

OUR COMMON FUTURE:NUESTRO FUTURO COMUN

MODULE I: A FUTURES DIALOGUE ON PLANETARY TRANSFORMATION

Module I is a time of societal input. The imaginal title is "A Futures Dialogue on Planetary Transformation". This module is imaged as a multi-perspective conference focussed on Planetary Transformation. Participants will get inside of edge concepts, methods and processes being developed in society by the education, economic, development and planetary unity communities.

****THE THEMES:** The common themes of this conference will be the planet as one system, the human as one system, and society aligned with these systems. The participants will choose from one of four perspectives through which to ground these themes. Each community will select a focus such as learning modes, organizational transformation, environment and participation, or wellness and mythology.

****THE DESIGN:** Day 1 is arrival and reception. Day 2 participants will experience the mystery of encountering an ancient civilization by visiting the pyramids of Teotihuacan. Day 3: Theme guides (presenters) will journey the participants through the common themes. Days 4 and 5 participants will probe into the edges of one of the 4 perspectives named above. On Day 6 there will be a weaving together of emerging intuitions on planetary transformation.

****THE PRESENTERS:** We will be asking outside presenters to play 3 different kinds of roles for this conference. Theme Guides: We intend to invite the following people to be our theme guides: Fritjof Capra, Riane Eisler, Louis Machado, Isabel Allende, Carlos Fuentes and Hazel Henderson. They hold a balance of male/female and Latin American/Western. Weavers: We intend to invite Dee Dickinson and Willis Harman to work with an I.C.A. team on this task of multi-modal weaving in Day 6. Research Conductors: Each of the 4 I.C.A. informal networks will be asked to invite two presenters to work with them on Days 4 and 5 for the 4 community tracks.

****THE AUDIENCE:** People who desire to facilitate the practical emergence of a planetary society for the 21st Century. The total number of people imaged for Module I is 150 colleagues, board members, NGO practitioners from the Middle East, Africa, Europe, SEAPAC, South Asia and North America, 200 people from Mexico and Latin America and 150 from the Global Order for a total of 500 participants.

****BENEFITS WE ARE HOPING FOR:**

- 1) Articulation of new consensus on care for our planet.
- 2) An interdisciplinary approach to designing the future.
- 3) The calling forth of a core of people in Mexico who will be conscious of their impact on the globe and be willing to risk themselves at the practical level to put new ideas into action.
- 4) A springboard which will allow "Our Common Future" to be used as a banner by countries, agencies and organizations.
- 5) A release of action in planetary transformation at the local level.
- 6) Cores of people around the world who will facilitate local emergence into the 21st Century.

MODULES II AND III

These are the 2 Modules we offer very tentatively and yet enthusiastically. They are the "Council" component of the overall event called "Our Common Future". We wish to share some broad images with you. Details need to be worked on later as dialogue in the primary units gives further direction.

MODULE II: AN INTERCHANGE FORUM ON TRANSFORMATION PROCESSES

MODULE II is a processing time. This Module with the imaginal title of "An Interchange Forum on Transformation Processes" will be a time when the I.C.A. network will share edge methods and processes it is using in the four communities.

Day 7 will be a day of options in which people may make a site visit to a local project, may visit Mexico City or Taxco (silver smithing) or just relax around one of the many pools with a good book. Day 8 will be a time for networks to choose and create their multi-modal presentations. Days 9 and 10 feature theatres in which the 4 networks will share methods, processes, breakthroughs with everyone in simultaneous theatres. Day 11 will be a time of eliciting the emerging program palette which may be used as a resource by all the primary units.

The audience for this section or module would not only be order and colleagues but might also include NGO practitioners and other interested participants staying over from the first event, anticipated to be 300 people.

MODULE III: A MODELLING LAB ON BECOMING A PLANETARY PEOPLE

MODULE III is an output time. Its imaginal name is "A Modelling Lab on Becoming a Planetary People". It is a time of gathering as the Global Order.

This section begins with Day 12. The morning will be a time of breathing space - individual options. The afternoon and evening will be a time of celebrating ourselves as a people with dinner and dancing in beautiful and immense caves near Cuernavaca. Day 13 will be an interchange time in which the Global Order shares its breakthroughs and questions about the culture we are all creating in our primary units. Days 14 and 15 will be a time of roundtables in which we begin to attune processes such as assignments, global budgeting, polity and corporate modes to this emerging culture. Day 16 will be a time of consensing on the Global fabric of our Order Culture for the next few years. Day 17 will be a time of symbolizing the Convergence through dance, conversation, ritual and celebration and Day 18 will be a day of leaving and travel.

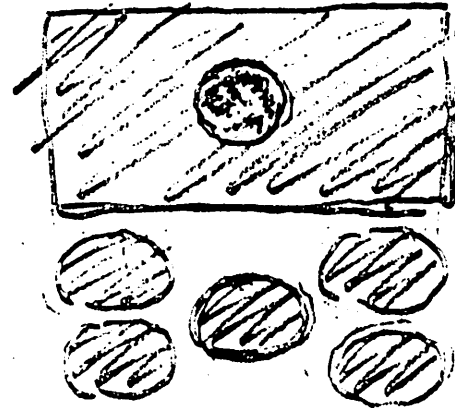
This model presupposes that the work will have been done previously by the Assignments and Finance Commissions, following the Brussels recommendations.

RITUAL OF ENDINGS AND BEGINNINGS
RITE OF PASSAGE

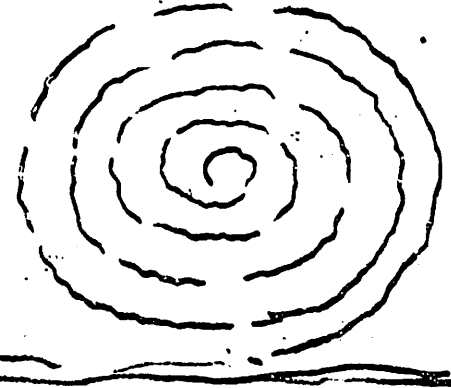
THE LETTING GO

- Gather
- Context
- Wisdom Circle
- Rite of Readying for the Future

THE SHARING



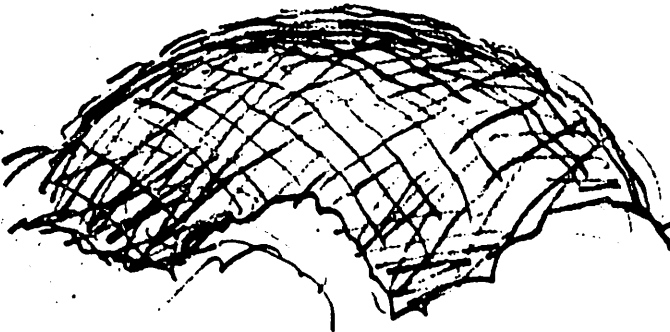
THE PROMISE



Corporate Sharing

Sacred Dance

The Steps of
Quetzachautl



WISDOM CIRCLE REFLECTION

Use the following questions to catalyze your circle's dialogue together. Let them spark your conversation not limit it.

WHAT HAS BROUGHT ME TO THIS POINT?

- What is an important event in the world in the last 52 years?
- What has been happening in my organization/business in the last 4 years?
- How did the last 2 weeks go for me?

WHAT IS CALLING ME INTO THE FUTURE?

- What new ground am I standing on relative to the future?
- What do I want for the next 4 years?
- What do I want to share and with whom?

After 20 minutes a bell will ring to mark the end of the wisdom circle reflection. At this time take a few minutes for solitary reflection:

- What am I letting go of or leaving behind?
- What am I taking with me?
- What could symbolize my readiness for the future?

As you then walk through the dome, enact your symbol of readiness for the future (such as washing your hands in the spring water, crushing a leaf, etc.). Then walk up the steps of Quetzachautl to the Hotel Tepozteco.

SANCTIFICATION OF TIME AND SPACE
52 YEAR CYCLES

SPACE	EAST	SOUTH	CENTER	NORTH	WEST
GIFT	LIFE FORCE	WATER/STORMS	WARRIORS AT THE SHOULDER	ILLUMINATION	FORGIVENESS
MAJOR GOD	RESURRECTION	WISDOM	HOME/HEARTH	DESERT/DEATH	SACRIFICE
MINOR GOD	SOURCE OF LIFE	WATER/FERTILITY	EARTH	MYSTERY/DARKNESS	APPROACHING DARKNESS
STRUGGLE	EMERGING CONSCIOUSNESS	INTOXICATION	TIME	TERROR	FORGETTING/DEPTH UNCONSCIOUSNESS
OVERALL IMAGE	BEGINNING	LIFE	RELATIONS	DEATH	ENDING

- This chart represents one of the gifts of the culture of the ancient indigenous Mexican people. It gives a rational picture of the five great aspects of human power represented as the four directions of the compass and the point at the center.

- We invite you to consider your own personal gifts of power and to discern which dynamic of this classic wisdom most closely represents your gift to the planet.

- To begin our ritual of ending and beginning, we will meet in wisdom circles whose five members represent each of these points of power.

Could do parties w/out
don't have

Send stuff from Taj Hotel
after Feb -
could do some

Carrie's friend of David's
in Kemper

- get the image out

Georgian City

o going for pers. growth

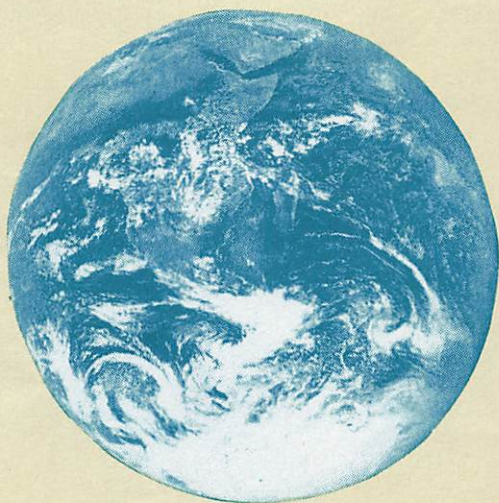
Harriet Woodman

o Psycho analysis

meditation / yoga

OUR COMMON FUTURE

MODULE I: PARTNERSHIPS FOR PLANETARY SERVICE							MODULE II: RITE OF PASSAGE								
	Sat 12th	Sun 13th	Mon 14th	Tues 15th	Wed 16th	Thur 17th	Fri 18th	Sat 19th	Sun 20th	Mon 21st	Tues 22nd	Wed 23rd			
7	T R A V E L & A R R I V A L S	BREAKFAST & SPECIAL OPTIONS					C U L T U R A L E N C O U N T E R S	Breakfast & Special Options							
8		Opening • Harmon Pre- senter Think Tanks & Resource Groups						Rite of Endings & Discerning the Given		Intuiting the Future "What We Are Trusting"		R I T E O F B E G I N N I N G S			
9								Lunch & Special Options					<i>Andrew Young</i> Lunch & Special Options		
10		Pre- sent- ers Panel		Pre- sent- ers		Think Tanks & Resource Groups							S y n h e s i z e	Discerning the Given "What We Have Become"	
11		Synthesizing & Reflection Groups						Orient					Supper & Informal Collegiality		Cele- bra- tion
12															
1		Supper & Informal Collegiality						Cele- bra- tion					Prep De- part		
2	Supper & Informal Collegiality						Cele- bra- tion							Prep De- part	
3						Supper & Informal Collegiality						Cele- bra- tion			
4	Supper & Informal Collegiality										Cele- bra- tion				
5						Supper & Informal Collegiality									
6	Supper & Informal Collegiality										Cele- bra- tion				
7-11						Supper & Informal Collegiality									



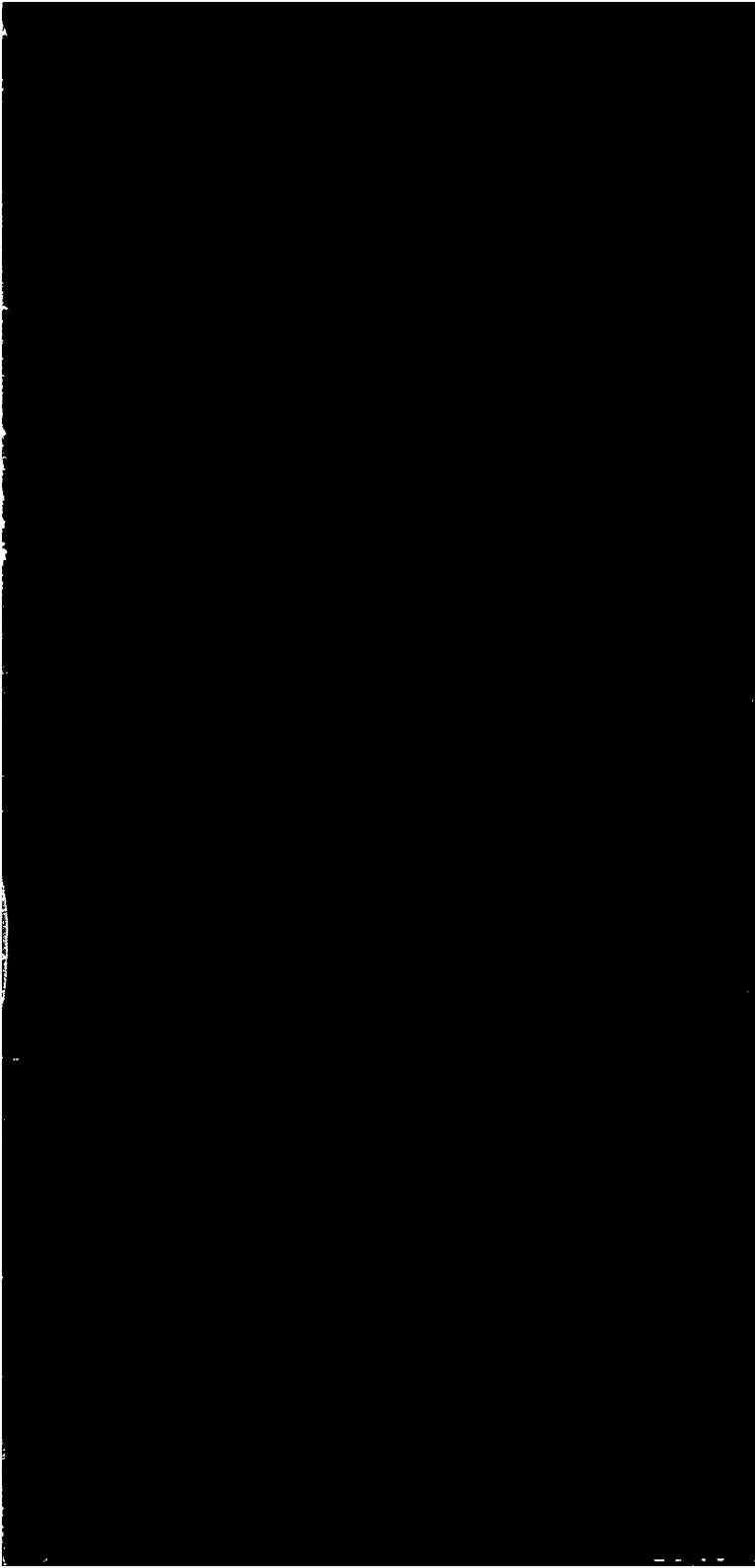
PARTNERSHIPS FOR A COMMON FUTURE

MODULE I

NOVEMBER 12-17

HOW CAN ALL SECTORS OF SOCIETY WORK TOGETHER TO CREATE MORE COMPREHENSIVE SOLUTIONS TO GLOBAL ISSUES?

- Interchange with representatives from more than 30 nations.
- Dialogue with presenters in the arenas of development, cultural integrity, education and economics regarding their vision, concerns and proposed directions.
- Participate with presenters in collaborative think tanks, training sessions and interchange events focused on practical actions and methods for social change.
- Belong to a reflection team to test your own ideas with others who have similar questions and concerns or sign up for a synthesis group which will share ideas and images through murals, drawings, music, poetry, drama or summary charts.



DEVELOPMENT COMMUNITY

HOW DO WE DO DEVELOPMENT IN COMMUNITIES AND KEEP IN HARMONY WITH PLANETARY ECOLOGY AND EXISTING CULTURES?

Some Options are:

- Take a course in participatory methods which release authentic community development.
- Learn about the Skyloom Development Project Consortium.
- Share current learnings in institutional capacity building.
- Participate in a think tank on a regional development project for Mexico.

DR. ERVIN LASZLO, a member of the club of Rome, is published in areas ranging from systematic philosophy to modern systems theory, futures studies and development policies. He is actively participating with UNESCO in the decade of Cultural Development. Italy.

DR. HUMBERTO BRAVO, the Director of the Center for Atmospheric Research is presently focusing on rural ecological projects. Mexico.

DR. K. KEREGERO, Director of the Institute for Continuing Education at Sokoine University. He is the Chief Advisor to UNICEF for planning in Rural Development. Tanzania.

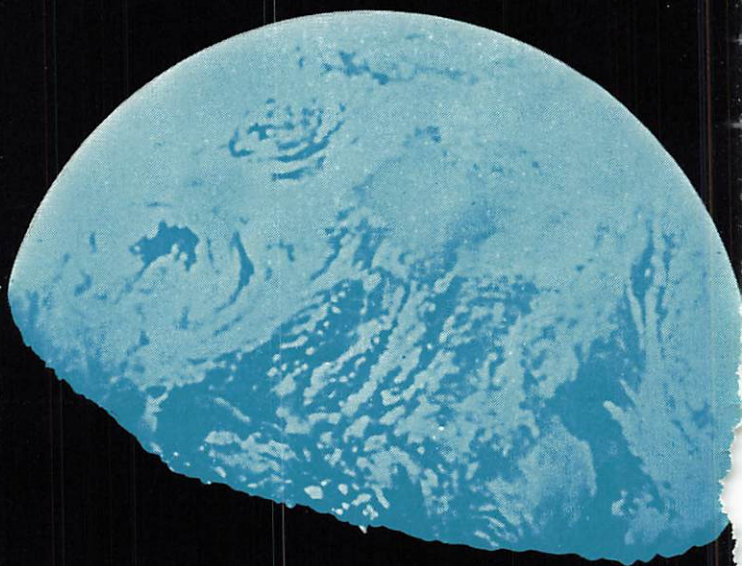
DR. LUIS LENERO, Director of the Mexican Institute for Social Studies (IMES), is actively researching new community forms for the 21st Century. Mexico.

MAMFRED MAX-NEEF, Director of the Institute of Alternative Development. As economist and author, he received the 1983 Right Livelihood Award in recognition of his work for development alternatives in Latin America. Chile.

DR. JOAQUIN CRAVIOTO, Scientific Director of the National Institute for Science and Technology of Integrated Family Development, is currently engaged in testing his hypothesis that different mental abilities are modulated by environmental factors. Mexico.

LET THERE BE LIGHT, LET THE DAWN RISE OVER HEAVEN AND EARTH, THERE CAN BE NO GLORY, NO SPLENDOR, UNTIL THE HUMAN BEING EXISTS THE FULLY DEVELOPED PERSON.

POPOL VUH



EDUCATION COMMUNITY

HOW DO WE PROMOTE LEARNING PROCESSES ON A GLOBAL SCALE THAT RELEASE THE CREATIVITY OF INDIVIDUALS?

Some Options are:

- Participate in a think tank to create a cooperative learning environment for a university.
- Create a pre-school curriculum for a rural village.
- Learn multi-modal teaching methods and discover the power of image education.
- Design a collaborative process for initiating an "I have a Dream" education program with business leaders and educators.

DR. BEATRIZ DE CAPDEVIELLE, former Coordinator of "Proyecto de Inteligencia", a program created for the Ministry for the Development of Intelligence in Venezuela. She is presently engaged in a series of educational projects to develop the intellectual potential of the population of Venezuela.

DEE DICKINSON is Founder/Director of New Horizons for Learning, an international network for human resources. She is working with the application of multiple intelligences and techniques for multi-modal learning. USA.

LUIS M. NARRO, General Director of the Center for Educational Studies, is a researcher and author in the arena of bicultural and bilingual education in rural development Mexico.

ROGER JOHNSON, a teacher at the University of Minnesota is implementing cooperative learning modes. USA.

For more information or to send registrations

In México

Instituto de Asuntos Culturales
Oriente 158, No. 232
Col. Moctezuma
México, D. F. 15500
México
(52-5) 571-4135

In North

Institute of
4750 N. S
Chicago,
U.S.A.
312-769-6

**HOW DO WE PROMOTE LEARNING PROCESSES
ON A GLOBAL SCALE THAT RELEASES THE
CREATIVITY OF INDIVIDUALS?**

Dr. Beatriz de Capdeville, Venezuela
Dee Dickinson, USA
Luis M. Narro, Mexico
Barbara Clark, USA
Roger Johnson, USA

**WHAT IS THE EMERGING GLOBAL CULTURE
THAT HONORS PRESENT REALITIES, ANCIENT
ROOTS AND BIRTHS A NEW VITALITY?**

Riane Eisler, USA
Hirano Katsufumi, Japan
Glen Webb, USA
Kath Walker, Australia
Jean Houston, USA

GLOBAL INTEGRITY

WHAT IS THE EMERGING GLOBAL CULTURE THAT HONORS PRESENT REALITIES, ANCIENT ROOTS AND BIRTHS A NEW VITALITY?

Some Options are:

- Participate in a think tank which identifies the partnerships in society needed for the 21st Century.
- Share insights from the ancient cultures which inform us about partnerships.
- Learn individual transformation processes.
- Discover long existing traditions of wholistic health in Meso-America and other cultures.

RIANE EISLER, Austrian by birth, is the author of the "Chalice and the Blade: Our History, Our Future", and co-founder of the Center on Partnership Studies. In her book she shows how many ancient civilizations were based on partnerships rather than the domination patterns of today. USA.

HIRANO KATSUFUMI TANTO, is an instructor of lay persons in the practise of Zen Meditation. Japan.

GLEN WEBB, translator and speaker on practises of Zen Meditation. USA.

KATH WALKER, a globally reknown Aboriginal poetess and writer. She has been instrumental in recreating a sense of dignity and integrity in the Aboriginal people of Australia. Australia.

JEAN HOUSTON, Co-director of the Foundation for Mind Research, conducts numerous programs in developing human potential through the recovery of myth and ritual. USA.

South America
of Cultural Affairs
Meridan Rd.
60640

63

**In Europe/Southeast Asia/
Australia/Orient**
Institute of Cultural Affairs
Rue Amedee Lynen, 8
B-1030 Brussels
Belgium
(32-2) 219.00.86/87

**HOW DO WE DO DEVELOPMENT IN COMMUNITIES
AND KEEP IN HARMONY WITH PLANETARY
ECOLOGY AND EXISTING CULTURES?**

Dr. Ervin Laszlo, Italy
Dr. Humberto Bravo, Mexico
Dr. K. Keregero, Tanzania
Dr. Luis Lenero, Mexico
Manfred Max-Neef, Chile
Dr. Joaquin Cravioto, Mexico

**WHAT ARE THE ALTERNATIVE MODELS
WHICH WILL ENHANCE THE CAPACITY OF
THE EARTH AND ITS PEOPLE?**

V. S. Mahesh, India
Dr. Ivan Lansberg, Venezuela
V́ctor Herńndez, Mexico
Rae Barrett, Jamaica
Antonia Shusta, USA
Harrison Owens, USA

ECONOMIC COMMUNITY

WHAT ARE THE ALTERNATIVE MODELS WHICH WILL ENHANCE THE CAPACITY OF THE EARTH AND ITS PEOPLE?

Some Options are:

- Dialogue with business leaders about methods and processes to assist organizational transformation.
- Participate in a think tank to design an Organizational Technologies Academy.
- Learn leadership methods for enabling participation in the workplace.
- Interchange alternative actions and models for vitalizing local economics.

V. S. MAHESH, is Vice-President for Indian Hotels Ltd. He is engaged in a process of training executives in service-oriented operations. India.

DR. IVAN LANSBERG, President of EMPRESAS LANSBERG (a group of forty companies across Latin America) is the director of a Latin America Think Tank in the field of economics and a leading thinker in organizational development. Venezuela.

VICTOR HERNANDEZ, Director of the Mexican Foundation for Rural Development, a private sector development agency founded and supported by businessmen to work with agriculturalists in increasing production techniques and developing methods of obtaining credit. Mexico.

RAE BARRETT, of SEPROD, a soap and food manufacturing company, is implementing a company-wide system of planning and cultural change. Jamaica

ANTONIA SHUSTA, Group Executive Mortgage Services, is working with participative processes in management. USA.

HARRISON OWENS, consultant and author, promotes new approaches in which an integrative culture transforms and develops organizations. USA.



**HOW CAN ALL SECTORS OF SOCIETY WORK
TOGETHER TO CREATE MORE COMPREHENSIVE
SOLUTIONS TO GLOBAL ISSUES?**

Willis Harman, USA
Hazel Henderson, USA.

WHAT MORE?

OUR COMMON FUTURE is inspired by the book of the same name by the World Commission on Environment and Development. This conference is a response to many issues raised in this report.

OUR COMMON FUTURE is organized and coordinated by the Institute of Cultural Affairs International (ICAI) and ICA: México.

ICAI, registered by Royal Decree in Belgium in 1977, is an association of 32 national ICA's. These organizations are engaged in human resource development in both first and third world countries. ICAI was the organizing sponsor for the International Exposition of Rural Development (IERD). ICAI has consultative status II with the United Nations Economic and Social Council.

ICA: México is a not for profit association, legally registered in Mexico in 1981. It is dedicated to the improvement of the quality of urban and rural life.

ICA: Mexico provides training for development organizations in integrated development processes and facilitates planning and participative symposiums and courses for organizations and local communities.

SIMULTANEOUS TRANSLATION

Simultaneous translation from spanish to english and english to spanish will be provided for the presentations, panels, and some of the sessions.

MEXICAN SUPPORTING SPONSOR

Konrad-Adenauer-Stiftung Foundation

MEXICAN SUPPORTING ORGANIZATIONS

Mexican Foundation for Rural Development (FMDR)

Service to Development and Peace (SEDEPAC)

Association For Education and Recreation in Mexico (AMER)

National Industrial Chamber of Commerce (CANACINTRA)

Center of Services for the Development of Puebla (DEPAC)

Anahuac Rotary Club of Mexico City, District 417

CONFERENCE LOCATION

Oaxtepec, Morelos, México.

A 2 hour drive from Mexico City. The great Aztec emperor Moctezuma I found a peaceful retreat for himself in Oaxtepec in the state of Morelos. Attracted by the abundant thermal waters and temperate climate, Moctezuma created a botanical paradise of medicinal and ornamental plants from all over his empire. Oaxtepec is now one of Mexico's finest vacation and convention centers offering numerous recreational facilities, conference rooms and a variety of hotel & cabaña accommodations. The thermal waters of the past are now covered by a geodesic dome and the lush tropical vegetation continues to provide an ideal setting for meditation and reflection.

TRANSPORTATION

Mexico City has an International Airport serviced by many carriers. Chartered Bus transportation to Oaxtepec from the airport for Module I will be available on Saturday, November 12. Transportation to the airport for Module I participants will be provided on Friday November 18, and on Friday to Oaxtepec for those arriving for Module II. Fee is \$5.00 each way. **IMPORTANT** for those of you who are arriving via airline and wish this service, please send a telegram or letter indicating the carrier, flight number and arrival time before October 15th to: ICA: México, Oriente 158 núm. 232, Colonia: Moctezuma, México, D. F. 15500.

OUR COMMON FUTURE

REGISTRATION FORM

Please use one form for each person
Photocopy form for multiple registrants
Prices listed are in U.S. dollars

I am registering for the following module/s: (Check one box)

- Module I only
(Nov. 12-17)
\$300.00
- Module I & II
(Nov. 12-23)
\$500.00
- Module II only
(Nov. 18-23)
\$300.00

Please tell us about yourself. This information will help us to host you most effectively.

Name _____

Address _____

Telephone _____ Age _____ Female _____ Male _____

Occupation _____

Affiliations _____

Languages Spoken _____

TOTAL FEES COMPUTATION (see over)

_____ Conference Fees
_____ Accomodations
_____ Breakfast/Dinner
_____ Total due
_____ Total enclosed

RESERVATIONS

Housing will be reserved with payment of total registration fee on a first come first served basis. If your desired housing is no longer available, ICA will choose the next most appropriate space for you. Housing can be paid for now or in November at the conference.

METHOD OF PAYMENT

To take advantage of the registration fee discount, full payment must be included with registration and must be postmarked by August 1st. Except for the United States, please make all payments in International Money Orders. Please send payments to the ICA in your designated area (refer to poster).

CONFERENCE FEES

_____Arrival date _____Departure date Smoking_____

Non-smoking_____ Name of preferred roommate_____

	Standard Fee	Early discount (if postmarked by August 1)
Module I or II	\$300	\$270
Module I or II	\$500	\$450

These fees include the reception, lunches, and the final celebration.

BREAKFAST & DINNER

Module I or II	\$ 35
Module I * II	\$ 70

It is possible to cook simple meals on hot plates in the cabins or family hotels or to eat in a cafeteria or in one of the many restaurants. The kitchenettes do not come with utensils.

Total cost for period of:	Nov. 12-17	Nov. 12-23	Nov. 18-23	
<input type="checkbox"/> A per room	\$167.00	\$334.00	\$167.00	
<input type="checkbox"/> A per person	\$ 38.00	\$ 75.00	\$ 38.00	
<input type="checkbox"/> C per person	\$ 25.00	\$ 50.00	\$ 25.00	
<input type="checkbox"/> D per person	\$ 18.00	\$ 36.00	\$ 18.00	
<input type="checkbox"/> E per person	\$ 11.00	\$ 22.00	\$ 11.00	
<input type="checkbox"/> F mobile hook up	\$ 20.00	\$ 40.00	\$ 20.00	Hook-up needed

A HOTEL TEPOZTECO. 1st class accommodation single, double, triple occupancy, bath. Cost per room.

* Following housing is based on shared occupancy.

B CABIN. 4 single beds in divided room, bath, kitchenette, 10 minute walk up hill or take Oaxtepecs' bus service to conference rooms.

C FAMILY HOTEL. 4 single beds, bath, kitchenette.

D FAMILY HOTEL. 6 single beds, bath, kitchenette

E ECONOMIC HOTEL. 4 beds, baths at end of hall. Austere.

F MOBILE HOOK-UP. Camp site below the conference center.

Our Common Future

A New Story
Waiting to be Written
by Global Thinkers
Local Change Agents
And You

Oaxtepec,
Morelos, Mexico
November 12-17, 1988

GUIDES

WILLIS HARMAN, scientist, university professor and futurist, is the author of "Higher Creativity" and "Global Mind Change". Dr. Harman was a social scientist at Stanford University Research Institute for 16 years. He is currently President of Noetic Sciences which was founded in order to expand knowledge about nature and mind potential applied to human wellness and the advancement of the total planet. Dr. Harman is active in the peace movement and has been instrumental in setting up the Peace Academy in the United States.

HAZEL HENDERSON, futurist, author and lecturer is a major organizer and speaker of International Conferences focusing on New Global Economic Patterns.

November 1988 OUR COMMON FUTURE Oaxtepec, Mexico					
SUNDAY 13	MON 14	TUE 15	WED 16	THUR 17	FRIDAY 18
Breakfast & Special Options					Site Visits — Travel
Opening — Why This Conference	4 Simultaneous Presenters 4 Simultaneous Presenters	Think Tanks & Resource Groups			
Lunch & Special Options					Travel — Registration & Reception
Panels of Presenters	4 Simultaneous Presenters 4 Simultaneous Presenters	Think Tanks & Resource Groups	Sharing & Synthesis		
Reflection & Synthesizing Groups					
Supper & Informal Collegisility				Celebration	

MODULE II. NOVEMBER 18-23

A time for the Institute of Cultural Affairs to look at long term implications of conference themes. Tours and site visits can be arranged for those who wish to remain, using Oaxtepec as a base for visiting central Mexico. If this in your desire please indicate it on the registration form.

MODULE I

NURTURING A PARTNERSHIP MODE FOR PLANETARY SERVICE

The intent of Module I is to expand our imagination in the arena of collaborative possibilities and secondly to delineate some practical steps in the process of collaboration. We want to interchange ideas, practical tools, and resources for nurturing a partnership mode for planetary service.

The focus question for Module I is - How can all sectors of society work together to create more comprehensive solutions to global issues?

Within this broad focus each network has the following focus questions:

1. Economic Community - What needs to be done through the economic arena to enhance the capacity of the earth and its people?
2. Education Community - How do we promote learning processes on a global scale that tap the creativity of individuals?
3. Development Community - How do we develop communities in harmony with the planet's ecology and their own culture?
4. Planetary Unity Community - What is the emerging global culture that honors present realities and ancient roots and births a new vitality?

The products of Module I will come out of the think tanks and resource groups. Such creations could range from new curriculum to new projects. The common product we anticipate is a compilation of wisdom about the keys to collaborative action. We anticipate that an amplified vision of what is possible and a deepened realization of the existing realities and the specific actions leading to expanded collaboration will emerge in many groups.

The major processes in Module I will be: presenters and participant responses, workshops and think tanks, interchange and multi-modal sharing. Some of the presuppositions and values within this process are the following: 1. Maximum input by all participants, 2. Self-selection and individual initiation within a supportive structure, 3. Balance between presenter and facilitator, 4. Honoring each presenter, 5. Think tank and resource groups will be self-directing and self-selecting with facilitation by interested parties. They will include training, interchange, and product creation. Topics will be solicited from the networks and primary units over the next six months and some topics may emerge during the presenter dialogue of Module I. Time for special options gives the opportunity for individuals to share their wisdom and other creative things.

If you refer to the time design, you will see that the first module of six days begins with a reception on the evening of the 12th. We envision this event held on the plaza where one will encounter various dimensions of Mexican culture such as folk dances. People will be milling around, meeting each other, registering, selecting from various options for participation in the conference.

In the morning of the 13th, when the opening formalities are complete, Willis Harmon will set the context and mood of the conference. He will speak on why a four sector conference is important for the future of the planet. A facilitated discussion in response to Willis's speech will top off the morning.

Mid-day (12-3) and early morning (7-9) will be available for participants to set up special activities and invite whom-soever-will to participate. Some special events such as the visit of Andrew Young will be arranged by the procedures team.

The afternoon (3-6) will find the people listening to panels of presenters, who will introduce their subjects to the participants. The afternoon will conclude with participants selecting 4 out of the 16 sessions to be offered by presenters the following day.

6-7 is set aside for people to meet in reflection or synthesis groups of their choice, to discuss and formulate their ideas. We will encourage these groups to meet each of the first four days to offer the opportunity of depth human dialogue. Some of the synthesis groups will be built around the arts and they will be asked to present their conclusions or creations on the final synthesis day.

Nov 14th will center around the presenters. Sixteen 1 1/2 hour sessions are planned in four blocks of time. A person selects four of the sixteen presentations to attend. These sessions will be guided by a partnership between the presenter and a facilitator who will guide the participative dialogue. We encourage each session to focus on the vision, realities, and practical action toward creating partnerships for planetary service.

On Nov 15, 16, and 17 we will have 2 1/2 days to tap into resources present at the conference and to engage in think tanks on a variety of subjects. For some persons this will be a time of training, for others a time of conceptualizing new projects, for others a time of creating new instruments or forging new partnerships. For all of us it will be a time to knit together new relationships, to expand and ground our commitment to collaborative modes, locally and abroad.

The afternoon of Nov 17 will be a time of sharing the products of the think tanks and resource events. Synthesizing will be done through charts, mind maps, drama, poetry, murals, and dance. This module will conclude with a simple celebration.

Nov 18th will be a discontinuous day of cultural encounter and will offer various opportunities which will be made apparent on site. This day will be an opportune time for participants to visit the famous Teotihuacan pyramids or visit project sites of new friends or take a raft on the Las Estacs river or simply lounge with friends, new and old, by one of Oaxtepec's 15 swimming pools. These events are at the discrepancy of the participants and are not included in the conference fees. However, the conference organizers will assist in organizing the desired trips.

Possible Think Tanks

Organization Transformation Academy Curriculum
Western International University Cooperative Learning Modes
Field Research on Partnership Societies - Toward a Conference in Crete
Pre-School Multi-Modal Curriculum (Guatemala)
Humberto Bravo's Environmentally Sound Regional Development Project
"I have a Dream" Education/Corporation Collaboration
Fourth World Development
Megacities Project
Tenant Owned Housing

Possible Interchange and Training Resource Groups

Ecology of Culture Course
Organizational Transformation Seminar Tools
Space Between Program (Peru)
Training Inc Teacher Training
Experiential Pedagogy
Transformation Courses (Sydney)
Intuition Training Event
Participatory Evaluation
Proposal Writing
Indigenous Organizations Institutional Capacity Building

Module II for ICA and the wider Order opens with a Rite of Endings to mark the radical alterations we have been experiencing.

MODULE II

A RITE OF PASSAGE

Module II begins on November 18th and ends November 23rd. It is the time for people who see themselves as a part of the "larger we" to participate in a Rite of Passage.

This will be a time of discernment, a time of marking where we are as a body, letting go of forms we are ready to shed, and calling into being the new aspects of our life that we sense are needed. This gathering is a time of ritual, celebration, interchange and drama, a rite of passage that symbolizes the new organization we are becoming.

The Intent of Module 2 is to enact a rite of passage from a previous culture and metaphor into the emerging culture and metaphor. We want to act out a story of who we are and where we are going.

The Image of the Module is that of Embodying the Collaborative Mode.

The Focused Questions are: Who and what is this global network and what does it need to become? What are we trusting in as we move into the Future?

The Product for Module I is a Discernment of Current Reality, Images of Future Possibilities, and putting these into a form that can be communicated across the globe.

The 18th evening will begin with an orientation time. The 19th and 20th will be a time of Discerning the Given. Nov.19 begins with a Rite of Endings followed by 1 1/2 days of "looking in the mirror" and seeing what we have become. We will do this through interchange on the experiments and modes we are living out of in our primary units. We will particularly look at the arenas of leadership, personnel, economics, operations and interchange as these modes affect our life as a global network.

The 21st and 22nd of November will be a time of Intuiting the Future. We will look at emerging values and connecting patterns which are in being and which need to be created if we are to sustain this global network. On the evening of the 22nd we will have a great celebration of transformation.

November 23rd will be a Rite of Beginnings.

We will be using Mexico's great awe centers for both the Rite of Endings and the Rite of Beginnings.

November 24th is a day of departures and of informal meetings.

Module II Process Assumptions include:

1. A dramatic acknowledgement that our culture and metaphor is changed.
2. Affirmation of the past and future as key for individuals and the corporate.
3. Not a business meeting but some working groups will be required.
4. A whole group time focused on the journey of a people.
5. Interchange, reflection, ritual and celebration as key elements.

"OUR COMMON FUTURE" PRESENTERS

WILLIS HARMON is the author of Higher Creativity and Global Mind Change. He has been active in the peace movement and instrumental in setting up the Peace Academy in the United States. He is currently president of Noetic Sciences which was founded in order to expand knowledge about nature and mind potential applied to the advancement of health and the total planet. Previous to being Director, he was a social scientist with the SRI for sixteen years.

HAZEL HENDERSON is an independent futurist, author, lecturer, television producer and freelance journalist. She was a major organizer of the recent Soviet-American Citizens Summit, combining her peace efforts with work as a futures researcher, focusing on new global economic patterns.

DEVELOPMENT

HUMBERTO BRAVO is the Director of the Center of Atmospheric Research with a focus on rural sanitation.

DR. K. KEREGERO is the Director of the Institute for Continuing Education and is the Chief Advisor to UNICEF for planning in Rural Development.

Dr. ERVIN LASZLO is a member of the Club of Rome and has published prolifically in areas ranging from systematic philosophy to modern systems theory, futures studies and development policy.

LUIS LENERO, from Mexico, is actively researching new community forms for the 21st century, including economics, society and culture.

MANFRED MAX-NEEF is an economist and author of many books (ie, From the Outside Looking In: Experiences in Barefoot Economics). In recognition of his work for development alternatives in Latin America, he received the 1983 Right Livelihood Award.

ECONOMIC

RAY BARRETT, of SEPROD, a soap and foods manufacturing company, is implementing a company-wide system of cultural change.

VICTOR HERNANDEZ is the Director of the Mexican Foundation for Rural Development which is a unique private sector development agency.

DR. IVAN LANSBERG is the President of EMPRESAS LANSBERG, a group of forty companies across Latin America. He is the Director of a Latin American Think Tank in the field of economics and a leading thinker in organizational development.

V.S. MAHESH is the Vice President of Manpower and Planning and Development for the Indian Hotels Limited and is engaged in a process of training executives in service-oriented operations.

"OUR COMMON FUTURE" PRESENTERS

WILLIS HARMON is the author of Higher Creativity and Global Mind Change. He has been active in the peace movement and instrumental in setting up the Peace Academy in the United States. He is currently president of Noetic Sciences which was founded in order to expand knowledge about nature and mind potential applied to the advancement of health and the total planet. Previous to being Director, he was a social scientist with the SRI for sixteen years.

HAZEL HENDERSON is an independent futurist, author, lecturer, television producer and freelance journalist. She was a major organizer of the recent Soviet-American Citizens Summit, combining her peace efforts with work as a futures researcher, focusing on new global economic patterns.

DEVELOPMENT

HUMBERTO BRAVO is the Director of the Center of Atmospheric Research with a focus on rural sanitation.

DR. K. KEREGERO is the Director of the Institute for Continuing Education and is the Chief Advisor to UNICEF for planning in Rural Development.

Dr. ERVIN LASZLO is a member of the Club of Rome and has published prolifically in areas ranging from systematic philosophy to modern systems theory, futures studies and development policy.

LUIS LENERO, from Mexico, is actively researching new community forms for the 21st century, including economics, society and culture.

MANFRED MAX-NEEF is an economist and author of many books (ie, From the Outside Looking In: Experiences in Barefoot Economics). In recognition of his work for development alternatives in Latin America, he received the 1983 Right Livelihood Award.

ECONOMIC

RAY BARRETT, of SEPROD, a soap and foods manufacturing company, is implementing a company-wide system of cultural change.

VICTOR HERNANDEZ is the Director of the Mexican Foundation for Rural Development which is a unique private sector development agency.

DR. IVAN LANSBERG is the President of EMPRESAS LANSBERG, a group of forty companies across Latin America. He is the Director of a Latin American Think Tank in the field of economics and a leading thinker in organizational development.

V.S. MAHESH is the Vice President of Manpower and Planning and Development for the Indian Hotels Limited and is engaged in a process of training executives in service-oriented operations.

HARRISON OWENS is the author of Spirit, in which he writes about the ways spirit transforms and develops organizations.

ANTONIA SHUSTA recently instituted a participative management process at Citibank in the Caribbean. She is now the President of Household Mortgage Services.

EDUCATION

BEATRIZ DE CAPDEVIELLE is engaged in a series of educational projects in Venezuela to develop the intellectual potential of its population.

BARBARA CLARK is a Professor of Special Education and Coordinator for Graduate Programs in Gifted Education at UCLA and author of Growing Up Gifted and Optimizing Learning.

DEE DICKINSON is the founder and director of New Horizons for Learning, an international network for human resources. Her field is the application of multiple intelligences and techniques for multi-modal learning.

DR. LUIS NARRO utilizes teachers as rural development agents.

CULTURAL INTEGRITY

RIANE EISLER is the author of The Chalice and the Blade, describing how many ancient civilizations were based on partnership rather than domination patterns of today.

JEAN HOUSTON conducts numerous programs in developing human potential through the recovery of myth and ritual.

HIRANO KATSUFUMI, Tanto is an instructor of lay persons in the practice of Zen meditation.

KATH WALKER, a globally renowned Aboriginal poetess and writer, has been instrumental in recreating a sense of dignity and integrity in the Aboriginal people of Australia.

*Costs enclosed?
brochure " ?*

August 2, 1988

Dear Colleague,

As you are probably aware if you received the recent edition of Initiatives, "Our Common Future" an ICA coordinated conference on nurturing the partnership mode for planetary service, will be held November 12 - 17, 1988, in Oaxtepec, Mexico.

The theme of the conference addresses the question "How can all sectors of society work together to create more comprehensive solutions to global issues". The conference will offer a variety of modes for participation, including the opportunity to interchange with representatives from more than 30 nations and the chance to participate in a broad spectrum of think-tanks, workshops, and interchange groups in the arenas of development, cultural integrity, education and economics in relation to visions, concerns and proposed directions.

ICA West has major responsibilities for the organization of the education module, which will have a large emphasis during the conference as education is seen by many as the crucial step by which creation of constructive change in all the other arenas occurs. The emphasis will be on how learning processes can be promoted with individuals on local, national and global scales in ways that release the creativity of individuals and facilitate societal change.

Some think-tank options in the educational module include - participation in creating a cooperative learning environment for a university; working with multi-modal teaching methods and imaginal education techniques; the chance to create a pre-school curriculum for a rural village; and the opportunity to design a collaborative process for initiating an "I have a Dream" education program with business leaders and educators.

Presenters in the arena of education will include Dr. Beatriz de Capdevielle, former coordinator of "Proyecto de Intelligencia" a program created for the Ministry for the Development of Intelligence in Venezuela; Dee Dickinson, the founder of New Horizons for Learning, an international network for human resources; Luis M Narro, Director of the Center for Educational Studies in Mexico; and Roger Johnson from the University of Minnesota, USA - who is involved in implementing cooperative learning modes.

Other presenters ^{will} include Willis Harman, scientist, university professor and futurist, author of "Higher Creativity" and "Global Mind Change"; Hazel Henderson, futurist, author and lecturer; Jean Houston, Co-director of the Foundation for Mind Research; Riane Eisler, author of the "Chalice and the Blade: Our History, Our Future" and co-founder of the Center on Partnership Studies; Victor Hernandez, Director of the Mexican Foundation for Rural Development; Harrison Owens, author and consultant on organizational transformation; Mamfred Max-Neef, Director of the Institute of Alternative Development working with Latin American development and many more.

We are all very excited about the possibilities that this conference offers and its longer range implications. We

Barbara Clark

*? need to
cut.*

therefore invite you to join us and undergo what could be the experience of a lifetime. For more details - please contact Kim Alire Epley at the Institute of Cultural Affairs, 4220 N. 25th Street, Phoenix, AZ 85016, Tel # (602) 955 8411 as soon as possible.

Sincerely

Kim Alire Epley
Institute of Cultural Affairs

OUR COMMON FUTURE
Interchange Packet Two

August 24, 1988

Dear Colleagues,

This Interchange packet on Our Common Future is to update you on what is emerging to be a very exciting time in Mexico.

The list of registrants (141) was as of August 6 and has several errors. Brussels and Chicago have added about 60 since then. This means we have registered close to 200 globally and Mexico has scholarships for another 100 Mexican participants. Which means we are at the halfway point on the journey toward 600 participants!

NIRADO in Nigeria is hoping to send 12; there may be 3 from Southern Africa; Chicago will be making a recruitment push during its Annual Appeal in two weeks. With a little more than two months to go and several locations not yet heard from, we could still make it!

This packet contains:

THE EXCITEMENT OF OUR COMMON FUTURE.

A description of how the program is shaping up

MODULE I: OUR COMMON FUTURE

Possible Seminars and Think Tanks

SCENARIOS FOR MODULE II

Two letters from the KL House

A RESPONSE TO THE PANCHAYAT'S RECOMMENDATIONS

by Jim Campbell

THE FIVE YEAR VISION OF THE ICA: LIMA

A paper from Peru

RESULTS OF OUR COMMON FUTURE DIALOGUES

A report from Brussels on using OCF to make new contacts

REGISTRATION LIST

As of August 6, 1988

INTERVENTION IN EVOLUTION

from Evolution, The Grand Synthesis by Ervin Laszlo, a presenter

Keep the interchange coming. The expanded coordination team meets on October 30 in Mexico. The focus then will be on Module II. It would be great if each location did a session similar to KL's and got their input to us. The more input we have the more chance we have of avoiding the dangers KL has indicated.

In Care for the Future,

Donna Wagner
Network Coordinator
Development Community

THE EXCITEMENT OF OUR COMMON FUTURE

The participatory conference is emerging as a means for ICA to rapidly spread new images and ideas across a broad spectrum of society. In Guatemala, the New Horizons for Learning Conference catalyzed an education movement. In Kenya, the collaborative health conference catalyzed new directions for primary health. With 600 participants from all over the world dealing with a comprehensive framework of concerns, what will be catalyzed in Mexico? And globally, the seeds of what new social movements will be planted?

It is amazing what the research and outreach of the primary units and four community networks have churned up over the last four years! Through Module I of Our Common Future we as an organization have the potential to articulate our New Theoretical Framework. This is a task once suggested for a small group to do. Yet here we are once again demonstrating that research is not the purview of a few persons, but what all of us as historically conscious actors engage in!

The first half of Module I gives us all the opportunity to be in touch with the new theoretical framework which has emerged in our time. Ervin Laszlo will be working with us on "Historically Conscious Evolutionary Activism", articulating a philosophical base for contemporary social change. Manfred Max-Neef will be sharing "A New Paradigm of Development", presenting a more comprehensive picture of the components of society which effect its coherence and dynamic stability. The education presenters will be sharing a variety of modes of "Creating Human Intelligence and Promoting Creativity."

Riane Eisler will present images of "Partnership Modes of Social Organization" and Hazel Henderson and Ivan Lansberg will put us in touch with current economic theory. And these are just a handful of the contemporary thinkers with whom we'll be working! At the same time, the participatory process will allow us to define evolutionary goals and formulate the actions needed for their realization.

Then in the second half of the module we will be forging out mutually beneficial collaborative projects in the four communities. Few of us know about the Global University curriculum being worked on by Los Angeles PU or the Organizational Technologies Academy being created by the Bombay PU or the Celebrating Partnership Conference undertaken by Toronto PU. But here's the opportunity to help create them! Was it just four years ago that we thought we needed a Formation and Training Centrum in Brussels to create these new training forms?! Truly the primary units have proven themselves to be both a more stable and self-sufficient form of organization for us and the laboratory for edge research. We have become a multi-centric organization! Now how do we get a constant flow of information going in pursuit of shared goals across the PUs?

It will be important to capture this wisdom not just as individuals participating in the dialogue but as an organization which has always sought to catalyze the next stage of the evolutionary process. Somehow we need to figure out how to use this wisdom for our work on ICA and the Order in Module II.

A new wrinkle has also emerged for non-order participants during Module II. Other groups in Mexico are interested in accessing the wisdom of the international presenters. FMDR is splitting the costs of Manfred Max-Neef with us so that he can spend a week working with them. So in addition to project site visits and site seeing, the possibility of spending additional time with some of the presenters will also be available.

MODULE I: OUR COMMON FUTURE
Possible Think Tanks & Resource Groups

Development Community

3 Seminars Possible:

Ervin Laszlo "Historically Conscious Evolutionary Activism"
Luis Lenero "21st Century Forms of Community Life"
Manfred Max-Neef "A New Paradigm of Development"

2 Think Tanks Possible:

Keregero "Institutional Capacity Building"
Humberto Bravo "Environmentally Sound Regional Development Project"

1 Training Course Possible:

ICA Person "Methods of Participation"

Economic Community

3 Seminars Possible:

Harrison Owens "Organizational Transformation"
Ivan Lansberg "Contemporary Economic Theory"
Willis Harmon "Emerging Values"

2 Think Tanks Possible:

Victor Hernandez "Private Sector Development Projects"
Mahesh/Shusta "Organizational Technologies Academy"

1 Training Course Possible:

ICA Person "Strategic Planning"

Education Community

3 Think Tanks Possible:

Beatriz de Capdevielle "Designing Educational Projects"
ICA Person "Global University Curriculum"
ICA Person "I Have A Dream" Project

3 Training Courses Possible:

Roger Johnson "Cooperative Learning"
Barbara Clark "Integrated Learning"
ICA Person "Imaginal Education"

Global Integrity Community

2 Seminars Possible:

Mexican Women "Traditional Natural Healing"
Glen Webb "Buddhist/Christian Dialogue"

2 Think Tanks Possible:

Riane Eisler "Celebrating Partnership Conference"
Kath Walker "Creating Cultural Integrity"

2 Workshops/Courses Possible:

Jean Houston "Individual Transformation"
Hirano Katsufumi "Zen Meditation"

Note: With the 2 Mexican women we have 7 Mexicans, 8 North Americans, 4 Latin Americans, 3 Asians, 2 Europeans (counting Eisler!), 1 African. The victory is that makes 15 Non-westerners to 10 Westerners! We could recover the male/female balance (16 men, 9 women) with ICA Presenters.



THE INSTITUTE OF CULTURAL AFFAIRS

CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

9889 Lorong Awan Biru, 5th Mile, Old Klang Road, Taman Yari, 58200 Kuala Lumpur. P.O. Box 10564, 50718 Kuala Lumpur, Malaysia.
Tel: 03-7815394 Telex: MA 33635 ICA

TO: ICA Colleagues
SUBJECT: SCENARIOS FOR SECOND MODULE
FROM: KL House, August 1988

At collegium, we developed four scenarios for handling the multiplicity of affairs needing to be dealt with during the second module of the Mexico meeting. Our concern was to see what dynamics must be present in order for the necessary communications and decisions to take place; our starting point was some skepticism about the possibility of dealing with such substantial and destinal issues within the 4-day time line; but we felt our first priority was to decide how the issues might be approached. We were not assuming any particular time design when doing this workshop. Below are the four scenarios and then some reflections.

1. SCENARIO I: Wall of Wonder
Reports from Primary Units
Network Meetings for strategy-building.
2. SCENARIO II: Wall of Wonder/poverty game/siva
Analysis of Operating Procedures in PU's: purpose and mission
by house
5-year Action Plan
Jean Houston trust exercise
Network Strategy
"We Are One" myth
Rite of Beginnings: Song Story Symbol
Dance of Creation
3. SCENARIO III: Telling the Great Stories from our common past
PU Reports
Discern future directions
Network Meetings for Strategy
Determining the glue of the organisation
4. SCENARIO IV: Wall of Wonder by decades and continents
Reports through displays and rotational presentation

COMMON ELEMENTS:

All models regarded the proposed "Rite of Endings" to be an inappropriate beginning for a council. They all presuppose an initial time of rehearsing the greatness of the past. This organisation has been allowed to do miracles. It is only appropriate to rehearse them—with appropriate nostalgia, respect, and awe. We believe this rehearsal of who we have been is necessary before any effective alterations can be made: it is what allows shifts in corporate culture to take place. The second common element in all the models was a concern for reports from Primary Units. We learned long ago that in a time of sharing approaches that work, you cannot listen until you can speak. So we are concerned that everyone have the opportunity to present their situation to the group. The way it was done in '84 wasn't bad — continental displays and presentations which we rotated in attending. The third common element was some directional strategy, perhaps done on a network level after some corporate discussion. Finally, we were all concerned with the drama and spirit of the event. We need time for re-creation of our corporate story.

We are aware that none of these models builds in time for discussing the Panchayat recommendations. They definitely need considerable time if we are to move on them. We will need a global co-ordinating dynamic, and if it's not to be a Panchayat, then we'll have to invent some other. We will need a global finance dynamic, and if it's not to be LTIT or IDF, then we'll have to invent that too. We'll need some kind of personnel clearing-house dynamic, and if it's not an Assignments Commission, then we'll have to invent that. So perhaps we're also recommending a time for inventions.

We are really pleased at the effort that is going into Module I. It looks like a truly stellar event. We are, however, quite concerned that there be comparable attention paid to Module II. We have had separate groups to organise GRAs and Councils. This might also be a good way to handle Mexico. At least let's not start the precious 4-days (if that's all we have) with somebody asking "What shall we do?" or "Now that we've decided..." Both are ways to dishonor the people who are present.

In KL we are experiencing transition like everyone else; we are also trying to insure a thorough discussion takes place in advance of the meeting. So let us hear from you ASAP, and we look forward to seeing you in Mexico.

G & F



John Epps

for the KL House Team

July 12, 1988

Colleagues
The Institute of Cultural Affairs

Dear Colleagues:

It has been good to get news from you in its many forms. We find it very true that as a group we depend on news from each other. In KL, we have been quite addressed by the Panchayat's report, and have had numerous collegiums mulling over its implications. It seems we are in the process of another major shift in our forms, and we'd like to make sure the discussion holds as many insights and viewpoints as possible.

So these comments are relative to the current discussion about what sounds like dismantling the Order, certainly in its global dimensions. We hope there is still room for discussion.

There are two related but different emphases we can pursue. Ignoring either would be a mistake, and we seem headed in that direction. As an "analytic", I've been trying to sort out why this current hiccough over our operating forms is so gut-wrenching. So here's a go at it.

TWO EMPHASES

One issue with which we are concerned is faith; not a particular belief-system, but the underlying stance towards whatever content life has. It's the outer arrow of the Kierkegaard image and the fourth level of the art-form conversation. And this issue works precisely like the Operating System (OS) of a computer: without it no system can run, and if the OS is skewed, every programme is faulty. When we speak of the "human factor" or "depth" as the distinguishing feature of our work, we mean that our programmes are built on and promote faith — the underlying decisional affirmation of whatever life holds.

The other issue with which we are concerned is human development — variously known as human potential, human capacities, spiritual evolution, etc. This has to do with discovering and unleashing latent abilities — exploring frontiers of the possible in relation to self and society. It's like science, as if medicine were to disclose we all have a 3d thumb or esp capabilities or numinous connectivity. This is exciting, revolutionary and life-changing — and DIFFERENT from faith. This branch of our work is like the PROGRAMMES in a computer — it releases the machine's potential and focuses it onto particular issues.

Both dimensions are important. A computer will not work without an Operating System and a Programme. Neither will we.

The arena of human and social resource development deserves affirmation, exploration, study and support — precisely as do medicine, psychology, physics and sociology. Their findings affect us all. They make up the world picture in which we operate, and they are rapidly changing. But unless they're "operated" in FAITH, they're as potentially destructive as constructive.

Most of our research and exploration of the past 4 years has concentrated on the capacities side and very little on the "Operating System." So we're finding our Programmes "just like other people's" and entering collaborative relationships helter-skelter. That's good if it doesn't leave behind our unique faith-stance.

If we had to choose the unique dimension of our work and what gives it the "fizz and mischief," the capacity to explore, the willingness to risk it all on something as wild as 24 HDP's or IERD or Primary Units, IT'S THIS FAITH-STANCE. Our "Operating System" makes it possible to run ANY programme with profundity and style. With it, we can do ANYTHING, be assigned ANYWHERE, for "all that is, is good." Without it, nothing much matters except whatever I happen to like.

So our contribution to this discussion is a model based on maintaining and intensifying our corporate capacity for faith embodied in this world. Without it, we're historically worthless anyway.

METHOD

I've been thrown back onto the basics. Funny, just when it seems those matters are dealt with for the moment and you can get on with the task, someone throws sand in it and you have to begin again. A TV programme here from the UK called "The Business of Excellence" had a fantastic talk by the head of the Tarrytown group who referred to "fizz and mischief" as desirable characteristics of an organisation today. If so, maybe all this is just fizz and mischief not worthy of despair. On the other hand, maybe it IS time for some of us to speak out and be heard.

A ground rule we'd recommend is the principle of the Incarnation — i.e., ideas and ideals are not real unless and until they are concretely embodied in sociological, historical structures, and these structures are subject to practical, sociological historical forces, including decay and renewal (death and resurrection). It seems to us that some of the recommendations are attempts to escape sociology and get into some mystic or formless "association." The problem is that this is just another kind of sociology, and not a very effective one, either.

Now, where do we start and how can we proceed? Personally, we'd recommend a theological basis followed by a socio-spirit analysis then a trends/imbalance analysis focussing on the Organisational pole — the Enterprise and Culture seem less at stake for the moment, and are in fact being addressed by this dialogue. The desired outcome of all this will be a recommendation for appropriate structural form for our body that will account for the values held by the current recommendation, but will also include others. For example, the fact that many of us are physically present where we are indicates that the Assignments Dynamic in our Order is NOT dead. So how do we honor THAT reality as well as the reality of people refusing to take assignments? This is obviously an ambitious undertaking, and we'd like now only to sketch out some images that hopefully you'll find helpful and will respond.

THEOLOGICAL BASIS

Now theologically. Whatever Matthew Fox says to the contrary, traditional theology has ALWAYS recognized the given goodness of life, the almost infinite capacity of human beings to screw it up, and yet the ineradicable creativity that makes undreamed of wonders out of our messes. We'd hate to give that up for some notion that "we are the master of our fate." We stand firm on the point that humanity in general and in particular is up against sheer Mystery and required to decide whether this is good or enemy. There is a possibility of regarding all that is is good. And an established certainty that the ONLY way to a fulfilled life is through expending it on behalf of the largest context possible. One does not find fulfillment through seeking it, either economically, vocationally or spiritually. The fulfilled life is what we've been about manifesting — service in face of the major contradictions of the times. Freedom comes in and only in universal responsibility, not as an abstraction but as a gut-wrenching practicality demanding decision after decision over against real options. And once made, the decision to address some particular arena requires accountability, discipline, ritual, demonstration, awakening and a corporate core of people making it all possible. Mysticism is not excluded and in fact provides something of the spice, fizz and mischief without which any group quickly degenerates into legalism. But neither does spiritual experience exclude practicality. Even the grubworm goes inside a cocoon while making its transformation.

SOCIO-SPIRIT SITUATION

In terms of the socio-spirit situation, the categories of External Situation, Internal Crisis, Existential Question, and Escape still provide a useful paradigm for sensing the fundamental issues of the times.

In the 70s we experienced **EXPANDED HORIZONS**. The world was found to be interdependent. The oil crisis and the Vietnam War both made it clear that no one operates on his own. Our internal experience was **UNITY**. We were impressed with the essential humanity of people everywhere, and even came to see the environment as a living thing with whom we are interdependent. All are **ONE** in some sense. The existential question was **HOW CAN I PARTICIPATE?** With all that is going on that I play a part in, how can I get my insights in? (This was the issue we have addressed so beautifully with our "technology of participation). The escape is **WITHDRAWAL**, whether into the outback of the Rockies trying to revive pioneering self-sufficiency or into drugs hoping for cheap euphoria.

In the 80s the experience is different. We have experienced **COLLAPSED BOUNDARIES**. Differences which were once kept distant (by space, time, culture, economics, politics, lifestyle, etc.) are now thrown together into a jumble of non-sensical values, habits, styles, ethics and expectations. The internal experience is **CHAOS**: sheer, irreconcilable otherness at every turn. It's the Tower of Babel all over again! Instead of conflict resolution these days, you get terrorism — there seems to be no basis on which to resolve the differences, no common ground on which to stand, excepting, perhaps, our common experience of difference.

The existential question is **INDICITY**. Where is my Consecration?, i.e., what, among all the options, does my life stand for? We are wrestling with vocation at a depth that is new. The escape is **FANATICISM** which provides a place to stand but which rejects every other standpoint. It ranges from the blatant despot who sets out to abolish anything that looks different from his own way, to the closet bigot whose stance is "Let everyone do their own thing — and don't bother me in mine!" Both are escapes from diversity.

If participation was our response to the 70s, perhaps **SERVICE** is our response now. With people desperately searching for integrity, we can show that it is found, **NOT** in denial of alternatives but in **SERVICE** to essential humanness. This is the opposite of fanaticism. Tom Peters puts it crassly: "Service **PAYS!** Best kept secret in North America." We'd have to be more radical: Radical service fulfills — best kept secret in history!

This implies a new edge for us: demonstrating the possibility of effective living in diversity. It would be easy to divide into like-minded groups and go our own way, either geographically or missionally. But what history requires is a sign that global diversity can make it. We have the framework to be that sign. But the forces of fanaticism are powerful.

Now this needs work, but it's a scheme to start from.

IMBALANCES

Now in terms of imbalances, we find the trend to be negation of the Symbolic dynamic, discrediting of the Bureaucratic, and hyperelevation of the Democratic. Symbolic leaders from Reagan to Ghandi to Thatcher to Mahatir to Gorbachev are all targets of abuse more than veneration. Agencies are floundering in their own red tape and ineffectiveness. And local people are on the move. This is good, for it has gotten us once and for all out of the "top-down" mode. That's happened in business as well as politics, and it is certainly manifest among us. But it requires some re-balancing. The Bureaucratic dynamic is still required to make things happen, and the Symbolic to guard the unifying story.

MODEL

The most helpful image emerged in a collegium: the network. Suppose we were to organise ourselves as networks rather than as geographical units. What if we down-played the turf and emphasised the mission? In fact we are more closely related to Bombay **LENS** team and Chicago's marketing team than to our anchor house in Manila. So what if we took networks seriously as the Skunkworks has done, and the education group with its events. To put teeth into them, each would need a co-ordinating council. Perhaps local teams would pay "dues" to belong to the network, and these would pay for communication, co-ordination, interchange, publication, strategic events, etc. Perhaps Mexico could be the occasion for building global strategies as networks, and strategy with teeth: what if we were serious about enabling the private sector to operate participatively and with a service ethic? what if we were serious about impacting the educational structures with the power and possibility of imaginal education? What if we were to seriously make available to the development community the learnings we have forged with our lives? And what if we seriously undergirded all these with spirit depth, fizz and mischief? Perhaps all networks could aim for and sponsor major events like the Education group has done and Skunkworks proposed as a **WST** Conference for Asia? Going this way would require something like commissions; for example, we could see something like a "personnel clearing house" to receive requests and make recommendations. We will clearly require some global finances to maintain our mobility. If global funds are abolished it would be a real step backwards. Surely we can find ways to deal with "Order welfarism" short of abolishing our mobility.

Now as a global group, David Carlson recommended the image "Congeries" which is like a group of networks, each maintaining its integrity, but receiving its identity from the larger body. To do so would require something like a secretariat, and here Shirley St. John's model for a panchayat is helpful: 5 people fully engaged in their network life and mission who meet quarterly for 2 weeks to oversee and symbolise and coordinate the whole.

The real "glue" among and within the networks is our common "Operating System." For in whatever network we find ourselves, our primary mission is to inject the OS of faith. That will absolutely transform the structures and free latent potential. So we will need a dynamic that probes new insights into faith, its embodiment, its journey and its threats. Perhaps there's a way we could all participate, but a team could be assigned to pull it together. Again, a non-residential team that met 2 weeks every 6 months might suffice. We would "mandate" them to produce a couple of great talks or papers at each meeting, and when they began to "dry out" others could be assigned this role on behalf of the larger body.

Now that's where we have gotten. We apologise for the length of this epistle, but it's a major concern. We're planning to talk with everyone possible and trust you will be doing the same.

Grace & Peace,



John

P.S. We appreciate reports about your Mexico planning. We're also concerned that if the major organisational changes take place that are being floated, we will need ample time to talk. The 4 days of Module II don't seem adequate unless everything is decided beforehand, and I don't believe it is. Please share this with the House if you like. Keep up the good work & let us hear from you.



A RESPONSE TO THE PANCHAYAT'S RECOMMENDATIONS

by James M. Campbell

This response has been going on in my mind since we received the Panchayat Document over a month ago. It has only been in the last few weeks that I have felt that my internal state of being would allow me to articulate something that might be helpful in a dialogue about their recommendations. I have not participated in the numerous meetings that the Brussels House has had on the Document. This was intentional on my part and arose from my initial response to the Document. I simply was not able to articulate in any meaningful form my responses for myself and thus did not see how I could be helpful in any discussion. The day the Document arrived in the mail I glanced at it and getting a sense of what it was saying was unable to pick it up again to read for about a week.

I have put my name on the top of this paper (contrary to my usual practice of signing things at the end, if at all) so that you know from the beginning who is writing. It is my own thinking. It has been shaped, however, by 22 years of life in our community. Which is to say that almost nothing I am going to say is original. I am a creature of this community. Its history and journey have been mine for almost half of my life. There is no escaping this and I consider this history and journey a gift to be used and carried forward into the future not a burden to be discarded.

NEED FOR A CONTEXTUAL FRAMEWORK

Over the years we have ourselves and others have compared us to other religious communities, particularly those of the Roman Catholic Church. I believe this arose because, for those of us from the West, this was our only experience of religious community. We have even compared our journey to those of the Catholic communities following the Vatican Council. However, there is a basic fallacy in this analogy which distorts our understanding of both our community and that of the Catholic communities.

The Catholic communities embarked upon a journey of organisational transformation following the Vatican Council. Twenty years on, this journey is basically accomplished and most of the communities now speak of living with the new reality they have created and discovering what it means to make it work as a human and religious community. The key difference between them and us is that their transformation took place within the framework of the larger community of the Roman Catholic Church. This larger framework gave their community very broad and general principles and limits within which to exercise their creativity. Many individuals found this framework too restricting and left their community. However, the huge diversity of religious life that is found in the Roman Catholic Church today bears witness to the wide range of options and possibilities that were explored within the framework. This framework functioned not as a restraint upon experimentation but rather as a foundational context over against which the experimentation could be

examined and judged.

We do not possess such a given, historically established framework within which to conduct our experimentation and exercise our creativity in forging community. But twenty-five years ago we forged a similar sort of framework for ourselves. All that we did was held over against images of a model of what it meant to be the religious in community. We casually referred to this image as the "bug model." Its articulation of the need for a community to have a common mission, a common symbolic life, a common study life and a common discipline was the bed rock on which we stood to examine every shift in our corporate life. This model was not seen as uniquely "Christian" or indeed "religious" but rather that without which any human community would flounder.

We understood that this framework was to operate at the local, regional, areal and global levels. We understood that this was a framework within which many local differences could be accommodated. While many people refer to our past as if we were always in lock step doing the same thing in every location, in fact there was a great deal of local adaptation and creativity within the framework. My personal experience bears this out and historically I believe that our global success in the last 25 years would not have happened if we had not been free to adapt and create in our local situations. We have never been a monolithic organization no matter what our selective memories remember or what people looking at us from the outside used to say. What we did have was a common framework in which we all exercised our individual creativity and even against which we conducted our local mission and corporate life.

The importance of this contextual framework cannot be over emphasized. Without it no authentic experimentation can take place for it is the framework that provides the screen and the limits within which one articulates the intents of any experiment and then evaluates the experiment. An experiment without such a framework is at best meaningless (it is the reflection upon the experiment from the context of the framework that gives an experiment its significance) and at worst self-indulgent (an experiment which admits no criteria except its own is self-reflective and unavailable to wider examination and judgement).

Without such a framework the maintainance of historical continuity is impossible. Historical continuity is often dismissed as that which limits change and burdens us as we struggle to meet the challenges of today and tomorrow. This is a misconception of the role of historical continuity in the life of a community. While we are often given to speaking of the need for "radical change" in society or our own community we have not deeply examined the nature of "radical change." Whether it was the 18th century political revolution, the 19th century economic revolution or the 20th century cultural revolution all were deeply rooted in the social and philosophical histories of their time and place. What finally emerged reflected the historical reality that was present at the beginning of the revolutionary process. Historical continuity is a given of social change. If a society or a group tries to ignore it they cut themselves off from both the substance and sustenance of their life and

create not a radical new humanly possible future but an estoric utopia of no historical significance. It is the fundamental framework which allows a group to evaluate its intentions and new directions in the light of its historical reality and thus build on the past rather than upon nothing.

I have gone on about this business of a contextual framework for one reason only. I believe that we have in the last few years been busy throwing the "baby out with the bath water." We have dismissed the former framework as inappropriate, limiting or irrelevant to the "New Age." For the sake of experimentation we have declared that our historical roots are unhelpful and a block to the creation of a radically new reality. The problem is that we have confused that which were temporal creations intended to give form to our foundational context with the foundation itself. People often compare the present changes and recommended changes with those that have occurred in our past. There is, of course, a fundamental difference which makes the comparison invalid. In the past we were always seeking to create temporal structures, models and modes of operation that would allow us to more closely mold our ever changing reality to the intents and vision of our foundational framework. Today we have declared that foundational framework to be of no further use. I find this hard to understand. For the last twenty-five years we told the world and ourselves that our foundational framework was an articulation of humanness itself. That it was history-long and world-wide. Were we lying? I do not believe so.

I have been told that the "New Age" involves a new kind of humanness. That we are seeing an evolutionary step which is birthing a new mode of being human. That humankind is emerging into a new stage of consciousness that demands a completely new mode of structuring human relationships. I believe that this is true. However, as Ken Wilbur insists, if a new stage is to be progressive rather than regressive then it is inclusive of all previous levels of consciousness. It maintains historical continuity with the past while going beyond it. To the degree that any of the "New Age" work seeks to dismiss our heritage as irrelevant to the future it is regressive rather than truly progressive. If we are to play a role in forging the new modes of human relationships we can not afford to dismiss that which was the framework for the structuring of our former consciousness. To do so would be to trap us in a regressive mode and channel us off into a historical dead end.

Perhaps it is true that the emerging consciousness will reveal to us that our history-long and world-wide framework is not inclusive. I expect that it will. However, to the degree that our framework is human it will survive the test of this new consciousness even as it grows and is expanded to become more inclusive. It is at this level that we should be searching and questioning. Rather than dismissing our contextual ground as an archaic burden to be discarded we should be guarding it and seeking to more profoundly understand it. And certainly as "structural revolutionaries" (or have we dismissed that understanding of our historical role also?) we should demand of ourselves that we not cast this framework off until the new is forged.

There is no question that the temporal structures, models and modes of operation that we have forged in the last years need to shift and new ways of structuring our community need to be created. We have all experienced the failure of these structures to deal with our present reality and with the missional challenges we face. The Panchayat, the Commissions, the Breakthrough Teams and Primary Units are all temporal creations that stand in need of recreation. We have dismissed any attempt to create an intentional symbolic life and study life and yet these dynamics are crucial to our commonality as a global community. The weakening of our corporate discipline as embodied in finances, assignments, order care, etc. continues apace. However, we do our community untold violence if we simply dismiss all this as no longer relevant. We did not create them because we had a problem and this was the best way we found to solve it. We understood that they were the embodiment of foundational dynamics that were crucial to the sustenance of our community. Has the world, our mission, our life together and our consciousness changed to the point that we no longer must find a way to embody these dynamics in our midst? I do not believe so.

In the last few years I have heard many people say that we must do away with things for a period of time in order to allow ourselves to discern what is needed and for the new to emerge. I find this sort of remark very hard to understand. The new does not simply emerge, it is created. It requires a decision that this is a crucial area of our life and that we are going to devote people's time and energy to forging the new. The osmosis theory of historical change (the emergence of something out of the stuff of history on its own volition) is a misunderstanding of the nature of historical change. Once something is done away with on a corporate level that is crucial to the life of the community then individuals and small groups within that community will find ways to replace it. The failure of our common study life offers a good example here. Having given up any attempt to have a common study life people found that study was a necessary feature of their lives. They have proceeded to have study as part of their lives either as individuals or in small groups within a location. The problem is that none of this is reforging the role of common study life in our community. It is meeting a need but it is not meeting the need of a community to have a common focus for its intellectual life. In addition once something ceases to be for a period of time and substitutes are found a kind of inertia sets in that makes a reintroduction of the lost dynamic almost impossible. The past becomes either "the good old days" or "the bad old days," depending on your perspective, and the present is comfortable. The time and energy required to reforge something lost seems quite impossible to allocate and the effort of will required not worth it since things are moving along "satisfactorily."

In 1984 we turned our focus to the creation of locally viable units that had the economic and spiritual power to be self-sustaining. In many places in the globe we consolidated locations and sought to create primary units with sufficient numbers of people to ensure their survival. Particularly in the Third World we have rightly been concerned to forge viable indigenous organisations that were capable of standing alone.

Many functions and responsibilities that formerly were dealt with elsewhere were devolved to the local units. All of this was necessary for the sake of our long-range future and I believe dictated by the nature of our global reality. The problem is, of course, that the rapid move to the local was not met with a countervailing trend to empower our global reality....

GLOBALITY

Globality is not inherent to humankind. Global consciousness may be aborning in our day but it is not yet the normal operating level of humankind's consciousness. We, like the rest of the world's population, are parochial. The old lecture illustration about reducing your arena of concern to "me, myself and I" still rings true for all of us. This is only a problem if you are unaware of it and live as a victim of it. Once we are conscious of our parochialism we can devise symbols, methods, visions, structures and activities that constantly call into question our limited perspective and enable us to act responsibly in a global context. In the last twenty-five years we devoted a great deal of effort and resources to forging the symbols, methods, visions, structures and activities that would ensure that we would be a body of people who embodied a global stance. We intended to be a demonstration of the possibility of being a caring community with an expanding and ever renewing global consciousness.

In the last four years we have abandoned many of these things. Individuals have had to find ways to maintain their global awareness for themselves, as the community has let go of its symbols, methods, etc. This is a very difficult thing for individuals to do and is finally very divisive to any community. One person's global vision is another person's global nightmare. What is truly frightening to me is the subtle, almost unconsciousness, parochialism that is emerging in our midst. Nothing so bold as the old "going native." But there is a growing insistence on the uniqueness of local situations and the need to do things in a particular way for the sake of succeeding in that local situation. This is accompanied by a refusal to permit this to be examined from a global perspective or even to admit global input of a positive nature. The images of us becoming a global network of autonomous local units would simply institutionalize this growing parochialism. Anyone who has attended a meeting of any international association knows the kind of weaknesses that such a structure has and the widely divergent and often opposing view points that they paper over for the sake of "unity." Would we be different? I fail to see any signs of such an intention.

Just as frightening is the emergence of a kind of individual parochialism. The decision that assignments will be based on the individual desires and interests of each person and that we will allow people to fulfill their personal visions is an example of this for me. It is rationalized as a way to allow people to find expression for their individual passion and as a way to ensure that everyone has the opportunity to be engaged where they want to be, doing what they really care about. We have been told that we must trust each other and believe

that people are making choices out of an adequate global, spiritual and missional context. All well and good. However, any individual's passion must always be held over against an external reality. If it is not to become egocentric a person must have the question raised to them of the global need of the community of which they are a part and to be pushed to say how their intended activity is really caring for the future of the globe. The assignments process, as flawed as it was, was a structural way of occasioning this sort of reflection. It did not focus the burden upon any one individual (or allow an individual to escape this reflection if that was their inclination) but was an opportunity for all of us to do such reflection about ourselves, about others and about the community in general. Can we truly trust our global future to the diverging visions and passions of six or seven hundred individuals? These are individuals who no longer have common global symbols to live before or common global structures to raise crucial questions about the future.

The Panchayat Document calls for the dropping of the term "Global Order" and the picking up of the term "Planetary Spirit Association." While the generic phrase "Global Order" has never been a helpful way to describe ourselves to the world it has been used for years when we talked about ourself to ourselves. Dropping this phrase is not a problem. However, do we really intend to be the amorphous, unfocused, uncoordinated, locally limited group that Planetary Spirit Association points to?

The historical key to our community across the globe has been the unwritten but commonly understood covenant that bound us as a body of people. As it is talked about in the document we will no longer have such a covenant. The document says, "This Planetary Spirit Association is non-residential and residential, manifesting many covenantal relationships and activities, but in essence is one planet-wide community committed to co-creating and sustaining the spirit environment for "those who care" across the planet." The only factor that would bind us is the "committed" that is called for in the last part of this statement. However, that to which we are called to be committed is so broad and generalized that it can be understood in any number of ways and used to any number of purposes. The world does not need another network of people who are committed to nothing in particular and most everything in general. The future will not be created by people who refuse to say yes or no to historical trends and who refuse to commit themselves to a definite course of action.

A loose association of people who share a generalized concern for the future and act on that concern on the basis of their individual passions will not long last. There are many particular groupings in the world already that have very particular concerns and very particular plans of action. If I am really concerned about ecology and the environment why would I stay in this association (where others are sympathetic but not ready to be actively involved in my concern) when joining Greenpeace would be a much more effective and engaging way to act out my primary concern? The generalized vision of a more human world and the birthing of the new consciousness is not enough to hold a group in being. Indeed a vision is never enough to bind a group together. A vision must be

accompanied by a general plan of activity that moves toward the fulfillment of that vision. People move to where their particular vision is being acted out not to where their vision is shared but unacted on.

I believe most of us found ourselves coming into this community because it was a concrete way to act out our concern for the future of humankind. It was vehicle for the acting out the deepest concerns of our lives and for fulfilling the deepest longings of our being. It was not just the vision that captured us--indeed most of us found the vision an articulation of what was already alive inside of us--it was the opportunity to put our lives on the line fully and completely in a way that would make a difference to the future. The Planetary Spirit Association described in the Pancyayat Document is not such a group.

An association of residential and non-residential individuals and small groups working toward the generalized purpose of a more human world but acting out that intention in many different directions would quickly lose its reason to be. Fellowship of the spirit is not enough. The spirit is nurtured and grows in the midst of a group that shares a common purpose, and direction. The spirit flourishes in a group that dares to come together in a covenant that articulates their deepest understanding of where they stand and what they are about in history. Anything less than this may be a helpful network of people for information interchange but is neither a community of the spirit nor a community that is going to make a difference in history.

I believe that what we set out to be some thirty-five years ago is still what is required by the world today. The world does not need a demonstration that many people of many cultures and many passions can talk to each other and cooperate sporadically when their self-interest demands it. The world needs a demonstration of a community that bridges all of the old divides and yet holds all the gifts of human creation in tension. It needs a community that takes a stand and acts out that stand with its life. It needs a community that dares to risk its very being without compromise. It needs a community that proclaims with intellectual vigor that it is forging a way toward a more human future and that it is committed to that way. It needs a community that is open to dialogue with all and yet stands by its intent and foundational context. Finally, the world needs a community that demonstrates that a common spirit journey is possible in our divided world.

I am not ready to lose all that we have created in the last thirty-five years. I know that much of the temporal stuff must go and new must be created. But I joined a self-conscious covenanted spirit community in 1966 and believe that that is still what the world needs for today and tomorrow. I am more often discouraged about our corporate future these days than I am encouraged. However, I find I cannot live out of my discouragement or my encouragement. We are making momentous decisions about our corporate and individual futures in the coming months. A failure of will at this time will ensure our demise as an effective corporate force in the world. We must truly take the long-term perspective and dare to place ourselves in the "humanly impossible"

situation of being what we are called to be and what the world so desperately needs. All of our history has brought us to these days and we must not fail. A new day, a new age is indeed dawning over our weary world. We have done much as a corporate community to bring this dawning about, but much yet remains to be done.

THE FIVE YEAR VISION OF THE INSTITUTE OF CULTURAL AFFAIRS: LIMA

VISION 88.1 THREE RESURGENCE

We envision a society of progressive movement toward a just socio-economic condition built on the creative initiative of individuals who are able to develop to their fullest potential thru the structures of the society, where human resources is the primary value in the decisions that guide the development and where every person has the opportunity to participate effectively in the decisions that effect their lives.

We envision a society imbued with a love of, and selfconscious care for the planet. A society which sees that its good lies in the wellbeing of the whole planet. A society which is global in its thinking, planning and actions.

We envision a resurgence in education where the process, methods and structures foster creative, authentic selves in the midst of quality instruction in the arts, sciences and humanities. We envision an education process that develops the whole person and mind to release the full power of individuals to build the new social and economic structures of society. An educational process where all have access to the edge learnings and methods that develop the human mind and spirit.

We envision a society unified in spirit and action thru common mythos that integrates the society in body, mind and spirit.

CONTRADICTIONS :

1. Reduced images of significance and possibility sap the motivation and drive. "We had a great past but such greatness will ^{NO OF IN THE FUTURE} Lifes resources are limited and abundance is not possible for everybody. And working harder will not necessarily improve your situation. So get what you can while you may.

2. Diverse, divergent, sometimes conflicting and always elusive mythos creates cultural split within and between individuals, communities, cities, regions and nations. This condition blocks the development of methods and processes of common participation and consequently we are unable to creatively talk to one another. This developes a tendency to concentrate development on other than the human resources.

Heavyness is the SPIRIT MOOD these contradiction create within the indomintable latin spirit. The heaviness is born of the determination to be responsible day by day without the joy of self authenticating affirmation -- the march without the dance. This mood is supported by the notion that it is more noble to suffer and endure the pangs of human existance than to enjoy the delights of life's celebration. This position is of course reversed when the preasure builds and the volcano explodes in fiesta, But these explosions only underline the condition.

THE VISION IN PROPOSALS - FIVE YEAR INTENTS

In the general context of inventing humanness for the 21st century the Lima house has a three pronged strategy for facilitating this resurgence in the Andean and Southern cone regions. The Three directional movements are:

1. The Enabling of Educational Reformulation;
2. The Fostering of Planetary Consciousness and
3. The Facilitation of Socio-economic Justice.

The unifying mission within these three movements is to assist the integration of society, to permit the unity that is inherently in human existence to be revealed, adopted and cultivated.

We recognize an urgent need in education that demands immediate and rapid treatment. The schools are inadequate and the teachers are underpaid. Illiteracy is high and only a few of those who apply are permitted into the higher education.

We have a long history of experimentation in education and the unique tool of imaginal education which can cultivate the motivation and spirit to assist a transformation from within of the educational institutions and structures. We seek a development which will continue to grow, enabling those within the structures to build toward a long range future.

While teaching imaginal education will be the major focus other important concerns will include the following: sponsoring edge conferences on education, altering the mindset toward education, creativity development programs, facilitating the planning for various school and agencies and perhaps something in the arena of employment training like the Training Inc type of program..

A possibility of special interest is the "13 week college education." For every student who is accepted to go to the university 500 are turned away, and many never try because they do not believe it is possible to get into the system. Why not an alternative which will teach them to be self taught and prepare them for future study possibilities. Perhaps the work that we did years ago was to prepare us for serving the developing worlds in this unique way.

In order to facilitate the REFORMULATION OF EDUCATION we propose to teach imaginal education until every school has a graduate teacher over the next five years. We propose to set up an Institute of Imaginal Education first as a department of ICA and later as an independent self sustaining corporation owned and run by Peruvians.

A second major focus we propose for the next five years is the FACILITATION OF SOCIO-ECONOMIC JUSTICE. In place of the direct action projects of the past, we propose to actively seek ways to catalize the development of projects, the improvement of organizations who are working directly in socio-economic projects, and the auto-development of local communities, especially the rural communities surrounding the Azpitia village.

This work will center in the training programs and consultations with development entities. In all cases it will focus on the development of the human factor as the key to the development of the organizations and communities and through that to the socio-

We propose to continue and strengthen the two programs we have established for the training of village and community leader in the methods of community development and participative processes. This training at the Azipitia Training Center will be the flag ship program in the area of facilitating justice.

We propose to continue and expand our service to the various development agencies with the emphasis on training and facilitating their strategic planning. In some months we anticipate being ready to offer similar services to the private sector who are crucial to the development of the desired socio-economic justice. While facilitating their economic development we will expand their consciousness of the globe and their social responsibility within the business.

We anticipate launching several new arenas in this area of socio-economic justice. One will be to encourage the auto replication of the projects that we have completed in Peru, namely, the successful village development project and the worker owned cheese plant in Villa El Salvador called "Queso Villa". We believe this "turning out" to help others is the best way to insure the continual and deepened growth of the respective projects. Various strategies are incubating as to how this might be done, such as tapping into village immigrants to Lima who go home weekends to the village. These motivated and committed people may be trained in the processes of development and provide a catalysis for the various villages to begin the journey of development. We could enable the development through weekly interchange, strategy and training meetings in our Lima program center.

We are exploring the possibility of helping the street vendors association with their planning. This will involve us further in the informal economy which is one of the places in which we wish to facilitate development. We have been involved with the informal sector for three years in Villa El Salvador where we have been active in the development of the industrial park and a worker owned cheese plant.

We intend to work in the arena of the economic and political role of women in the society. Currently we are working with women in VES and awaiting funding to continue a program we have begun with the Federation of Mothers Clubs in Bolivia. A nutrition program continues in VES and will lead to further involvement with the women in that pueblo joven.

Agricultural productivity is another major concern of ours. The national production continues to be below the levels prior to the agrarian reforms. Smaller plots reduced the effective use of some technologies such as tractors which have to be owned collectively or not at all. In this arena we want to work with the cooperatives across the country to improve their effective operation. We have worked with the most well known coop, the rice producers, and we have contact with others. We have completed a concept paper for a three year program across Peru and have had first conversations with prospective partners. We also have a proposal submitted to the Banco Agrario to train 2000 of their loanees.

To insure the continuation of the work with facilitating socio-economic justice we propose to establish the Institute of Human Development to work as a self sustaining entity toward developing the resources and staff to continue this work over the long haul.

In the arena of FOSTERING PLANETARY CONSCIOUSNESS we want to establish something like an Institute of Global Citizenship which will programatically focus on training in global consciousness, intercultural interchange and nurturing the movemental forces that selfconsciously care for the globe in their local situations.

There are people emerging from the courses that we offer on a regular basis, who are looking for an effective way to be related and engaged in the civilizing process. We also have a latent potential that we have not tapped in those people who participated in the IERD events in Peru and India.

We are interested in further experiments in primal community in the various areas where we are working. We are looking for ways to release the new mythos that will form the motivational basis for the new social structures. Such experiments would probably take the form of cross sector engagement where people from different disciplines and walks of life can meet and talk on a depth level.

A clear need exists in the multitude of unconnected institutions working in development. The need is for an effective way to interchange and relate together on a depth and humanizing level. Likewise many of the existing network structures could be enhanced with care; we could profitably participate in that endeavour.

We have a small ecological thrust in a forestation program to plant 20000 trees and provide trees to frame the Mala river. Accompanying this work is training in care for the resources and environment. We are looking for a way to continue this focus..

Wholistic health is an emphasis of our corporate life and we are facilitating a nutrition program in the pueblo joven of Villa El Salvador.

The program we have established in the arena of fostering planetary consciousness we call, "The Space Between", which is a program of intercultural exchange. We intend to continue and develop this program as a means to foster planetary consciousness in the people who come from outside to Peru and also to foster the enlargement of the consciousness here in the continent of Latin America. We will expand out from this base to intercultural interchange within Peru and the continent.

We believe one of the major issues facing Peru, the continent and the world, is the integration and preservation of the many cultures that make up its population. The "Space Between" program is a thrust in beginning the understandings and the experiences that will contribute to birthing the methods for creatively living and working together in one world.

We have a small international volunteers program which provides an opportunity for a few people to have an extended encounter with the Peruvian realities and contribute in various positive ways. We have also hosted short term work camps for various groups. To continue this program we will need an increase in staff.

Finally, our first concern is always to awaken and nurture the forces working to care for the planet, especially those working to care for the forgotten and dispossessed. This we seek to do in all of the above.

CA

26th May 1988

Dear Colleague,

We are writing to you because we are aware that you are sensitive to the changes occurring in all facets of life today. We would like to draw your attention to our latest series of roundtable dialogues.

Since 1965 the Institute of Cultural Affairs (ICA) has held regional and international conferences focussed on creating appropriate responses to our changing world. The next such conference is entitled "Our Common Future". It will be held in Mexico 12-28th November 1988.

In order to prepare for this international event, and to allow interested residents of Brussels and the vicinity to participate in the dialogue, a series of four roundtable discussions is scheduled during the month of June. Each of the self-contained events will approach the theme from a different perspective. You are invited to attend any or all of the events.

9th June (Thursday):- "The Human Factor in the Workplace"

Is it possible simultaneously to increase the competitive edge in the marketplace and to emphasise the human factor in the workplace? This is an opportunity to consider how elements like global competition, ecological awareness and personal expectations are all impacting the future of the workplace.

15th June (Wednesday):-

"Sustainable Development - Implications for the North"

Is it possible to mesh developmental goals and environmental realities? A look at the trends in policy and action catalysing sustainable development efforts today.

21st June (Tuesday):- "Appropriate Learning Modes"

Given today's rapid change of pace, what are the new modes of learning which allow people of all ages to remain effective?

27th June (Monday):-

"Creating the Human Myths which build Unity"

The conversation will draw on the work of Jean Houston and others working to expand the human potential.

Each of the evening programmes will be held at the Institute's centre at rue Amédée Lynen 8, 1030 Brussels. They will begin at 20:00 with brief contextual remarks. A video, based on the Brundtland Commission's report "Our Common Future" will be shown at each of the events. The main portion of the evening will be devoted to discussions among the participants.

Please contact us on 219.00.87. We hope to see you in June.

Yours sincerely,



DIALOG I: THE ECONOMIC COMMUNITY AND OUR COMMON FUTURE : "The Human Factor in the Workplace"

FOCUS QUESTIONS: What is your organization doing to develop sustainably its personnel, organization and the planet? What concerns do you have about sustaining personnel, organization, the planet as a whole?

1. We talked about the ecology of human beings. Putting the environment at the heart of our thinking will change our way of being as human: respect as a value will increase. We wondered: Can you talk about concern for the environment while at the same time you are misusing your staff? There is a gap between the people working with these ideas and the ideas themselves.
2. We talked about smoking in the office, about the effects of lights and computer screens in the workplace. It was hard for us to understand the serious relationship between our organization and workplace and what we do and the environment, and how we could affect anything at the organizational level.
3. What could 200,000,000 individuals wanting to improve something do? We also found that we could see for ourselves as individuals and for the planet as a whole the concern for the environment, but there is a tangled muddle in-between that includes our workplace and the organizations of which we are a part. There should be a relationship, but it was very difficult even to talk about it.
4. We mentioned disposable cameras as an example of the amount of consumption we do. We talked about the response in organizations, someone said that there are no janitors in Japanese schools. Some cities are allowing no cars in town at certain times, someone mentioned Italy trying to dump waste in Nigeria. We found ourselves asking, how to bridge the gap? Children and education are important to work with, to turn people away from a disposable society, with salaries going up and commodities prices coming down.

DIALOG II: THE DEVELOPMENT COMMUNITY AND OUR COMMON FUTURE: "Sustainable Development - Implications for the North"

FOCUS QUESTIONS: In what ways does the Commissions's understanding of sustainable development challenge Europe? Where do you personally feel challenged or concerned by these concepts? How might your group or the organization you are working with imagine dealing with these issues?

1. Collaboration, global dialogue, all these issues and places are connected. Development of the whole world is possible, but we must make the change in a big enough context not to be simply moralistic, simply encouraging people to limit their acquisitiveness. A common understanding for Europe that the third world is on its doorstep with Greece, Portugal and Spain. The mode of change is small and incremental/pragmatic, not a great dichotomy.
2. Stop exploiting resources uncontrollably. Too much money is spent in development without environmental concerns. We must change our present lives. Push our friends and colleagues.
3. Education -- consciousness linkages. How do we appreciate other parts of the world, have cultures equally appreciation, doing things, working together, learn their ways, have a North-South night, cook together, arrange evenings for people from different parts of the world to do something together.
4. There are many examples of how the whole world is related to problems in the north -- excess food dumping which undercuts local food producers, consumerism/consumption. A change in this system is complicated. Business people themselves must be involved in this.

"Appropriate Learning Modes"

FOCUS QUESTIONS: Living Sustainably. What are you learning about living sustainably? What is your organization learning about living sustainably? What/How could you (personally) or your organization do to live sustainably?

1. [Our group] needed more sustained time-- we came to no conclusions, we spent the time seeking out each others ideas. We tried to sort out whether living sustainably was on a personal or broader concept. We decided that the focus was on sustaining the planet more than sustaining our personal life style. This living sustainably involves many aspects: democratic type government, values/individual people, study of history, past present future how limit man's vision, People who try to change or organizations can be seen as too radical. Personally book lists would be helpful to seek out information.

2. It is up to us to start now, can't leave it to the children. One person who read the report said that it affected the way she looks at life, at TV, at the International Herald Tribune. She sees things affecting the globe/future, more aware. If want people to change, relate things to their life, make them visible. What if change doesn't happen -- become more aware ourselves, find people who care to work with, business people. It is necessary to create the need/reason to change or it is moralism which is not powerful enough to get people to change. We tried to consider the vantage point of people teaching thinking with this, appreciate someone's vantage point, impacting kind of things, people never seen ocean, lake, how appreciate--.

3. Education cradle to grave, inculcate children give grounding subjects introduce environment as subject, video, use in schools, bring up topic, lead balanced life-style, emphasis on quality, share resources conscious environment time/resource/responsibility all important, same qualities.

4. Attention, defining work redefine, not segment life, break up into awful blocks of 40 hours a day. It is not the work that is a problem, but more flex/fluidity, beach is not just goofing off. Our dominance by consumerism is essential to our society, everything must be rapaciously eaten, ground up and thrown away. Sustainability implies going inward, doing something with the self, redirecting outward become self-motivating, self-moving.

COMMENTS: 1. Investing in people and things has a spin-off in future. 2. Adopt a class, 3. 10 years being conscious of being a global citizen, frustration of making part of teaching to children, how transmit it? 4. things new, new way of looking at history, always so dry, how people made it through. 5. looking ways make personal, trying to work on personal relation with. 6. Substitute teaching, interested when sub show movie, there is a big thing about this, can't just show present some more how relate it, Nigeria complains about Italian waste.

ARENAS/ISSUES AREAS TO THINK, BROOD WORK ABOUT: 1. How build awareness by people discuss reactions you get fear? Actions? Guilt? often more fear and guilt than action. 2. Suspicion, one day, people feel attached to way of consuming, how really prepare for enormous change, go step by step.

DIALOG FOUR: THE PLANETARY UNITY COMMUNITY AND OUR COMMON FUTURE:

"Creating the Myths that Build Unity"

FOCUS QUESTIONS: What are lines or ideas from the video which you would like to share/convey/talk about with individuals and organizations you know and/or work with? What is the story each of us lives out of that allows this situation (described in the video) to happen/continue, causes us not to act to prevent it? What is a story that would allow us to deal with this creatively? Since tonight is a night about myth and metaphor, each group is to create a slogan to hold this new story.

Group I: LEAVE ME A WORLD

Group II: SEE THE LINES OF THE FUTURE

Group III: I CANNOT DO EVERYTHING, BUT I CAN DO SOMETHING . . . WELL

Reflection

COMMENTS ON THE SLOGANS: * There is a temptation to say "leave me alone" * world with cracks in it destroyed? * What mean to act out of slogans * children saying leave me a world to live in * children more impact * has 2 I's in it, personal identification several faces child old person, one a form is me. * experience other cultures, do they have impact outside the west? * shape of child mother father, maybe a family, we are all in this together. Large corporations using heavy stuff like this.

WHAT IS IMPORTANCE OF SLOGANS LIKE THIS? story easy to resent others how think about it

WHAT DO YOU SEE AS NEXT STEPS, WHAT NEEDS TO HAPPEN NEXT? *1. Go deeper into the topic and how other people relate to the topic, what grabs them, what confuses them? 2. Youth programs to deal with this, ecumenical dimension, most churches have this. 3. High Schools, English language courses offer this video and dialogues on this. 4. See an analysis of where there has been success. 5. Realized how complicated it is to have an impact with this, do something with our own awareness. 6. Work with WOE, open for more dialogue, show to many people, don't know what is sitting there. 7. Go to several things in the community, meeting in October, on the Environment in Belgium. 8. Analysis, linguistic, environment and nature arise at faith in God, self center, environment environs me, lot of questions being raised, some kind of faith belief strong enough to hold ideals, how possible, concern environment, responsible for it, without being responsible to. 9. visit people, informal time, help shape what we can do.

THE DIALOGUE SERIES

In a May House Dialogue, the Brussels House decided to use recruitment for Our Common Future as a means of making new contacts. Each of the four enterprises took responsibility for a dialogue focussed on one of the four communities and came up with a mailing list.

In addition to the four dialogues described in the accompanying letter of invitation and the above report, a fifth dialogue was held with the international staff of AIESEC. Forty persons participated in the series. For all, this was the first time to come to a program at the house. Their excitement was genuine and we are planning a follow-up Open House in September.

The format of the dialogue was informal gathering with light refreshments and a brief introduction to ICA followed by viewing the video OUR COMMON FUTURE The Bruntland Report, put out by North South Productions. After a brief conversation on the video, small groups met in workshops and then reported to the whole group.

This report is the results of the small group workshops held in each of the first four dialogues.

Intervention in Evolution

The unfolding of the evolutionary process in the three great realms of matter, life, and society raises a crucial question. It is this: are the highly complex systems that emerge in each realm truly enduring?

As we have seen, evolution produces comparative simplicity as it moves to a higher level of organization, but in time simplicity gives way to complexity as third-state systems pursue their careers in interaction with a changing environment. On each level of organization, systems reach some functional limit of complexity beyond which further complexification would bring instability. The atoms of the elements, beyond a certain level of complexity (measured by atomic weight and number) become unstable. Complex molecular aggregates are subject to dissolution and decay. Complex species, especially if highly specialized, are prone to extinction. The blue-green algae are all but immortal; *Homo*, the most complex of the higher mammals, is the prey of the simplest of viruses. The kinship-based hunting-gathering tribe is practically indestructible, capable of persistence as long as there are no major changes in its natural and societal environment; a more complex technological society is vulnerable to accidents and to sabotage, to external attack and to internal value change. The fact of the matter is that the evolution of complex systems involves a gamble: the sacrifice of basic structural stability for sophisticated control.

Homo is the most complex system in the biosphere. Is he now doomed to extinction?

The danger to our species comes in the form of instabilities in technological societies. Because our brains have evolved sufficiently to permit symbolic communication and joint planning, we could evolve societies based on subtle strands of interrelations

with multiple roles and complex divisions of labor. Because the evolutionary logic favors the emergence of systems with growing utilization of free energies, we tend to create, through the many twists and turns of history, dynamic supertechnological societies. Endowed with an as yet immature controlling structure, our societies could release enormous quantities of energy and inflict possibly irreparable harm to human populations and their life-sustaining environment.

Can *Homo* survive technological societies? Is a species capable of tapping the energy of the atom and mastering the intricacies of electronics also capable of long-term persistence? This is by no means certain. It is not encouraging that we have not succeeded in contacting extraterrestrial civilizations, although we have good reasons to believe in the existence of intelligent species on planets within communication range. It is worrying that we are unable to control the arms race, to clean up dangerous technologies, and to halt the degradation of the environment.

But even if rare, the survival of complex species need not be foreclosed. It is possible, in principle, to master the evolutionary processes of high-energy technological societies by purposeful action based on a sound knowledge of socio-developmental dynamics. The crucial question is not one of principle but of practice. Will *Homo* make use of his capacities for knowledge and action to steer the evolution of technological societies within the limits of survival?

PREDICTABILITY VERSUS CONTROL

If human beings are to steer the evolution of societies they must be able to control the processes of its unfolding. But can such control be truly exercised? If we say that society is a system in the third state, we must admit that its evolution is inherently unpredictable. Does this not mean that it is also inherently uncontrollable?

In the evolutionary view of history, determinism alternates with indeterminism, order with chaos. During phases of deterministic order, society is predictable, at least in principle: if we know enough of the elements that make up a society, of the forces that

govern it, and of the forces that act upon it from its environment, we can also foretell within some limit of precision how society will behave, that is, what its approximate state or condition will be in the future. However, during a phase change, determinism vanishes and a knowledge of the elements and of the forces acting in and on society does not suffice to foretell its future behavior. Multiple trajectories become available, and the observer is intrinsically incapable of saying which of them will be adopted.

Human societies, like all systems in the third state, evolve through relatively rapid phase changes. Thus history is full of surprises. Are we, then, forever incapable of mastering the evolution of our societies—and thus our destinies?

The assumption that a process that is unpredictable is also uncontrollable is often made, but it is false. Unpredictability means only that an external observer, even if he controls certain parameters of the system, is unable to decide which of several alternative states will be realized in the system. It does not mean that an element *in* the system would be unable to critically influence the choice of its future states.

We must distinguish between predicting from the outside and manipulating from the inside, if we are to grasp the possibilities of mastering the course of social evolution. While it is true that a historian living today could not predict with assurance the outcome of a process of societal bifurcation—as indeed historians were unable to predict the outcome of major technological and socio-political revolutions in the past—it is false that an activist working within society could not consciously influence the outcome to better conform to his or her goals and ideals. If an activist acts with a sound knowledge of the dynamics of social evolution and intervenes at the right place, at the right time and in the right way, he or she can create that tiny but crucial internal fluctuation that the nondeterministic and nonlinear dynamics of an otherwise random process of bifurcation could amplify into society's dominant operating mode. The goals and ideals projected by the activist could become the attractors of society's next systemic state, pulling it out of chaos and onto the next plateau of order.

The distinction between unpredictability and uncontrollability can be made clear by considering the behavior of different kinds of systems. If we take a simple mechanism such as a clock, we can

get full predictability in principle: if we know the initial state of the system (the tension of the spring, the rate of its unwinding, and the transfer of force within the parts), we can also foretell any of its subsequent states, including the position of the hands while the clock is still in motion and the position of the hands when the clock has finally wound down. (Pierre Laplace believed that the entire universe, conceived in Newtonian mechanistic terms, was a clockwork of this kind, permitting full predictability for a "demon" that completely knew its state at any given time.) If we then take an electric clock connected to an outside power supply, we still get full predictability provided that we know the rate at which the current is passing into the system from the power source and the length of time that it does so. We can now vary the workings of the clock by increasing or decreasing the current, or interrupting it altogether. Knowing the input parameter as well as the clock's mechanism, we can still predict the position of the hands at any given time in the future. But if we take a mechanism that has internal processes that decide which of several alternative states it will occupy, and specify that these processes are locked up in a "black box" that cannot be opened, then we can vary the system's power supply as we like and we shall still not know which alternative state will be chosen by the system. Such a system—be it an organism, a society, or an artificial servomechanism whose codes we do not know—is not determined by its initial conditions, nor by its environmental parameters. It is *self-determined* to some significant degree. In virtue of such self-determination its behavior is essentially unpredictable by the outsider—but it is not uncontrollable by the decision codes of the system. Given identical initial conditions, and identical variations in the environmental parameters, two such systems will enter on divergent trajectories, depending merely on differences between their internal dynamics. If these dynamics are not fully deterministic (they could have random or chaotic features), the behavior of the self-determined system, unlike that of the clockwork, is unpredictable from the outside. But it is not, by that token, uncontrollable from the inside.

Society is a self-determined system of this kind. Its evolution cannot be predicted, but it can be controlled. During a critical phase change, control is not in the form of a rigid set of deterministic laws or rules that the system "obeys." Rather, it is in the form

of dynamic inputs at precise points in the system, at precise phases of its transformation. The evolution of society can be controlled by humans who act within it—provided that they act the right way, at the right place, and at the right time.

WARRANT FOR INTERVENTION

We should not take intervention in social evolution lightly, despite the vulnerability of technological societies and the dangers they pose to human welfare and survival. Is intervention in an evolutionary process, *any* evolutionary process, warranted?

The answer should be a clear cut yes, when it comes to the evolution of *human* society. We cannot, and perhaps should not, interfere with the unfolding of evolution in the realms of nature. But when it comes to evolution in the realms of history, the case is different. Here *we* are the actors, and it is *our* future that is at stake. Unless we dare interfere with the coding of the chromosomes that define the information pool of our species to create a mutant human being—an attempt that is as dangerous as it is foolhardy—the only way we can guide our destiny on this planet is to steer the processes of social change and transformation.

Intervention in the processes of contemporary social change is of vital importance. In the absence of conscious intervention, the direction of evolution through any phase change is largely undetermined. Systems in the third state incorporate their past in their present, but they do not incorporate their future. They possess the future only in the form of multiple possibilities of transformation, of multiple trajectories unfolding through sequences of individually indeterminate bifurcations.

Applied to society, this means that even if there is a statistical irreversibility in the full sweep of historical development, any given trajectory selected by a social system can be consistent with, or else contrary to, the historical trend. It is by no means a coincidence that practically all the major revolutions of the twentieth century fall into the category of historical events whose outcomes were not, and probably could not be, predicted at the time. Whether we take the events in Russia, Germany, China, Cuba, Iran, or Central America, we find that the same dynamic

pattern repeats in local variations. There is a destabilized regime confronted with various alternative movements; when the regime falls, one among the several previously suppressed and peripheral movements suddenly gains power. Unless there is a massive military intervention from the outside, the choice among them appears to be random, determined only by the interplay of minor fluctuations within the domestic social structure.

In natural systems, bifurcations are always and necessarily random: they do not have conscious members capable of planning and foresighted action. Human societies do have members endowed with such capacities, and if their members would begin to exercise them, social change in contemporary societies would not remain largely indeterminate. Acting on plans and strategies based on an essentially correct understanding of the processes of evolution could bias society's bifurcation, loading the dice in favor of consciously selected outcomes.

There is never any point in insisting on the impossible. "Ought" said the philosopher Kant, always implies "can." But if so, then there *is* a point in insisting on intervention in the evolution of contemporary societies. This process *can* be purposively steered—and on the success of such steering depends the future of humanity. Therefore we *ought* to intervene in the evolution of our societies, and do so to the best of our knowledge and our ability.

8

Evolution in Our Hands

The evolution of contemporary societies can be steered. Doing so is warranted in view of the dangers of uncontrolled bifurcations. We *can* select favorable outcomes, and we *should* select them. But how do we know which outcomes are favorable?

This question is of overwhelming importance. Even if we cannot decide it fully, we must try to sketch out an answer. Change in contemporary societies will not wait until we have crossed all the *t*'s and dotted all the *i*'s. In great outline, if not in fine detail, we can orient ourselves already.

WHERE DO WE GO FROM HERE?
THE LARGE-SCALE MAP

If we are to chart the horizons of social change in our day and age and decide what future developments are truly good and desirable, we need a historical vision, embedded in the still broader framework of the evolutionary vision. We need to know where the current transformations that move societies along the vast though jagged and discontinuous sweep of historical development fit into the general pattern; we need to know how far we have come, and how far we can go. This calls for a large-scale map, a bird's-eye view from a high altitude. Only such an altitude can give us the necessary orientation; only a large-scale map can reveal the basic pattern. There will be time and opportunity to fill in the details, and specifications, and draw smaller-scale maps at lower altitudes. First we must ascend to the level of a grand evolutionary synthesis and get the large picture—the picture of the forest, and not only this or that clump of trees.

Budget/Membership Fees

Are there items in the budget which appear superfluous?

Yes No

If so what are they?

Are there items which appear too high or too low in cost?

Yes No

If so, what are they and what should be the projected expense?

Does the organizational membership fee seem

About Right? Too Low? Too High?

Do you have an alternative suggestion?

The cost for ICAI Network Exchange mailing and paper alone is \$3.00 a copy or \$36/year. The individual affiliation fee was set at \$50 to help defray some of the personnel costs.

Does the individual affiliation fee seem

About Right? Too low? Too High?

Do you have an alternative suggestion?

IT WAS RECOMMENDED THAT THE ATTACHED PAPER BE STUDIED AND THE QUESTIONNAIRE BE FILLED OUT IN A CORPORATE SESSION.

Has this been done?

Yes No

How many were in attendance? _____

Please feel free to attach any additional reflections and suggestions.

Location Name _____

Individual to whom questions can be directed:

During the past two years the ICAI Network Exchange has been published monthly. Would you like to see ICAI Network Exchange continue in some form?

Yes No

The content of the publication should be altered to include:

The format and design should be altered by:

The subscription fee should be:

Included in organizational membership.

Yes No

Included in individual affiliation membership.

Yes No

Should ICAI assist ICAs with staff development?

Yes No

If so, what would be most helpful?

Should ICAI assist ICAs with direct fundraising?

Yes No

Should ICAI assist ICAs with training in fundraising?

Yes No

Should ICAI play a role in locating staff for ICAs?

Yes No

Should ICAI develop an individual consultancy resume data base?

Yes No

What other international staff services are needed?

For the time being should ICA's logo consist of the name Institute of Cultural Affairs and the initials ICA?

Yes No.

Do we need to have a plan for moving toward a new slogan and common visual image?

Yes No

What alternative or additional empowering acts do you recommend?

Benefits & Services

Benefits which would be most desirable: (For example, Interchange Events, Organizational Affiliations, Publications, Indigenous ICA Strengthening, International Staff Services, Other. Please list in priority order.)

What needs to happen in the arena of interchange in the next two years?

What international organizational affiliations do you think ICAI should seek to make in the next two years?

Would you like to see ICAI book publishing continue?

Yes No

If so, what form do you suggest it takes?

ICAI QUESTIONNAIRE
Inviting Your Assistance in Imagining Our Common Future

Introduction

Is a global public face for ICA needed?

Yes No

Does it seem appropriate for the ICAI to be that body?

Yes No

Reimagining ICAI

Does the Global Advisory Board need to be revised to include a broader range of interests?

Yes No

What other reimagining and reframing actions are needed?

ICAI Empowering

Should ICAI be an ICA rather than an order budget item?

Yes No

Should ICAI become self-supporting through membership fees?

Yes No

Should each functioning ICA office which uses the ICA name/logo become a member by paying an annual membership fee?

Yes No

Should the first step be taken in November 1988 by Sir James Lindsay (ICAI President) convening a meeting of current ICA locations to consense on such action?

Yes No

Should this gathering then examine a proposed budget for the next two years of operations and determine the annual fee to be paid by each location?

Yes No

Should future membership be granted by a favorable polling of all existing members?

Yes No

CONCLUSION

John Stringham

APPENDICES

- A. Resource Catalogue
- B. The Machakos Simulation Game
- C. Ruralnet
- D. Phase Three Activities Summary

- About the Contributors
- The ICA International
- Acronyms
- Bibliography
- Word Index

APPROACHES THAT WORK IN RURAL DEVELOPMENT - AN UPDATE

With just on a month to go before we deliver camera-ready copy to the printers in Germany, Volume Three is shaping up to be a very attractive and compelling book. Those of us working on it have become convinced of its potential as a development studies text, as well as a record of the IERD process and a very useful reference book.

As it has evolved into its present form, it has gone through several major structural changes. We decided that our strongest section was "Emerging Development Trends" and therefore have made that into Part One. Parts Two and Three dovetail nicely with it, each with something substantial to say in their own right. For further details, refer to the Table of Contents above.

One of the exciting aspects of working on Volume Three has been the enthusiastic participation of so many people in its preparation - as authors, artists, software and hardware consultants, typists, proof readers, editors, production advisers and more. Twelve ICA staff and 16 "outside" contributors have written chapters of the book. Over half of them are women.

We are anticipating the first copies to come off the press in mid-late October and plan to officially launch the book at "Our Common Future" in Mexico in November. Publicity flyers are printed and copies can be obtained from Linda Alton in Brussels. Get the word out - Volume Three is coming and you won't want to miss it.

John Burbidge
8 August 1988

APPROACHES THAT WORK IN RURAL DEVELOPMENT - TABLE OF CONTENTS

Dedication	
Acknowledgements	
Foreword	
Preface	

INTRODUCTION

PART 1: EMERGING DEVELOPMENT TRENDS

Introduction	
1. Development for What? Emerging Trends of Promise and Concern Willis Harman	
2. The Role of the Private Voluntary Sector Hendrik van der Heijden	
3. The Integration of NGOs into the UN System Mildred Robbins and Glen Leet	
4. Partners in Dialogue Sandra Powell	
5. The Collaborative Mode Anne Yallop	
6. Strengthening Indigenous Institutions Terry Bergdall	
7. Management Development and Development Management Piers Campbell	
8. The Cultural Dimension of Development Joseph van Arendonk/Sony van Arendonk-Marquez and Usha Bambawale	
9. Towards A Theology of Development John Epps	

PART 2: METHODS OF PARTICIPATORY DEVELOPMENT

Introduction	
10. Development: From Bottom to Top or Top to Bottom? Marja-Liisa Swantz	
11. Participation: The Basis for Development Mary D'Souza	
12. Training for Participation Frank Powell and Kaye Hayes	
13. Participative Methods: A Mexican Example Rose Worden	
14. Evaluation As If People Mattered Juan Arce and Rocio Lanao	
15. Imaginal Education Ronnie Seagren	

PART 3: DIALOGUE WITH LOCAL INITIATIVES

Introduction	
16. Empowering the Grassroots Linda Alton and Barbara Kitchen	
17. Catalyzing Local Resources: Primary Health Care Elaine Stover	
18. Cooperatives: Key to Mobilizing Nigeria's Rural Population Chief R.O.M. Ofori	
19. Empirical Strategies of Bottom-Up Development David Blanchard	
20. Development With A Human Face Rob Jennings-Tate and Ann Enginger	

ICAI POSSIBLE ONE YEAR BUDGET

EXPENSES

Personnel

ICAI Secretariat Co-Directors (\$1100/mo x 12 mo x 2)	\$26,400
Administrative Secretary (\$1100/mo x 12 mo)	13,200

Equipment

Computer Upgrading & Maintenance	2,000
Facsimile Machine	1,200

Operations

ICAI President's expenses	2,500
Travel (6 continents x \$1,500)	9,000
Telephone (\$300/mo)	3,600
Facility (Rent & Utilities \$150/mo)	1,800
Memberships	600
Publications/Subscriptions	200
Postage (\$150/mo)	1,800

<u>Total</u>	\$62,500
--------------	----------

INCOME

Membership Fees

50 locations x \$1200 = \$60,000
50 individuals x \$50 = \$ 2,500

\$62,500

OTHER

We recommend continuing to keep book marketing as a separate financial operation until it becomes profit making and that any book royalties be part of this financial operation.

NOTE

Financial reports on ICAI, IDF, and IERD Book Marketing will be available at the Mexico council.

ICAI has had European and American apprentices for three to six months to help with the production and marketing of the IERD book series. Discussions have been held with the Near East Foundation about expanding these opportunities (and opportunities with other Brussels House ventures) to Egyptian apprentices on a similar fee-paying basis.

We believe this element of staff development could be funded in the countries which have staff who need to achieve a new level of sophistication and deeper understanding of ICA worldwide. We believe it is a more realistic alternative than "assigning" Third World staff "overseas" for two to four years. We believe it could play a role in staging the journey of indigenous ICA staff toward a self-conscious decision to covenant with the Global Order.

Major fundraising assistance has been rendered to Third World ICAs. While the IDF team (like the New York and Sydney IDC teams) has continued to develop proposals and funds for ICAs, the emphasis has been on training ICAs to write their own proposals and do their own funding. Indicative of this trend has been the funding of proposals written by national ICA staff members in Guatemala and Peru. Similar training in prospect targeting and proposal writing could be done with First World ICAs which are interested in funding new edges and arenas of direct social service. We feel this training role, more than direct fundraising, is an ICAI function.

International Staff Services

We believe indigenous national ICAs will continue to need in-country assistance from experienced international staff. We think there may be a role for ICAI in helping to locate such people and being the source of their in-country credibility.

In the last two years, based on the credibility of the IERD, a number of consultancy arrangements have begun to be contracted. John Stringham has worked closely with GTZ (German Agency for Technical Cooperation) for the use of ICA consultants. ICA: Philippines did a participatory evaluation for GTZ. ICA: Malaysia has had trainees from GTZ in their training schools. Mary D'Souza is currently in India as part of a project design team for GTZ.

In Kenya, Frank and Sandy Powell are doing a consultancy contract with USAID and Terry Bergdall is in his third year with the Swedish Cooperative Centre. Nancy Trask and Vaughn O'Halloran had a UNDP contract in Bangladesh. Elaine Stover is into her fourth contract with the Near East Foundation for work in Egypt, Eritrea and India.

As our organizational affiliations expand, such opportunities will multiply. Instead of each location having to have the resumes and credentials of our personnel, ICAI could maintain a data base of personnel available. Persons could register and indicate their availability in terms of time and preferred assignments. When a consultancy opportunity becomes available, data could be requested about persons on file who could fill the position.

Publications

ICAI has published a three-volume series on the IERD. The third volume self-consciously utilizes ICA staff member contributions in order to both market ICA programs and individual consultancies. Publication of the first two volumes required one to two fulltime persons. Volume III has required one full-time IDF member and several others parttime. We have begun discussions with Saur (our publishers) about a new series on the theme of Our Common Future, beginning with a book on the Mexico conference.

An advance was taken on next year's royalties in order to purchase a laser printer for desktop publishing. We were advised to do this to stay in the Saur publishing market. Saur markets to libraries, thus making our materials and experience largely available to the education community.

A sustained book marketing effort within the development community has been carried out for the last two years. This has not yet achieved profit making status. Sales have basically covered operating expenses. We have felt that the name recognition and global credibility these publications give us warranted the fulltime expenditure of one IDF team member. We believe volume III is highly marketable to university development studies programs and will sell ICA programs in the education and development communities.

During the past two years the ICAI Network Exchange has been published monthly. It has attempted to share substantive accounts of the work of various ICAs and provocative reading material relative to what was perceived as our service to the world. While mailing and printing costs have been borne by the ICAI budget, as with all other services, personnel has been contributed by IDF.

In addition to the national ICA directory, (or as a part of it), ICAI could publish a listing of personnel.

Indigenous ICA Strengthening

Due to an increased sense of self-identity in developing countries and the apparent unavailability of global order staff, many Third World ICAs are evolving national indigenous structures independent of the Global Order. Examples of this include the Kenya restructuring experiment, Cote d'Ivoire's and Egypt's staffing, and Jamaica's newly hired Jamaican director.

This trend raises at least two important questions. First, how are these new entities to be strengthened toward self-sufficiency? Second, to what do the Global Order staff playing a role in that strengthening belong? What is their credibility for being in the nation?

A major thrust of the IDF treks was encouraging national ICAs to build staff development strategies and proposals for funding this direction. Following Under the Pipal Tree, Third World ICA staff participated in a series of sessions in which their strategies for indigenous ICA strengthening and staff development were shared. For many who participated it was a stimulating glimpse of a brand new future. Following ICA: Egypt's lead, many African, Asian and Latin American ICAs now have these directions at least partially funded.

We recommend that each location which uses the ICA name and logo become a fee paying organizational member. These organizational members would then submit the names of the persons who officially represent them. Other individuals would pay an association fee and be granted certain benefits.

This raises the question of our official name and logo. Some locations go by ICA: City Name, others by ICA: Country name. Several locations are using a different slogan and a different logo from the wedgeblade. We think it would be helpful to regularize this naming in some way. We also feel the need to decide whether the name (Institute of Cultural Affairs) and the initials ICA is the entirety of our logo or whether it includes the wedgeblade and slogan, Concerned With The Human Factor in World Development.

We recommend that for the time being our logo consist of the name and initials only and that we regularize our naming process. For the longer term we recommend looking together at the various national logos which have been designed and suggesting possible directions for moving toward a new common visual image and slogan.

BENEFITS AND SERVICES

Interchange Events

ICAI organized and coordinated the IERD and Under the Pipal Tree. Many ICAs were able to use the IERD as a springboard into a new level of service. Many ICAs have been able to use the courses and insights from Under the Pipal Tree to expand their programmatic offerings and collaborative relationships. Since January the IDF Team (on behalf of ICAI) has had staff working almost fulltime on the Mexico conference, Our Common Future.

Organizational Affiliations

During the IERD, ICAI was granted United Nations consultative status, category II with ECOSOC, consultative status with WHO, and Liaison status with FAO. In the past year it obtained consultative status with UNICEF. This status gives national ICAs and ICA staff access to a variety of programmatic advantages and contractual consultancies. This year ICAI has paid Nancy Trask's expenses to attend the weekly UN sessions for NGOs with consultative status.

ICAI now has provisional membership in ICSW (International Council on Social Welfare), membership in EADI (European Association of Development, Research and Training Institutes) and IACD (International Association for Community Development). These affiliations have provided a broadening of contacts throughout the world which has given access to work with other organizations, especially in the Third World.

Through repeated efforts, ICAI was invited to organize the panel on the Cultural Dimension of Development in the SID conference in New Delhi, India in March 1988.

In this paper we are attempting to describe possible reimagining moves, empowering actions, and some of the services ICAI has provided and could provide.

REIMAGING ICAI

ICAI was registered in Belgium in 1977. Belgium is one of the few countries in the world which allows for this kind of international organisation. ICAI only began to function in 1982 as we took on the IERD. It continued under that banner until 1986 and then was given direction for two years by the breakthrough team working specifically with the development community. Thus it has come to be identified both internally and externally with ICA's work in community development.

In many countries, the work and mission of ICA has expanded beyond development. If ICAI is to be the public face for all ICAs, a self-conscious reimagining and reframing process needs to take place. The IDF team acting as the ICAI Secretariat (in collaboration with the Center for Human Development in Brussels) began this process by compiling a directory of national ICA programs for use with international volunteers. This directory, inadequate as it is, will be available at the Mexico council.

We think that the Mexico Council itself, bringing together our work in the four communities, is an important part of this reimagining. An additional helpful step would be to redo the Global Advisory Board to include a broader range of interests. Sir James Lindsay has indicated that it seems retirement time for him is drawing near. We could begin looking for a new President, and thinking about the ICAI Board of Directors while working on a new GAB.

ICAI EMPOWERING

ICAI's statutes allow for both organizational and individual membership. In seeking UN consultative status we listed the nationally registered ICAs and the order personnel assigned to them as its members.

Since 1982 ICAI has been financially supported and voluntarily staffed by the Global Order. In 1986 the ICAI moved out of its IERD program phase and the Secretariat presented (at Bilbao) its first annual budget to the Global Order. This was included in the Global Budget to which each order location contributes.

In 1987 (at the Brussels Check Signals Meeting) a second annual budget was presented including the salary of a director. While there appeared to be consensus to move in this direction, the need to pare back all aspects of the Global Budget led to the elimination of the salary component. We continue to believe that salaried personnel are needed for ICAI functions. It belies the stature and credibility of our worldwide ICA network for these services to continue to be donated by order personnel.

Therefore, we recommend that ICAI become self-supporting through membership fees. We think this can best be achieved by moving to more defined membership with stated fees and benefits.

THIS ISSUE

We have received many exciting reports in the last couple of months, especially from Africa. While it was tempting to make this a super-abundant packet containing a rich mix of such reports, we have decided to focus this issue on the future for ICA International. The next issue will be on Africa, with particular emphasis on the highly successful collaborative health conference in Nairobi.

We believe that the quality of our service to the world depends upon maximum input and dialogue. Therefore we ask that each location receiving this packet corporately study it and answer the accompanying questionnaire. It would be helpful to us if you could return the questionnaire by September 10th, so that we will have adequate time to revise the scenario and proposed budget for presentation at the November Mexico Council. We appreciate the time and energy which you are willing to put into helping us shape the future for ICAI.

Also enclosed are an update on volume III of the IERD series and an information sheet on AIESEC International.

ICA INTERNATIONAL

Inviting Your Assistance in Imagining Our Common Future

In May the IDF team took time in its quarterly retreat to reflect on where we were as a breakthrough team. We concluded that as a breakthrough team in International Development Community Programming we had fulfilled our task and mandate. We could see some of our continuing work being carried out as a team within the Brussels Primary Unit.

At the same time we looked to the future relative to ICA International. We did a scenario on its becoming a strategic program of the Brussels house (Local Autonomy), one on its replacement by four networks of missional activity (Development, Economic, Education, Planetary Unity), and one on its continued existence as the global public face of our worldwide network of ICAs.

We shared these scenarios with the Brussels, Nairobi and Lima primary units and with the Our Common Future global coordination team in Mexico in June. At about the same time, the Panchayat Trek Report began a great deal of discussion and rethinking about the Global Order. We feel that these two dynamics - the Order and the ICAI need to be thought about and looked at in relation to each other.

As we have reflected on the feedback received and discussions in which we are participating, we have concluded that THERE IS A CONSENSUS FOR ICAI TO CONTINUE AS THE GLOBAL PUBLIC FACE OF ICAS, BUT THAT CERTAIN REIMAGING AND EMPOWERING IS NECESSARY. We have also concluded that the services to be provided by ICAI should be determined by its constituents, which at the moment are both primary units and ICA locations.

July 1988

the network exchange of the ICAI

18th June, 1988.

Dear Colleagues,

The second meeting of the global coordination planning team for the forthcoming "Our Common Future" Conference in November has just concluded. The meeting was held at the Resort in Oaxtepec, giving us an excellent opportunity to experience the facilities and to think through how they will best serve us in November.

The daily design was a preview of what could be in November. Early morning was for solitary preparation: swimming, reading, walking, meditating, etc. At 9 a.m. we had a series of collegia, including a Panchayat report on their trek learnings, reflections on the past four years and our future, and scenarios images on ICAI and our corporate funds. The "siesta" break at lunchtime was used to prepare the main meal of the day, to swim, run etc. The study each afternoon from The Black Butterfly enabled us to reflect on our experiences of transformation. In the evenings the community spirit which developed between our three Houses revealed the strong dynamic it can be in November.

A global coordination team and the Assignments Commission worked separately except for the plenary times. The coordination team worked half of the time on the modular designs and then divided into three task forces: (1) program design; (2) Budget plan, and (3) promotion and recruitment.

As could be expected the conference design has undergone a good deal of refinement. The team had to acknowledge the hard economic realities of managing a conference of this kind without seed capital for cashflow. We have made some recommendations relative to the length of the conference and to the way we manage the financing of the event. The availability of the brochure and before long, a poster, will assist global recruitment.

In marketing this event, we trust this document will be helpful. We have come to see that the success of the 12 days is in our hands to create. This, of course, means real commitment in every location. It is our belief that these next few months will be an excellent time for interchange on this event. Ideas for the event, books we could all read as context, recruitment scores etc., will all inspire us during this time.

Yours in anticipation,

Jesusa Aburto, Ma.Rosario Aguilar, Linda Alton, Tenny Bengdiall, Kim Epley, Laurel Hargarten, Stuart Hampton, Elizabeth de Leon, Janice May, Jesus Nogal, Jacobo Pacheco, Carol Plance, Ike Powell, Brian Robins, Manuel Samoyoa, Ramona Serrano, Michael Shaw, Cyprian d'Souza, Jeanette Stanfield, Martha Talbot, Karen Troxel, Bhimrao Tupe, Donna Wagner, Larry Ward, George West, Rod Worden, Rose Worden

"Our Common Future"
June Global Coordination Meeting Report

A global coordination team of 27 people from twelve Primary Units, the three breakthrough teams, the Assignments Commission and the Global Panchayat, met from June 9-15th. The task was to (1) distill the input from the Primary Units and the four networks; (2) develop the design of the modules; and (3) plan and coordinate the next five months. Three major tasks were designated for Conference planning: I. Program Design, II. Budget Planning and III. Promotion and Recruitment.

I. PROGRAM DESIGN

The first day the coordination team received a status report on the Conference, including reports from the Mexico Team, the four networks and an update on the presentors. When we comparatively reflected on each module relative to intent and anticipated products. Possibly because so much work had already been done on Module I in January and since then, we experienced a major breakloose in our imagery of Module II, moving from an interchange mode to one of collaboration.

One team then took the results of the three groups and worked with them during the remaining three days. In the meantime there was additional input regarding the recruitment issues in trying to recruit a 2 1/2 week conference, the length of time speakers were needed and budget issues. As a result a new design emerged by the final plenary of two modules instead of three, combining I and II together, thus shortening the total time. This consensed design holds the values of:

- (1) the concerns of the Organizing Committee of the ICA:Mexico Board about depth reflection being a part of Module II;
- (2) increased possibility of people attending the whole conference;
- (3) the increased flexibility of the role of the speakers to be able to include their involvement in collaborative think tanks and resource sharing groups; and
- (4) insuring the economic self-sufficiency of the Conference.

II. Budget Planning

This team created best and worst case scenarios indicating the best and worst case relative to the financial viability of the conference. As a result they recommended a financial mechanism that would allow the Primary Units to provide the upfront investment for the Conference.

III. Promotion and Recruitment

This team focused on preparation and facilitation of the Organizing Committee of the ICA:Mexico Board and preparing a

press packet on the Conference.

A. Organizing Committee: Seven members of the Committee met with seven of the global coordination team Tuesday. They indicated concern for the depth in Module I (now reflected in the new module design). They formed Economic, Education, and Development teams, and created targets and timelines for each team. Their intent is to recruit 250 participants to Module I.

B. Press Packet: The press packet includes a poster design (to be printed in English and Spanish) and biographical data on the speakers. We anticipate various locations will want to design brochures that highlight parts of the conference that will facilitate promotion in their part of the world.

C. Recruitment: Recruitment will be by Primary Units. If we recruit double the number of residential Order participants, the "program investment" can be refunded. Recruitment coordinators have been assigned to gather the information from each Primary Unit (see recruitment chart) with recruitment initiative resting within the Primary Units.

Assignments Commission

The task of the Commission was to clarify the present situation across the globe, to discern an appropriate way to approach the placement of our personnel at this time and to devise a letter that will allow us all to share the context. You have no doubt already received that letter.

"Our Common Future"
Global Coordination Meeting, June 8-15, 1988

	Wed 8	Thur 9	Fri 10	Sat 11	Sun 12	Mon 13	Tues 14	Wed 15
6-9	/	Corporate	Solitary	Breakfast				→
9-12	/	Panchayat Trek Report	Intuitive Images JS	Emerging Missional Vision DW	OPTI ONS	Budget Review RW	Board Meeting	Working Groups
		Where have we come since 1947? TB	Assign + Coord Task Images	Organizational Forms Scenarios DW		Anticipated Participation		
	/	Working Groups				→		Plenary
12-3	/	Lunch	Swimming	Siesta			Board Luncheon	→ Celebrative Lunch
3-7	Meeting Prep	Status Report: • Mexico • 4 Networks • Presentors	Modules I, II, III	Plenary	& DISCONTINUITY	• Program Design • Budget Plan • Promotion & Recruitment	Plenary	
7-10	House Gathering		House Gathering			House Gathering		→
		Informal	reflections	about	the future			→

"OUR COMMON FUTURE" COORDINATION FROM NOW UNTIL NOVEMBER.

The following coordination model is recommended to go into effect immediately. It will carry through until the Conference begins.

1. RECRUITMENT AND COORDINATION:

a. Mexico City House will take responsibility for Mexico recruitment (250 people for Module I).

b. Chicago Primary Unit will coordinate recruitment for North America and Latin America and receive fees from those countries.

c. Brussels Primary Unit will coordinate recruitment for Europe, NAME, Africa, South Asia, SEAPAC and receive fees from those nations.

d. Each Primary Unit will coordinate recruitment for their specific localities and will coordinate with the tracking people designated by the Participant Tracking Chart.

e. George West and Linda Alton will each find a person to assume overall coordination of the event, beginning in mid-September.

2. DESIGN AND COORDINATION:

a. From now until the end of October, the following 4 people will elicit, coordinate and sustain dialogue on design and facilitation: Kim Epley (Education Network), Jeanette Stanfield (Planetary Unity Network), Karen Troxel (Economic Network), and Donna Wagner (Development Network).

b. On 25th October, the following people will arrive in Oaxtapec to do the final work on design and procedures: - The 4 network coordinators,

- 4 additional people, one from each network,

- 2 Panchayat.

3. LOGISTICS:

a. From now until mid-October, Mexico City will handle all logistics (finances, facility, transport, translation, inkind) in preparation for the arrival of the participants in Mexico.

b. On October 15, 4 people will arrive in Mexico City to pick up the logistics task.

- George West will find a person to represent Latin America.

- Karen Troxel will find a person to represent North America.

- Kim Epley will find a person to represent Los Angeles PU.

- Donna Wagner will find a person to represent the rest of the globe

PARTICIPATION PROJECTIONS

Solid numbers were given by a person present at the meeting. Numbers in parenthesis were projections. June 1988

	FULL FEE PAYING				RESIDENTIAL ORDER				
	Mod I	Mod II	I + II	REBATE	Mod I	Mod II	I + II		
Latin America									
• Mexico	250		2	250			6	Register with Chicago	Rose
• Guatemala	12			18			9		Manuel
• Peru/Chile/Bol	10			10			5		George
• Venezuela	(10)		(2)	12			(6)		Carol P
• Jamaica	(4)			8			(4)		"
• Brazil	(3)		(1)	8			(4)		"
North America									
• Toronto	8		2	20-40			10-20	↓	Jeanette
• Los Angeles		20	10	32-46		10-15	6-8		Kim
• Chicago	10	10	20	40-60	5-10	5-10	10		Karen
• New York	(3)		(15)	30		(5)	(10)		Jeanette
Africa									
• Kenya	3		1	6			6	Register with Brussels	Terry
• S. Africa	3			6					"
• Cote d'Ivoire	(2)			4			(4)		Donna
• Nigeria	(2)			4					"
NAME									
• Egypt	(2)			4			(5)		Linda
• Jordan	(2)			4					"
• Sudan	(1)			1					"
Europe									
• Austria			1	4			2		Donna
• Benelux	5			10			5		"
• Germany			1	2			1		"
• Spain	1			2			1		"
• Portugal	2			4			2		"
• U.K.	3			4			2		"
SEAPAC									
• Korea	2			6			3		Mike
• Japan									"
• Hong Kong	(1)			4			2		Stuart
• Taiwan	(1)								"
• Philippines	(2)			5			(5)		Brian
• Malaysia	(1)			5					"
• Sydney	3		1	8			4		"
South Asia									
• Bombay	(5)			12			6	↓	Bhimrao
• Calcutta	(1)			2			(1)		"
• Delhi	(4)			2			(1)		Ike
TOTALS: Mexico	250								
Internat'l	61-105	30	38-56		5-10	15-30	80-132		
		128-172		277-331		100-172			

OUR COMMON FUTURE
Program Design Requests of the Primary Units

MODULE I

1. Decide what training designs and collaborative projects you would like to share in a 1 to 2 1/2 day time block. Fill out the questionnaire enclosed in this packet and send it to one of the four network coordinators.
2. Recruit people to participate in these events and projects.
3. Recruit people to design and facilitate these events and projects.
4. Ask participants to facilitate one of the 35-40 synthesis or reflection groups. We need artists, poets, dramatists, and grand gestalters to enable the synthesis groups. The reflection groups need conversation facilitators.
5. We are asking all of these people to be available for a training session in Oaxtepec on Saturday November 12th at 1pm. Give names to one of the network coordinators.

MODULE II

1. We are moving in the direction of creating a Personnel Booklet of the "larger we" who make up this global body. Ask each person in residence and colleagues who are interested to help create this booklet by submitting:
 - a. Full name
 - b. Personal photograph
 - c. A sentence or two about themselves
 - d. A paragraph on what they plan to do for the next two years and issues they are considering

Please send or bring these to Mexico in a 1/2 page form per person so each can be displayed on an exhibit board at Oaxtepec and then put into a Personnel Booklet.

2. We encourage everyone to think about a mask that symbolizes their past and a mask that symbolizes their future. Masks will be used during the Celebration of Transformation. Masks or designs of masks may be brought to Oaxtepec. Primary units which choose to hold their own Celebration of Transformation may wish to send the designs of masks for those participants.
3. Bring or send to Mexico a flood of new models, concepts, values and possibilities related to all aspects of our life as a global network.

POSSIBLE CONFERENCE GROUPS

Our Common Future Conference : Oaxtepec, Morelos, Mexico

1. Think Tank you would like to lead (or participate in) in Oaxtepec in November 1989.

Intent of Think Tank

Product Anticipated

Size of Group Needed

2. Construct or Course you would like to share or teach to others.

Use

Synopsis

Time Needed

Size of group Recommended

3. Discussion or Interchange Group you would like to Facilitate (or participate in)

Synopsis

Issues

Intent

Product

Time Needed

Size of Group recommended

4. Other

Please send these to the network that most appropriately represents your subject. Network representatives are:

Economic: Karen Troxel, Chicago.

Education: Kim Epley, Phoenix.

Development: Donna Wagner, Brussels,

Planetary Unity: Jeanette Stanfield, Toronto.

OUR COMMON FUTURE

MODULE I: PARTNERSHIPS FOR PLANETARY SERVICE							MODULE II: RITE OF PASSAGE					
	Sat 12th	Sun 13th	Mon 14th	Tues 15th	Wed 16th	Thur 17th	Fri 18th	Sat 19th	Sun 20th	Mon 21st	Tues 22nd	Wed 23rd
7	T R A V E L & A R R I V A L S	BREAKFAST & SPECIAL OPTIONS					C U L T U R A L E N C O U N T E R S	Breakfast & Special Options				
8		Opening • Harmon	Pre- senters	Think Tanks & Resource Groups				R I T E O F B E G I N N I N G S	Rite of Endings & Discerning the Given		Intuiting the Future "What We Are Trusting"	
9									Discerning the Given "What We Have Become"		Intuiting the Future "Connecting Patterns"	
10		Lunch & Special Options						Lunch & Special Options				
11		Pre- sent- ers Panel	Pre- sent- ers	Think Tanks & Resource Groups		S Y N T H E S I Z E		D I S C E R N I N G T H E G I V E N "W H A T W E H A V E B E C O M E"	Discerning the Given "What We Have Become"		Intuiting the Future "Connecting Patterns"	
12												
1		Supper & Informal Collegiality						C E L E B R A T I O N	Supper & Informal Collegiality		C E L E B R A T I O N	P R E P D E P A R T
2	Orient											
3	Re- cep- tion	Supper & Informal Collegiality					C E L E B R A T I O N	Supper & Informal Collegiality		C E L E B R A T I O N	P R E P D E P A R T	
4												Orient
5	Re- cep- tion	Supper & Informal Collegiality					C E L E B R A T I O N	Supper & Informal Collegiality		C E L E B R A T I O N	P R E P D E P A R T	
6												Orient
7-11	Re- cep- tion	Supper & Informal Collegiality					C E L E B R A T I O N	Supper & Informal Collegiality		C E L E B R A T I O N	P R E P D E P A R T	
7-11												Orient

MODULE I

NURTURING A PARTNERSHIP MODE FOR PLANETARY SERVICE

The intent of Module I is to expand our imagination in the arena of collaborative possibilities and secondly to delineate some practical steps in the process of collaboration. We want to interchange ideas, practical tools, and resources for nurturing a partnership mode for planetary service.

The focus question for Module I is - How can all sectors of society work together to create more comprehensive solutions to global issues?

Within this broad focus each network has the following focus questions:

1. Economic Community - What needs to be done through the economic arena to enhance the capacity of the earth and its people?
2. Education Community - How do we promote learning processes on a global scale that tap the creativity of individuals?
3. Development Community - How do we develop communities in harmony with the planet's ecology and their own culture?
4. Planetary Unity Community - What is the emerging global culture that honors present realities and ancient roots and births a new vitality?

The products of Module I will come out of the think tanks and resource groups. Such creations could range from new curriculum to new projects. The common product we anticipate is a compilation of wisdom about the keys to collaborative action. We anticipate that an amplified vision of what is possible and a deepened realization of the existing realities and the specific actions leading to expanded collaboration will emerge in many groups.

The major processes in Module I will be: presenters and participant responses, workshops and think tanks, interchange and multi-modal sharing. Some of the presuppositions and values within this process are the following: 1. Maximum input by all participants, 2. Self-selection and individual initiation within a supportive structure, 3. Balance between presenter and facilitator, 4. Honoring each presenter, 5. Think tank and resource groups will be self-directing and self-selecting with facilitation by interested parties. They will include training, interchange, and product creation. Topics will be solicited from the networks and primary units over the next six months and some topics may emerge during the presenter dialogue of Module I. Time for special options gives the opportunity for individuals to share their wisdom and other creative things.

If you refer to the time design, you will see that the first module of six days begins with a reception on the evening of the 12th. We envision this event held on the plaza where one will encounter various dimensions of Mexican culture such as folk dances. People will be milling around, meeting each other, registering, selecting from various options for participation in the conference.

In the morning of the 13th, when the opening formalities are complete, Willis Harmon will set the context and mood of the conference. He will speak on why a four sector conference is important for the future of the planet. A facilitated discussion in response to Willis's speech will top off the morning.

Mid-day (12-3) and early morning (7-9) will be available for participants to set up special activities and invite whom-soever-will to participate. Some special events such as the visit of Andrew Young will be arranged by the procedures team.

The afternoon (3-6) will find the people listening to panels of presenters, who will introduce their subjects to the participants. The afternoon will conclude with participants selecting 4 out of the 16 sessions to be offered by presenters the following day.

6-7 is set aside for people to meet in reflection or synthesis groups of their choice, to discuss and formulate their ideas. We will encourage these groups to meet each of the first four days to offer the opportunity of depth human dialogue. Some of the synthesis groups will be built around the arts and they will be asked to present their conclusions or creations on the final synthesis day.

Nov 14th will center around the presenters. Sixteen 1 1/2 hour sessions are planned in four blocks of time. A person selects four of the sixteen presentations to attend. These sessions will be guided by a partnership between the presenter and a facilitator who will guide the participative dialogue. We encourage each session to focus on the vision, realities, and practical action toward creating partnerships for planetary service.

On Nov 15, 16, and 17 we will have 2 1/2 days to tap into resources present at the conference and to engage in think tanks on a variety of subjects. For some persons this will be a time of training, for others a time of conceptualizing new projects, for others a time of creating new instruments or forging new partnerships. For all of us it will be a time to knit together new relationships, to expand and ground our commitment to collaborative modes, locally and abroad.

The afternoon of Nov 17 will be a time of sharing the products of the think tanks and resource events. Synthesizing will be done through charts, mind maps, drama, poetry, murals, and dance. This module will conclude with a simple celebration.

Nov 18th will be a discontinuous day of cultural encounter and will offer various opportunities which will be made apparent on site. This day will be an opportune time for participants to visit the famous Teotihuacan pyramids or visit project sites of new friends or take a raft on the Las Estacas river or simply lounge with friends, new and old, by one of Oaxtepec's 15 swimming pools. These events are at the discrepancy of the participants and are not included in the conference fees. However, the conference organizers will assist in organizing the desired trips.

Possible Think Tanks

Organization Transformation Academy Curriculum
Western International University Cooperative Learning Modes
Field Research on Partnership Societies - Toward a Conference in Crete
Pre-School Multi-Modal Curriculum (Guatemala)
Humberto Bravo's Environmentally Sound Regional Development Project
"I have a Dream" Education/Corporation Collaboration
Fourth World Development
Megacities Project
Tenant Owned Housing

Possible Interchange and Training Resource Groups

Ecology of Culture Course
Organizational Transformation Seminar Tools
Space Between Program (Peru)
Training Inc Teacher Training
Experiential Pedagogy
Transformation Courses (Sydney)
Intuition Training Event
Participatory Evaluation
Proposal Writing
Indigenous Organizations Institutional Capacity Building

Module II for ICA and the wider Order opens with a Rite of Endings to mark the radical alterations we have been experiencing.

"OUR COMMON FUTURE" PRESENTERS

WILLIS HARMON is the author of Higher Creativity and Global Mind Change. He has been active in the peace movement and instrumental in setting up the Peace Academy in the United States. He is currently president of Noetic Sciences which was founded in order to expand knowledge about nature and mind potential applied to the advancement of health and the total planet. Previous to being Director, he was a social scientist with the SRI for sixteen years.

HAZEL HENDERSON is an independent futurist, author, lecturer, television producer and freelance journalist. She was a major organizer of the recent Soviet-American Citizens Summit, combining her peace efforts with work as a futures researcher, focusing on new global economic patterns.

DEVELOPMENT

HUMBERTO BRAVO is the Director of the Center of Atmospheric Research with a focus on rural sanitation.

DR. K. KEREGERO is the Director of the Institute for Continuing Education and is the Chief Advisor to UNICEF for planning in Rural Development.

Dr. ERVIN LASZLO is a member of the Club of Rome and has published prolifically in areas ranging from systematic philosophy to modern systems theory, futures studies and development policy.

LUIS LENERO, from Mexico, is actively researching new community forms for the 21st century, including economics, society and culture.

MANFRED MAX-NEEF is an economist and author of many books (ie, From the Outside Looking In: Experiences in Barefoot Economics). In recognition of his work for development alternatives in Latin America, he received the 1983 Right Livelihood Award.

ECONOMIC

RAY BARRETT, of SEPROD, a soap and foods manufacturing company, is implementing a company-wide system of cultural change.

VICTOR HERNANDEZ is the Director of the Mexican Foundation for Rural Development which is a unique private sector development agency.

DR. IVAN LANSBERG is the President of EMPRESAS LANSBERG, a group of forty companies across Latin America. He is the Director of a Latin American Think Tank in the field of economics and a leading thinker in organizational development.

V.S. MAHESH is the Vice President of Manpower and Planning and Development for the Indian Hotels Limited and is engaged in a process of training executives in service-oriented operations.

HARRISON OWENS is the author of Spirit, in which he writes about the ways spirit transforms and develops organizations.

ANTONIA SHUSTA recently instituted a participative management process at Citibank in the Caribbean. She is now the President of Household Mortgage Services.

EDUCATION

BEATRIZ DE CAPDEVIELLE is engaged in a series of educational projects in Venezuela to develop the intellectual potential of its population.

BARBARA CLARK is a Professor of Special Education and Coordinator for Graduate Programs in Gifted Education at UCLA and author of Growing Up Gifted and Optimizing Learning.

DEE DICKINSON is the founder and director of New Horizons for Learning, an international network for human resources. Her field is the application of multiple intelligences and techniques for multi-modal learning.

DR. LUIS NARRO utilizes teachers as rural development agents.

CULTURAL INTEGRITY

RIANE EISLER is the author of The Chalice and the Blade, describing how many ancient civilizations were based on partnership rather than domination patterns of today.

JEAN HOUSTON conducts numerous programs in developing human potential through the recovery of myth and ritual.

HIRANO KATSUFUMI, Tanto is an instructor of lay persons in the practice of Zen meditation.

KATH WALKER, a globally renowned Aboriginal poetess and writer, has been instrumental in recreating a sense of dignity and integrity in the Aboriginal people of Australia.

MODULE II

A RITE OF PASSAGE

Module II begins on November 18th and ends November 23rd. It is the time for people who see themselves as a part of the "larger we" to participate in a Rite of Passage.

This will be a time of discernment, a time of marking where we are as a body, letting go of forms we are ready to shed, and calling into being the new aspects of our life that we sense are needed. This gathering is a time of ritual, celebration, interchange and drama, a rite of passage that symbolizes the new organization we are becoming.

The Intent of Module 2 is to enact a rite of passage from a previous culture and metaphor into the emerging culture and metaphor. We want to act out a story of who we are and where we are going.

The Image of the Module is that of Embodying the Collaborative Mode.

The Focused Questions are: Who and what is this global network and what does it need to become? What are we trusting in as we move into the Future?

The Product for Module I is a Discernment of Current Reality, Images of Future Possibilities, and putting these into a form that can be communicated across the globe.

The 18th evening will begin with an orientation time. The 19th and 20th will be a time of Discerning the Given. Nov. 19 begins with a Rite of Endings followed by 1 1/2 days of "looking in the mirror" and seeing what we have become. We will do this through interchange on the experiments and modes we are living out of in our primary units. We will particularly look at the arenas of leadership, personnel, economics, operations and interchange as these modes affect our life as a global network.

The 21st and 22nd of November will be a time of Intuiting the Future. We will look at emerging values and connecting patterns which are in being and which need to be created if we are to sustain this global network. On the evening of the 22nd we will have a great celebration of transformation.

November 23rd will be a Rite of Beginnings.

We will be using Mexico's great awe centers for both the Rite of Endings and the Rite of Beginnings.

November 24th is a day of departures and of informal meetings.

Module II Process Assumptions include:

1. A dramatic acknowledgement that our culture and metaphor is changed.
2. Affirmation of the past and future as key for individuals and the corporate.
3. Not a business meeting but some working groups will be required.
4. A whole group time focused on the journey of a people.
5. Interchange, reflection, ritual and celebration as key elements.

OUR COMMON FUTURE

OUR COMMON FUTURE is an important global gathering in the midst of a two and a 1/2 year journey of this "Global We" that looks like:

June 88	November 88		January 91
Individual Brooding & Assimilation toward Futuric Forms Conceptualization	OUR COMMON FUTURE Partnership Modes Rite of Passage	Open Space of Creativity	Next Global Gathering

Our journey from June 1988 to January 1991 may be imaged as a time of discerning and creating our emerging culture. It may be a time to formulate futuric forms and partnerships of planetary service. For individuals it is a time for assimilating the personal and corporate changes we are all experiencing. For our community, it is a time of organically birthing corporate patterns. For our network, it is a time of forging collaborative relationships and projects which manifest planetary service.

The Next Five Months will be a time for reflecting on the panchayat trek report and their recommendations in the arenas of leadership, economics, personnel, interchange and operations. The dialogue will be intensified through (1) the Mexico prep team report, (2) the report by the Assignment Commission, (3) the recommendations about global funds from the Long Term Investment Team, (4) the recommendations about the future of ICAI from the International Development and Funding Team, and (5) the exchange of papers and models on leadership and futuric forms. The preparation of resource events and Think tanks for Our Common Future and individual preparations will practicalize and symbolize the new decisions that are in the making.

Our Common Future Conference will be a time of dramatizing the larger "we" as we create partnership modes, and participate together in a Rite of Passage through which we are letting go of old forms, and calling into being new aspects of our life which we sense are needed.

December 1988 through January 1991 is a time of Open Space in which individuals, teams, and this global network practically experiment with becoming this larger "planetary association" we are already calling forth.

January 1991 is a time for the gathering together of our global network, perhaps in Asia or Africa.

WHAT DOES OUR COMMON FUTURE COST YOU?

In working on the budget for Our Common Future, we became aware of the need to arrange for adequate cash flow and to hedge our bets relative to numbers attending. The money allocated in the Global 8.8% Budget for the Order Council is \$28,200. For the Bilbao and Brussels Check Signals meetings the money allocated for on-site costs was brought to the meeting. Because of necessary facility, printing and translation down payments, this model won't work for Mexico. Money is needed upfront.

The following recommendations are ways to help the cash flow for Mexico preparations, encourage recruitment of non-residential order participants, and symbolize the investment of each of us in Our Common Future as the launch of the next phase of our life as a global pluriform body. They attempt to honor the spirit of the Global Budget. Please see Global 8.8% Budget recommendations on the following pages for other concerns.

1. Every primary unit pay housing costs for all of their residential order participants by August 1st.

- a. The housing rate is \$35 a module (\$70 for both modules - November 12 - 23). This is an average on all the housing styles reserved for our use.
- b. Housing will be allocated by date of receipt of payment. Please state your preference and you will be given the closest thing available at the time of your payment. See accompanying housing descriptions.

2. Every residential order participant bring to Oaxtepec in November money to cover their food costs.

- a. There are a variety of food options available on the site and all of the housing styles have kichenettes. You should plan on \$5-\$8 a day for food, this would be around \$60-\$96 per person for the two modules.
- b. These two costs (housing and food) are basically equivalent to the money in the Global 8.8% Budget, and is the basis upon which the global allocation was made.

3. Every PU pay a Program Investment Fee of \$250 for both modules or \$150 for one module) for each of its residential order participants.

- a. A 10% discount will be given on Investment Fees received by August ~~1st~~ 15th
- b. If your PU recruits two international full-fee-paying (\$1000 in registrations) participants for each residential order participant, you can count on having \$50 refunded from the \$150 fee or \$150 refunded from the \$250 fee.
- c. If international full-fee-paying registrations go over 280, the total Program Investment Fee for all residential order participants can be refunded.

HOUSING

There is a large selection in the housing model. We will reserve housing for program participants when requested with their pre-registration.

Hotel Tepozteco: 1st class accomadations, room with double and single bed and large table. Very nice ambience. Cost per room:

1 Module for 6 nights	\$167
Both Modules for 12 nights	\$333

Cabin: 4 in L shape room with divider, 4 single beds, bath, kitchenette with hotplate and refrigerator, large table. These cabins are below the hill which holds the hotels, auditorium and conference rooms, a ten minute walk. A bus service is available at about 10 cents per ride.

Cost per person:

1 Module for 6 nights	\$38
Both Modules for 12 nights	\$75

Cost for entire cabin with reduced occupancy is 4 times quoted costs.

Family Hotel: 4 to a room, 4 single beds with bath, kitchenette with hotplate and refrigerator, Cost per person:

1 Module for 6 nights	\$25
Both Modules for 12 nights	\$50

Cost for entire room with reduced occupancy is 4 times quoted costs.

Family Hotel: 6 to a room, 6 single beds with bath, kitchenette with hotplate and refrigerator, table. Cost per person:

1 Module for 6 nights	\$18
Both Modules for 12 nights	\$35

Cost for entire room with reduced occupancy is 6 times quoted costs.

Economic Hotel: Four to a room, one bunk bed and two singles, with baths at the end of the hall. Clean but austere. Cost per person:

1st session for 6 nights	\$11
1st & 2nd sessions for 11 nights	\$22

A Mobile home could be brought to Oaxtepec for about \$4.00 per day hookup fees.

We are planning to house the wider order in clusters of cabins and in 9 or 10 large houses which have 4 bedrooms each sleeping 1 or 2, ample patios, kitchens, living room and dining area with large tables and an assortment of easy chairs and sofa. We are reserving a few rooms in the Family Hotel but with only 2 or 4 per room. Cost per person is \$35 per Module. Reservations will be made on receipt of full payment on a first received basis

GLOBAL 8.8% BUDGET

The Global 8.8% Budget has been working well over the last ten months. Some examples known by the Global Council Coordination team include:

- .The Panchayat Budget has been paid all year by the designated PUs
- .The ICAI Budget has been paid all year by Brussels PU
- .Major Global Care Emergencies have been paid by North American PUs
- .New York has advanced \$5,000 toward the November Council
- .Brussels, Chicago, Los Angeles, Mexico, and Toronto have upfronted personnel and close to \$20,000 in travel, communications, and printing for the November Council
- .Caracas provided two persons for the Mexico coordination team
- .Brussels, Nairobi, Tokyo and LTIT paid close to \$15,000 for the June Global Council Coordination and Assignments Commission meetings

The accompanying two pages from the Brussels Check Signals meeting show the way the global budget was equitably spread across all of the PUs and the distribution model for funds transfers based on these allocations.

Because not all PUs have been sending in monthly reports it is difficult to know exactly where we stand on our income projections. Obviously some PUs will have done better and some worse than the August '87 projections. The following recommendations are a global transfer mechanism to insure global participation in and responsibility for the November Council.

1. The Global Finance Commission as it is presently constituted meet after the November Council to make equitable adjustments in the monies paid by PUs into Global Budget categories.
2. Caracas, Delhi, and Hong Kong correspond with Nairobi, Calcutta and Manila respectively relative to how they will honor the travel transfers assigned to them at the Brussels Check Signals meeting.
3. Brussels, Chicago, Los Angeles, Mexico, Nairobi, New York, Tokyo and Toronto may use the monies they have already advanced on the November Council as credit toward their housing and Program Investment Fees.
4. On the distribution model, four locations were not to accumulate funds toward the on-site costs in Mexico and the commissions - Brussels, Calcutta, Manila and Nairobi, and Bombay's allocation was minimal.

We believe Brussels can be handled by recommendations 1 and 3 above. We believe Nairobi can be handled through funding already raised for African participation in Our Common Future.

Therefore, we recommend that:

- a. Cairo and Manila correspond relative to Cairo helping Manila with Housing and Program Investment Fees, as needed.
- b. Caracas correspond with Calcutta relative to assisting with these fees.
- c. Tokyo correspond with Bombay relative to assisting with these fees.

30-Aug-87

SYMBOLIC GLOBAL BUDGET ALLOCATION CHART BY PRIMARY UNITS
AUGUST '87 - NOVEMBER '88

BRUSSELS CHECK
SIGNALS MEETING

IN US \$

Page 7

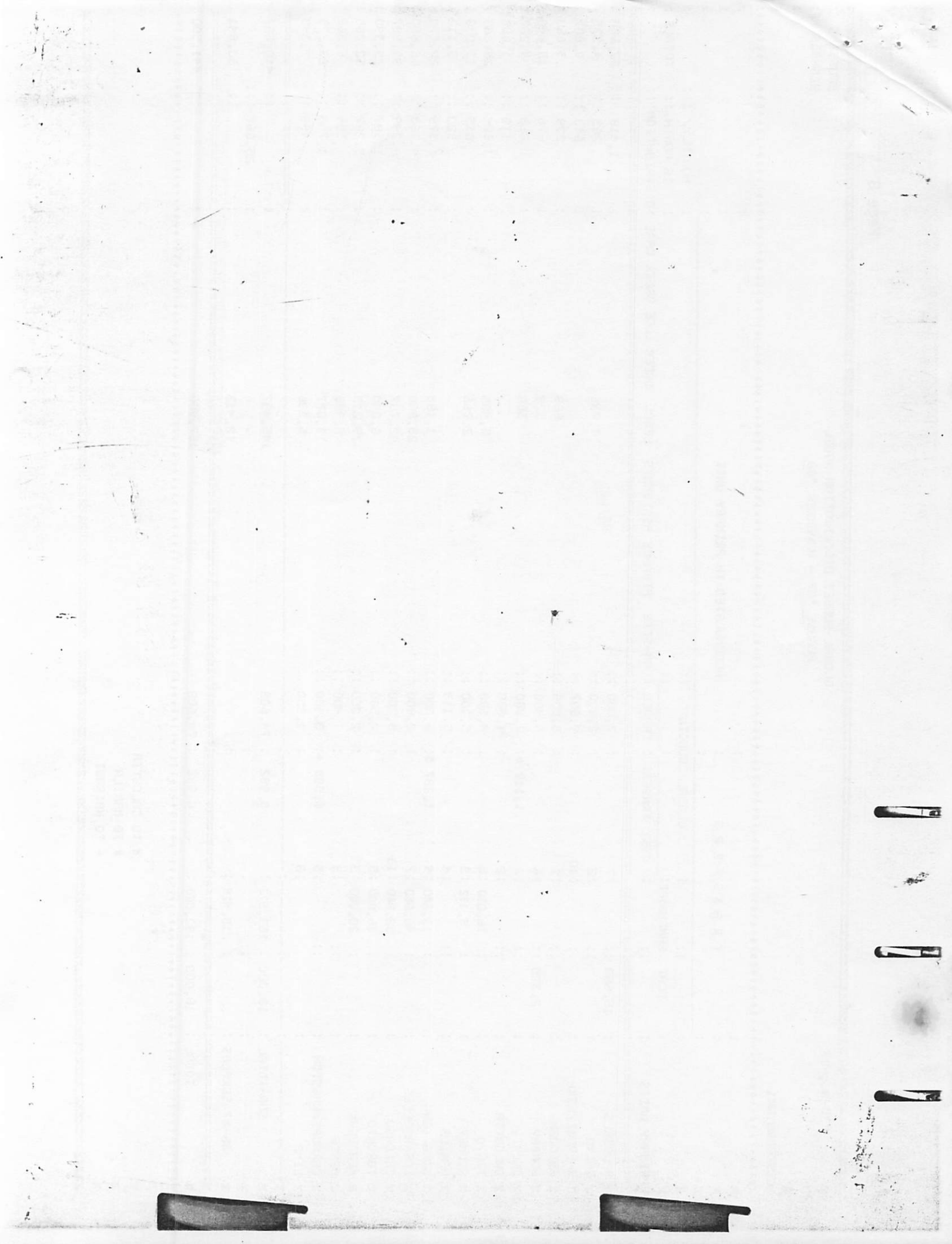
%97-BALCN. WK1

	COUNCIL					COMMISSIONS					TOTAL
	ICAI PANCHAYAT	TRAVEL	ON-SITE	FINANCE	ASSIGNMNTS	LEGAL	ORDER LIFE	ORDER CARE			
% BUDGET	18,300	182,000	85,000	28,200	10,000	15,000	1,500	1,500	100,000	441,500	
% LESS 86-7 SURPLUS		(16,593)		(2,571)	(912)	(1,368)	(137)	(137)	(9,117)	(30,833)	
% PRIMARY UNIT	18,300	165,407	85,000	25,629	9,088	13,632	1,363	1,363	90,883	410,667	
% BRUSSELS	1,011	9,135	4,694	1,415	502	753	75	75	5,019	22,680	
% CAIRO	202	1,827	939	283	100	151	15	15	1,004	4,535	
% NAIROBI/LSKA	437	3,950	2,030	612	217	326	33	33	2,170	9,807	
% ABIDJAN	163	1,478	759	229	81	122	12	12	812	3,669	
% BOMBAY	483	4,369	2,245	677	240	360	36	36	2,401	10,848	
% DELHI	191	1,724	886	267	95	142	14	14	947	4,280	
% CALCUTTA	84	760	391	118	42	63	6	6	418	1,888	
% TOKYO	1,158	10,466	5,378	1,622	575	863	86	86	5,751	25,985	
% SYDNEY	581	5,251	2,699	814	289	433	43	43	2,885	13,038	
% MANILA	228	2,060	1,058	319	113	170	17	17	1,132	5,113	
% HONG KONG	983	8,889	4,568	1,377	488	733	73	73	4,884	22,070	
% LOS ANGELES ***	2,968	26,825	13,785	4,156	1,474	2,211	221	221	14,739	66,600	
% CHICAGO ***	4,456	40,272	20,695	6,240	2,213	3,319	332	332	22,128	99,987	
% TORONTO	1,131	10,226	5,255	1,585	562	843	84	84	5,619	25,390	
% NEW YORK ***	2,329	21,051	10,818	3,262	1,157	1,735	173	173	11,567	52,265	
% MEXCO	285	2,573	1,322	399	141	212	21	21	1,414	6,388	
% CARACAS/KINGSTN	1,282	11,590	5,956	1,796	637	955	96	96	6,368	28,775	
% LIMA	327	2,960	1,521	459	163	244	24	24	1,626	7,349	
%	18,300	165,407	85,000	25,629	9,088	13,632	1,363	1,363	90,883	410,667	

30-Aug-87		GLOBAL BUDGET DISTRIBUTION MODEL							BRUSSELS CA		
		AUGUST '87 - NOVEMBER '88							SIGNALS ME		
ZDISTRB88.MK1											
T R A N S F E R S											
ACCUMULATED IN PRIMARY UNIT											
GLOBAL COUNCIL											
MONTHLY/											
16 MONTH											
TOTALS											
PRIMARY UNITS	ICAI	PANCHAYAT	TRVL TRANSFRS	TRAVEL	ON-SITE	FINANCE ASSIGNMNTS	LEGAL	ORDER LIFE	ORDER CARE	DISTRIBUTION	
BRUSSELS	15,680		7	7,000						1,418	22,680
CAIRO			2	2,800			1,735			283	4,535
NAIROBI/LSKA			10	9,807						613	9,807
ABIDJAN			2	3,000			669			229	3,669
BOMBAY	2,320		16	8,400			128			678	10,848
DELHI			2	1,112 *	2,800		368			268	4,280
CALCUTTA			2	1,888						118	1,888
TOKYO		16,040	3	4,500			5,485			1,624	25,985
SYDNEY		5,172	3	5,100			2,766			815	13,038
MANILA			4	5,113						320	5,113
HONG KONG		13,640	4	1,287 ‡	6,000		1,183			1,379	22,070
LOS ANGELES		40,040	7	2,800			23,800			4,163	66,600
CHICAGO		52,040	13	5,200			42,787			6,249	99,987
TORONTO		16,040	5	2,500			6,890			1,587	25,390
NEW YORK		20,840	5	2,250			29,215			3,267	52,265
MEXCA			3	400			5,988			399	6,388
CARACAS/KINGSTON			5	6,593 †	3,100		19,077			1,798	28,775
LIMA			3	1,950			5,396			459	7,349
SUB-TOTAL	18,000	163,572	8,992	74,608			145,487				410,667
86-87 SURPLUS		18,428					12,413			25,667	30,841
TOTAL	18,000	182,000	8,992	74,608			157,900				441,500

* TO CALCUTTA
 ‡ TO MANILA
 † TO NAIROBI

21



OUR COMMON FUTURE - NUESTRO FUTURO COMUN
CONFERENCE - COUNCIL 88 BUDGET \$

19-Jun-88

15:20

	JAN	FEB	MAR	APR	MAY	JUNE	JULY	AUG	SEPT	OCT	NOV	TOTAL
Communications												
Brussels		100	500	500	500	200	200	150	50	50		2250
Chicago		100	100	100	100	100	150	150	100	100		1000
Los Angeles		100	100	100	100	100						500
Mexico	50	4.5	100	160	130	1530	280	280	1030	1280	630	5474
Toronto		100	200	200	200	200	200	150				1250
Printing - Mexico	31	14.9	50	50	50	650	3250	50	50	50	1572	5818
Toronto					1700							1700
Transportation - Global						14859				3420		18279
Mexico	53.0					100				120	5004	5277
Hosting/Oaxtepec - Food										6192	7480	13672
Housing		4343.0			5000					15720		25063
Auditorium & Work Space										1268	300	1568
Translation											15000	15000
Materials - Council Prep	13.6			10	10	60	30	30	100	300		554
Council										7660	7860	15520
Personnel - Prep Team		500	625	625	1125	1125	1125	1125	1125	1125	1125	9625
Coordination & Networks Team	1000	1000	1000	1000	1000	1000	1000	1000	1000	1000	1000	11000
Coord/Prac/Proc Team Hosting	269.9					1800			60	360	702	3192
Guest Speakers Honorariums											22000	22000
Travel												0
Hosting												0
Contingencies											20000	20000
Monthly Cash Needs - Total	1417.5	6262.3	2675	2745	4915	26724	6235	2935	3515	38645	82673	178742
Running Total	1417.5	7679.8	10355	13100	18015	44739	50974	53909	57424	96069	178742	
Monthly Cash Needs: Globe	1000	1400	1900	1900	3600	16459	1550	1450	1150	4570	1000	35979
Global \$ Needs Running Total	1000	2400	4300	6200	9800	26259	27809	29259	30409	34979	35979	
Monthly Cash Needs: Mexico	417	4862	775	845	1315	10265	4685	1485	2365	34075	81673	142763
Mexico \$ Needs Running Total	417	-708	67	912	2227	-3660	-13267	-33242	-68361	-55046	-24870	

	# Participants		INCOME & FUNDING MODEL									TOTAL	
Registration- One Day Only	20											1000	
1st Module Only Int'l	106				2862	2862	6360	3180	6360	9540		31164	
Mex	250				4500	9000	9000	9000	9000	7500		48000	
Resident Order	10									1500		1500	
1st & 2nd Modules, Int'l	36				1620	1620	3600	1800	3600	5400		17640	
Mex	2						700					700	
Resident Order	132									19356		19356	
2nd Module Only - Int'l	30				810	810	1800	900	1800	2700		8820	
Resident Order	30									4500		4500	
Housing - Module I	536								15254			15254	
Module I-II	170											0	
Module II	230							7350				7350	
Primary Units Advances		5988				6360						12348	
TOTAL		5988	0	0	0	16152	14292	21460	37484	20760	51496	0	167632
Cumulative Total		5988	5988	5988	5988	22140	36432	57892	95376	116136	167632		
Registration Fees	1 Mod	2 Mods											
(Including Dinner) Int'l	300	500	No		Total # Participant	596	424	= Total Paying Participa					-11109
Mexican Fee	180	350	Refund										
Resident Order	150	250	100										

INTERCHANGE PACKET #3

September 15, 1988

Dear Colleagues,

The Interchange is speeding up! We are trying to circulate those items which we know have not been generally circulated. We understand that the Chicago House New Economic System, the ICA: Venezuela Restructuring, and the India Continental Consecration documents have been sent to all locations.

This packet includes contributions from seven locations:

I. Module II Input - Our Common Future

Letter from the Chicago Primary Unit

Letter from Carol Stocking, Washington House

Letter from Yvonne Stringham, Frankfurt House

II. Talking Papers Toward Mexico Council

Dialogue About the Panchayat Recommendations

A response to the Brussels House Recommendations
by Terry Bergdall - Nairobi House

Socio-Spirit Responsiveness

A spirit analysis of our times
by John Epps - Kuala Lumpur House

This Glorious Moment!

A spirit analysis of the Order
by Donna Wagner - Brussels House

Irreligious Reflections on Global Strategy

Spirit and methods are what we can bring
by George Yost - Vienna House

III. For Historical Reference

What Hath Been Wrought?

A statement on who we are
By Joseph Wesley Mathews - 1977

We want to hear from YOU. Keep those letters and papers coming in! There is absolutely no editorial license. We print everything that comes and whenever there seems to be enough material to share. The last packet will go out toward the end of October.

In Care for the Future,

Donna Wagner
Network Coordinator
Development Community

PS If you know projects with Misereor funding, they can apply to them for the

September 7, 1988

To Those Planning the Mexico "Our Common Future" Conference

From Chicago Primary Unit

At our recent "Labor Day Weekend Council", the Chicago Primary Unit set aside a small task force to consider our input into the planning of the Mexico Conference. This task force was established after the whole group read excerpts from all the reports and inputs we had received as of that point. The task force presented the following report in the person of John Gibson and the whole group encouraged that it be forwarded to the planners.

Regarding Module I, we recommend that there be considered two basic objectives:

- 1) That an "inventory" be taken of "alternative human socioeconomic demonstration models" currently being field tested by ICA or any one else or that are on the "drawing board" or that are "screaming to be invented".
- 2) That we identify the "questions" and "cries" being raised by the whole earth community and pose these questions and cries to each presenter, think tank and resource group. This would be done so that instead of each group "doing its own thing", they might have a better chance of addressing the more comprehensive concerns of the day. We further recommend as part of this theme that a visual panorama of the whole earth community be drawn especially for this occasion to serve as a back drop to the featured speakers; this would include depictions of plants, animal, water, air, humans, etc.

Regarding Module II, we recommend that there be considered three basic organizing themes to our deliberations:

- 1) The Action Factor: That we as a global gathering name a common, global action that empowers all our separate but interrelated regional strategies; such as the formation and/or nurturing with methods training and/or networking of transformational core groups in each sector in each bio-region. Or, that our task in history is to be the support dynamic for those who care in each and every part of society and humankind as a whole. (Image here of a bio-regional federation of system-changing core groups that empower each other toward "mainstreaming" alternative socioeconomic models.)
- 2) The Myth Factor: That we as a global gathering name a collaborative vehicle for impacting the global mind-set. Suggest a mass media technology utilizing imaginal education experience to shift consciousness toward cooperative actions for sustainable planetary survival. That our task in history is the of catalyzing of a critical mass consciousness to occur, which is fundamentally a myth-telling activity.

- 3) The Synergy Factor: That we, as a global gathering, formulate a global glue/interchange structure (e.g., the evolution of the Panchayat and other bonding dynamics) to monitor, reflect, honor, recommend, and celebrate the many faces of the emerging new Order. Here we were impressed by the recommendations from Brussels and Tokyo as a starting point for the conversation.

We further think that it would be helpful to re-articulate our global mission - a statement that would unite all the multiple forms of what we are separately doing. In order to occasion consensus on this matter, we would recommend that we be united around a statement like:

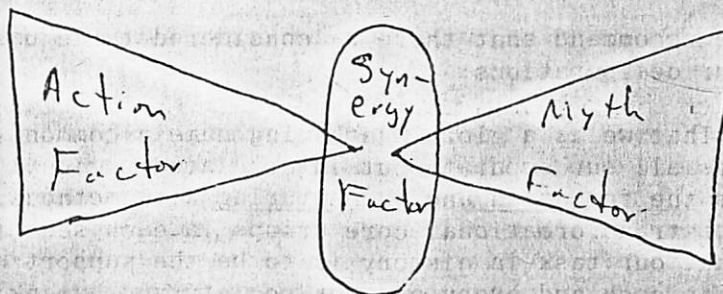
TO HEAL AND CELEBRATE THE ENTIRE LARTH COMMUNITY

or

TO HEAL AND CELEBRATE OUR ENDANGERED PLANET

The methodology of formulating such a statement might include simply a description of what each unit is already engaged in, practically. Yet, this input would need to be done in or through some form of screen to ensure comprehensiveness.

The Chicago Primary Unit looks forward to meeting with our colleagues from around the globe in Mexico.



20 100 100

Carol R. Stocking
4301 8th Street, NE
Washington, DC 20017
August 21, 1988

To the Planners of Module II:

Last month I read "The Shape and Content of Module II of Our Common Future" by the Brussels colleagues. The very mixed tenor disturbed me, giving me the sense that if the whole Order was sounding like this, how could we ever attain consensus? It is obvious to me that our "normal" procedures will not work, but neither will airy-fairy stuff or out-and-out avoidance of the subject or ritualizing absence of consensus and relationship.

As a result of these feelings, I have kept the document on the top of my desk "pile", have highlighted it and have made a rough gestalt of the opinions expressed therein. Here is what I perceived was being said:

- It is very difficult to have the conversations we need to have in Mexico with a lot of outsiders in on it.
- At the same time, we need outside objectivity on ourselves and our situation.
- The time assigned to our Order discussions seems not long enough to allow what needs to happen to happen, whatever that is.

Regarding the third comment, I heartily concur and have had this gnawing fear which had not crystallized sufficiently until my colleagues got some things expressed for me, and until their sharing allowed me to understand that I was not again a mere bitch performing her usual role ad nauseum. The issues that the Panchayat's trip report raised for our House were monumental. The House was consensed that what we have become is not necessarily a direct indication of what we will be in the future. All of the subjects in the Panchayat report need face-to-face, heart-to-heart discussion -- not the least of which is whether we are going to be an Order or a Spirit Association. (How does one come at such a question?!)

Where the point of consensus lies in the above 3 concerns of the Brussels people, I believe, is exactly this, that we get the chance to do what we need to do -- including discussion, maybe decisions, giving direction to an on-going process of growing the new forms of global cohesion and mission. Where the difficulty lies is in determining HOW this will happen.

PROPOSAL: If it is necessary to have many "outsiders" in Module II, let us start with a common context, then spend the next couple days alternating between separate sessions and joint sessions. During the separate sessions, the Order members would be able to speak frankly with each other, without fear of

"hanging out dirty laundry". Perhaps the subjects could even be somewhat parallel and then provide a direct dialogue when we get together. Towards the end we, the Order, and perhaps also the "extended" people, would have very specific subjects that would need further work for which we could assign task forces to meet in the 2 or 3 days following the Council. My present ticket allows for such a time expenditure, and perhaps the whole Order could be made aware of the possibility of such an occurrence.

I am grateful for all the work you have done on this Council. I'm sure at many points it is a very thankless job and that you are caught in the middle of so many different deepest angsts. Grace and Peace.

Yours in the Journey,

Carol

Carol R. Stocking

cc: Panchayat
✓ Brussels House

August 28, 1988

Dear Donna Wagner, Stewart Hampton, Mary Hampton, Jim Campbell and all Brussels P.U. colleagues, John Epps, Caracas colleagues, on behalf of all members of this group,

This letter is being sent to the individuals above because of their involvement in thinking about the future of our group and their responsibility for the Mexico gathering.

I intend my comments to be brief because I feel very short of time at the moment and feel I cannot and do not want to invest a lot of effort in a long treatise. I know that what I am about to say is going to be too short and perhaps hard to understand but short of writing a book (a consideration for the future), I can't figure out how to do the topics justice.

So many of the assumptions about who we were in the past and why we were who we were (see John Epps, Jim Campbell's writing) do not square with my memory of that time, nor my current understanding of who we are now. It is not just a simple matter of words but a whole world view that is different--a way of seeing and --what is seen and the interpretation given to what is seen. We lie worlds apart.

I am not less global because I am parochial. We used to have poetry which expressed that reality. But the very fact that the words suggest a dichotomy (two realities somehow opposed and competing) points to the fact that we are speaking a different language and live in different worlds. Just like mindbodyspirit are not different realities despite the fact that our old-English language liked to pretend they were--just so globallocal are also inseparable.

The glowing story about how we used to be more global, more intentional, more committed to evaluating and discovering our operating values that influenced the way we saw and created reality just is not real in my world. Our common disciplines concerning money allowed us to spend money inadvisedly, to ignore the fact that some people were risking more than others in the way we were working and living, and to live in a perpetual state of crisis and victimage. Our disciplines concerning time masked the fact that some people suffered more under the time designs we had. Our common study life ignored the fact that many books were poorly understood by a majority of people and were studied because someone somewhere determined they were crucial to the future.

I could go on, but it would really be a waste of precious energy to focus so much on the negative.

It is clear from all who know me and from what I am writing now that I rejoice in the changes the last years have brought us and fine myself gradually able to be more effective and to be able to envision the future. I feel we are on a healthy pathway. We certainly face dangers in this current situation. But we have always faced dangers--and the danger of going out of being or having to accept that we were not the messiah--the answer-

and may never be--is certainly not the paramount danger.

RANDOM COMMENTS:

1/ I am a teacher of English and speak German and French. I live in a non-north American country among a majority of non-English speakers. These factors make me very aware of the power of language to exclude people--particularly insidious because language masquerades as a means of communication.

For example, I find the documents coming out of Caracas are nearly un-readable. I skim them hoping I will discover the objective report on who was there, what was done, what was decided and how it is different from what was before. I understand that the new realities we are experiencing make us painfully aware of how inadequate all languages are--but I wonder how many of our members in India, Peru, Kenya, Portugal, etc. have a clue as to what is being said?

2/ I feel the function of any conference, meeting, or council is to intensify that which is already in motion, that which is already a trend--to lift it up, to give it more power through a symbolic event. Even deliberative meetings in which new decisions are made are very much related to what is in motion. Therefore, I see the Mexico event (and the 4 days of Module II) not as a time to decide something, but as the time to symbolize that which already is. Attempts in the past to do otherwise have proven to be ineffective.

These order gatherings have many "real" purposes--winning credibility by demonstrating our ability to draw "name" people to work with us, exposing us to new ideas in a setting which we created which makes many of our members more open to the ideas, seeing friends and renewing acquaintances, striking deals and agreeing to undertake common projects, finding mates (short-term and long-term ones), recreating our stories about what is working and what isn't, finding an audience for ideas that until now a minority has had, releasing built-up tension and anger in "safe" battles (often over other issues), creating a new sense of who is a member of this group and who is an outsider (usually based on who is present) and so on. These meetings have a tribal gathering function (see Hanta Yo and Nan Grow's work on ritual process). This meeting is not more important than other meetings we have had, although it always seems a part of our particular way of gathering that we name the time that is now as THE kairotic moment. And in a way, it is the most important meeting because it is now and the others are past.

The more those who go to Mexico can know in advance about what is really happening in each location, the more effective the gathering will be.

3. Wishes I have for the future:

4. I'd like a real address list of people who have been associated with the ICA work on a regular basis for three or more years and who are committed to staying involved with this process and these people. I'd like to know what they are working on and I'd

like to know what they look like (picture).

h. I'd like to know who is living together (houses or other clusters)--including names and ages of children and youth.

I'd like the savings of this group (funds being monitored by LTIT) to be vested in those of us who have been and are contributing (cash and in-kind) to them. I'd like to be able to decide how I invest those monies which belong to me.

d. I'd like a way to contribute directly to projects in other places which need help--and a way to know that the money went where I thought it was going. For example, to the women's education funds in Kenya.

c. I'd like to continue to receive mailings from individuals and clusters of individuals reporting on their work and sharing their ideas.

f. I'd like to host people from other locations in the world and have time to let them see and hear what is happening here.

g. I'd like to make enough money to be able to continue in this work as long as my health holds out. To be able to provide an adequate standard of life for my children so that they will have the mental-physical-spiritual skills and interest in being responsible for our common future. To be able to make my connection with other planetary residents an experienceable reality.

l. I'd like us to empower each other even when our particular fields of engagement are quite different.

i. I like to know what each person's plans are for the future--for work, for money, for children's care, for living accomodation, for personal growth, for corporate events, for spirituality. And where there are clusters of people living together I would like to know what they will be doing-being together.

j. I'd like a way to make needs in my/our local situations known and have the assurance that other locations were willing to make those needs known to the people within their communication net and to raise the question of whether they could respond.

k. I'd like women in our group to have the "open space" they need, for long enough (support in child care, freedom to decide about child bearing, money, time for friendships with other women, access to good health care, space to realize their own projects) that they could approach the challenge of partnership as a self-reliant, self-confidant equals.

Closing Remarks:

I will not be in Mexico because I do not feel I should interupt my teaching at that time. I am in the process of setting up my language teaching programme as a small business which I hope will prove to be financially viable for our needs now and for the future. I wish all of you energy and creativity.

SOCIO-SPIRIT RESPONSIVENESS
Kuala Lumpur, August, 1988

What makes the work of ICA effective is its responsiveness to the underlying currents of the times. We rarely work on the obvious; more often, on that which addresses a deep, sometimes unrecognised need or longing. These needs and longings are discerned from periodic analyses, usually informally conducted, which disclose windows into the profound depths of the human enterprise. The basic data for these analyses comes from our own experience; their accuracy is validated by the response they receive.

In the 70s we experienced **EXPANDED HORIZONS**. The world was found to be interdependent. The oil crisis and the Vietnam war both made it clear that no one operates in isolation. Our internal experience was **UNITY**. We were impressed with the essential humanity of people everywhere, and even came to see the environment as a living thing with whom we are interdependent. All are **ONE** in some sense. The existential question was **HOW CAN I PARTICIPATE?** With all that is going on that I play a part in, how can I get my insights in? We even defined the moral issue of the times as the gap between the 15% (whose participation amounted to control) and the 85% (who were left out). This was the issue addressed so beautifully with our "technology of participation". We not only developed ways for large groups of people to build consensus. We even put those methods into practice through human development projects around the world, through LENS Consultations with major private sector organisations around the world, and through Town Meetings in small communities around the world. What we finally discovered was that the methods work spectacularly. But participation ultimately means taking responsibility **FOR** that in which you would participate. If all you want is to get good ideas to the "real" leaders, then you're forever an outsider. You participate with your life or you don't participate; instead you can write frustrated letters to editors. Many people escape from this existential question and its demanding answer. They **WITHDRAW**, whether into the outback of the Rockies re-inventing pioneer-style self-reliance or into drugs searching for a cheap euphoria.

In the 80s the experience is different. We have experienced **COLLAPSED BOUNDARIES**. Differences which were once kept apart (by space, time, culture, economics, politics, lifestyle, etc.) are now thrown together into a jumble of languages, values, habits, styles, ethics, and expectations. The internal experience is **CHAOS**: sheer, irreconcilable otherness at every turn. It's the tower of Babel all over again! Instead of conflict resolution these days, you get terrorism -- there seems to be no basis on which to resolve the differences, no common ground on which to stand, excepting, perhaps, our common experience of difference. The existential question is **INTEGRITY**: Where do I stand? Where is my consecration? What does my life stand for? This is not the vocational question of what to do with my energies. It is a prior and deeper question of values and causes and meaning. With the plethora of options, where **DO I stand?** The escape is into **FANATICISM** which provides a place to stand at the expense of diversity. The fanatic has a standpoint, but rejects every one different from his own. Fanaticism ranges from the blatant despot who sets out to abolish anything that looks different, to the closet bigot whose stance is "Let everyone do their own thing -- and don't bother me in mine!" Both are escapes from diversity.

Now perhaps the moral issue of the 80s has to do with refusing diversity. Reconciliation is the alternative so rarely taken. Perhaps our task is to invent and to propagate a "technology of reconciliation" in which diverse viewpoints are honored and upheld in a **complex whole**. Our methods of interchange are steps in that direction, and we have found them to be life-giving. When people are able to talk from their own experience, then they can listen to and learn from the experience of other people without defense and with respect. Reconciliation, however, is deeper than listening, just as participation is

deeper than writing cards. But the curious depth of reconciliation is **SERVICE**; there is no authentic getting together apart from providing service. Groups, organised just to be groups, have a notoriously short life span. Differences quickly become intolerable without some external reference point for the sake of which all consent to work together. A unifying "cause" to be served provides the necessary rallying-point for groups of the most outstanding diversity. Just as participation in the 70s demanded responsibility, so in the 80s does the longed-for reconciliation demand service.

Service in this sense refers to the honoring, empowering, eliciting, and valuing of that which is **DIFFERENT**. In occasions of service, the one who is served is not subjugated and demeaned as incapable of self-sufficiency. Rather, one is empowered, applauded and absolved in one's unique particularity. Genuine service comes when systems that blur distinctions are transcended. To serve, one calls out the distinctions and honors them precisely as distinctions.

So what does one serve? Not the vile, the trivial or the mean, which also manifest themselves in us all. Nor does one serve some abstrat ideal of virtue supposedly latent in us all. Service is not providing people their "wants" nor is it bludgeoning them with their "needs." Service provides occasions and conditions for one who is not-me to fulfill that otherness with vigor and responsibility, not to hide it in dependence and shame. Service is the demand that the other take full responsibility for that self. Service creates the opposite of resentful dependence. It creates selfhood and integrity. And all it takes is to recognize and honor that which is not-me.

The demonstration of this type reconciliation is a group of diverse people who render effective service, primarily to society and secondarily to each other. It is not a demonstration of possibility for a group to allow each other to do whatever they like; it may be an easy way to avoid troublesome arguments, but no more. That is a step backwards from integrity. Nor is it a demonstration to get like-minded people together to do their thing; it may get something done, but it avoids the real issue of diversity. What just might address the 80s is a group of people of mixed background and culture, who live and work in response to the major contradictions of their time and place, and whose life and work renders an effective address to those contradictions. Internally, they study, celebrate and hold each other accountable; externally, they develop and carry out programmes to address specific needs. Sometimes these programmes are done in partnership with other organisations similarly concerned; but the partnership is for the sake of the task and does not necessarily indicate adoption of the partners' perspectives. We have our own integrity too.

- *John Eff*

Irreligious Reflections on Global Strategy
George W. Yost

ONLY A SLIGHTLY BIASED HISTORICAL PERSPECTIVE

We have not had a global strategy since the ill-fated Regional Symposiums of '80 - '81. Do we remember the reluctance with which we finally did these symposiums accompanied by critical remarks concerning some group in Chicago "imposing" this programme on the rest of us? Can we also remember the excitement of reporting the victories from having done 77 of these symposiums around the world?

But by intention or lack of it; because of inability or unwillingness or by diversion from "doing" to "being" or whatever the difficult and elusive task of following up the openings the Symposiums pointed to seemed to just fritter away. Our painfully-gotten new awareness that the local had to be practically related to the regional began to overwhelm us in something we called Human Development Zones which someone defined as "something bigger than a breadbox".

And in terms of a global strategy that warmed the "cockles of your heart" when was the last time you heard anyone speak of going for "the two million" villages?

A SORT OF COCK-EYED ABSOLUTION

As we have been want to say in the past, "This is not to say that anyone - collectively or individually was bad, naughty or derelict in duty." Again, as we have always known, "The past is exactly what was needed and stands approved and the future (our common future) is open".

God has never been able to use perfect people anyway. He takes the rag-tag, crumby, foolish, naive, sinful people of the world to be his co-creators. The fact that this is exactly what we have been may be the final proof that this thing we have been a part of was, and still is, the movement of God's people in history and in the world.

WHERE I AM COMING FROM

It should be understood that this is being written from a Christian perspective. I can write from no other. But it is not intended to imply any greater understanding than my Muslim, Hindu, professing or non-professing friends of any persuasion. It does not imply any lesser commitment of people from other cultures or religious backgrounds.

1984 - GETTING OUR COME UPANCE!

When "God's People" get too proud or rebellious or think they are the only ones who know how to do it or that "their own hands have saved them" - they must be humbled. This is how the year 1984 appears to this observer - our last great attempt to conceive a global strategy -both missionally and structurally. This was the year of the Central Event in India of the International Exposition on Rural Development and the year of the great council of the whole Order.

THE IERD - HUMILIATION IN THE MIDST OF VICTORY

The IERD met with about as much apathy and resistance in its beginning as the previous Regional Symposiums. Had it not been for the untiring efforts of Sir James and Lady Lindsey there would not have been an IERD. The esteem which Sir James and Lady "Peggy" had earned from many people in many lands eventuated in the great and victorious celebration in New Delhi. We owe an eternal debt of gratitude to these two people who went out on a limb on many occasions to help us through our own muddling.

In that Central Event we discovered many allies in the United Nations and among other private organizations. And it was, in truth, a great victory for all we held dear in the area of development. It was a great time to bask in the sunlight of victory for a brief moment. We were almost embarrassed to be thrown into the public eye.

But the victory was also a very humbling experience. We got clear that we were not the "only fish in the pond". There were other people and other organizations doing what we once thought we had something of "a corner on" - and some of them were even doing it better and without having to go through some of the trauma we had sometimes experienced in financing it all. We discovered that there were many more of "those who care" than we imagined outside the exclusiveness implied in Order Ecumenical or Institute of Cultural Affairs. We even began to talk of "networks" not so much from a sense of strength as perhaps already sensing our dissipating energies. We came away victorious but humbled.

THE WATERSHED GREAT ORDER COUNCIL OF 1984

The scheduling of the great Order Council of 1984 in the same year of the IERD may have been one of our greatest tactical (or was it strategic?) errors. Remembering again that the past is approved and just what was needed to get us to where we are today it does seem that the scheduling of these two events in 1984 inadvertently got in the way of both an adequate follow-up of the IERD and adequate preparation for the Order Council. This watershed council of 1984 was our final experience of humiliation. Beginning with the hope of taking the "big leap" somewhere in the middle of our six weeks together we ended in a whimpering, (almost ludicrous) closing on the last day as we became embroiled in one individual's problem.

Also, one must not forget the discontinuous spirit practices launched that summer undercutting almost everything we had ever known without providing new meaning.

Add to this summer the radical attempt to restructure ourselves into 21 Primary Units. The unclarity about strategy and our common mission clouded the Primary Unit concept especially "the problem of Europe" where it was reported about 90% of the discussion was focused and resulted in throwing it back to Europe to decide for itself. As it has turned out, Europe was just the harbinger of what is now evident globally - the lack of a common strategy has resulted in an entrenchment and autonomy of individual locations with even most "anchor" houses being just one of the locations. Somehow, most of the satellites have spun off on their own.

And yes, there were the recommendations about eight forms of the Order - a good idea intuitively, perhaps, but practically indefinable. As time went on, there were some almost "heated" discussions about "confirmed" order (usually confused with committed) over against some of the other forms - associate, affiliate etc. By the time we gathered in Bilbao (not for a council but a plenary!) this matter of the forms of the Order emerged in terms of "the big Order" and now - in preparation for Mexico "residential" and "non-residential" Order. This simple categorizing of ourselves which, at least, has the advantage of giving everyone a "place" without a lot of the baggage accompanying other definitions and reminds one of the old Al Jolson quip "Everyone has got to be someplace". It is to be hoped that our non-residential colleagues are not "spooked" by the presuppositions of this definition and it's additional cost to Oaxtepec. We desperately need them there.

The Year of Order Council (and note we have not had a council since - only a "plenary" in Bilbao and now a "conference") was not only a watershed year but it became "the handwriting on the wall" for many who are now (and the letters are continuing to come) part of the non-residential order. In some ways, it is unfortunate that many of these are showing up now just before Oaxtepec. It is likely that they have considered deeply the implications of "residential" versus "non-residential" Order and we need their wisdom. If we are looking for people to recruit to Oaxtepec we might well look to these who have joined the "non-residential" Order (or is it ex-Order?). Perhaps also, we need to recover the wisdom that lay back of the concept of "The Big Order". In any event, "Our Common Future" demands our common wisdom and there is much wisdom among these who have invested 15 or 20 or more years of their lives in the common hopes and dreams and struggles of all of us although not walking immediately by our side.

RELEASED TO CREATE A NEW COMMON FUTURE

Yes, many of the hopes and dreams of the past have been smashed but it is the premise of this paper that we are now released to a new vision and a new hope. The Panchayat has already taken the first step by announcing the consensus they have heard among us that everything we have relied upon - our past understandings of "how the Order does things!" (when is the last time anyone used that anachronistic phrase?) - all this is called out of being. Let us be careful to note here that the Panchayat did not call it out of being - we did! And the Panchayat has properly refrained from making any profound pronouncements as to what we must do, or think, or cling to or whatever as they are sometimes want to do. Do you recall the "Statement on the Evolutionary Transformation of the Global Order" that the Panchayat issued just over a year ago? It was a good statement but charity and space demands I refrain from commenting on the profundity of that statement as it sought to outline some directions and catalytic actions. It simply gave a lot of us something to react against. We are now released to grasp hold of the future and no one needs fight against anything except the mystery itself. And if there is anything from the past that we dare not lose - then this is the time to fight for it!

SOME HALF BAKED IDEAS FOR CREATING OUR FUTURE

Ideas or things from the past that I would like to recall and see us use. They are really only two:

1. Recovery of our Methods
2. Recovery of our Spirit innovation.

Remember the song we used to sing that included the line "Methods and spirit are all we can bring!". That's probably all we have ever had to offer and it would be a tragedy to let these go by the board. If we are remembered for anything in history let it be for these. All the illusions we had that we would be the ones who would go to the two million villages or about being a demonstration community on behalf of the world can just fade away. Even if we no longer can be said to be a "residential" community let us find a way to keep these two gifts alive.

THE GIFT OF OUR METHODS

In methods I am talking about our planning process - especially the wisdom that lies behind LENS. One of our colleagues has wearied the rest of us by saying, "LENS will handle all your problems". Well, folks we have a problem and it is time we used our methods on ourselves. I have never understood the statement made by some "the methods no longer work on ourselves!". To quote someone famous in our history, "That's Bullshit!".

It is a concern to me that the meeting in Oaxtepec is listed as a conference and not a council. It is probably too late to change this but there does not seem to be time for decision-making. But, of course, our decision to not make decisions allows for unconsidered decisions to be made that have far-reaching implications and often are irreversible, such as the entrenchment in our separate house locations and a non-council decision in our Primary Unit for each location to be autonomous.

This is really a plea for us to use our best strategic planning methods to develop a global strategy for ourselves—a strategy that, in our time, attempts to meet the social or human pain. All the issues about organizational structure, "priorship", Order or ICA or something else, pensions etc. depend on discerning our mission. When we have visioned the future - or at least a common direction - we can build a way to get there and things will begin to fall in place. Without some such strategy there is no way of determining whether any particular location is a part of that strategy or not. Location becomes a "shoot out" with the place I am being more important than any other primarily because I am there and have found many interesting and even important and good things to do. But without that global strategy we have no criteria for either our "being" or our "doing".

THE OXYMORAN OF "SPIRIT METHODS"

The apparent contradiction in spirit methods is that there is really no way of "whomping up the spirit". We may find ways of penetrating the dullness of consciousness which prevents the spirit from breaking through. The offense of summer '84 was not alone in its complete departure from anything we had ever done before but it made little place for "THE OTHER" - the mystery, or God, the Holy Spirit or

SOME THING outside ourselves. While it is great to relax, meditate, to slow down the frenetic pace at which we have often worked, it is not quite the same as "Be still and know that I am God!" This is not to deny the wisdom of the East but to on the other hand to suggest that it is hardly possible for us to abandon our "roots" - and that was not alone a problem for those who are called Christian. And as much as she has to offer Jean Houston will not prove to be our Saviour.

In calling for a revitalization of our Spirit practices it is obvious that we are dealing with a very cloudy issue. This is not a call for return to the daily office as we once knew it. It could be some experimentation with its equivalent for our time and in light of our pluralistic community. The Other World charts and the chart on Profound Consciousness were attempts to deal with some issues that perhaps we gave up on too soon. Maybe the best we can do is to revert to an old pattern of allowing each group to rehearse its faith according to their own mode and then find a common ground to celebrate together our common humanity in a common task for a common future.

Again, an old model in the early days of projects like Indonesia and Malaysia, had the Muslims going to prayers on Fridays (and the five times during the day), the Christians meeting at 5 am on Sunday behind closed doors (shades of N.T. Christianity!) to celebrate the common meal - then after a short break the entire staff met - Muslim, Christian, Animist or whatever - to sing, to celebrate our worth as human beings and as families, and to pronounce the absolution that gave us freedom to move on into the next week. I do not remember our Muslim friends speaking of this as "too Christian".

From the very beginning we have sensed that the global strategy and the task connected with implementing that strategy is inherently bound up in who we are and most of us have defined ourselves in terms of "The Other". We have always declared that the New Social Vehicle emerges from the New Religious Mode.

When it came to Spirit practices our gift was to take old modes and clothe or rework them so that their real meaning could be released. That was the gift of RS-1. Perhaps we had just grown weary or ran out of creativity but the experiments of '84 and since seem to be taking old forms bodily without really discerning the essence of it so the new can be released.

So perhaps, as a minimum - this is calling for a weekly celebration of everyone - residential or non-residential complete with songs, witness, celebration of Individual and family life, symbolic reports of local and global nature, absolution and the whole bit. Before I was ever a part of the residential order and came to weekly common celebrations merely reading the names of the Areas - "these strange sounding names from far away places"- in the Global Order Report got clear to me that this was a global outfit with some sort of global strategy. The reading of this report in itself was almost all the "global glue" we needed to sense we were one.

BACK TO SQUARE ONE"

This is not a call to return to "the good old days". It is a call to return to some of the basics that launched the good old days and have allowed us to coast on for several years. The Panchayat report has released us to create that which is necessary for our time as our predecessors did for their time. We are almost where we were 20 years ago "before there were houses" - only Chicago - but with a reverse twist. We have many houses, including Chicago, but no Centrum. The rampant individualism and autonomy of locations has put us back to an image of 20 years ago of being mostly "regional colleagues" but with no directive body or persons. As a kind of aside, it is rather interesting to hear the "de-Stalinization" of the image of Joe Mathews. This may be necessary, just as we have rebelled against the dominance of a particular Centrum be it Chicago, or Brussels or wherever. There is no way now but to create the new.

Is the new future a kind of networking of locations with a few nodes of specialized activity here and there - training, research, etc? What is our decision making process? How do we insure that at least our methods continue into history - both planning and "spirit"? Or do we just find a way of celebrating the greatness of what once was, bury it and put a marker on it and let someone else come along to "birth the new"?

Or are we ready ourselves to experience the pain of resurrection? If we are, it appears that nothing less than using our own wisdom on ourselves to build a global strategy will suffice.

What Hath Been Wrought?

¹ **M**y beloved colleagues, all and each, though I've not been temporarily ordained to do so, I wax bold to bring you greetings from the globe-at-large and from all of history. Forthrightly, I intend to be a bit tedious relative to time, and I intend to display a touch of kitchen-sinkness but I do not intend in any way whatsoever to be practical. I must begin by confessing that a year ago, before this Assembly, I misstated the truth, unintentionally. It was not the truth when I said that the greatest year of my life was my 65th year. The truth of the matter is, the greatest year of my life is my 66th year.

² You can't keep things quiet in the Assembly; most of you know that for some five days of the Assembly, I was in the hospital and there wasn't anything really wrong. They found certain things that disturbed them about my kidneys, my back, my heart and my lungs. They summed it up as normal deterioration along with age. I feel like a young man with something gone wrong. But I have not told you the good news. They must have taken my blood pressure twenty times. I began to get curious, not to say a bit frightened. So I asked them about my blood pressure. They said, "Every day it shows up normal."

³ Then my mind went back to this past year. I have never lived through such a hectic time in my whole life. I have been humiliated more deeply this year than ever before, and I am an old pro at being humiliated. There were times on an airplane when I thought, literally, that I would get up and start screaming, but I didn't. Time and again I considered just getting myself lost in Bombay, never to be seen again. I experience my insides as just ground to pieces or as if they were an atom bomb just about ready to blow me and everything around me into kingdom come. But my blood pressure was normal!

⁴ I asked them what blood pressure meant. They said, "Well, first of all, it determines whether enough of the waste matter has been eliminated. Secondly, it tells whether, at the moment, enough blood is being forced through the body to maintain the mind and physique. But, most of all, it checks on your state of anxiety, or the effects of strain." And I was normal. I read into that what I'm not sure they would have read. In the midst of the agony of this last year, my total life has been one of effulgence. My life has been one of fulfillment. That is not because of anything I've done because fulfillment is a state of being over which you finally have no control. And if I have been under strain, what in the world have you been under! Not once during this year have I ever come within several miles of a live bullet. I have not been in a fox hole. I can tell you from experience that being back at the command post in a war has a certain calm about it that even visiting the front lines does not have. As I sat here this morning I was overwhelmingly impressed. I thought, if they took our corporate blood pressure, much to our humiliation and embarrassment, it would be normal!

5 Two years ago at this time, I warned you that if you didn't take care of yourself you were not going to make it, because the group could not, for the next 18 months, take care of you. I warned you that it would not be the young ones who would pick up their two suitcases and go because they wouldn't believe that you have to take care of yourself. It would be the old ones. That has happened. Now, I believe that along about next March, a kind of comparateness will be at hand such as you and I have never dreamed possible. And we're all hands at the experience of corporateness. Another time I'd like to describe what I think that will look like.

6 I want to remind you why it is necessary to take good care of yourselves. You and I understood that, two years ago when we started out to literally move the universe, we would have no time to take care of ourselves. We do not have time to train ourselves. Whether you know it or not, you are on what Sun Tzu called "death ground," you have no time to train anyone to use a rifle. You just hope he shoots out of the right end, that's all. That will still be true this year. You don't think for a moment we could have possibly done 24 Social Demonstrations, 1500 Town Meetings in 23 countries if you could all get what somebody else got proper training or got proper care. No! There comes a time when you are on "death ground," when you just have to move, and not care who it is that takes the hindsight.

7 Secondly, two years ago when we probed into the deeps of profound consciousness, we found that there was no way to be of assistance to each other, that finally, every individual is all alone before the Final Reality. Husbands, wives, children, colleagues and friends are of no assistance.

8 We have to learn for ourselves, as unrepeatable individuals, to walk in the Way; to live in the Other World in the presence of this world. That can only be done in total and absolute solitude. In anything else we can assist each other. But in the profound deeps of consciousness, we walk alone. It is a quality of consciousness itself. In the last two years, if you haven't learned to walk alone, you either built an illusion around yourself like never before in all your life, or you got your two suitcases and got off the front lines.

9 Sometimes I hear people talk as if we should have had the practical wisdom we have today, five years ago. Well, nobody else in the world had it five years ago. There are few who have that kind of practical wisdom today. You get that kind of wisdom only through raw experience. I am trying to say God knew when to send the "death ground". And you either burned or you didn't survive! The kind of knowhow that went into your reconstructing the weaponry of our task this summer did not come out of textbooks. Experts were of little use. It was learned in the raw experience of hell, in Kwangtung II, Kwangwan, Maliwada, Majuro and Oomulgurri! It could have been learned in no place else. That kind of learning, the established structure, whether it be a group like ourselves, or the educational or scientific institutions of the globe, is quite secondary.

10 The last reason why you have to take care of yourself we'll be able to explain better a year from now. You see, what we never intended to stumble onto, we stumbled onto. That is the awareness that humanness is universal. If you think that is not a profound

statement, you did not even hear me. We stumbled onto the fact that the most profound bigotries in our existence were capable of having a fist stuck through them. The most profound bigotry in me, as I have admitted to you, is the religious poetry I grew up in. It is with a sense of pride that I can say that I do not experience myself as an American these days. I experience myself as a human being. I do not experience myself as a white man. I experience myself as a human being. Maybe you women will not even want me to say this: I do not experience myself first of all as a man, but I experience myself as a human being.

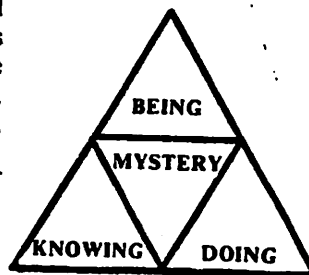
1) Now, moving into that depth beyond all depths of life, is a kind of wrenching of the spirit that goes beyond any communal association. For what it requires is that you tear yourself asunder, not from the external, communal relationships you have, but from those relationships which are buried, rooted firmly in the deeps of your psyche. We have been alone in our togetherness and we have had no other course.

2) A few months ago, when I first began to see that the life force was coming, I tried to draw together the statement of what it was that we have wrought, and then quickly, I changed that into the statement of what has God wrought in us. Or, what have the powers that are beyond our activities and efforts made of us. I listed these. First, He has made of us a global service network. Secondly, He has made of us a global corporate style. Third, He has made of us a worldwide credibility net. We have far to go, but this has been done. Fourth, He has made of us a worldwide development system. Again, we have far to go. Fifthly, He has made of us a worldwide support force. I want the word "US" to be very large; it includes patrons that would never be guardians. This includes the guardians who would never live the kind of life you live or I live. And it includes the local men and women in the villages of the world who would never find themselves in the blues, but who care. This is the support net. Sixth, we are a comprehensive, philosophical ground and I want to start talking in a minute from that beginning. And lastly, we are a comprehensive, methodological schemata.

3) Now, the question that lies ahead is, what in the world are we going to do with this? That is the issue! Any sense of virtue we may have at arriving at this hour turns into nothingness as we face the horrendous decision of what are we going to do with this? In another way, what I'm talking about this morning has to do with precisely that. To win this next year means sticking your fist through the dynamics of the three campaigns. Guess where your fist will come out: In the midst of knowing, doing and being, exactly where we began. This is what I mean when I say that, when all is said and done, I am not a practical man in terms of popular and common definitions of practicality. I could care less about glazed, heat-resisting, lightweight, low-priced roofs. I could care less about an effective design of global economy. I care not about tripling total village income in two years. What I am concerned about is profound humanness. I am interested in any company and its product only to the degree that it finally ministers unto the possibility of the poorest of the poor of this world experiencing themselves profoundly as human beings. This is true whether it be ferryboats in Majuro, comprehensive cooperatives or any other practical things.

Now we have gotten around to the practical. But, to be honest with you, I am not impressed with the practical. This September we will have been in existence for 25 years. The greatest thing we ever did was not to allow ourselves to become publicly known, never to publicize ourselves in any way, but to try to focus our attention on what we accomplished. Twenty-five years ago, we looked very carefully at the historical renewal forces in Europe that came after World War II, and every one of them was practically oriented. They were moving into the practical-social, the practical-economic, the practical-cultural issues head-on. There is scarcely one renewal force still alive today.

At that time we made a decision that was far more significant than we had the intellectual capacity to understand. That was first to ground ourselves in the profound depths of humanness. We used other language in those days, but that is what we meant. Only when we had broken through into the dimension of what it means to be the full and the fulfilled human being were we ready to deal with what books call the practical. That was a long journey. The symbol of the journey that covered years is in this little triangle. We believe that, whatever your culture, whatever your cultural conditioning, when you are able to see what this is pointing to, you say, "Yes". That's what it means to be human. It has to do with knowing and doing and being. It has to do with profound awareness, with historical engagement and fulfilled humanness, attuned to what is the Mystery. The awareness, and finally, the heart of consciousness is there to seize upon and to understand. Then you can talk about it any way you want, or use any kind of poetry to ground it existentially in your existence, or in history's being. But it is, first of all, an acknowledgement of that reality that begins the journey of what it means to be a human being and nothing else.



The second thing we discovered was that one did not really know, save he "doed". Which is a way of understanding that there is a dynamic in consciousness, or profound humanness, that was beyond what we usually isolate as awareness of knowing. It had to do with activity, historical activity, not busy-ness, with shaping, forming, forging, bending history itself. Where you grasp yourself in the service of no other Lord, no other Sovereign, save the Mystery itself, before which the arena of action could be nothing less than the whole world and the length of history itself. The acknowledgement of the Mystery and serving of the Mystery are but two sides of the same coin.

The third thing we discovered was not a third dynamic, but was the fact that once you intensify awareness and once you intensify engagement, there comes a sense of plethora. The fulfillment of full humanness which, though it does not exist in itself as a third element, becomes a reality in the intensification of the first two poles. This I call re-presenting the Mystery. Now another way to talk about these three dynamics is faith, and love, and hope.

Last week, in New York, I had lunch with the Chairman of the Council of Bishops of the Roman Catholic Church in India. He told me a great story. Some people in his church who had been proselytizing and educating for years decided that now they'd go help the local people. They decided that they would do that by enabling them to intensify and expand their agriculture. So they went to the Ministry of the government for authorization. The Minister was a Hindu. He said, "Gentlemen, we would be very delighted for you to work with the local people, but from our perspective they need one thing, that is just a little bit of hope. If and when you bring that, you will find that all the practical things that you are so concerned about will take shape." That's what I mean by presence.

I have been brutal on you who have been in the front lines of these projects. I have been brutal when I did not see visible change, economic progress, or new housing and intensification of farming. That is your great power and your great strength. That is the secret of it all; your presence there. What is presence? It is sharing the presence of Mystery itself which is the hope beyond all hope and itself remaining a mystery. Now, can you understand that the definition of those who care is found in this bit of symbolism—this triangle. We spent years of our life while people told us we were doing nothing, forcing through to the bottom. What we are finally about, whether we are doing Town Meeting, Social Demonstration or anything else, is nothing more and nothing less than giving the privileged opportunity of experiencing what it means to be a genuine human being to the last man and woman on this earth in our life time.

What is the job of those who care? We already know in Chardin's language that it is to go out and reconstruct the times in which we live in order that the possibility of humanness may be there. What is the content of this? Where is it that we see that all the earth belongs to all the people finds a new social container which is a kind of abstract idealism. Any such understanding is always within a temporal container which denies forever anything that people win by perfection or completion. History is, in one sense, an endless process of rebuilding the earth. But if "all the earth belongs to all" that means all the fruits of nature, however they are distributed, finally belong to every man. Then it is important. The decision-making process, the opportunity to participate in deciding not only one's own destiny, but the destiny of history itself, belongs to every man. Up to this moment in history, I believe that less than 5% of the people who have ever lived have directly and authentically participated in determining the course of history. What an hour! And then all the gifts of humanness . . .

We throw around the 15% and the 85% figures so much I feel we may get calloused. Most people would not have the slightest idea what we mean when we say 85 and 15. To say it again: 15% of us have all the education; we have all the health, we possess the resources and the means of "the good life". I'm saying on your behalf, and on behalf of all who care, all who have experienced profound humanness, that what we have also belongs to that 85% of have-nots. We care not, in our lifetime, that history is wrapped up. That's not our job. Our job is to stand and to stand talking rebuilding the earth, keeping for our moment in history a move toward the realization of the common human awareness that all the earth belongs to all.

Now we come to how we do that. First of all are the large ontological maneuvers, that's the maneuvers of the void to use the terms of one Japanese man of long ago. Secondly, come the historical maneuvers. The historical maneuvers are within the circles of our global campaigns. How many years did it take us to finally come up with this? Instead of 25 years, it seems like you and I have been at it for several centuries. As a matter of fact, what I am doing this morning is attempting to interpret who we are under the rubric of space, as over against the rubric of time. When interior space has been exploded, it's only filled up with the concretizing of love or concern. When you're dealing with temporality or time, the sudden interior explosion is only filled up with acknowledgement or faith which confines times in such a way that you can get your being around it.

My point here is, that it's not enough to know that all the earth belongs to all. One has to be able to decide, however modestly, precisely how that can become a possibility in your lifetime. For us, it is the campaign of awakening of all men. The specific form of this, right now, is Town Meeting. Second is the task of engaging every person in the world. Providing the possibility of engagement to every man in the world is the meaning of Social Demonstration.

In recent days I have begun to talk to myself about the "magnificent seven" revolutions that are happening all at once at this moment in history. There has never been anything like it before.

One is the revolution of the third world. What a revolution! We have noble first-hand member of that revolution in our midst today. We have some secondhand members, and I am one, who symbolize the fantastic dimension of the revolution of the Third World.

The second of the "magnificent seven" is much harder to explain. It is the part of the technological revolution that has to do with people. It has to do with the thrust toward globalization of humanity. It is nothing more or nothing less than the so-called international communities of the world. The heart of this is the national and multinational corporations which are doing the revolution. No matter what your abstract liberal friends may have to say about such corporations, they are revolutionizing the world. And if you live long enough, you are going to see that, in spite of your abstract criticism, that is the way history is.

The next, and this may be the first of the "magnificent seven", is the feminine revolution. I want to witness to this body that over the years I have not been one who has appreciated the rise of women in history. In this last year when I saw that 300,000,000 of the women of the world are a part of the poorest of the poor and spend their total life in a way that is worse than that in which a dog or a donkey lives, I have become a full convert to the women's revolution. Maybe in the long run, that will be the most important one that has happened in our time in history.

The next of the "magnificent seven" is the minorities revolution. It is the black man of America who enabled other minorities in this country and the rest of the western world, to rise up and demand of us nothing less than an equal opportunity to make of their lives what you and I have the opportunity to make of our lives.

The next revolution is the youth revolution. It's calmed down now, but don't you ever think that ever again it will be the same to be a youth. Don't you think that it will ever be the same to be a parent. Women who suckle their existence from their children are going to find their lives changed. And we he-men who have taken such great pride in being the proper father while we saw all the mistakes of our brothers, our hour is also gone.

The last revolution of this type is the educational revolution. I don't think we've seen the profundity of that. One thing I'm clear about, even though right now the universities in our country are experiencing a kind of resuscitation in terms of their ancient image, somebody else is going to see to it that the whole approach to education around this world is changed. I think it is going to be the college students in the third world who are going to carry the revolution and require a totally new understanding of what it means to be an educated person.

Now, I've been saying all this only to get to Town Meeting. Profound as these revolutions are, THE profound revolution in our time is the rise of local man. Though it is still the morning star on the far horizon, save for those who have eyes to see, local man is on the move. He is going to radically, profoundly alter history in terms of any image that anybody up to this moment in history has ever conceived.

Social Demonstration, which has to do with engagement, is held with the 24. In one way, compared with the whole historical task we have, they are but comedies. I have even thought during this year, and mark you, I have put my life blood into getting 24 of these under way, that the only real significance they had was to give us the credibility in the world so we could do Town Meeting. Do you hear that? At least I know it has already done that. When a human being is awakened, his creativity begins to flow. I mean the creativity that *he is* begins to flow. In principle, that creativity will find its own point of engagement. Now the Social Demonstration assists that creativity in that it is a demonstration of how the most local of the local of all local men can engage himself in a way that will affect history itself. Therefore, for the sake of Town Meeting, you need so many of these demonstrations. But finally, you have to see that the task for those who are concerned with the three campaigns is to emphasize awakening and not engagement, except in terms of theoretical presentation. Do you hear that? There is no way to stand over some two million social demonstrations. If we are concerned with mass awakening of the four billion people in the world in our lifetime, then we understand the vocation of profound consciousness.

Both Town Meeting around this globe and Social Demonstration have just been set up. Town Meeting in this country had to reach 1500 or we were not talking about anything to do. In principle we have reached that. Town Meeting is set up in this country. Now we have to do it. It is in the same position as every Social Demonstration. The most overwhelming thing in the whole Assembly was the 24 flags of the countries where we had community forums. We have Global Community Forum set up. Now let's go do it globally.

This doing is to get ready for next year. A year from now, and only at that time will the meaning of this pluriform yin-yang come into being. We have no intraglobal

movement campaign there yet. Now, we have to get our minds and spirits fixed in spelling out practically the new spirit mode of the 20th century in a global sense, plus creating a new sociological instrument that will effectively nurture those who care around the world. The latter is going to be the important one. You're not going into the State of Maharashtra and awaken 232 villages into caring if you do not find a social instrument whereby their care can be continually nurtured. In one sense this is what we have been looking forward to. It is not going to be easy, but we won't even dare put our mind to it if we do not do Social Demonstration and Town Meeting this next year.

What's the key to this doing? It is going to take certain qualities in order to do these campaigns. One quality is just caring, caring about the whole world; not about your children; not about your spouse; not about your nation; not about your culture, but caring about humanity. Unless that posture is honed into what, in the 19th century would have been called a quality of character, you are not going to stand long.

The second word is "courage". Fundamentally, what I mean by courage is integrity. You decide who you are and spend your whole life being that and nothing else, no matter what the external circumstances are. Without that kind of ontological courage you're not going to win.

The next word is "corporateness". I don't mean some superficial getting together to make the task easier. I mean the awareness that you and I are first of all social beings and secondly, individual beings. The corporateness that you exist in and that other people wonder how you can live in, is simply the sociality that is at the bottom of humanness itself. Without that kind of corporateness you are going to fail in Town Meeting and in Social Demonstration.

The last word is "creativity". What I mean by that flows out of all the others. It is not true that sometimes I'm creative and sometimes I'm not, or that some of us are creative and the rest of us are not. Man *is* his creativity. I repeat what used to be in old lectures. Some people think I'm just fat. That's not true. That happens to be where the creativity that I am is located. Without guts enough to allow that creativity, wherever you store it, to be released there is no doing. That is another way of saying that there is no place you can telephone that will tell you how to go about doing your village. They never install telephones in heaven. That's why I want to go there.

Down underneath these qualities are decisions. This is the profound resolve that's behind the concept of winning. If you do not decide all over again you have only one life to live, you are not going to win. How long do you young ones go on really thinking that you are not going to die? Now you know better. You only go around the clock once. The question no longer is, what is the meaning of going around that clock once. The question you have to face now, and you have to face it in absolute solitude, is what in the world are you going to do with that one life that goes around the clock once, not twice. In one way, you never get a second decision.

The second decision you have to make, and you have no choice, is to decide where the moral issue is in history. Let's say it's not where we've been saying it is. That's fine. You have to decide it. Once you decide that you have only one life to live, then you are going to decide where THE moral issue is. For you are going to use that one life where

the crucial import of your time in history is. There is nothing moral about the moral issue. The moral issue is an ontological reality. No longer do things such as salaries, badges, and degrees have meaning for you. It is where the issue of history lies in your own lifetime.

The third decision you have to make is whether or not you are the anointed one. I remember Jesus and his disciples one time getting awfully clear that somebody had to knock their skulls against the establishment which was smothering the suffering people of the time. Jesus asked who is the anointed one to knock his skull against the fortress that was the establishment. Those disciples said, "You are the anointed one." When you're dealing with your own life in the moral issue, it's a vocational decision. There's a chemist, there's a doctor, there's a lawyer. When you're dealing with what I am talking about, those things seem quite incidental. The real vocation of life is what you decide that you are anointed to do in history. Then you do it. You alone can decide it.

Now, the last decision you have to make. Isn't it funny, Sun Tsu and the others were right in the arena of winning and they come down heavy on this. You have to decide all over again about your death. You have to decide whether you are a dead man. If you have decided you are a dead man, Maliwada can't throw you. If you have not decided, it will chew you up and spit you out. If you have not decided you are a dead man, filling in all of those counties in the United States of America and then starting on the townships of the United States of America is going to chew you up and spit you out. You have to decide that you are a dead man. You have to decide whether your death is embraced. You have to decide that you have one life and that it is stuffed into the moral issue and that you are anointed by the powers that be. I'm just dealing with the hard-headed realities of being of service to the poorest of the poor in this world.

There is another category of words which has to do with maneuvers. You can make all the battleplans to fill the field reserve and that is not going to accomplish anything. You have to learn maneuvers, which gives a context for all your tactics. In the book, *The Five Rings*, written in Japan, Musashi says that to be a Samurai you carry two swords. One is a short sword that you carry in your belt. The other is the long sword that you wear in a scabbard. When you enter into combat you have them both. The long sword is for maneuvers. The short sword is for the in-fight. To exaggerate just a touch, your long sword gets the maneuvering done so that your tactics can drive home to the core. We are going to learn to do that or we're going to fail.

As a matter of fact, battleplanning is nothing other than arranging your implementaries within a context of effectivity. There are four principles. One is timing. Timing means there never are "ants in your pants". The guy who has ants in his pants has a failure mentality written all across his mind. There is a time to move. And there is a time not to move. The author calls that "applicable timing". First of all there is the timing of life itself. If you have not decided that you are going to spend all of your life struggling against any power that keeps you from being a profound human being, then you are back in basic maneuvers that he calls "the maneuver of the void". Then you are not going to be capable of dealing with historical maneuvers. Historical maneuvers

have to do with the profound change of our time. Is local man on the rise? I ask you now. Is the way to bring about profound humanness to have campaigns of awakenment, engagement, and one that makes possible the fullness of humanness? Then, in every area and in every task maneuvers have to be built that have timing in them.

¶ The next thing is that you have to know your enemy if you are going to maneuver. In our situation that enemy always remains half invisible. Now, he isn't an enemy until he becomes incarnate. You have a hard time seeing that enemy of principalities and powers. Those forces, whether they are in established form or simply in mindset, keep men in darkness, in inertia and in despair. This is what you are finally attacking.

¶ The next category is weaponry. When you said that this Assembly was all about advising the Council, that's right. But it is not the heart of the matter. If this Assembly had any opinion to pass on, it wasted its time. What you were out to build is the weaponry for the effective doing of Social Demonstration and the effective doing of Town Meeting. The Council will be able to make up its own mind about where and how the forces shall be committed. That does not mean your work will not help them.

¶ The last thing is the deployment of troops. This is far more complicated than assignments. Some general who lets his religious house go while he pulls all his troops out to do some little old battle has lost, even though he thinks he wins. Deployment is complicated. The crucial thing is how you get your troops at all times in a position of advantage.

¶ I asked my brother what he thought, above all else, held this group together. He thought for some time and said that he thought it was discipline. That pleased me but I was trying to get him to agree with what I would say, corporateness. Then I decided that both of us were wrong because corporateness is discipline and discipline is corporateness. And when you put those two together, it's unity.

¶ In this year of doing I would call upon you to guard your unity. That means guarding any kind of reductionism. Wherever you are you must think blue, guarding against the propensity in yourself and in your neighbor to be somebody. Any awakened person in our group ought to realize that you, I and everyone runs our whole group. The power is in the center of the table. There is no need for competition. Unity is the key.

¶ Finally, guard irrational conflict. Maybe I can plead a personal statement. I am extremely grateful to all of my colleagues over the last twenty-five years who have with patience that in my solemn moments astounds me, put up with all my stupidities, my personal flaws, my personal mistakes, my wickednesses, my stumblings, my downright sinfulness. In case I never get a chance to do it, I express my gratitude to you. It has occurred to me that if you could put up with my flaws, stupidities and mistakes through all these years, you ought to be able to forgive the mistakes and the flaws and the stupidities of each other.

31st August, 1988

Dear Colleagues,

As I read the Panchayat trek report, I began to think about the uniqueness of what we, "The Planetary Spirit Association", intend to be.

It seems to me that we intend to embody the multitude of forms of care for our planet and its future in an association of spirit while individually and corporately engaged in very specific and diverse manifestations of that care. Through practical engagement and corporate dialogue, it may be that a whole new mode of planetary service will emerge.

For example, as individuals within the Planetary Spirit Association our activities could include:

yoga	consciousness processing
world games	peace visualization
psychosynthesis	superlearning
alternate energy sources	lifespan learning
land reclamation	shamanism
kinesthetics	nuclear disarmament
organizational transformation	process meditation
interpersonal relations	environmental care
education for humanity	whole systems transition
alternative economics	residential learning
wholistic health	wildlife conservation
participation technologies	small enterprise development
drug rehabilitation	anti apartheid
community cooperatives	public administration planning
appropriate technology application	access to education
women's advancement	agricultural technology
community planning methods	assisting local ngos
participatory evaluation	employment training
clean water supply	organizational collaboration
primary health care	village sanitation
socio-economic transformation	literacy
preschool education	low income housing.

All of this has very little in common except a basic decision to care for the future of our planet.

Often in the past our dialogue over these questions has been at best highly heated discussion on their relative value to society at worst complete apathy and disinterest in those particular things that each of us has assigned the title "irrelevant or unenlightened". However, even in the midst of this situation, we have continued to stay in dialogue with each other.

It seems that within the community of the Planetary Spirit Association it will be possible for us to allow our individual voices to be heard with the possibility of the emergence of a new way of being.

new modes and new forms of service. Think of the amazing potential creativity in dialogue between world games and public administration planning or shamanism and nuclear disarmament or whole systems transition and village women's literacy.

Admittedly, it will require unbelievable effort from all of us to be prepared to speak in language that is not of our particular clique, to listen with understanding, compassion and openness even to what we believe has no relevance to us, to step outside our cultural, religious, technological, educational, economic, political, and programmatic bigotries to see others and their efforts in a new way, and above all to trust the basic decision that each of us has made to care for our planet's future.

I can say all of this because I know that it especially applies to me -- this is first and foremost my own personal struggle.

If then, we are prepared to go on this journey of planetary care together, what are some of the ways that we can move?

Organization:

In the first instance, the Planetary Spirit Association would have no form as an organization. Rather, it would be a self-generating network of those deciding to be related to one another in care for the planet.

As such a network, it would have no leadership structure other than those who chose to maintain and sustain the network. However, the core community of this Planetary Spirit Association, in order to intensify its networking across geography and (more importantly) fields of service, would select a group of "global networkers". These people in addition to being totally engaged in their own form of service in their own particular location, would assume responsibility for maintaining and sustaining the global network.

The network would function on three global divisions; Europe, MENA, and Africa; Sub-Asia and SEAPAC; North and Latin America. From each of these three divisions, three people would be selected as "global networkers". They would meet together periodically (say every six months) to discern the edge areas of work of the Planetary Spirit Association, and to determine ways in which these edge experiences could most effectively be shared. Each year, the "global networkers" between them would visit every location of the Planetary Spirit Association as a team of three (one from each division including the one being visited) to enable face to face global networking. Reports from these visits would be prepared and distributed after the regular (six monthly) meetings. At most, the selected global networkers would spend six to eight weeks each year fulfilling this responsibility. Global networkers would serve a two year rotational term.

Every two years there would be a planetary gathering of the Planetary Spirit Association to exchange learnings, to share methods and skills, and to continue the process of synthesis of diverse forms of care.

Programmatically, various organizations with various legal forms would exist. For example, work with private corporations and the economic community around the world would use the LENS International organization and name. Work with local community transformation, rural development, and global development community programming would use the Institute of Cultural Affairs organization, name, and recognition such as UN consultative status. Other organizational forms and names could be and are presently being created to deal with programmatic forms or activities of those in the Planetary Spirit Association such as an organization and name working with consciousness processes, or an organization and name working with wholistic health, etc.

Individuals and locations of the Planetary Spirit Association could then join various of these organizations through various levels of membership. For example, Nairobi Primary Unit could decide to be a full member of The Institute of Cultural Affairs (International). This membership would give them the right to use The Institute of Cultural Affairs name, be recognized by various organizations recognizing The Institute of Cultural Affairs (UNICEF, UN EcoSoc, FAO, ICSW, etc.), receive services of the international secretariat, select staff for the international secretariat, participate at meetings and conferences of the Institute at preferential rates, agree on the international budget for services such as the secretariat, etc. In turn, as a full organizational member of The Institute of Cultural Affairs, Nairobi Primary Unit would pay a membership fee set by all of the full members of the Institute to cover whatever secretarial and administrative costs deemed necessary by the full members.

Another location, say Seattle, could choose to be an associate member in The Institute of Cultural Affairs (International). As associate members, they would not have the right to use the Institute of Cultural Affairs name or relationships, but when involved with local community development activities could identify themselves as "affiliated with The Institute of Cultural Affairs". They would not receive preferred rates at meetings or conferences, would not have rights of secretariat selection, nor set the international budget, but would receive periodicals and be informed of Institute activities and be able to participate. The fee for associate membership would be only a portion of the full membership fee.

Meanwhile, Seattle may be a full member in one of the other organizations within the Planetary Spirit Association.

This an example of one organization. The same basic dynamics could then apply to LENS International for those involved with human development in the private sector, or with other organizations presently being created or yet to be created to work with other forms of societal service.

There would also be options for individual membership in any of the organizations.

In this way, locations and individuals would be free to select the particular organizational form of their service based upon the specific type of service in which they are engaged. They would participate directly in the policy and financing of the specific organization and have the identity and benefits of that organization for programmatic implementation. At the same time, locations and individuals would not have to carry responsibility for policy or financing or activities of organizations in which they had minimal interest. For example, those who want an ICA secretariat will create it and support it, those who want a research synergism node will create it and support it, those who want an economic community network will create it and support it.

Finance:

All financial operations of the Planetary Spirit Association would be at a location or individual level. Each location and individual would budget their annual income and expenses and would be solely responsible for meeting this, including programme costs, individual remuneration, benefits, insurance, retirement schemes, health, education, housing, training, etc. The budget would include the membership fees for any organizations (ICA, LENS, etc.) of which the location wished to be a part. In addition, two other items would be part of the locations and individuals budgets as part of the Planetary Spirit Association:

Long Term Investment Fund: In order to symbolize that the Planetary Spirit Association has a long term corporate future, each location or individual participating in the association would accrue an agreed percentage (e.g. 10%, 5%, 25%, 1%) of adjusted gross income into a "trust" fund in the location designated as long term investment. In honour agreement amongst the Planetary Spirit Association, these funds would not be touched for any purpose for an agreed period (2 years, 4 years, 10 years). The primary reason for these funds are as a symbol of our corporate commitment to our common future together.

Association Global Budget: In order to maintain the global network, a minimum amount of money would be accrued monthly by each location or individual to cover costs of an agreed global networking budget. This budget would have only three items: Global Network Travel; Planetary Association Meetings; Emergency Fund. The budget would ensure the possibility of the global network visits to each location on an annual basis and the participation of every location at planetary association gatherings. The Emergency Fund (say 1% or 2% of adjusted gross income) would be accrued for emergency situations (not financial crises in any location), such natural disasters, war, medical emergencies, need for urgent evacuation of staff, etc., beyond the ability of an individual location to cope. Responsibility for applying these funds to any single location and removing them from the locations in which they are accruing would rest with the selected global networkers.

Staffing and Leadership:

Each location would, as now, be responsible for its own staffing using multiple forms available including short term volunteers, programme consultants, employee contracts, etc. Recruitment could continue through word of mouth and correspondence to locations on positions available and positions wanted. Possibly, as part of the global network report prepared six monthly a listing of positions available/ wanted could be included.

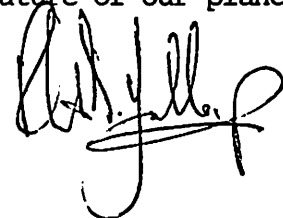
Leadership would also be selected on a location, position, and capability basis by the locations themselves. If objective assistance was requested, this could be provided during the global network visits.

I would like to recommend to us all that the last module of "Our Common Future" in Mexico be spent in exploring these options through which we can indeed claim a common future for the Planetary Spirit Association. We could spend our time exploring the realistic functioning of these various organizations and doing the hard work necessary to bring them into being. At the same time, we could work through what it will take to put the practical means and the overall symbols of our common future in being. We could also figure out a decent name for this new creation - "Planetary Spirit Association" or otherwise.

In our present moment, it seems that each of us are passionately engaged in creating our planet's future where we are and doing what we are doing. Personally, I am sure that I give no more than 5 minutes thought each month to the BIG ISSUES of the global movement. In fact, although I may be wrong, I believe that each of us is answering the BIG ISSUES every day of our lives as we deal with the real economics of our locations, we face the daily issues of effective organization and leadership, we figure out how we recruit and train the staff to do the programmes that we have determined necessary for the future of our planet.

The BIG ISSUES are the same ones you and I are answering every day. Let's not worry too much about them but simply commit ourselves to forging a common future and use our wealth of experience and our depth passion to figure out how we remain related to each other in our profound quest.

In love for the
future of our planet



THE ORDER OAXTEPEC, AND THE PSA
Brian Stanfield, RSN-TORPU

This paper is written out of deep respect for the old Order which took us with such patriarchal care through our childhood and teenhood. and deep but somewhat vague excitement over the possibilities of the future: the PSA.

Everyone needs to go through the death throes of agony, anxiety, grief and endlessness over the passing of the old order. This liberates one to see the possibilities in the new situation (see the Caracas report, the Gilbert report, the Bergdall paper. Keith Packard's "Open Space" witness for examples.) No breakthrough without experiencing to the full the breakdown, and then going through it. No cheap grace. Freedom is purchased with blood, sweat, and tears, as Winnie Churchill reminds us. After that we can talk. Until that happens, we will endlessly attempt to repeat or recreate the past in the false attempt to "honour" it.

It is catastrophe time for the old order -- let's face it, and face it, preferably, right now! -- if we have not done so. Otherwise Module II of Oaxtepec is going to be a donnybrook between the old and the new. Catastrophe is not bad; it is simply Great Nature's form of imaginal education towards initiating processes of necessary change. Breakdown-breakthrough, crisis-opportunity sin-grace. We all know that, except when it affects that which we have held most dear, perhaps idolized -- the old Order. Graceful surrender of all we hold dear releases the levity of abandon needed to create the future. If this process of release from the old order does not happen in every house before Oaxtepec, OUR COMMON FUTURE will be the scene for blue, bloody murder. And who wants that -- in such a beautiful setting? (Although tradition says that human sacrifice is not unknown in some of the archaic cultures of Mexico.)

A thought: Delos Inc, suggested to ICA that it bring two (now they say three) masks to Mexico. Perhaps one should be symbolic of grisly (Germ. °gruslich') grief and anguish for the past that is gone, one a hieroglyph of gay abandon re the present, and one unsynonymous for the future. Perhaps the first mask would be worn only on the first day. If the necessary work in the houses is not done before hand, the first mask may have to be worn till the second module begins -- that would be unfortunate. This by way of parenthesis. And all the above by way of introduction.

This paper has four main bones to chew on in a non-linear fashion. Let me list them for starters:

1. Atavistic proposals about PLANETARY SPIRIT ASSOCIATES
2. A denial of the radicality of the transformation going on.
3. Projected henotheistic participation models for Module II.
4. The attempt to bureaucratize the mission of ICA and individuals.

I would like to peck away first at the topic of Jean Houston (since she happens to be in Toronto this very day doing radio interviews for ICA: Canada). Jean is an archetype for a whole bunch of people "outside" the Order to whom we are indebted so deeply that she (they) and "us" are now interdependent, even symbiotic. (See old EDGES Oct. '87 and new EDGES Sep. '88 for W.I. Thompson's paradigm of indebtedness == interdependence.) She stands for people like Willis Harman. Hazel Henderson. Dee Dickinson, ...fill in the rest.

Jean Houston in a full frontpage photo of DIMENSIONS magazine in Toronto is styled "GODDESS AT LARGE". Now Jean would never publicly style herself this, although she would admit to being "priestess". But the editor, who did the interview, at least recognized the dimensions of what he was facing. It is time to get a few things said. There are people in the old order-who have vilified Jean in the company of their colleagues. We will not honour them by quoting their vilifications. Not everybody agrees with everything Jean says or does. That can be genuine, but also phase-specific. But vilification (legally, slander) is something else.

Now Jean Houston, in an interview in MAGICAL BLEND magazine speaks of working "in three or four countries every year ON BEHALF OF THE ICA" and goes on to give a wonderful description of our work". Free advertising, folks. And this is a being we dare to vilify! She has retrained and reprogrammed so many of us, opened up new spirit pathways for us, given us scholarships to her programs worldwide, participated in and guided research colloquys, hosted us in her own home, been a spirit guide to the whole order... and we deny it. Ingratitude. This is where defence of the membrane gets nasty, and where the hoary old and former nucleus begins to deny the possibility of transformations and the gifts of the transistors who have ministered unto us. But enough of that. NOT really the bone I want to chew on.

The shift of name from Order:Ecumenical to "Planetary Spirit Associates" is no accident. Now we may quibble about the word "associates" or "association" as being a bit limpy-wimpy: or we may quibble about the whole name. [Personally, I'd go for something like "Integrity International" -- except the Emissaries have coopted it, or WST -- the Whole System Transitionals, or Transistors. (a bit pompous). (PSU is another possibility -- Planetary Spirit Uction. We naturally want to say Union but that has overtones from another dinosaur, the trade unions. PSU would be in sync and resonant with our past, it is at the same time biblical and hermetic in its overtones, but carries also the archaic undertones of Problem-Solving Unit.)

But who cares? And what's in a name? A rose by any other name would, hopefully, smell as sweet, and be as beautiful. When the time is ripe, the "right" name will appear. In the meantime, we have the PSA, and need to work with this.

My real point about Jean Houston is that she is the new form of the Order. She has been playing the shaman role recognizably for the Order since 1985, she is a self-confessed member of the Order, a self-admitted worker for and in ICA, and most certainly will be among those guiding the future of the Planetary Spirit Associates. Will she be in Mexico? Of course. Will she continue to be an asclepianic guide. Yes, as she has been in a recognizable form the last four years. Will she be on the future PSA board of directors? Many of us hope and pray so. But, I hear you protesting, she doesn't understand who we really are, and she is not residential. As to the first protest, she has referred to us (Meeting April 1986) as "Masters of the Planetary Game": she really understands our work down and down and through and through.

As to the second protest who in their right mind would insist that Jean Houston (and so many others like her) reside in one of our houses before she can be labelled PSA? No one in their right strategic, or whole-brain mind. It is important to get this straight right from the start. The old Order always had a henotheistic tincture to its identity structure Gene Marshall reiterated time after time in the Academy that the Spirit Movement is more than the extended and symbolic Order or the metro

cadres. George Walters in his talk at the DC JWM Memorial pointed to all movement colleague's houses as Order houses. Jan Ulangca in a wonderful talking paper reminded us of the extent and scope of the phenomenon and how we must not limit the scope of Mexco to our own concerns. David Patterson (see Sep. '88 THE NODE) is demanding that he participate in our being in whatever city he shows up in. The spirit is the breath, wind, (Bib. ruah) blowing through history that lights down where it will and among the strangest and most unexpected entities. A similar reiteration is due for the PSA. It is more than the old Order. it is more than the metro cores, it is more than the ICA and ICAI boards. It is more than the ICA and the Global Order: it is more than "the movement", "much much more." After our and others' work of the last thirty years it is literally everywhere and daily breathing down our necks everywhere round the planet. David Patterson calculates its expanse at 5 million. an incipient form of "the global brain".

Here in the Research Synergism Node in Toronto we get deluged with letters and packets from all over the world on conferences, reports, and participants lists of people doing the same genus of work as the Order-ICA. People walk in off the street into our office. They want desperately to be connected to a wider framework, to be able to share the approaches that are working, and to share in a community of spirit. Can they be described as planetary spirit associates? Of course they are. From every point of the compass come news of projects that people want us to participate in: the Hannover Project, the Phoenix Project, the Inner Manhattan Project, the Partnership Project, the MegaCities Project, the Relaxation Response Project, the Global Seminars Project, the Kenya and NAME health projects ...on and on and on, as Hilliard used to say. Are these folk in the PSU? Surely, many of them are waiting for something larger to relate to, like PSA. Will we put up walls again? It would be crazy and anti-evolutionary to do so.

The point is that PSA is positing something far larger than the few hundred or few thousand who make up the "symbolic and extended Order". It points also to what we used to call "the intended Order", the League of History, or Marilyn Ferguson's "Aquarian Conspiracy" or Kazantzakis' "Crimson Line", or Jonas Salk's "volutionary vanguard".

Now there is a proposal on the Planetary Spirit Table that Module II of OUR COMMON FUTURE should be behind closed doors for the residential "Order" only. How henotheistic (relating to worship of a particular society) can we get? And insular, and provincial. and countervailing to the spirit of "OUR COMMON Future". Surely we knew what we were doing when we decided to call the Oaxtepec conference by that name! What do they think we are going to say to Jean, Willis, Dee, David and Anne Patterson, Riane, Vicki, Max, Irvin, Priscilla and Rod and the hundreds of local Mexican colleagues? Sorry, folks: this part of the conference is for the special people. You'd better go for a swim or something. How absurd, inflated uncaring and anti-destinal can one get?

Now. since the rule is that one is not allowed to debunk someone else's model without putting up one of her own, I'd like to propose these dynamics for Module II: this still assumes that the stuff that individuals, houses, and Primary Units need to clear up or out is dealt with before Oaxtepec. It also assumes that those bodies in the Old Order who are assigned to deal with specific Order structures, like Pension Plan, Annuities, Kemper debt etc get these squared away with the whole Order BEFORE Oaxtepec. We do not want 250 fine Mexican people trying to deal with crucial minutia of the old order. That's not why they came there. They came to deal with OUR COMMON Future, that is, their common future. Not burial arrangements (the Order is already in a

resurrectional mode), or picayune legalities. All those who have gone through Module I will be eager to participate in Module II to work through the fleshing out of the PSA.

Now, to further emphasize what has been said about behind-closed-doors, henotheistic privatistic exclusiveness for Module II as advocated by some, I would make the following strong suggestion to the Coordinators: And I also strongly suggest that this minatory statement be nailed or masking-taped to the front door of the "church": "ANYONE WHO SO MUCH AS MENTIONS, BREATHES, WHISPERS, OR THINKS THE WORD, "ORDER", OR "O:E", OR PRIMARY UNIT, OR PRIORS, OR ICA (OR SUCH LIKE WORDS) DURING THESE SIX DAYS AND NIGHTS SHOULD BE EXCOMMUNICATED FROM THE PLANETARY ASSEMBLY".

Now for the dynamics of Module II:

1. A synergistic reflection on the breakthroughs of Module I.
 2. From that discerning the common elements of a Declaration of the Planetary Spirit Association.
 3. The creation of the multimodal Document (mathematical, topological, artistic, poetic, musical, (song-and-dance), slideshow, literary) holding the Declaration of the Planetary Spirit Associates for Century XXI. This could be done in Meridians, or Grexes, or, what the heck, Slimemoulds.
 4. The presentation of the multimodal document in all of its forms and the ritualizing of consensus.
 5. The assignment of Slimemoulds to work through: 1. forms; 2. transformational journey into 2001; 3 interchange, and mind-jazz events; 4. planetary missional projects 5. Any operational interim structures needed to launch the PSA: bulletin boards and other cybernetic systems, board of regents, advisory boards, planetary admission board, associate tithes, spirit discernment mechanisms etc.
 6. Grand plenary of reports, and consensus.
 7. Ritualizing the launch of the new vehicle of the PSA, or whatever
 8. Rite of Endings of the Conference on Our Common Future. (but no rite of endings for the Order; this has already been done in the Primary Units, and new people would have no context for it.)
- This should provide a stellar six days and nights worth of great work.

It cannot be reiterated too strongly that this conference is not for the Order. It is about our common future and approaches that work towards that end. There will be experts from all eight corners of the planet and points in between. There will be street people from Mexico, there will be old and new colleagues; there will be people, angels, elementals, leprechauns, weeds, and herbs, and entities that we have never seen or heard from before -- "a visual panorama of the whole earth community, as CHIPU so aptly puts it". They are interested in Our Common Future; they want to be Planetary Spirit Associates; they are not interested in dinosaurs, except as archeologists and cultural historians for the sake of our common evolutionary memory -- which should always be held in honour.

Now this is not to say that the current structures and dynamics of OEA/ICA do not need attention. We definitely do not want to throw the baby out with the proverbial bathwater. But, the first and best place to deal with Order structures, issues, and problems is at home. As St Augustine and others remind us, the working out of transformation is best done, for a start, at home -- in the family. Nor is it good to air our private unmentionables in public. Now, we all know that there are global dimensions to some of our concerns. Hopefully, they can all be dealt with before Mexico, if certain people do their job.

If there are still internal concerns after Oaxtepec, those still residing in Primary Units will have to interchange enough to figure out how best to deal with them globally. But it is not appropriate for what will be one small cell of the PSA -- the Order#ICA -- to commandeer the time to be given to an immensely larger entity. The PSA when it comes together in Mexico will not appreciate a takeover bid by some small entity like "the Order", or an expropriation of its time together to deal with the bureaucratic issues of a minor (though significant) member.

(In parenthesis, I would note that some Order houses (like Caracas) have already decided to call themselves PSA: I think this is premature although we can appreciate their impatient desire to belong. It could be misinterpreted, and, I think, despite its good intentions, is dangerous: it could be said that the PSA exists in potentia but has not yet been called into being. The AI material is ready, and a womb, but the critical impregnation process. I believe, will not happen until OUR COMMON FUTURE kicks off and then accelerates the embryonic process. Since nobody really knows yet whether they want to cuddle up alongside this unsynonymous new planetary babe that will come out of Mexico (the membership requirements have not yet been stated), it is a bit premature to put up the PSA sign on the front door, letterhead or letterbottom. As yet, it has neither a charter, nor a Board of Directors; therefore, legally. it does not yet exist.)

Finally, the current Order#ICA imbroglio. There are models that want to restructure the Order and restructure the ICA. These models exhibit deep concern for the OE#ICA's past, present, and future. I was particularly struck by the models from KL. Brussels, (including James Campbell's), Lima, LA, Mezio, Nairobi. Cairo, Abidjan, Tokyo, Caracas, and others. People are doing their Primary Unit and global homework. All the Primary Units hopefully will do their own homework and create models for global input.

Now, when we come to the point of Panchayats, priors, commissions, assignments we can easily err. On some of the models I believe that Occam's razor and the Vatican principle of subsidiarity should be elegantly applied. The Razor (first articulated by William of Occam just before the time of the Great Plague) states that "entities should not be multiplied unnecessarily". The principle of subsidiarity, first articulated in the papal encyclical of Leo XIII in 1874 states that what can be decided lower down in a hierarchy of being should not be preempted by a higher function or functionary. Put bluntly, if the Primary Units and program houses can handle it, let 'em handle it. If they can't, there is the telephone, bulletin board, Fidonet, Fax, and TransPlanetary Airlines plus, what Jean Houston has referred to as "The Sheldrakean BEAM" that allow checking with other parts of the Order. If that doesn't work, suggest a global Slimemould be convened at X place with Y reps and Z budget.

The trouble with electing a Panchayat and expecting them to be Mr and Mrs Universe is firstly that: too much is expected of them. The second thing is that almost of necessity they fall prey to those in the Order always trying to do an endrun on the system, which Gregory Bateson says leads to all kinds of trouble. The local guide is the best answer to local problems. The Panchayat gets deluged with stuff from people who have not done their homework: petitions, worries, complaints, concerns, models, that are best aired and dealt with at home, or in the family of the PU. The third thing is that these five brave people become the primary target to project all the shadows of the Order -- and the Order still has a lot of shadow dynamics. So, all the fear, hatred, despair, rejection of the future, cynicism, psychic rubble and garbage gets flung in the direction

of the Panchayat. No five people can take that volume of mental and psychological detritus for three years, or one. All the things we have not yet dealt with on our spirit journey gets projected on them. Too much. Their compassion gets the better of their reason and they get mired down and reduced to what George Patton called "shovelling shit in Louisiana" or Hong Kong. No wonder they are signing off and signing out. To add insult to injury all the models they so carefully built were ignored, derided, heered at and rejected. Suffering Servants indeed! Thank goodness, they will soon be liberated from that awful position. Five or twelve. The same holds. No one in their right mind should be allowed to be elected to that position. No one in their right mind would want it.

Assignments. No more. We are at a time when the entelechy of the individual and the economics of the Primary unity are getting married. No one can legislate or assign entelechy or the Spirit. The Spirit blows where it will and entelechy is beginning to blossom in individuals all over the world now that the shackles of the assignment process have been taken off. We are witnessing the synchronous emergence of a whole crop of entrepreneurs, shamans, writers, magicians, artists, witches, computer wizards, facilitators, herbalists, trainer-trainers, general aficionados, editors, brok-writers, conference hosts, psychics and spirit guides that one could never have predicted in the patriarchal days of the Order.

Our hearts, souls, bodies, and genes are beginning to breathe freely and be fruitful. No hole-filling any more, only whole-filling. Excuse the pun. Whatever structures we really need we can figure out. After all we are in the middle of a tornado of creativity. Let's not try to damp the creative fires, bandaid the real issues, or play at "business as usual". A mixture of covenantal abandon and nonchalant commitment is the key to our future. Not pecking away at issues like worried hens, or running round with bandaids like a chicken with its head cut off. The good news is that we can have fun and play at our destiny rather than crucify each other over it.

####

July 19, 1988

Dear Donna,

I hope that you won't mind my using this form ... that of a personal/business letter as a media of disseminating my learnings about working collaboratively with the development community. The letter is both personal and public, for it is meant to express interior feelings, rational learnings, and perhaps some tipbits in the form of declaration towards the future.

The predominant feeling is that of unbounded gratitude for the happening that the three day strategic planning workshop was for all of those involved. I'm enclosing a copy of the invitation to the Opening ... which, in many ways captures the victory of the event, in that it lists the co-sponsors (The United Nations Population Fund, the National Council for Population and Development (under the Vice-President's Office), the Nairobi City Commission, and ICA). It also highlights the keynote speaker, and invites all to arrive at 2:30. It's a common thing in Kenya, as in other places, to assume that people will arrive at least one half hour to an hour late ... and on some occasions the keynote speaker fails to arrive at all! But in this case, the host and advisory committee arrived at 1:00, the hall was filled by 2:30, and the keynote and context speakers were present, each delivering a message of urgency about the hoped for action that would result from the workshop.

It seems like years ago that we were in Brussels at the Pipal Tree, hearing reports and sharing insights about collaboration. I remember being struck by the reports from Egypt and Peru about their work with United Nations agencies. I remembered Ann Yallop's comment, "We could provide what UNICEF needed ... access to the local situation", I also remembered that the thought of working with a UN related agency seemed much too grand ... or complicated ... but I did recall how much George and I had enjoyed our brief relationship with Marino Dizzy of UNIDO in Lima. It was around the Pipal Tree meeting that a small group of us representing Ivory Coast, Egypt, Kenya, IDF and New York, began to project what doing the Hewlett Grant in Africa might include. Because the major contradiction that we were over against in Kenya was "limited relationships" ... which felt like smothering isolation ... we decided to use the Hewlett Grant to position ourselves with those in Kenya related to primary health care and population activities. I remember how surprised ... but challenged I was by Vaughn O'Halloran's suggestion that we seek major co-sponsorship for the conference that we projected ... "Why not with a UN agency like UNFPA?"

On returning to Nairobi with the intent to organize a major conference on primary health care and family planning, I was surprised and disappointed to find out that one such conference was just ending and another global scale conference on the same theme was scheduled for October. I decided to get the documents from the conference that I had missed and to find a way to attend the conference that was planned ... knowing that keeping an ear to the ground would be a non-rational, but effective strategy. I found a way to attend the global scale conference, and I remember how disappointed I was to discover that much of what was going on was "preaching to the choir" about the urgency of family planning and primary health. Granted, the major players in the health and population question were present, and were seemingly very alert to the hours of presentations and discussions on the urgency of the question. But I couldn't help thinking that those most directly involved in the solution to the challenge ... the poor, the illiterate, the unemployed, would never have access to the information ... and through media like this, might never know a pathway to the solutions.

It was in the midst of this conference, which was co-sponsored by UNICEF, UNFPA, IPPF, the Population Council, WHO, and the Hewlett Foundation, that I decided to contact all of the offices of the co-sponsors located in Nairobi and to raise with them the idea of creating the means by which the concerns and resolutions passed by the Better Health Conference might reach the population at the grassroots. I thought that William and Flora Hewlett ... wherever they may be ... would want it that way. Little did I know at that point the power of raising a question and offering to throw in some seed money towards creating an answer.

We used to talk and teach a lot about the concept of the "Invisible College"

... a term that we borrowed from Boulding to name the reality of the existence of sensitive and responsive people who show up in a variety of walks of life ... and who, from time to time have the opportunity to know the power of acting on a shared vision. As I looked at the participants list from the conference, there was no way of knowing who would emerge as those who would respond to the question that I would raise, "We have a grant to empower our work in health and population, and we are wanting to work with others to discern what would strengthen the work that is presently going on. Our idea is to do a conference that would take the recommendations of the Better Health Conference and to apply them to the local situation. Would this be effective? ... Who would we need to see? ... What focus should the programme take?" Michael Heyn of UNFPA said ... "Focus on the Urban Slums of Nairobi." Dr. Davies of WHO said, "Form an advisory committee, and allow them to give form to the programme." Moses Mukasa of IPPF said, "Involve everyone who has a stake in the question." Monica Mutuku of UNICEF said, "Involve local people." Ezra Mbogori of Undugu Society said, "Work through the government."

I dreaded the idea of an advisory committee ... mostly because it would be a lot of trouble to organize ... and ... I/we would have to listen to what they said ... that is, take their advice! The ego force behind my bright ideas about how the event should take shape warred with the idea of having others tell us what to do. In defense of total surrender ... which I found to be difficult, impossible, but also unstrategic, I decided to stake ICA's interest in two intents: highlighting the Kabiro Project and spotlighting the ICA's ability to facilitate a conference. I remembered Ann Epp's insight years ago: "In collaboration, decide on your bottom lines before entering into dialogue." This particular "advisory committee" was actually the coming together of people of common concern who knew each other well ... with years of shared experiences ... and respect for each other gained through a record of active service.

But right from the beginning, the group was a little different, in that it was cross-sectoral ... that is, a fine mix of government (both national and local), donors, NGO's and including Mary Ndirangu of Kawangware. Mary is important ... not only because within the group she represented a woman who was born and raised in one of Nairobi's urban slum communities, but also because her concern was fueled by an iron will that had made it possible in her own life to work her way through college and nurses training, to gain experience at a private hospital, and then to decide to bring her skills and experience back to Kawangware in managing the Kabiro Clinic. Mary was a special presence in that meeting, grounding ideas in practical application ... representing those people that others were concerned about. Five months after that first meeting Mary died of a blood clot that went to her lungs ... and in many ways she was a driving force for me in keeping at the task of putting the programme together. I used to think of her often as I walked from office to office ... I would remember her smile. "Are you still working, Keith? You're not quitting are you?"

I was glad that Vaughn had mentioned in our early conversations in Brussels the idea of working with UNFPA. I knew that his confidence was based on our relationship with Joep van Arendonk, and his understanding of how we work. For years I've been grateful for the time and effort that we have put into creating a global network ... and I was especially grateful for that network as we used it in seeking co-sponsorship from UNFPA. I initially went to see Mr. Heyn, thinking that Vaughn had already seen Mr. van Arendonk ... therein lay my confidence. I later found out that the New York call happened after my call in Nairobi ... but thanks to cables and telex between our offices and theirs, we confirmed interest on the part of all those concerned in putting form to a programme that would be right for the needs of Nairobi. Michael Heyn called me on Christmas Eve to relate that he'd received funding from NY that would insure UNFPA's backing of the programme. Our next challenge was to secure co-sponsorship from the necessary government agencies.

I've always appreciated the term "meditative council", used to describe every person's opportunity to call on the wisdom and experience of others ... literally at every moment. There were many times throughout this experience when I thought of John Stringham during a reflection in Brussels, when he said, "I've found that the most shallow form of collaboration is in donating money. The unspoken wisdom was that in active involvement, deeper forms of collaboration are made possible. But how is it, that one beckons others to this involvement? I remembered Mr. van Arendonk's name for us: "The people of the question." I decided that in that term was a clue. If in

putting form to this programme, I could continue to raise questions ... and be responsive to the answers that came ... those concerned could perhaps make this programme their own: "Who should we involve ? What urban slums will we focus on (besides Kawangware) ? What should be the intent of the programme ? Who else should be invited to co-sponsor ? Who else should be on the advisory committee ? What special preparations should we make ? How long should the programme be ? Where should it be held ? How can we gain government sponsorship ? etc etc etc. Each question provided an initial opportunity for participation. Each answer opened up other opportunities.

Seeking advice and learning to take it was an important point of growth for me throughout this experience. This discipline ... for it was that for me ... was most necessary when, after many plans had been laid and we were all set to do the programme on the 7th through 11th March, the President of Kenya announced that March would be the month for the national elections. This happened the first week of February, and immediately the advice came to postpone the programme. Logistically this meant cancelling hotel reservations, sending word out to Brussels, New York, Cairo and Abidjan to cancel their plans to come in March, and re-working the grant to roll money for the programme over into the next year. I was grateful for the flexibility of my colleagues and the Hewlett parameters ... though I dreaded having to wait until possibly after June to live through the event. Frankly, at this point, I just wanted to get the whole thing over with. But rather than being a point of vulnerability, having to postpone the event greatly empowered the form that it finally took.

Sometimes I find myself thinking that we ... ICA ... are the only ones who are finding ourselves as an organization at a point of dramatic restructuring and foundational change. If that had been my thinking in March, I was once again blown into a new awareness when, after the elections, the President re-organized the government, including shifting the former Vice President to be Minister of Health and replacing him with the MP from Mathare Valley ... one of our urban slum target communities. At the same time, changes within the operation of UNFPA made it possible to use our proposed strategic planning workshop to leverage several UNFPA proposed projects ... which would require a government agreement ... and therefore official government sponsorship. The extra preparation time enabled us to deepen relationships with all the NGOs and field people who we had initially contacted, as well as to expand the list of those who should be included. In addition, it gave us the opportunity to personally visit all the chiefs of the areas involved ... and we did that as a collaborative team: NCPD as the presence of the Office of the Vice President, UNFPA as an interested donor, and ICA as an NGO with field work experience. These visits were time consuming, informative and fun ... a chance for all to get out into the realities of the real situation ... to create personal relationships with the chiefs, and to honor the local situation. It was also a key to making possible serious community involvement and to staging the site visits that were part of the event itself.

A major part of our effort was to turn the image of "Conferencing" around ... as most everyone relates to conferences, workshops and seminars as academic exercises where concerns are raised, and action goes nowhere. We knew in contacting people in field positions within the urban slums we were dealing with a very low tolerance for un-productive activity. I knew that our strategy planning methodology was key to providing something different, but since none of the other sponsors had ever experienced it, they could only take a leap of faith ... and leap they did ... though at every point there was the temptation to focus on speeches and studies rather than the first hand experience of the participants. Taking the time and effort to describe the procedures on paper and to go over them with the Advisory Committee in detail was essential for others to have confidence in what would actually go on in the programme. Everyone was convinced that they did not want to go through what they had experienced in every other conference or workshop on the subject, but they could only imagine ... and take our word for it, that we could produce something different.

One important modification in our usual procedure was to inject one day of field trips to the existing projects as well as conversations with the chiefs and community elders in the target areas. This required of us multiple logistics that otherwise would not have been necessary. It was helpful for me to remember ... when I was tempted to eliminate the chaos of it all ... that we had done precisely this on a grand scale in staging the IERD ... so it was possible. Doing things on a grand scale ... was another patch of our history that I became grateful for when we got into the

final stages of programme preparation. I thought often of the many "summer events" where we orchestrated thousands of people through teams and units, celebrations, collating parties, boat rides and work days. Again, we could ... and would meet the challenge.

You might note that at certain points, as we got closer and closer to the event, my reference to the experience changes from "I" to "We". This is critical. We had always planned that I would initiate work on the programme, and then in January my team would be expanded to include four others, who could do the research on existing projects, in preparation for the workshop itself. We were fortunate to have on this team Timothy Magale from Kabiro Clinic, Edward Mutiso who had spent years most recently working in Kamweleni, Manami Hinkleman who had most of her field experience in Japan, the Philippines and India, and Becky Thomas (Retty Thomas' granddaughter on loan for a quarter from Dartmouth).

This team demonstrated ICA's ability to get out into the field (to go where few others have dared to go), to get the critical information (which agencies were working where ... what was the scope of activities ... what were future plans ... what have been successes and difficulties ... what are the learnings). This work in itself addressed a major contradiction: i.e., the awesome lack of information relative to the urban slum areas. Given the extra preparation time for the event, we decided to publish this material in a formal booklet, having the co-sponsors' names (a published piece for future reference). Having the information at the front end of the workshop was another way of eliminating the need for content-filled presentations ... which has been the usual pattern.

As the target time for the event grew closer, I asked more and more people to jump on the "Nairobi Health Event Bandwagon". I'll never forget the look on Frank Powell's face when I told him that the invitation list had gone over 160, and we could expect 140 participants to show up ... and therefore I needed a bit of help in deciding how to orchestrate the whole thing. Clear in my imagination was the memory of doing (or watching others do) village consults, where we (at times) had over one hundred people, and I had had first hand experience in being on a massive team doing a LENS for 90 in Detroit ... but there is a huge difference between playing a bit role and knowing how to orchestrate the whole show. Frank graciously accepted ... (is that how assignments happen these days?) ... or was it more that he saw that the over 50 key donor and government agencies that were on the invitation list represented a wonderful opportunity ... to WIN BIG ... or ... At any rate, he said YES ... as did Don Hinkleman in handling the registration (and computerizing the whole thing ... much to the surprise and delight of the participants).

We all were stretched ... painfully put on the brink of each of our capacities ... a position of growth and glory that none of us would have chosen for ourselves. And that was true of EVERYONE that was involved. There was something contagious about risking, and each in his/her own way, decided to go for it. Life urge, death urge ... each at play ... and life won out. But in the process, we had no clue that it would end up that way. I guess that's the fascination part of risk. At one point we had a conversation with members of the ICA team, asking "What is it that you do when you're scared?" It was really interesting to hear the answers ... everything from "sing", "take a walk" ... or in my case, "take a shower". I must have taken three a day for weeks on end.

Another learning in active collaboration is the importance of the posture of "YES before NO". I now realize that that phrase was short hand for BE AFFIRMATION ... the world needs the healing that it brings. I remember being out one day on one of our visits to the chiefs, when Michael Heyn asked Mutiso if he was planning to arrange a meeting with each chief and their chosen participants. It hadn't been anything that we had planned or talked about, but Mutiso immediately said, "Yes". And our days and weeks were full of such demands and requests.

There was an element of servanthood in the role that we took, understanding ourselves to be those that were empowering the efforts of the co-sponsors. They understood that we had initiated the action. But at some critical point the programme was no longer our idea that the others were supporting. Rather ... because each co-sponsor, as well as the advisory committee had helped shape it, the programme became a

coporate baby ... just waiting to be born. At this point we all (co-sponsors, advisors, ICA) began to make requests of each other that we understood to be necessary ... but going beyond the norm. We arranged meetings at 8:00 am, we borrowed drivers, messengers and secretaries, photocopy machines, official government stationary. We called each other late at night and early in the morning. We worked on Saturdays and Sundays, and worst of all, we were all spending sleepless nights trying to solve issues that had escaped the problem solving of the daylight hours. Such was the experience of the Bigger We ... it was the stuff of deep collaboration. The Invisible College became visible.

You might remember German Gituma, who has been a part of ICA for almost 9 years. He, like the other 18 facilitators gave his all ... and more, to this event. German was confident in his ability to go through the workshop process and to lead a group to a point of consensus. But he, like most of us, had rarely ... maybe never, done that with a mixed group that included university professors, heads of donor agencies, government officials as well as residents of urban slum communities. During the facilitator preparation we highlighted four touchstones of being successful; 1) Orchestrating Time 2) Projecting your Personality 3) Knowing and Using the Methods that Will Bring the Group to a Point of Consensus 4) Dressing Appropriately for the Occasion. In addition to dedicating three weeks to staff preparation, each facilitator made the very personal decision to invest in clothes that would be suitable for doing this assignment. For all, it meant taking stipend advances, but all understood that this was an important personal symbol and a real stake in the future. When I mentioned that German gave his all ... and more: he successfully took responsibility for setting up site visits, liaising with chiefs and elders, delivering invitations, facilitating a team, training the co-facilitators ... and in the end of it all, he mistakenly ran through a plate glass window and emerged with only minor cuts on his hands and legs. It provided a dramatic ending to a very full experience. We were thankful for his safety.

Throughout the whole of the experience, and including the plate glass window part of it, we learned once again the importance of being able to play any role and to operate as a team. Two minutes after hearing the crash of glass Linda Barnes was at German's side using her medical wisdom to assess his injuries. An hour before, she had been typing in the production room, and before that liaising with other midwives who were attending the workshop. Ken Gilbert was as willing to run the Xerox machine during the critical moments of production as he was to be the medical advisor to ICA's work in West Africa. Sandy Powell arrived one afternoon to work with a team of 3 to help compose titles for the contradiction chart, then ran upstairs to join the typing pool. Elina Olatunji represented ICA Nigeria, but was first to give a report after having visited Korogocho, one of the target communities. Jo Hall and Sayeda Mohammed picked up necessary tasks along the way, but also shared their work on health curriculum in Arabic.

Throughout the whole preparation time it was most fun and fascinating for me to watch Manami Hinkleman switch roles ... as the task required. She tromped through the mud of Kawangware and the other target communities gathering information on existing clinics, wearing her white, but daily soiled sneakers. She consulted with the co-sponsors as the sophisticated graphics artist that she is, and then produced all the art work for the project booklet. She worked with the staff of Kabiro Clinic to produce a slide show for the site visit ... and when she found out that the camera that she had been using was broken (after taking 56 key shots), she returned to do it all over again ... many days in the midst of driving rain. During the workshop itself Manami set up a decor production desk in the production room and produced pieces that continually surprised and delighted the participants.

Sam Were was the major host on one day of the event, a team facilitator, and a furniture mover between sessions of the workshop. Robert Osundwa hosted, facilitated and un-snarled transportation glitches that arose with the daily van transport. We all set up and cleaned up and backed each other up to insure the success of the whole show.

At the end of the 4 day intensive experience, we paused (after several days) to reflect on the benchmarks of success. A major one that we named was having money and deciding to use it effectively. The programme was expensive ... about \$10,000 ... covered by the grant and the match money from UNFPA. One of the biggest difficulties for us to deal with in conceptualizing the programme was our "save-money mindset". As

Sam Were reminds us from time to time, not having enough money in many ways over the years had become a ritual for us. But when we decided to use money strategically ... that is to remove major points of contradiction, we experienced a new sense of freedom. We decided to provide van transportation for all community participants, our staff and the staff of the government co-facilitators to and from the workshop each day. We booked a hotel that has flexible space, that is accustomed to serving conferences, which is well known in the city, and which is located within walking distance from the ICA compound ... so that, if the transportation arrangements didn't come through (which they didn't one morning), we could walk (which we did).

Because the programme provided the opportunity to demonstrate our facilitation skills, and, in a sense was a very large "marketing call" opportunity, we decided to reduce the fees that we paid ICA for facilitation. But we did designate \$2000 for the massive amount of time and energy devoted to pulling off the event. We knew that producing the document in time for the close of the workshop presented a major logistical challenge. Jean Smith, who was in charge of production, figured that in order to produce 200 copies in the allotted time, we would need six electric typewriters and two high speed photocopiers ... and no breakdowns in electricity. Knowing that the traditional conference mode produces the results a month to six months after the close, we decided that it would be worth the investment to demonstrate another option. The production room also provided an opportunity for volunteers to join in the effort, and the atmosphere was one of a precision-filled manoeuvre, which, when we knew that we could make the deadline, became that of a celebrative party. The elation was real. We had won!

Many critical suggestions were made along the way by the very active advisory committee. One of these was to create a long-range collaboration team that would, in the process of the workshop, stand in the perspective of creating a long-term plan that would make maximum use of funding sources, and which would make structural collaboration possible among various government, donor and NGO agencies and organizations. The critical thing would be that this plan would respond to the community-based plans being developed in the workshop, and would provide a complementary macro approach. The team was composed of representatives of government and donor agencies as well as a representative of each of the target communities. The team put in extra hours during the workshop, meeting during lunch and after the regular sessions. The important guard in its mode of operation was to RESPOND to rather than determine what was being said. The result of this innovation is the possibility of immediate action within top levels of government that carries the same urgency as that grounded within the target communities. Another suggestion that came within the thick of the event itself was to end the workshop with a cocktail party. This too, was just right, as it provided celebration, and one more opportunity for the unusual and powerful mixture of people to mix and cement newly-formed relationships. It was also fun.

Having fun was a major key to the success of our efforts. At some point ... somewhere back last October, I decided that putting the workshop together was doing the event, and whatever the 4 day product would be, it would merely be the expression of a dynamic already set in motion. This was a critical learning, because it meant that in doing each aspect of the set-up ... the visits to clinics and projects, the advisory interviews and meetings, the visits to chiefs ... each had to be done with the utmost care. Each WAS the programme ... not merely preparation toward "the real thing". I learned from working with Larry Ward several years ago, that in orchestrating a task force, it is possible ... and necessary ... for those involved to EXPERIENCE the event before they can have the power to pull it off for others. Therefore it was critical that in orchestrating the action of our team of five in the early stages of preparation, that we paused often to reflect on successes and disappointments, and to celebrate the mixture of it all. It was critical to allow three weeks for facilitator preparation, which included a "dry run" on the site visits (all the facilitators piled into two vans and visited clinics and chiefs camps in preparation for guiding others during the programme), a "dress rehearsal" at the hotel, and three run-throughs of the process based on the focus question of the workshop: "What is needed to provide primary health care and population activities in the urban slum communities of Nairobi?"

Collaboration is a process of mixing intents and resources to bring about a result that will benefit all concerned. It was a learning for me that it is all right for people to approach a task with differing motives. Our intent as ICA in approaching

this event was to create a network of relationships and to spotlight our ability to facilitate a strategic planning process. UNFPA was looking for a way to provide a framework for the implementation of future projects. NCPD wanted to initiate planning an urban component to complement work done in the rural. The City Commission was eager to respond creatively to the urgent needs at hand. Each motive was a bit different, but all were complementary. Each co-sponsor had resources to contribute: ICA, person power, methodology, and funds from the Hewlett Grant -- UNFPA, money, a vehicle, relationships and clout with the government -- NCPD and Nairobi City Commission, authorization and the capacity of long term follow-through.

Within our ICA team we found that complementary motives created strength. We had the privilege of having Alice Levisay with us from March until one week before the event. Alice was on a Watson fellowship, and her intent was to learn about what was happening in health in Nairobi and Kenya. Because she was willing to jump into the thick of the task of doing preparation research for the workshop ... which included clinic and project visitation and putting together the Kabiro Slide show, she provided real strength to the team. Because we were flexible in the time that we demanded, she was also able to accomplish the intent of her fellowship. She might have gained a great deal from the experience, but we know that without her skills and flexibility, the research, the slide show, the publishing of the workshop booklet, and even the invitation, would not have been done with the same precision and expertise.

Alice had to leave before she had the opportunity of seeing the results of her work, and I remember thinking as I sent her off ... this leaving without knowing is so much a part of our experience. In many ways this necessary detachment is a huge assault on the heart. Caring ... wanting to see that care through to the end ... wanting to know how it all turned out ... wanting to be there to enjoy the victory. And at the same time, the leaving assumes trust in others to be able to act on their care and to be able to come through. Now that the workshop itself is over, I find myself struggling deeply with the necessary letting go. I want to insure that what was planned with such passion has the opportunity to become action. I want to make sure that hopes produce fruit, that resolve produces results. But I think that there is much wisdom in standing back, waiting to be beckoned to play the appropriate role. This waiting is most difficult. It means walking a fine line between assuming responsibility for the next steps ... the big picture ... and allowing the initiative of others to take hold.

We've decided that for ICA the appropriate next steps include sending out a follow-up mailing to all participants about programme offerings (Train the Trainer, Curriculum Design, Strategic Planning) that can strengthen their work in health and family planning. Another focus is in orchestrating a grant that has just arrived from Swedish SIDA that will make possible Kabiro Clinic's becoming an urban training centre. A complementary focus lies in orchestrating the second year of the Hewlett Grant, which involves curriculum development and staff training. Our best insight at this point is **BE COLLABORATIVE IN BRINGING ALL THIS INTO FORM ... even if it takes much longer. USE THE RELATIONSHIPS THAT WE HAVE HARVESTED. FIGURE OUT WHAT IT MEANS TO WORK TOGETHER.**

In closing, I want to add, how much it has meant to me and to us to receive word of what is going on elsewhere ... and what we are learning along the way. Just as I was feeling so triumphant about what had happened here, I picked up the newsletter from Washington DC and read the article on the "summit" that we helped orchestrate between Soviet and US citizens. Strategies for peace and reconciliation. That's what we're about. What a privilege to be able to serve in this way ... to be part of this "healing time" for planet earth. Perhaps this is what collaboration is all about.

I'm grateful for the role that you have played in making this possible. Celebrate and give thanks.

Keith