver is that it focuses on a single objective, which is approached from many directions; although these will vary in style and intensity, every approach is designed to achieve one objective and not an approximation; success is both a solid victory and a new advantageous position. A surprise attack achieves the victory when normal paths are closed. The attack is made from unexpected directions, often from within a system which needs to be nurtured, or by using a powerful piece of authorization. In this way doors are opened dramatically, especially if the maneuver is executed rapidly, and with a sense of complete familiarity with the situation. Finally, the single maneuver is both one thrust and part of the larger theater designed to win the war; there is infinite freedom to move in many directions simultaneously so that the enemy is outflanked and surrounded, not just in relation to one locale, or one objective, but in relation to the whole global, historical war.

### F. THE SITUATIONAL DISCERNMENT

Second, the practices of maneuver require articulating the practical plan for victory in the transrational form of the maneuver; this equips the

general and his troops with the detail and the motivity that assures victory. The key to effective maneuver building is the radical empiricism by which the general and his army first, objectively define the real situation within which victorious action will occur, and then, out of intimate and exact knowledge of the battlefield which presupposes continuous study, analysis, evaluation and reinterpretation, draw the picture of victory into a simple, practical model. Because the sole purpose of maneuver is to illuminate how to win the life and death battle, all consideration of philosophical questions, problems, wish dreams, worries and projected future contradictions is bracketed before the all consuming task of detailing the move to victory. The maneuver rests upon a transrational design which reflects the whole task and each of its component parts in such a way that its practical viability is immediately obvious and its power to win at every point is verifiable. The exercise of writing the maneuver paragraph is both the symbolic act of claiming the victory before the battle, and the practical act of building the plan which moves the army beyond the realm of good intentions onto death ground; on the one hand it sculpts the poetic image which sustains motivity and raw expenditure, on the other it details the forces, weaponry and specific actions which are the very substance of the winning thrust. The maneuver provides the rational structure for embracing the self-imposed finality of death ground; it focuses the sudden, rapid act of indirection in a time design which avoids the tedium of routine, the disaster of protracted engagement. The maneuver, finally, dramatizes that there is only one task to do; it is the result of creative teamwork by which each aspect is talked through in detail, rapidly gestalted, written up in prose which spells out the intricate orchestration of movement, and symbolically represented in a holding chart which enables the forces to live out of confidence in assured victory.

#### G. THE GENERAL

The general is the historical nobody who guides the particular situation to victory, birthing history in response to the Void and in utter detachment to all but the resolve to serve creation. The general never resorts to self-justification, apology or self defense for he has no personal reputation to maintain; with nonchalant detachment at the heart of his profound care, he determines the necessary action, performs it, and offers it up to the mystery. Always positioned at the center of battle where the demand for engagement is maximal, and knowing that he alone bears final responsibility, the general wrests possibility from every situation, never saving himself, his energy or his power from the total expenditure required to meet victoriously the present encounter which, for him, is always the ultimate one. Grounded in radical care for the whole world and all of time, the general acts inclusively to transform particular social structures, grasping his action as the human response to life's Mystery, and continually creating occasions which call him to plumb the transparency present in the mundane. The general is chaste to the one task to which he has given his life, embracing all that he knows as adequate for performing the radically free act, acknowledging no limits upon his decision to win, and standing prepared at any moment to wrestle with the impossible and claim its transformation - which he has helped to birth, but which finally belongs to the Mystery alone. Trusting his intuition as the key to

perceiving the complexity of any historical moment as simplicity and form, the general sees through every situation to its depths, in profound awareness of the ultimate dynamics of his own depth encounter with the Other, and of its significance beyond what he will ever rationally know. The general takes his one life and wills its expenditure in the effort to resolve the moral issue of his time, recognizing that he has been chosen to fearlessly give his one death, his last weapon against the enemy.



July, 1978

## TENNESSEE WALTZ

A team of two were assigned to do the last 10 scattered counties of Tennessee, all of which had been tried before. At the end of two days of work with no Town Meetings held or set up, and food and lodging resources running out, we spent the night in the very cheapest (and noisy!) motel. During the night we laid our plan: to do 3 Town Meetings the next day, the second one at noon, and that we would remain until this county had a Town Meeting.

As we went for our continental breakfast of free coffee in the lobby we found it to be the gathering place for local truck drivers, motel personnel, prostitutes and drunks--an ideal spot for our first Town Meeting. We mustered our nerve, pulled out the workbooks, and held a 5 a.m. Town Meeting, literally "awakening local man".

The next Town Meeting took place in Sharps Chapel Post Office, on a back road in the Smokey Moun-

tains. People picking up mail stayed to talk and fill out workbooks, standing around the post office counters.

Only 11:30, and we were on to Town Meeting No. 3--an urban county. What to do? Go to a nutrition center. We arrived to have lunch with the senior citizens--up with the charts, out with the songsheets, a workbook in everyone's hands. The mayor dropped by, the social workers loved it, and we were on the road by 2 p.m.

On to Brush Creek where a previously tentative "yes" was a very hesitant "yes" on our arrival. But, we were riding the wings of 3 victories that day. Thirty-five people showed for a very fine Community Council Town Meeting in the school.

Crawling into sleeping bags in the same school house later we rejoiced in the four Town Meetings that day in being, 4 towns awakened, and the victory that had arisen out of pure necessity and decision.

## MANILA AUDIT

The House found itself in a defensive position of any public accounting of monies. Donors were asking for a standard-type audit, which we were not prepared to have.

In a development maneuver we called upon the executives of a well-respected accounting firm. They offered services rather than making a monetary gift (policy precludes monetary giving); in so doing they were giving us considerable standing in the eyes of donors and potential givers.

This fine offer vs. the wanting status of our finance books put us in a most uncomfortable position. But, we accepted the offer.

Upon hearing our ICA story the accounting firm began working with two guardians representing the ICA (one is an employee of the firm) both to put our records into legally acceptable form and to set up the books for the next few years. They did this same service for all 3 Philippine Houses' program books, and for the Project at Sudtonggan. We have found the credibility in the eyes of this firm to be very strong authorization for the ICA.

## OZARK STALL

At 4 p.m. on a snowy January day the mayor of Theodosia in Ozark County, Missouri, was telling our Kansas City office on the phone that 15 inches of snow were blocking the town hall, making the Town Meeting that night an impossibility. Knowing the orchestrators had been enroute for much longer than the normal travel time, the Kansas City office continued to hold the mayor in conversation. All of a sudden the mayor exclaimed over the phone, "Your people just arrived; I guess we gotta do something!" Fifteen people met in the mayor's home that night for the Town Meeting.

## MALIWADA DOUBLE

Training 125 in the Maliwada HDTS was all we could manage. Slicker came by to say we needed to train 250 people. That was impossible. But as the prospect of 20 new projects stared at us, we became clear we had to train the 250 for the auxiliaries. Once we had made that decision, we found ourselves standing in a whole new universe. Looking back on our present situation we began to see how to do it. Within 1½ days we had a new comprehensive space design for the school which included making and rearranging tables for the Great Hall, converting sleeping space to task force space and constructing dormitories. With task force reconfigurations and faculty additions we miraculously found ourselves ready for 250 people.

## VILLAGE MEETING MISNOMER

Our task was to initiate Village Meeting Africa. For the first meeting we did not have the expected and necessary authorization. We decided the first village to approach was Sare in western Kenya, the home of one of our sojourners. In order to get around the taboo of a "village meeting" it was called a PTA meeting, using teachers as workshop leaders. It turned into an all-day event of 450 people and opened the way to doing Village Meeting all over that province, with local people setting up more than we could do.



## KAMWELENI DIVINATION

Criteria for our second Kenyan HDP site included proximity to Nairobi and a dry region. We found in Kamweleni an exciting aliveness in the villagers, but the soil was so eroded that it would be impossible to do an agricultural demonstration. Against impossible odds we kept looking for a break in this ideal location. On the second trip we discovered a farmer who had bought land 3 years before, kept his livestock off of it and allowed vegetation to fertilize the soil enough for a demonstration. On the same trip we also discovered a road that would save 18 miles on the trip into the area if it were opened. It had been closed for 23 years and was a series of 3-foot high piles of rocks alternated with eroded ditches. With help from Kawangware villagers we rebuilt the road by topping the rock piles and putting the rock into the trenches. Persistence had divined a way to create the second site.

## SWEET GEORGIA GOLD

Sweet Georgia Gold was a set of maneuvers designed to do 135 Town Meetings in a broad geographical sweep of 5 weeks duration. During the first two weeks the number of Town Meetings fell far behind the necessary quota. Even with a "mop-up" team, by the middle of the third week the number of counties not done put the campaign on death ground. On Wednesday it became clear in a phone check that the next few hours were absolutely crucial to the future of the State of Georgia. It was a moment of painful interior remaneuvering to decide to look at the county we'd just come through, and to drive back through it. We looked several times at the map. Several very small communities showed up on thin county road lines off our line of travel. An explosion of determination and destinal resolve lit up the car: we would not leave the county without a Town Meeting done that evening.

We targeted Byne Crossroads where we found 2 houses and a population of 12. Approaching

one of the houses we introduced ourselves, saying that the Georgia Committee for Town Meeting was concerned to have Town Meetings in small as well as large towns, and we'd selected Byne Crossroads. Would they have time to participate in an informal demonstration in their home with their whole family. We returned at 7 p.m. The head of the household, a young man with a curious disposition, answered our knock and invited us in. He was of New England background and knew the historic importance of town meetings. He had invited his brother and family over for the evening.

We put up decor, did the entire meeting, had the kids draw the symbol, and experienced awakenment as the head of the family realized his voice counted for something and that he could assume responsibility for the future of that little bit of turf that was Byne Crossroads, Georgia. He followed us out afterwards and filled the gas tank from his pump.

Within two and a half weeks 100 more counties were gold.

## CONVERSATION QUESTIONS

CONTEXT: Over the past year we have been writing and doing maneuvers, working to get a clear understanding of the maneuver as a life function and as the tool by which we can bridge the gap from the present to do the necessary task for effecting a positive direction for the future of the planet earth.

1. What do you recall from these stories?
2. What other significant maneuver stories come to mind?
3. What are the elements present in turning an obvious disadvantage into an advantage, or a seeming impossibility into a victory?
4. Where in the midst of the maneuver was the victory actually won?
5. What is the profound maneuver wisdom revealed?
6. How will you be using this new consciousness of the maneuver this coming year?





# THE WISDOM OF MANEUVERS AS LIFE METHOD

July, 1978

## IMPOSED FINALITY

A maneuver functions over against an imposed finality. The image of death ground is maintained as a quantified and identifiable reality that makes every maneuver decision a matter of life or death.

## INSTANT COMPOSITION

A maneuver is written quickly rather than composed as a complicated sequencing of components or a rational gestalting of implementaries. It names the victory and intuitively captures the actional strokes that will guarantee success.

## EMPIRICAL BASIS

A maneuver is constructed out of empirical data rather than from idealized objectives. This involves thoroughgoing consideration of the real advantages, the actual obstacles and the available logistics.



## MAINTAINING MOMENTUM

A maneuver is an engine of momentum. It is a device for maintaining the direction and power of a campaign by constantly recovering the advantage in the face of lost ground. One experiences the action like "stones rolling down a hill."

## SELF-CONTAINED

A maneuver is self-contained. It is a self-sufficient, independent action that is short in duration, circumscribed in geography and focused in intent.

## HUMAN RISK

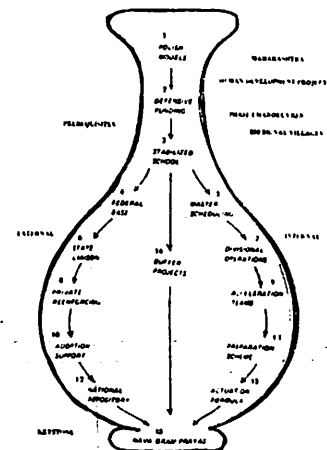
To be a self is to execute maneuvers. Selfhood and maneuvering are corresponding aspects of the reality of the risk of humanness.

## CREATES ADVANTAGE

A maneuver is the art of turning misfortune into advantage. It rides the back of a contradiction into a projected victory rather than battles the counter-currents to eliminate the opposition.

## SYMBOLIC FORMATION

A maneuver is sustained more on the basis of its symbolic representation than on the strength of its technical description. This includes its poetic title, visual image and accompanying slogan.



## IMPOSSIBLE TASK

A maneuver is employed to do an impossible undertaking, not to carry out ordinary tasks. For this purpose a maneuver breaks routine and overcomes failure mentality.

## CORPORATE DEED

A maneuver is a corporate deed. It is executed by a disciplined team and represents the outward mark of that body on history.

## RE-MANEUVERING

A maneuver is a montage of re-maneuvers. Implementing a maneuver means constantly grasping the given situation, rehearsing the victory, regaining the advantage and refocusing the action.

## INTERNAL DECISION

A maneuver is an interior decision to win before it is enacted as an external set of motions. It is the constant internal tautness that holds victory off from pending defeat. It is glorious living.



# CAMPAIGN MANEUVER—BUILDING

GRA Chicago

July, 1978

STEPS	PROCEDURES	ILLUSTRATIONS	GUIDELINES
I NAMING THE VICTORY	1. Standing in the winners' circle, discuss the victory. 2. Tell the tale of the contradiction and how you rode it out until it broke into a triumph. 3. State the victorious resolve.	1. Four reticent authorization figures pave the way for TM saturation. 2. Found a way around an obstructionist through old movement colleagues. 3. Turn Area Houston blue by quarter II.	Informal conversation on the miraculous achievement effected by the maneuver. Remain in the victory's perspective throughout all steps.
II DISCERNING THE SITUATION	4. Describe issues of haze. 5. List on the board points of advantage. 6. List points of vulnerability.	4. Where will finances come from? 5. Positive image of TM in the state. 6. Only have political entrees.	Use board to gain objectivity on the task. Vulnerabilities are internal and external.
III LISTING THE DO'S	7. Individually list 15-20 things to do. 8. Star your best 5 things. 9. Brainstorm do's on the board; get 50 to 100.	Prepare slide shows, visit key colleagues in every metro and enlist them for saturation tasks, print brochure, build logistics model.	Accept everything, making marginal notation of fears, unknowns, issues, etc. as they come out.
IV THE INTUITIVE GESTALT	10. One person reads aloud rapidly while the rest individually write down 3 arenas of action. 11. Have a couple sample lists read and allow quietness. 12. Get up 4 complete lists of arenas and consense on final list of 5-14 arenas.	Arena examples: materials, funding, set-up, training, logistics, etc.	Trust intuitions. Get up entire sets on board. At the end, ask if any crucial arena is missing. Allow silent time for pondering.
V THE REFLECTIVE CHART	13. Build rational chart that holds all arenas in dynamic relationship. 14. Give poetic names to each arena and create maneuver diagram according to direct assault, flanking thrust, diversionary feint, etc. 15. List the four components under each arena.	See sample chart on following page.	Divide into three groups to do these three steps. Chart is a gimmick to give pause time and a device for the talk-thru. Gather back and report.
VI THE CORPORATE TALK-THRU	16. Assign a different scribe for each maneuver talk-thru. 17. Select one person to talk through the specifics of how to do the maneuver, including its intent, troop use, timing, etc. 18. Group respond to capture key insight to each maneuver.	Sample key insight: follow the geographical time line at all costs and don't image an over-time mop-up operation.	Dare to risk intuitions. Leader watch for break-loose insight that transforms a listing of do's into a strike, eliciting the "a-ha".
VII THE MANEUVER WRITE-UP	19. Assign group to write each maneuver, centered on respective scribes. 20. Decide time period for each maneuver. 21. Write the maneuver and place it on a time line.	First sentence states why the maneuver; second states the victory and advantages; third is an orchestration of the do's as "We will..."	Write quickly, print and distribute. These paragraphs become your symbol of "death ground". Phase maneuvers for the whole campaign.

DO THE MANEUVERS

Global Development Centrum		THE NINE GLOBAL MANEUVERS		1977-1978	
WINNING ALL THEATERS OF THE CAMPAIGN					
MASTERING THE TERRAIN	HOISTING THE SIGNALS	CONQUERING THE BATTLEFIELD		RECRUITING THE ARMIES	EFFECTING BATTERY SUPPORT
CIRCUITS OF DR. LAD MANEUVER	THE 232 SUPPORT MANEUVER	WINNING THE ALLIES	THE MULTI-NATIONAL CONQUEST MANEUVER	TAKING THE COUNTIES MANEUVER	SYSTEMS COBRA STRIKE MANEUVER
	1. Indian company adoptees	1. 200 corporation turnkey	1. Local corporation levers	1. Local corporation levers	
	2. World Bank loan	2. Local national webbing	2. Co-ordinated field maneuvers	2. Co-ordinated field maneuvers	
	3. Church village adoption	3. The big one	3. The flank attacks	3. The flank attacks	
4. Public international agencies	4. Proposals and visits	4. The frontal assault	4. The frontal assault	4. The frontal assault	
1. Global circuits schedule	24 CAPITAL KEYSTONES MANEUVER	SELF-SUPPORT ASSISTANCE MANEUVER	THE MAGNIFICENT SEVEN MANEUVER	1. Band interchange schedule	1. Band interchange schedule
2. Broadened support base	1. Securing the advantage	1. Service volunteer data	1. Targeting new sources	2. Global master index	2. Global master index
3. Everyman developer co-ord.	2. International agencies focus	2. National service corps	2. Key womens groups	3. Reports and mailings	3. Reports and mailings
4. Local events constructs	3. Local government support	3. Farmers and pharmaceuticals	3. Patron site encounters	4. Troop assignment rationales	4. Troop assignment rationales
	4. Common proposal images	4. The private wealth	4. Order youth engagement		
		THE EVANGELICAL ENGAGEMENT MANEUVER			
		1. Global mission boards			
		2. National mission councils			
		3. Engaging religious groups			
		4. Calling local congregations			

### SAMPLE CAMPAIGN MANEUVER PARAGRAPH: THE SIX SHOWCASE MANEUVER

The intent of the six showcase maneuver is to create, with the completion of the six present projects, a dramatic demonstration of what is possible in such a way that we will move to launch the 12 with the strength of a credible record. This involves primarily stating and exacting the definitudes of completion. First, we will create an image of phases toward completion. Each project will study the document epilogue and plan how to realize this vision in social and economic substance by June 30. This will involve putting objective content on our presupposition related to tripling the income of these six communities, transforming the physical space and transferring the leadership from the auxiliary to an iron core of trained people. In addition, we will create a design to powerfully dramatize the shift to completion, including looking at the role and function of acceleration treks over the next four months.

### BATTLEFIELD MANEUVER-BUILDING

The following steps are recommended for maneuvering or re-maneuvering for short strikes on the battlefield. This planning can be done in 30 minutes:

1. Rehearse the decision to win, remembering the cruciality of the victory and its projected effects.
2. Weigh up the current situation including advantages, vulnerabilities, point of blockage, timing, terrain and troop issues.
3. List the do's, including surprise actions, indirect thrusts, sneak attacks, troop shifts, geographical re-configurations.
4. Talk through the maneuver with team colleague until the breakthrough action is discerned. Take a break if necessary to get the "a-ha".
5. Do brief write-up and a poetic title to hold the maneuver.
6. Move out immediately to accomplish the maneuver.

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