

PRACTICAL RESEARCH

CPU

Missional Strategy & Planning

1/86

1. Dr. Jonas Salk, discoverer of the Salk Polio vaccine came to the ICA International Training Center to speak with members of the Order: Ecumenical
2. on September 12, 1985.
3. About a dozen persons participated in preparatory and follow-up sessions and twenty in the three hour session with Salk (2:00 to 5:00). Those involved included the Panchayat, members of the 5th City Programme House, representatives from Funding & Authorization, Formation & Training, Research & Interchange, Fiscal & Legal, Program Enterprises, Permeation Cadre.
4. Ray Spencer, in setting up the session, discussed with Dr. Salk the questions that Salk felt we should have addressed before the session in order to have an in-depth conversation. A preparatory session a few days before the session had individuals answer the questions and then the group formulated a corporate response. The flow of the time was consensed and persons assigned to prepare and lead each of the three major movements. The session began with Dr. Salk giving a 45 minute talk on the evolutionary paradigm. This was followed by a series of questions, both prepared and spontaneous. After a short break, the 2 year journey of transformation was laid out and the homework in preparation for the visit shared and discussed. A week later a two hour reflection was done.
5. Insights & Learnings
 - . Evolution involves a continuous process of feeding forward, a melding of insight and foresight; the key is in the process not an event and in finding longterm solutions to problems, it is in correcting one more mistake than you make.
 - . In using nature as his Guru, Salk discerns that there is always a binary principle at work: DNA requires RNA, procreation requires male & female, every yin has a yang, every question has an answer, every cloth has a pattern.
 - . Evolution proceeds in a zigzag fashion, sometimes you have to step backward and refocus in order to go forward; it is a process of always adding new features, at the same time it limits and reduces diversity.
 - . The paradigm shift through which we are going is certainly as great as the Copernican Revolution. We are now in a time of freedom within bounds; we know that unlimited freedom leads to death and destruction à la nuclear war and environmental destruction.

6. Key Questions Raised

- .What is the problem to which you are the solution? What is the question to which you are the answer?
- .If you see yourselves as catalysts in the evolutionary process, what does that indicate is your task? (Catalysts in the evolutionary process will of course be perpetual career changers.)
- .What does it look like to be a healing dimension of society?
- .Understanding that there are two sides to everything, where or what is your mate?
- .What works?
- .What is your purpose?
- .When you began; what problem did you marry?

7. Happenings to You

- .Dr. Salk saw himself being a mirror for us to see ourselves. What he saw in the mirror was a deeply committed group of free-thinking persons who are searching for ways to link their outer and inner experiences. He saw us going through a moulting process of losing our feathers in order to get new ones. He saw a necessity for us to take a long view, to not be concerned about people leaving. He observed that in this time of making a turn, we need all our energy, we cannot afford to be hampered with dead weight, but must become a highly efficient operation. He said that it was easy to see why people would not understand us.
- .Through him we glimpsed what it might mean to operate out of an evolutionary paradigm, which clearly gives one a different perception of time and negates the Greek image of humanity over against nature. We found the evolutionary perception struck a deep chord of recognition from our work with Kazantzakis yet was challenging us to go further, to let go of cherished beliefs and patterns in order to align ourselves with a deep purpose within the total evolutionary process of which we are only a part.
- .Personally it was tremendously refreshing to meet an authentic human being; a person who lives out of a deep commitment to life within a framework of social responsibility and without an overcast of self-seeking.

8. How are you different?

- .We saw that our concern with economic self-sufficiency (survival) is timely and justified. Without survival there is no evolutionary leap forward.
- .We saw that whereas we had been in a period of cutting the cloth of the world to fit our pattern (unlimited expansion), we are now in a time of cutting the pattern to fit the cloth (a new image of globality). That

when we were in one location expanding to others we were operating out of event consciousness, but now that we are in many locations we are in a process where the key question is one of purpose. The question is not whether we look alike in all the places where we are, but are we releasing a process in each place which corresponds to a common purpose. The question is not common strategies, obviously these must be different if we are authentically responding to our real situations; rather the question is the common purpose to which we are committed.

9. Where are you now?

- .We would like to explore what it would mean to live in the paradigm of evolution fully. What new methods would we have to invent with this different perception of time and humanness?
- .Salk indicated that in an organism, each part has a unique role. Thus within our organization, each person has a unique role, and presumably each unit has a unique role. What would it mean to take this seriously and self-consciously? What would this mean for our corporateness and corporate life?
- .We are challenged and eager to respond to the challenge.

10. Next Steps

- .The corporate study of Salk's Anatomy of Reality focussed on the questions "What does it mean to live and operate out of the evolutionary paradigm?" "What is our role within the evolutionary process?"
- .Corporate study of Ken Wilber's Eye to Eye focussed on the questions "How does Wilber's work fit into the paradigm of evolution?" "What is our role in the evolution of consciousness?"
- .Individual and corporate work from several different directions on, "What is our purpose?"
- .Dr. Salk talked about how with systemic illness, a vaccine rather than an inoculation is necessary because changing only one condition will not redress the illness. Obviously the planet's ecological system is in jeopardy. We need to do a series of thinktanks in the economic, political and cultural dimensions to explore the conditions in each system which need to be addressed to bring the planet to wholeness. Using methods which incorporate imagery and consciousness research, the IERD network would be a fantastic resource for this kind of edge social research.
- .If the IERD network represents "Those who care for the whole", perhaps their role is to be the DNA for a new civilization and ours is to be the RNA. Thus what are the characteristics of RNA? What does this tell us about new directions?

MEETING IN PREPARATION FOR THE VISIT OF DR JONAS SALK. 9/9/85.

In preparation for our meeting, the following questions were considered and the consensed answers given. In some cases comments are included to clarify the agreed statement.

Where do you experience pain and discomfort in the life of the Order?

We find we have no answer to the question: "What are we committed to"?

Other comments were: "We are committed to being loyal, but are not sure what we are loyal to", "We no longer have certitude about our life's expenditure", "The new age has moved beyond us", "Dishonesty has shut down our creativity".

What change has happened to you in recent times?

We have recognised that an arena that we must work on is the integration of body, mind and spirit, experimenting with individual development to intensify and enliven the tension with the corporate.

Other comments were: "I have become conscious of being sick and how to effect a change in that state", "I am praying more this year", "I have come to see corporateness as closely related to the struggle of the inner self".

What change has happened to the Order?

There has been a fundamental style shift from seeing our group as having the answer, to seeing our group as co-creator in the evolutionary process with many others".

Other comments were: "New seriousness about our financial underpinning", "We have begun restructuring", "We have experienced a great equalisation - no heroes", "There is an unresolved dialogue on the role of the Order".

What kind of transformation is necessary in the Order?

Forging out the practical integration of our common bondedness and our radical individual recreation.

Other comments were: "We must rearticulate our common mission", "The task is fleshing out the collaborative mode", "We must put what we know into transferable form", "to get rich".

Movement II: Strategies of Global Transformation

ICA heartily subscribes to the goals and objectives articulated in Anatomy of Reality and finds the language and images particularly helpful. Therefore, we wish to ask questions of clarity and strategy.

For example:*

.Salk states the assumption that "a sufficient number of human beings now exist who, as individuals, are impelled to counter the self-destructive and devolutionary influences in our society and world." And that this is manifest in two positive forces which are operating today.

-We would like to hear the names of groups, trends, books which give evidence and examples of these forces and the existence of a sufficient number of individuals.

-We would like to know why the task of protection is afforded such high priority in his strategy.

.Salk states the assumption that individuals can change more quickly than groups or institutions. While we would concur relative to institutions, we are curious about the empirical base upon which he has made the strategic choice of going for individual healing. Or is this an intuition out of the operating paradigm of organic change?

.He says that what is required is healing individuals. It sounds a lot like our struggle to reach the 2 million rural villages of the planet - you have to find a way to do many at once.

-We would like to hear him describe how you could heal enough individuals on a large enough scale to really make a difference.

.Salk calls for an ethic or morality based on evolutionary principles. This is not dissimilar to our work on an indicative global ethic.

-We would like to hear him discuss how he sees this process evolving and by what means it can be accelerated.

*These are simply examples of the kind of questions we are interested in discussing. The specific questions are still being formulated.