



SOCIAL CHANGE TEAM DOCUMENT

TABLE OF CONTENTS

<i>SECTION</i>	<i>BEGINNING PAGE</i>
<i>Introduction</i>	<i>1</i>
<i>Social Change Arenas -- Image and Poetry</i>	<i>2</i>
<i>The Dynamics of Social Change</i>	<i>3</i>
<i>The Social Change Week</i>	<i>12</i>
<i>Conversation and Writing on the Gandhi Movie</i>	<i>13</i>
<i>The Team Process: Experience and Learnings</i>	<i>18</i>
<i>Next Steps Recommendations</i>	<i>22</i>
<i>Appendices: The Life Triangles</i>	<i>24</i>
<i>The Social Process Triangles</i>	<i>25</i>

SOCIAL CHANGE TEAM, SUMMER '85, Brussels

Introduction

The Social Change team gathered data from various kinds of resources that dealt with aspects of social change. Some of these resources included current writings on present trends and revolutions, on historical situations and on dynamics of change, movies related to social change, videos and audio tapes related to the subject, personal experiences and individual involvement, simulation games and methods, and groups involved with social change and/or social change research. As data came in, the question was how to transform this into useful information.

However, as we worked, certain arenas began to emerge. We have discerned that Social Change has aspects in four functional arenas. These are the conditions necessary for social change to happen, the vision or hope needed to empower social change, the dynamics of the social change process, and the necessary strategies for influencing social change. The definitions we have come up with for each of these arenas are:

I. The conditions are the prerequisite conditions creating an environment in which change can or must occur, such as racial discrimination and urban migration in the USA which set the stage for the civil rights movement.

II. The vision is that which embodies profound hope and empowers personal commitment to change, such as is found in Martin Luther King's "I Have a Dream" speech.

III. The dynamics are the components or elements of the change process itself. They include:

- 1) Awakening to the New Reality, e.g., the "black is beautiful" consciousness movement;
- 2) Embodying the New Reality, e.g., the style of 'non-violent' civil disobedience;
- 3) Co-Creating the New Reality, e.g., civil rights legislation, and the Selma march, which coalesced and increased the involvement of different types of people.
- 4) The Unexpected, e.g., in the civil rights movement, the coinciding anti-Vietnam War movement and the assassination of Martin Luther King.

IV. The strategies are planned actions that incorporate the vision and practically implement the dynamics of change.

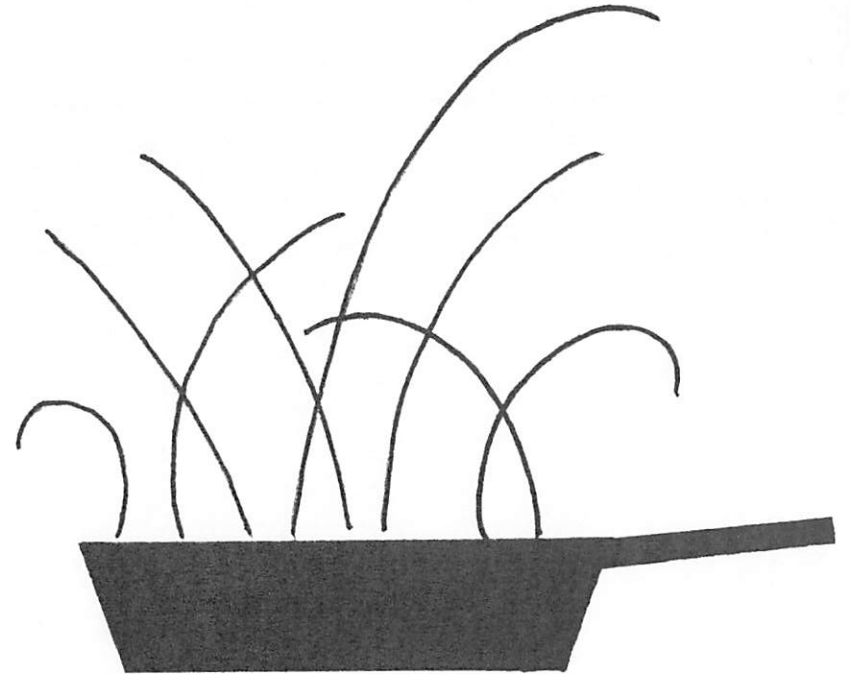
These four arenas, plus the components of the dynamics, are described in further detail in the following sections of this document.

IV. In the midst of the chaos of a changing world, we ask ourselves, "What do we do now?" And unsure as we are as to the right direction to go, the right things to do and the right people to do it with, we cannot help but begin to give a form to the vision of the new society. Sometimes it's a question of a number of sporadic and relatively unorganized actions; sometimes it takes the form of worked-through strategies and carefully considered programmes. In any case, one never knows in advance which actions will be wildly successful and which will end in ignominious failure. But slowly and surely, the new forms begin to take shape, and transformation happens before our unbelieving eyes.

III. It is that profound impact which touches something essential in each individual and forges the hotbed of social change. When we awaken to the flames of new hope licking at the foundations of our former life; when we take responsibility for the re-creation which must occur in partnership with the world around us; when we allow the way we live our lives to be transformed by the vision of the new; when we accept the fact that all the plans we have made could be swept away by the Unexpected; then we are both the process and the product of social transformation.

II. Why do some actions not lead to changes in the old images, structures and worldviews, while others spark a profound shift in people's lives and in the lives of their community? Because very few actions give life to a common vision of the future which captures the imagination of the people in a community and empowers their deepest hopes.

I. What is the kindling wood which ignites the fire of social change? Felt needs arising from a state of disequilibrium in society (war, famine, economic depression, plague, oppression -- either individually or in combination). The deadwood of existing images, structures and worldviews builds up, until a spark sets it ablaze. Some simple action, often unexpected, triggers the process of change, and the wood catches fire. Out of this fire a vision of new images, new structures and new worldviews is born.

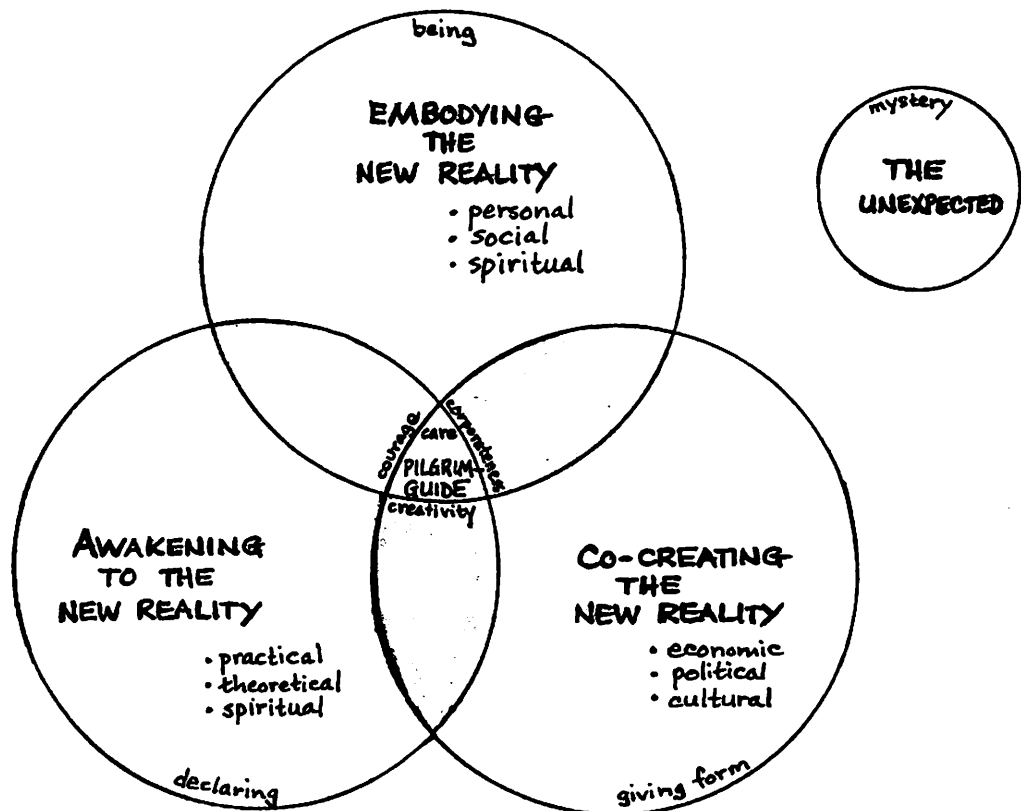


THE DYNAMICS OF SOCIAL CHANGE

There are three basic dynamics of the process of social change. We've called them: Awakening to the New Reality, Embodying the New Reality, and Co-Creating the New Reality. To a greater or lesser degree, all three are present in any instance of deep and lasting social change. None is more important or central than the others - all three are required for change to happen. Nor is any sequence implied; there is no specific order or phasing of the dynamics, i.e., the dynamic of awakening could either precede or follow the dynamic of embodying, or they could happen simultaneously. In fact, all three dynamics will happen in some relation to one another in the process of change, which implies a degree of "occurring all at the same time" in an integrated and interdependent fashion.

Although inevitably we, as human beings, do put values on changes that happen (some good, some bad), the dynamics described here assume no value judgment. Dynamically described, change is neither good nor bad; it is simply change, period.

As the diagram below indicates, we also think that a fourth dynamic is present when social change takes place; this dynamic is The Unexpected. The next section of our report describes each of the dynamics in turn.



- Each dynamic requires:
- Images
 - Methods
 - Structures
 - Strategies

THE DYNAMICS OF SOCIAL CHANGE

CONTENTS:

- I. Basic Dynamics
- II. Dynamical Relations
- III. Activation of the Dynamics
- IV. The New Style of Change Agents
- V. Qualities of the Pilgrim-Guide

I. BASIC DYNAMICS

1. Awakening to the New Reality -- A person's or group's worldview, its picture of reality, is a fundamental determinant of their behaviour, values, priorities, modes of organising, content and style of education, etc. When a person's worldview changes, then reality itself, for them, changes. Then all of their perceptions, perspectives, relationships and patterns of living are altered accordingly.

For example, if societies and/or I see the world as a system of interacting natural forces, then lifestyles will probably be oriented toward getting attuned to or aligned with those natural forces which I see around me. My sense of time will be patterned after the natural time rhythms I see; the colours I use and attach significance to will be those in the natural environment. The way I teach children will be filled with examples from nature and I will hold as a primary value that of harmony with nature (vs. changing nature to fit my needs).

If my worldview or society's then shifts to seeing the world as a smoothly running, finely synchronised machine, then my sense of time will be synchronised to fit with schedules of other people and events; the colours I see and use will be any that can be manufactured. I will teach my children about life using metaphors of the machine, and efficiency will become one of my primary values.

If society's worldview shifts yet again to seeing the world not as a machine but rather as a living organism (the metaphor of the emerging paradigm), then my sense of time will cease being so mechanistic and artificially controlled; I will likely begin to grasp deeper significance and symbolism in the colours I see and use. I will begin to teach my children about the interrelatedness and interdependency of every aspect of life and non-life, and my primary value may well become that of enhancing that basic harmony and interdependence of all that exists.

What we see happening here is that the degree of change in my life and the lives of others in my community is related directly to the degree to which a new worldview spreads and takes root in individuals and in groups. When a worldview shifts, it alters the most basic presuppositions and assumptions (those on which all others rest) of the whole fabric of a society. When such a change occurs in society's basic assumptions, then radical change throughout the society is inevitable.

The Elements of Awakening to the New Reality: We want to describe what we see happening in people's lives when this awakening is going on. What constitutes "awakening" in a broad sense? What do we mean by a fully "awakened" human being? How do I trace out all the implications of a new worldview?

We've chosen to describe these elements in terms of the Practical, the Theoretical, and the Spiritual dimensions of a person's life. We've used as a guide for this a set of triangles (attached) called the "Life Triangles".

1. THE PRACTICAL DIMENSION: These are the images, methods and structures related to living as an individual, as a member of society, and as part of a community.
2. THE THEORETICAL DIMENSION: These are the intellectual disciplines, the comprehensive context of "knowing". The categories are the sciences, the humanities and the theologies.
3. THE SPIRITUAL DIMENSION: These are the understandings of the profound, or spiritual, dimension of life and the exercises and practices to enable spirit-filled living.

2. Co-Creating the New Reality -- The physicist, David Bohm, in his book, Wholeness and the Implicate Order, has talked about the "implicate order" of the universe. It is another way to talk about the holographic understanding of reality (in a mechanistic view of life, the whole is equal to the sum of its parts; in a holographic view, the whole is contained in each part, is "enfolded" into each part) and is about the interrelatedness of all life. This means that all humans, plants, animals, inanimate objects, the atmosphere and even other planets are interdependent. Bohm's work is quoted often by those who popularised the "Gaia Hypothesis", the "mother earth" concept. If, for example, our industrialised society produces even a very small change in the gaseous composition of the earth's atmosphere, it will dramatically affect the life of every living thing on the planet. If the atmosphere changes just a little bit more, all life as we know it would cease.

This understanding has produced the concept of "co-creation", which is both an understanding of life and a strategy for change. As an understanding, it means a shift in our understanding of the human role from one of being creators "on behalf of" to one of being partners in the evolutionary process, co-creators. In actual fact, this is the way that it has always been; we are only just now fully aware of it. For the roughly 300 years of the "industrial age", we have been having a dramatic effect on the environment, but we were neither aware of the effect we were having nor of the consequences. Rivers and seas were polluted with now well-known results; the atmospheric conditions were affected; land was often permanently damaged; resources were depleted; plant and animal life, in some cases, became extinct; weather patterns changed and became more unpredictable.

These effects were happening whether we were conscious of it or not; our lives as human beings were being affected, both in the short-term and in the long-term. The environment was, in fact, a co-creator in the evolutionary process. Now that we are conscious of all this, we can look back and see that all of this has been going on for a long time -- we just didn't see it as fully as we do now. But co-creation has actually always been a dynamic of social change, and not just co-creation of humankind and the environment. There has also been the co-creation of male and female (though we have historically thought of change primarily in terms of male activities and images), the old and the young, developed nations and developing ones, the educated and the illiterate, etc.

As a strategy, co-creation has to do with 'giving form' to the New Reality, particularly structural form. An awakening to the New Reality which does not alter existing structures leads to change which is severely limited in extent and duration.

The Elements of Co-Creating the New Reality: We want to describe what structural form the New Reality takes. In our times, what are the alternatives to public welfare that maintain human dignity and self-worth? What are the ways whole societies relate to the environment in a "co-creative" manner? How does a society organise itself, involve every part of the society in co-creating its future, care for every part of the society, etc.? The answers to these and countless other questions will mean the evolution of new structures that manifest the understanding of this New Reality.

We have chosen to describe these structures in terms of the Economic, Political and Cultural aspects of society.

1. THE ECONOMIC DIMENSION: a society's use of its resources (natural, human and technological); the what and how of production; and modes of distribution and ownership.
2. THE POLITICAL DIMENSION: this is not the same as "politics". It is rather how societies organise themselves; how decisions are made and implemented; and how the whole of society is cared for.
3. THE CULTURAL DIMENSION: what is the content of a society's education, to whom and how is it provided; what are held to be the meaningful and responsible lifestyles in the society; and what are the forms for understanding the spirit dimension and for living a spirit-filled life.

3. *Embodying the New Reality* -- Social change is finally dependent on the degree to which individuals and groups of individuals themselves change. If people are awakened to the New Reality and new structural forms emerge that incorporate and sustain this new understanding of reality, but people themselves refuse to 'live out' this new reality in their own lives, then any change that happens will be shallow and short-lived. This is almost the definition of change itself; social change IS individuals and groups changing.

The Elements of Embodying the New Reality: We want to describe transformation at the personal, social and spiritual levels. What does personal transformation mean and how does it happen? What does social transformation (non-structural) mean and how does that take place? When a profound change takes place in spiritual understanding and expression, what are the implications for personal and social lifestyles, values, perspectives, etc.?

1. THE PERSONAL DIMENSION: what is involved in embodying the New Reality as an individual and what things enable and sustain that. This is the arena of change in "the hearts and minds of the people".
2. THE SOCIAL DIMENSION: how personal transformation takes social form -- lifestyles, values, roles, modes of living. How a society embodies the New Reality in a way that is in concert with (vs. in opposition to) the personal transformation taking place.
3. THE SPIRITUAL DIMENSION: how individuals and groups embody the spiritual understanding of the New Reality and what are the cultural patterns and traditions that emerge as a result. How a society develops the common understandings and forms for enabling and sustaining the spiritual growth of every individual.

4. *The Dynamic of The Unexpected* -- Shifts from the old paradigm (of a mechanistic worldview) to the emerging paradigm (understanding the world as a living organism) have brought this dynamic to consciousness in a profound way. Some of the ways of describing these shifts are:

FROM	TO
linear causality	mutual causality
determinate	indeterminate
determinism	determinations
closed systems	open systems
assembly	morphogenesis
simple	complex
machine	hologram
explicate order	implicate order
hierarchy	heterarchy
objective	perspective
etc.	

This new consciousness means that any concept of change must include the dynamic of the unexpected. Change can be influenced, but it cannot be directed; it can be talked about in terms of probabilities, but with less certainty than ever before. And it is not that change itself is less predictable or controllable than it has ever been, but rather that we are now aware of the unpredictability in a new way.

It should also be noted that the work of the Prigogine team, in the field of physics (out of Ilya Prigogine's book, *Order Out of Chaos*) qualifies this understanding a bit. Their contribution has to do with acknowledging the difference in equilibrium states (times of relative stability) and states of disequilibrium (periods of instability, disorder, chaos). In a state of equilibrium, change is more ordered, predictable, and less radical. However, in times of disequilibrium, change is more rapid and dramatic, less predictable, more complex. The Unexpected is more obvious in times of disorder and chaos, but no less a dynamic even in periods of general stability.

Furthermore, the Prigogine concept talks of a "bifurcation point". This is a point of decision, the point at which things have reached a 'critical mass' where a choice among options must be made. Leading up to this bifurcation point is a period of increasing disequilibrium. After the bifurcation point, there is a period of increasing equilibrium ... until the next bifurcation point is reached. And ... bifurcation points are unpredictable, and often unexpected.

All of this illustrates and reinforces the understanding of the unexpected as one of the dynamics of social change. Without this dynamic, we would live in the illusion that change can be controlled, predicted with greater and greater accuracy, and, finally, understood ... and this IS an illusion.

II. DYNAMICAL RELATIONS

The term "dynamical relations" refers to the unique role of each dynamic and to the relationship of one dynamic to each of the others -- in other words, this deals with the interrelationships and interdependence of the dynamics. While we have not had the time to work on this as a team this summer, we did get input from all the other teams on this aspect of social change during the Interchange Day in week 4 of the programme. We felt it would be helpful to include that input as the basis for further work on the dynamical relations.

We asked one question of each of the dynamics: "What would happen (result) if this dynamic were not present?" Participants in the programme then wrote their answers to the question for each dynamic in turn:

1. What would happen if Awakening to the New Reality were not present?

- people join the dinosaurs
- we all sleep until Prince Charming or Princess Charming wakes up sleeping beauty (him or her)
- we tell ourselves the old reality is the new reality and refuse to change
- we turn to old "...isms" (naturalism, theosophies) until we have the symbols (or instead) of struggling with the symbols that will point to the foundations of reality as we experience them
- we live out of the image that reality is gone and we are waiting for something else to happen
- the madness of several created realities trying to communicate and destroy each other
- a lingering sense that the world is unstable
- the world gets "stuck in the mud"
- there would be no basis for hope in the future
- we get pulled, halfdead, into the future or we don't make it at all
- only a few create the future as opposed to using all the wisdom of all humanity
- life just gets more painful and isolated
- we do our life with one foot in the old paradigm, become a living ambivalence
- we wouldn't be able to see the full potential of change -- the need and the possibilities for the future
- we continue to experience the "schizophrenia" of living out of old paradigm images while experiencing in our being the emerging paradigm. This will continue until there are new images to replace the old that are more in line with what we are experiencing.
- there would be no way people could participate in giving form to the "new" if they are not awake to what the "new" is

2. What would happen if Co-creating the New Reality were not present?

- the Ice Age of dogma
- people are not involved in creating the new consensus
- you have realities still in being that are reduced and which cannot adequately care for all things
- you have people thinking mine is better than yours
- old dichotomies are preserved structurally and new ones emerge
- if new reality is omitted, the poor, the oppressed are passe by and have not basic food, housing, etc. A travesty.
- back to animals and rocks
- we will kill ourselves and this planet
- the system never self-organises
- elite groups vie for power and miss the mark
- people wallow in trying to "understand" each other
- people struggle with creating consensus
- no one is empowered. All are powerless
- all that we've learned to do will not be true any more

3. What would happen if Embodying the New Reality were not present?

- everyone a theorist, never a practitioner
- re-entrenchment -- values, ethics, social processes
- theory (philosophy, theology) not coincident with reality. The feeling that something is wrong.
- people talk and pass judgement on things they do not experience and cannot understand
- everything that went before is a pile
- old liberal advocacy. Well meaning. Slow change. No new spirituality (which is the glue of the new paradigm). The new emerging spirituality is the alchemical substance of change. Affirm the old and add on _____.
- ungrounded otherworldliness

- using existing networks
- sense of self-worth
- crystal clear ethical platform
- broad spectrum -- tying in political, social and economic
- grassroots experiential witnessing of new ideas at work
- personal experience of crisis or "enemy"
- awareness that the time has come
- awareness that suffering is inevitable in the process
- working responsibly to create change
- nuclear threat between superpowers and peoples of the world
- release the tension of responsibility for whole
- involvement of the masses
- understanding of any social revolution -- after the hearts and minds of the people
- awareness it will take your whole life
- appropriation of fact that change won't look like you thought it would
- a compelling image whose time has come
- need an enemy
- a living illustration of what's been talked about -- people living individually and communally in a new way
- knowing enough about "powers that be" to enable power structure to defeat itself, to come to terms with unviability of its own position
- self-evident love
- functional relation to the masses
- use of symbols
- ongoingness -- strategise from what happens rather than holding onto a strategy toward my most profound intent or reacting to another strategy
- having a secure economic base
- acknowledgement of complexity: profound unity is not the same as political power, is not the same as local relevance, is not the same as ... , etc.
- social change has to do with mobilisation of people into action
- 1st question is what kind of social change is necessary, possible, desirable, likely
- Friere's image of education -- not becoming new oppressors
- symbolic action -- insists in changes being made and raises consciousness
- committed individuals to put their being into creating strategy
- media messages which challenge people's creativity and new ideas vs. easy solutions (donations, marches)
- deepening of spiritual resources of leaders
- a way of illuminating the issues so that people see them within themselves
- sense of achievement and progress relative to the vision
- participants believe there's no other task they'd rather be doing
- focus on giving people the opportunity to create their change vs. giving them the opportunity to do your vision
- need new images to help interpret our experience of life. When the experience of life is new, but the images out of which we live are old, there is a disjuncture between our images of how life should be and our experience of how it actually IS. Need to have a way to get the experience and the images together.
- an individual/group must believe in the change they are pushing, then live it out themselves. Possibility must be seen; strategies to make it a reality.
- must understand the power that those in control wield. Must find weak points and allies along the way
- experience first hand crisis or shock personally. Decision to give time or life to make change happen depends on this. Convince 2% to also give time and life to make change happen.
- fairly unified cause
- passing of time -- change takes time

- after the British had agreed to leave, the uniting image was initially good -- all Indians celebrated together. But there was no new powerful image that emerged, so people reverted to being image of Hindus and Muslims. Fall back on old images when there's no new one.

10. If Gandhi were alive today and his mission was global peace, what would work as a strategy?

- numerous individuals taking a stand
- non-compliance
- Gandhi established a credibility of his stand that made the British stand look ludicrous. How to make peace believable.
- after South Africa, had a place where he could go and others could go to get an understanding of what he was talking about (the ashram). Positive style of living on other side of victory.
- put his whole being in his image. Not just saying I want peace.
- use of information has to be transformed. How to ground responsibility in daily lives.
- that last comment seems to be the essence of a model for political change. Transform the way power is organised for political action to a spiritual basis.
- must be both long-range and short-range strategies. Must be a model for how to maintain peace after disarmament or none of the nations will go along with disarmament, period. The long-range must be in place to make the short-range possible.
- use of media -- money to Ethiopia from the rock concert is finally not enough. This is the conclusion of the organiser of the concert himself.

11. Participants were then asked to spend 5 minutes writing down what they saw to be the key elements or dynamics of social change. The following is what was written:

- use of information and the communications media
- use power of personal example -- style of the change agent affects the credibility of the message.
- understand and use mass politics -- key choice of symbols and action readily to hand and about which a decision is required.
- use non-violent methods
- create a climate of change
- use methods that reflect society toward which you are striving. The means and process create the end.
- vision, commitment, acceptance of responsibility, living with dignity, compelling vision whose time has come, enemy, religious to deal with the enemy within, expressly radical in approach, act with historical perspective, expressly rational approach
- the beyond the immediate objective (nationhood, civil rights legislation, e.g.) and beyond the death of the charismatic leader is crucial to long-range success
- Pride, selfhood, self-worth, capability are necessary to counteract the image of being 2nd class citizens
- What's beyond self-worth? Once self-worth is achieved, what's the next spirit step?
- The role of myth -- the myth is inherently present in the situation, latently present
- Trans-cultural, trans-religious -- this is the situation of today's world and the edge of the future of profound and lasting and self-generating social change
- the role of diversity in change vs. the role of uniformity in change. All images of change based on commonality, pulling together toward a common vision, common approaches. What then is the role of diversity?
- promotion of disorder <---> establishing stability
- recognise and apply advantages

mother and still can't stop it!" "Don't know, all the leaders are in jail."

- In South Africa, length of time it took for change to happen (20 years). Change happened in the people around him. Initially a handful of people that spread the message to the masses.
- When everyone was in jail, the women started to stand up.
- Gandhi's statement, "I am a Muslim, a Hindu, a Christian." Also, "I know how you can get out of hell," to the man on the rooftop during the fast who had killed a child.
- Gandhi and the movement he catalysed was not just transcultural, but was also trans-religious
- He was aware that profound social change is a religious exercise
- a change was created in the self-image of the British people after the massacre
- Gandhi took a stand with his being. Very powerful when someone does that. He was his stand, and that was like a magnet.
- the "unto death" stance
- at many points people kept going back to an image of change as defeating an enemy
- people were able to transform anger
- no way to understand the fact that his vision had failed and it broke his heart. A key element in change -- what happens will be different from your vision. You are not in control.
- a monument to the difficulty of social change. Think about the impatience for accomplishments.

6. What, in his situation, would be transferrable to other situations?

- adding up the years he spent in social change comes to about 52 (22 in South Africa, 30 in India) -- means life commitment, absolute, unrelenting as a transforming activity
- the understanding that information is key
- just getting agreement at the top level is not enough -- worked both with the leadership and with the local people. Must be both.
- masses were ready. Didn't have to be forced.
- worked with an idea whose time had come.

7. What, in the situation, was unique, would not be transferrable?

- conjunction with World War II
- having a profound personally transforming experience
- on one level, it was a very single issue, that of national self-government

8. Where did Gandhi "win"?

- with his wife ... and vice versa
- by dealing with more than one issue -- religion, the caste system, nationhood
- discovering the weak point of bureaucratic society -- it requires the cooperation of the people to be able to function.

9. Where did he "fail"?

- on the unity of India, of all the peoples and religions there
- to create a way for people to deal with animosity between the religions. Easier to deal with an objective enemy.
- failed in countering the British strategy of ruling by dividing India and keeping it divided (so the British would continue to be needed)
- concept of power at the heart of this. Jinnah was unwilling to be without power, and couldn't be leader of a united India. Competing power circles -- Gandhi failed to adequately deal with that.

SOCIAL CHANGE TEAM

SUMMER 85 REFLECTIONS ON THE GANDHI MOVIE RELATIVE TO SOCIAL CHANGE:

Reflective conversation following the movie:

1. What were the key turning points in the movie?

- when he was thrown off the train in South Africa
- when, while touring India by train, he saw the train that had been attacked and the people who had been killed
- with Jinnah and Nehru, deciding whether or not to divide India -- the scene in which Gandhi offered Jinnah the leadership of India
- Gandhi's first fast

2. What were key points in Gandhi's strategy?

- the salt march
- the work stoppage, which Gandhi called a "day of fasting and prayer"
- symbols, e.g., weaving and salt

3. What were other key images?

- the burning of the British made clothes
- Gandhi kept changing his appearance, from lawyer's business suit eventually to loincloth and sandals
- he did whatever he advocated
- he was very humble
- his 3 points: 1) must not treat each other the way the British treat us; must eliminate untouchability; 2) must resist the British; 3) Hindu and Muslim unity always
- he didn't have a party line -- adapted his theme, talk, to the situation
- travelled 3rd class
- treated individuals as humans, regardless of their position or class

4. What did you perceive to be Gandhi's understanding of social change?

- patience
- non-violence
- provocation toward embarrassment of the British for their own stance and actions rather than toward violence
- in his talk to Congress Party, he said until the masses understand, we'll just be talking
- somehow it depends on a quality of humanness as a precondition for change (cancelling non-cooperation because the people "were not ready yet")
- picked key points for action and chose actions that would have symbolic power
- the process was as important as the result -- the change had to go deep to be lasting
- tried to work with everyone, involve many people
- he acted and put his own life behind what he was calling for. He embodied what he was preaching through his style and approach. He identified himself with the masses
- 2 things: 1) he used humour well, and 2) he used the press (media) expertly

5. Where did you see change taking place? what contributed to it?

- before the massacre, the man who was speaking was an illustration of the change that had already taken place
- "who's leading this? we've put everyone in jail including Nehru's

THE SOCIAL CHANGE WEEK

MON	TUE	WED	THU	FRI	SAT	SUN
The movie: Gandhi	"Puzzle Piece" Search	The Machakos Game	Teams		Inter-Change Day	Transformation Day
Movie Refl'n Pres-entation	Social Change Lab		Bro. David Steindl-Rast			
Transformers Panel	Care Units	Family & Friends	Machakos Game Eval.	Care Units	Celebrat'n Latin America	

- The "Gandhi" movie was shown and viewed through the screen of looking for factors or elements related to how society changes.
- A movie reflection took place in the afternoon with the group discussing factors of social change, both unique and more universal, revealed through the movie. A copy of the reflection, both questions and responses, is included in this document.
- A brief contextual presentation on the dynamics of social change was also given the first afternoon. This presentation is not located in this document, but is available as a backup resource (both audio tape and transcript).
- A transformers panel was held on Monday evening. Nine people from various backgrounds representing 5 continents reflected on their own experiences and involvement in social change, in their own lives, their communities and their nations. This was followed by a whole group reflection on the learnings about social change from these personal real-life experiences.
- Tuesday morning was a "puzzle piece search" in which participants explored various resources searching for missing pieces to the social change picture. Data forms were provided that enabled participants to list both insights or clues from the various resources as well as their own personal reflections and input from personal experience.
- Summer '85 participants met Tuesday afternoon in their research teams in social change labs. In these labs, the various teams did workshops on social change through the perspective of their research arenas.
- On Wednesday, everyone participated in the Machakos Game. This is a group simulation game on doing social change at the village level in the Machakos district in Kenya. Dr. David Blanchard, who is in the process of developing the game, facilitated the day. On Thursday, everyone participated in an in-depth evaluation of the game and made recommendations for its future form and use.
- On Friday afternoon, Bro. David Steindl-Rast, a Benedictine monk and close colleague of the late Thomas Merton, helped us transit from the Social Change week to the Profound Understandings week with a presentation and discussion of "Gratefulness".

the pilgrim-guide's concerns, but from the perspective of caring for the whole journey of each and every individual (vs. dealing with the faceless "masses" or with individuals as inanimate "pieces on the board"). Another way to say this is that the pilgrim-guide is concerned with the "whole" person.

We struggled to try to get a handle on what we were really pointing to with this image. Some images that came out in the discussion might be helpful to share. With the pilgrim-guide, it is not any one particular direction or end-point that is important; rather what is crucial is the journey itself. The pilgrim-guide is not the same thing as a "tour guide", nor is it someone with a clear plan (being rather more like the image of the "guru" who, out of depth wisdom and experience, responds to whatever happens). The pilgrim-guide is more concerned with the "how" of the journey and the depth and significance of the journey than with reaching the end of it.

We also came up with three illustrations that might help communicate the image of the pilgrim-guide. What we are pointing to is very much like the character, Leo, in Herman Hesse's book, Journey to the East. Another image is the phrase: "You can get more out of a chain by pulling it than you can by pushing it". The pilgrim-guide is the one who pulls, who elicits, who calls forth, who beckons; the director is more like the one who pushes. The final image is that of "scouts" (like those ahead of wagon trains that opened the western part of the United States in the 1800's or those out in front of a military force scouting the terrain ahead of the main body of troops). The scout is always out in the "unknown territory", never knowing what to expect; it is an experience of the raw, undiluted "unknown". Consequently, the unknown is just a little bit less "unknown" for all those who follow. There is at least the knowledge that someone has "gone before"; this may not in any way reduce the risk involved for those who follow, but it IS the creating of the pathways.

What we are trying to point to is something we feel is a radically different posture and style from that of the director, manager or general, who are all concerned with getting people to do things, with getting particular things to happen in a particular way, with achieving specific results. There is still a role required that is concerned with results; this is in no way trying to eliminate that role or even to say that it's not as important as it used to be. It is only to say that we see the pilgrim-guide role to have additional, and crucial, aspects. We are certain that we have not gotten to the bottom of this new role image, but do feel that there is enough here to warrant further work and probing. The pilgrim-guide, to give one last image, seems to represent essentially a spirit role with practical aspects, whereas the director represents a basically functional role with, hopefully, spirit sensitivity.

V. QUALITIES OF THE PILGRIM-GUIDE

The pilgrim-guide seems to have the qualities of courage, corporateness, creativity and care. The one who takes on the pilgrim-guide role and style as a conscious and intentional change agent dealing with all four dynamics of social change is one who exemplifies these qualities. We have not worked on this arena as a group, but think it would be a helpful and informative arena of work to pursue.

decision-making, collaborating, organising) and embodying (lifestyles, spiritual exercises and practices). The methods themselves will both embody and facilitate the spread of consciousness of the New Reality.

3. Structures -- new structures for awakening, co-creating and embodying the New Reality emerge in the process of social change. Awakening will be sporadic for a time, but if it takes root, then it will begin to assume form and will begin to alter existing structures and have a greater impact on individual lives. These new structural forms will more and more come to reflect the understandings and values of the new reality, which, in turn, will then assist and accelerate the spread of consciousness of the new reality. This is the well-known "exponential leap".

This structuring, or re-structuring, happens in all three dynamics. New structures evolve for mass awakening, e.g., the recent "Live Aid" global concert to raise money for food to Ethiopia. In co-creation an example would be the rapidly expanding phenomenon of "networking". In the dynamic of embodying the New Reality, an example would be the rise of alternative lifestyles and even of an "alternative society". The point is that, as with Images and Methods, new Structures evolve that empower each dynamic.

4. Strategies -- As people become more concerned to accelerate the change process and to direct it in one or another direction, individual and group strategies are created. For awakening, an example today would be the UN's Decade of Women emphasis and what it has done to raise the consciousness of everyone across the globe on the issues and concerns of women. Regarding co-creation, an example would be the appearance of many new coalitions and alliances, e.g., ASEAN (the Association of Southeast Asian Nations), OPEC, the Non-Aligned Nations, etc. For embodying, the phenomenon of wholistic health across the globe, e.g., health foods, exercise and health clubs, naturopathy, vitamin consciousness, etc.

IV. THE NEW STYLE OF CHANGE AGENTS

In agricultural societies, humankind is perceived as a participant, though a somewhat passive one, in the change process. The change process is generally viewed as being outside the control of human beings. They are either the victims or the beneficiaries of change directed by natural forces beyond human control.

In industrialised societies, humankind is seen to be at the centre of the change process. Images abound like director, manager, planner, strategist -- all having to do with humanity being in control, directing history and evolution, responsible for creation.

In the emerging post-industrial society, a new role/stylistic image seems to be growing which blends the former two, yet represents a transformation as well. It is neither passive nor directive; it is responsible both to and for creation itself; humankind is one of many participants in evolution and no longer necessarily represents the pinnacle of that process. Humanity does have a unique role in the evolutionary process, but at the same time is both an equal participant and a product.

A helpful image to us is a shift from the image of strategist (as the general) to an image of participant-enabler (as the pilgrim-guide). The pilgrim is the searcher, the seeker, the discoverer, the beholder of the awe and wonder of existence, the one on the great timeless journey, always on the Way.

The guide is the one who has chosen/been chosen to care for the journey of others, yet never being anything other than a pilgrim himself/herself. There can be pilgrims who are not guides, but there can be no guides who are not pilgrims. Therefore guides are also guided. The pilgrim-guide image is a rich one with many facets. The Summer '85 programme has not had the opportunity to go into any depth with this image, so there is much more work that can be creatively done here.

As a strategist, a change agent, the pilgrim-guide is concerned with the whole journey of each and every individual, but in today's world, that does not mean the pilgrim-guide lives and operates only in one-to-one relationships. The dynamics of awakening, co-creating and embodying, and the forms that would facilitate those dynamics on a massive scale are also

- we might blow ourselves to pieces
- it's all "small talk" and cute ideas and fads
- you end up preaching what you do not practice
- we'll get buried in the quicksand
- we will never know what the new reality is as it is an evolving process
- people wallow in their own pain, neuroses, biases
- unthought, unrealised way of listening to each other
- we receive approval, recognition and miss out on satisfaction
- we go on controlling and being controlled by others
- we will stop talking
- change will only be superficial and decidedly unserious. If I don't embody the change they are pushing for, then what they are really doing is pushing for other people to change the way I think they should

4. What would happen if The Unexpected were not present as a dynamic?

- people would live out of the illusion that they were capable of controlling change, directing the course of history
- constant frustration when we couldn't figure out why things didn't go the way we planned them
- back to the mechanistic world
- manipulation and exploitation would still be the modes of the day
- I could continue to live out of the illusion that I can get my own life and universe in order and keep it that way, and that's all that really matters and can be done anyway
- there would be no surprise, no mystery in life
- history could be "controlled" if only we were smart enough or knew enough about all the relevant factors
- nations could further isolate themselves and get away with it
- we would continue to expect elected leaders to have all the answers and be able to solve all the problems
- we would continue to look for the "right answer"
- we would build a five-year plan and then spend the next 5 years simply implementing it
- there would be no place for God in the universe; we would delude ourselves into thinking that we, either as individuals or groups, were God
- life would be so dull
- our horizons would be limited to what we already see
- we would only do what we already know how to do

III. ACTIVATION OF THE DYNAMICS

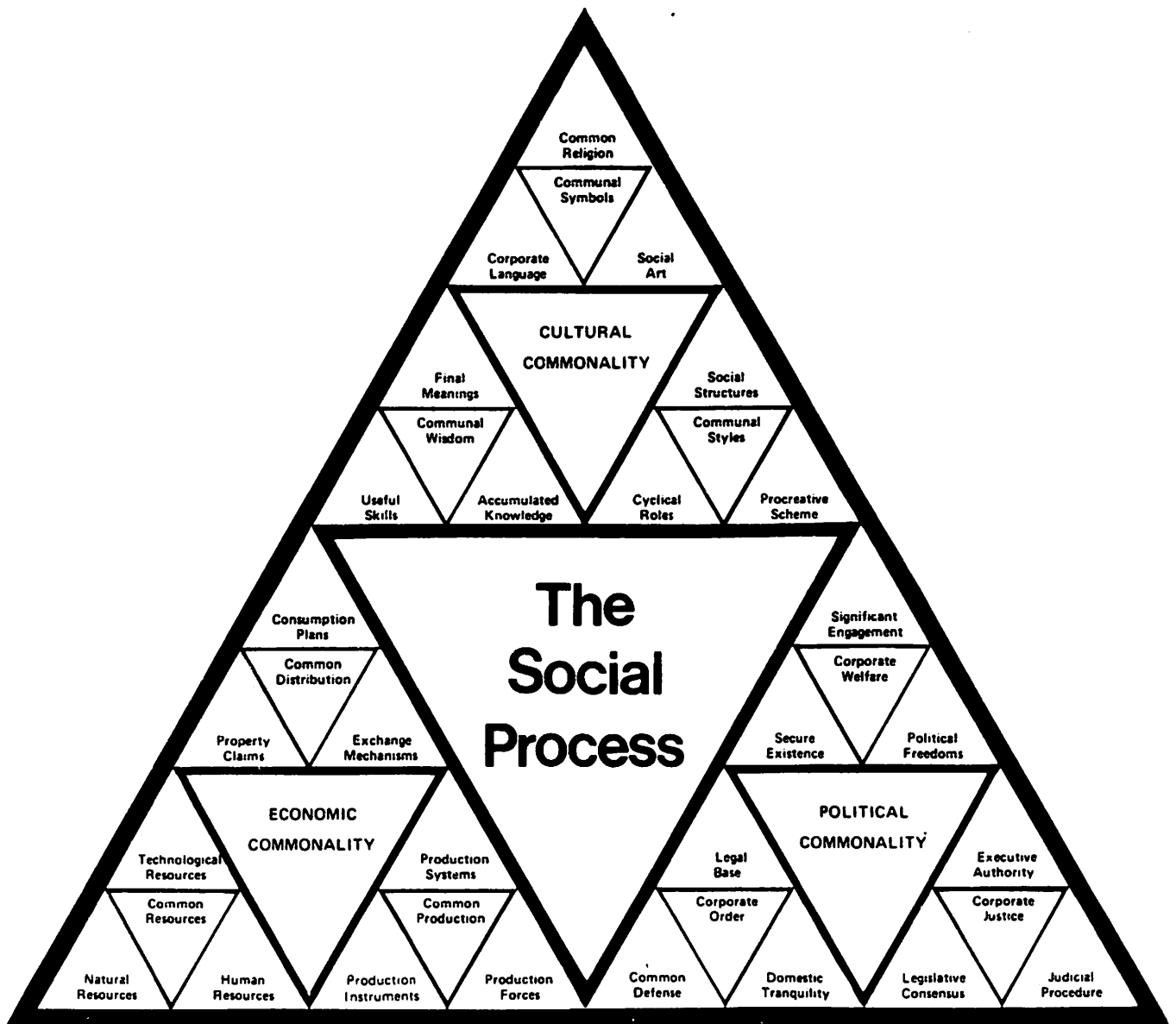
When each dynamic is activated or empowered, a number of common factors can be seen. These factors may simply emerge in the process of change or they may, to a greater or lesser degree, be intentionally activated by conscious change agents -- individuals and/or groups.

We have discovered the following 4 factors as common to all 3 dynamics:

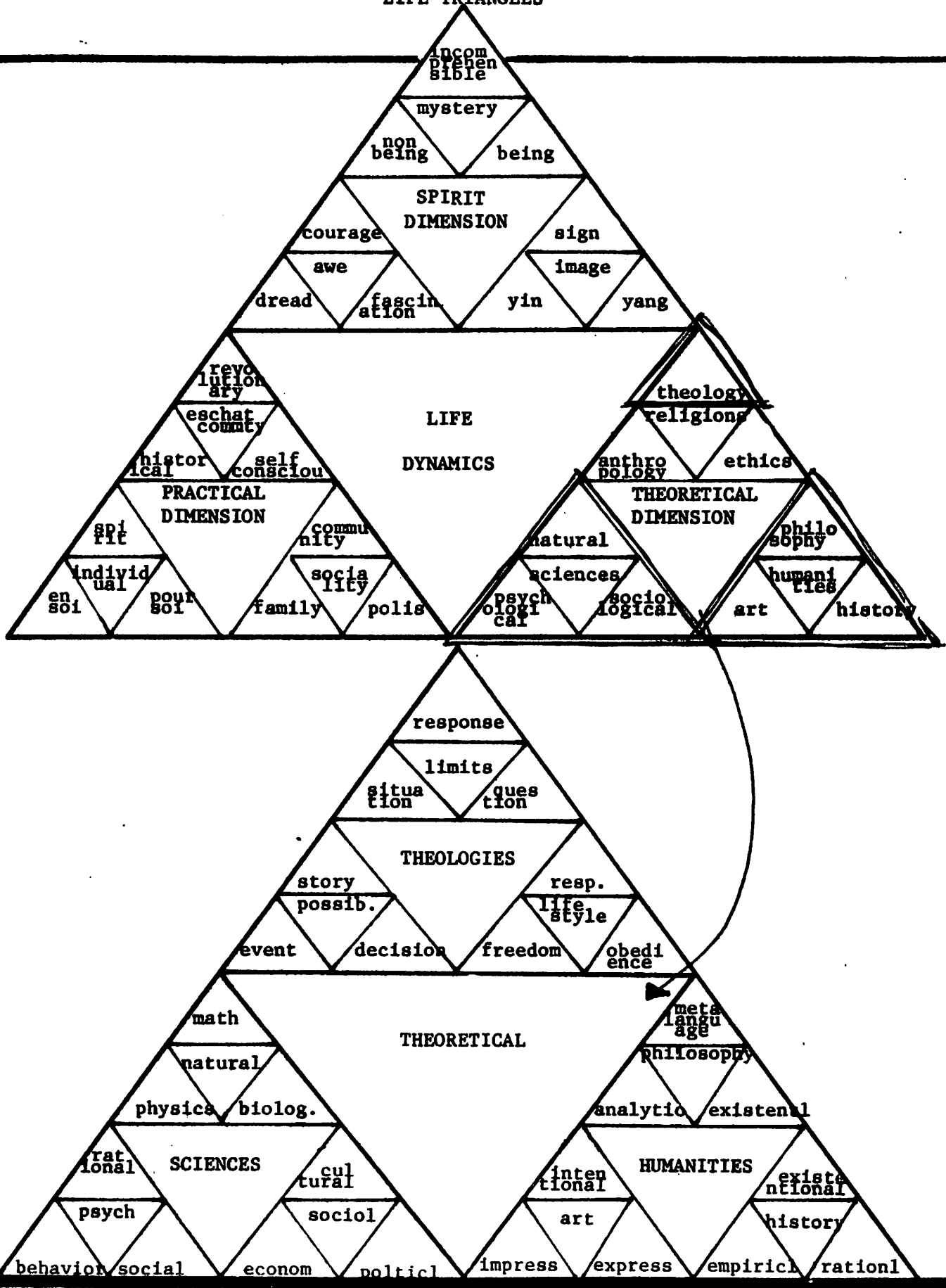
1. Images -- in times of profound social change, new images emerge, both practical, theoretical and in the form of a new popular mythology or story. For example, today the view of the world as a machine is being replaced by an image of the world as a living organism. This is giving birth to a new mythology of 'Gaia', mother earth, which emphasises harmony, peaceful co-existence and co-creativity. This is one of the central images being utilised in the process of awakening more and more people to the new paradigm emerging in our midst. It is likewise a central image in the idea of co-creation, both in the understanding of co-creation and in the strategies of co-creation. Each dynamic (awakening, co-creation and embodying), in times of profound social change, will have key images that empower that dynamic.

2. Methods -- a new view of reality will require and give rise to new methods of awakening (in our time, in the whole field of communications and in education and training, for example), of co-creating (networking,

SOCIAL PROCESS



LIFE TRIANGLES



going on than we know now.

During the summer we have worked on dynamics of social change, but only touched lightly on the conditions for social change, the arena of vision/hope, and on the strategy arena. In each of these we need a more thorough and intellectually clear grasp of what the internal processes are in each arena and more clarity on the relationships between the arenas. This is a task which Formation & Training and Research & Interchange could together best determine how it should be tackled.

4. **Brooding Issues:** We see at least two arenas where shifts in style and roles are indicated.

First of all, the shift from "on behalf of" to "co-creativity" raises questions about the relationship of the symbolic Order to the movement and the world. Are these two modes (on behalf of and co-creativity) mutually exclusive? Can one operate in co-creativity on behalf of? What are the practical implications of all this for corporate style and roles?

Second, there is a shift from operating out of the role of social engineer, general or director to that of the pilgrim-guide. The image of the pilgrim seems easy enough to describe, but we do not have adequate clarity on the guide element of this role image. How can one act as the guide when we haven't got the plans and haven't "been there" before? Who are the guides? If you saw one, how would it look different from what you see when you see the social engineer, general or director (or prior, for that matter)? Then ... what does the pilgrim-guide look like when corporately acted out by a group? How could we consciously experiment this year (in the Brussels Primary Unit, for example) with the image of "corporate pilgrim-guidehood", both internally in the Primary Unit and in the Primary Unit's external relations?

SOCIAL CHANGE TEAM

Next Steps Recommendations

1. **Resources:** Although a lot of material was collected and used, we need to broaden our research to include historical examples, women's studies information, non-academic and non-New Age materials, non-English thinking and writing (for example, Latin American), liberation theology, etc. We have not produced a list of these materials. This is itself a research topic in its own right. We see Primary Units of the ICA and other movemental groups testing the basic insights contained in our document against the published materials and experience in their own continents.

In preparation for the next summer programme in 1986, we need in each of the locations to distribute these documents to people living and working in the field of social change, and target people, materials and events which need to feed input into Summer '86.

We badly need a resource library, and understand that finances are a real problem. We recommend the creation of strategies that will enable the building of a Social Change Library at the Brussels Anchor House. This is a very critical, and somewhat immediate (meaning soon), need.

New resources means additions to the Summer '85 resources list, which can be made available on request on a cost-recovery basis from the Brussels Anchor House.

2. **Methods Building:** We think that there are practical methods which can be developed on the basis of the work done in Social Change. Sandy Powell presented to a joint meeting of the Emerging Paradigm and Social Change teams an image of a 3 day module combining the work of both teams which addresses the questions of what is emerging in the new paradigm and where we need to strategically put our emphasis (as companies, organisations, etc.). This module needs experimenting with by a small group from the Brussels Primary Unit (Formation and Training) with, say, the Dutch team in the autumn to test its application.

There are also obvious implications for existing programmes such as LENS. The Co-Creating dynamic usually receives the most emphasis in a LENS. The dynamic of Awakening is not dealt with to the same degree, and the Embodying dynamic happens little or not at all. These programmes (and the LENS method) need reviewing by the teams that will be presenting them in the next year (such as Service Ventures and the LENS marketing team) in light of our understanding of the dynamics of social change from this Summer '85 programme.

The Bombay and Nairobi Primary Units, in particular, need to look at the implications of the research on social change regarding our work in the Human Development Projects. This practical knowledge can be pulled together by Formation and Training in Brussels.

3. **Theoretical Underpinings:** More research needs to be done on the Life Triangles (pointed to in the Social Change document in the section on Awakening to the New Reality dynamic). Particularly the portion of the triangle on the Spiritual dimension needs some depth work, but the whole triangle also needs reviewing, refinement and updating. This is a crucial tool toward providing the comprehensive framework for the whole Awakening dynamic.

More research also needs to be done in applying the learnings of the summer in terms of where the shifts and struggles are happening in our time through the screen of the Social Process triangles. We suspect that there have been significant shifts in pressure points and imbalances in the social process in the last 10 years.

We also need to look at new ways of using the Social Process triangles as a tool to identify arenas where resurgence is happening. A preliminary workshop which we did, with the Emerging Paradigm team, indicated that there is a lot of activity in the arenas of Final Meanings and Social Art. This needs further exploration. If everyone would do this and write up the results of their research, we would know a lot more about what is really

been so hard-won, maybe because we have each become something "new" in the process, in the journey (and, as a result, have become something new together). It is not a possession, something that can be held onto and preserved "as is". But it is a transforming experience that is ever-present. It is "there"; it can never again be "not there". Yet this teamhood must ever be re-created; the journey must continue; there will be more bifurcation points. To assume otherwise is to assume the freezing of the journey at the point of the ecstasy; it is in fact to assume that there is no more journey. We have "arrived"; we have come at the wonder. To try to hang onto this experience and avoid coming to more of those painful bifurcation points is to refuse to continue on the journey.

This concept of journey is related to the pilgrim-guide image at the centre of the dynamics of social change we described earlier in our document. We experienced as a team that we were all pilgrims, but also that we were all guides. It's hard to put a lot of content on that, but we all experienced it, both in ourselves and in others. There were times of experiencing oneself as the guide -- not necessarily as a conscious choice, more like it just "happened". There were other times of experiencing someone else as the guide, and a gratitude for that.

We hope that these random reflections on our experience and learnings will prove useful to others. It has been a profound experience for us, and we look forward to a dialogue with the other teams about their experience and learnings.

and anger we experienced was in fact necessary (given the diversity of perspectives, needs and expectations in the group) for a bifurcation point to be reached. And ... the bifurcation point is necessary if the team is to become a team, which in part means coming to a depth consensus. This depth consensus about directions, approaches, methods, anticipated products, intent of the group, is not a real consensus of the group until enough members of the group have reached the same decisions in their own deeps, in their own most personal being. It does not mean that every member of the team has reached the same point, the same decision, but it does mean that the team as a whole has come to a common understanding. In other words, there will rarely be unanimity, but there can be consensus. Nor is consensus a compromise, and this is important. Compromise avoids the pain and the struggle of a group bifurcation point, but it also robs the group of its opportunity for depth consensus and the sense of "becoming a team".

And . . . we think it is true that this all-important bifurcation point for a team cannot be manipulated, or anticipated accurately. We got very clear that the Unexpected really IS a dynamic of social change. In the midst of any discussion, there were unexpected turns, happenings and experiences -- sometimes these were purely individual; sometimes they were corporate -- but they played a major role in the journey of both the individuals and the team as a whole.

To go back to Bro. David's talk, you find that trust and gratitude (for the individuals, for the group as a whole, and for the journey of both) either evolve, or the group disintegrates. In fact, most of the members of our team almost left the team at various points. It was a very live option, and was talked about openly at several points, and for some, it was a live option not once, but several times. The only alternative to "opting out" altogether is to begin to live out of trust (of the journey) and gratitude for, among other things, the willingness of the other members of your team to stay on the journey, to remain in the pain and the struggle, to wait in hope for the transformation.

Finally, it seems that there is no such thing as transformation save on the other side of some kind of passing away of the old, some kind of very "real" deaths. This can happen gradually over time, or it can happen more quickly at one or more bifurcation points. But running from the pain and the struggle only ensures that no transformation will happen. Pushing through the pain does not guarantee transformation, but it does make it possible.

We experienced as a team that when the bifurcation point of the whole group is reached, and the decision is unexpectedly taken on which direction to go, the practical steps and the product followed surprisingly swiftly. A more or less "traditional" brainstorm ran easily, there was a lot of humour and fun in the midst of it, and we experienced accomplishing more in one morning toward a product in our arena than we had cumulatively up to that point. It was a morning of healing, mysteriously so. The pain and struggle had been transformed. We had gone from utter confusion to surprising clarity on our directions. Everyone's input was important (to everyone else; i.e., each person was concerned that every person's input get on the board and be really "heard") and that input happened easily and naturally. We all "knew" that the product was a team product. The team trust and openness was very evident.

We do not think it will be possible to try to "force" this group process, this journey. Nor would it be wise, for without it, the diverse group of individuals cannot become a team, in the depth sense of that word. The creativity and power to move is borne out of the struggle itself. It is similar to the tempering of steel. The steel is heated to a point at which it is very brittle, and, at precisely that point, it is plunged into ice-cold water. It is forevermore much stronger, more durable, the bonding together of its molecules much stronger than before. It is like that with the journey toward becoming a team. The heating and the plunge are both necessary. Plunging without heating only leaves cold steel. Heating without plunging only leaves hot and brittle steel. Doing neither changes nothing -- you're still a group, but you've not become a team.

And this sense of teamhood is precious, maybe partly because it has

create a felt and real need among us. We needed something to release us from the frustration, disappointment, anger and ambiguity. Maybe that "something" was time itself and our willingness to push forward to a product.

Whatever, it happened that in one day our communication and information began to flow. With the Interchange Fair before us, we finally saw that getting our display put together was possible, and this ignited a fire of creative and intellectual ideas in which we could see results. And the feedback we got from the other participants at the Fair left us with a sense of achievement and affirmation. This gave us the impetus to respond by completing this project to give it to you. If we embody the learning and experiences of Summer '85, it will be up to the individual as she/he goes forth from here.

OUR LEARNINGS AS A TEAM:

The Social Change team, and the summer programme as a whole, struggled long and hard over a number of questions that were not concerned with the intellectual content of the research task, but rather with the experiential, emotional and spiritual aspects. One learning is that these last three (experiential, emotional and spiritual) are in fact 3 different things. They should not be confused with one another, nor should they be equated with one another; they are different and, as such, require different methods, contexts and structures for nurture and growth.

There was a great diversity of history, attitude and expectation among the participants at the beginning of the programme. Some people had come to do the foundational research that would be required to develop a programme that would care for the whole person (mind, body and spirit). This expectation presumed that the research was necessary before effective and responsible methods and structures could be developed, and therefore they expected the summer to be about the task of creating the framework and contexts that would enable the first stage of the research toward the creation of a "New Academy".

Others, however, came expecting to learn some of the methods the ICA had used in the previous Academy construct. They had heard about the methods and wanted to learn more about them, or they had used the methods already and wanted more training. Still others came expecting a programme that would, this summer, do the total mind, body and spirit job -- they were looking for a transforming experience, not in four years, but NOW.

As we talked about this in our team, we realised that this was not at all a unique situation. The confrontation and struggle and tension created by such different expectations was familiar to us all. We had encountered it in our business life, in other programmes and conferences, in other movement and church situations, in the Brussels Primary Unit -- in short, we had numerous examples of experiencing a very similar situation in our own lives and our own locales. And the way we found ourselves attempting to deal with all this is paralleled more and more these days in any meeting on any topic anywhere -- that is why we feel it is worth spending time on this issue here.

The struggle was to create a programme which embodied both the intellectual research and the necessary spiritual and emotional sustenance and to ensure that we were all agreed on the direction we were willing to go. This required a lot of patience on all sides -- it took time (and this is an important learning as well ... a willingness to take the time required) to work through the different ideas, styles and stories, and to discern the group bifurcation points at which a decision could be taken. Individual bifurcation points happened in different ways and at different times during the team's journey, but a team decision required that the team reach a bifurcation point. Trying to force the decision to use a particular method or approach or to consense on a subject before these group bifurcation points were reached led in each case to frustration, anger and a failure to achieve a common understanding on our next steps. Yet it was precisely these attempts, which led to frustration, confusion and anger, that precipitated the team's bifurcation point.

This means that, among other things, all the frustration, confusion

SOCIAL CHANGE TEAM -- SUMMER 85, Brussels

The Team Process: Experience and Learnings

OUR EXPERIENCE AS A TEAM:

As the Social Change team of Summer '85, we have asked ourselves "what are the gifts we can offer to others as to the result of our process?" It is our hope to share with you our experiences, struggles, the process and the keys which freed us from our struggle, and other insights so that you too may learn from our journey.

Imagine an open system full of energies, some flowing, some pushing and pulling, some stagnant and some hidden. And all are active forces creating what will be. These forces were ingredients in our group experience.

Much to our surprise we found that our personal and group journeys contained many of the dynamics or ingredients of the social change process itself.

Just as in any experience, personal and social, we must recognise our history which brought us to participate in this programme. It is a vital ingredient which in some manner determined which directions we have travelled. First, there are the personal experiences and understandings which each individual brings with her or him. These understandings appear in language, culture, knowledge, abilities, skills, learning modes, actions and interactions within the group. There is also the history of the Summer '85 programme preparations and the ICA itself. Those who have participated in the making of our programme have brought with them different understandings which offer alternative insights to the group process.

The importance of recognising a history is so that we may better appreciate and share the different gifts each member brings to the group so that we may make the best use of all our human resources. Recognising our histories also allows us an opportunity to explore up front our hopes and expectations.

When our images and expectations of group possibilities are shared, it is a beginning in which clear and trusting communication can develop. Sharing is one way of exposing personal hidden agendas, which create a push and pull struggle among individuals in any given group.

One of the struggles within our group process was that some members had no specific idea about what to expect, while others were more fixed in a direction. It was a struggle of balancing the known while leaving room for the unexpected. It was a struggle of trying not to limit our ability to see options for which directions we should follow; and the discussions went round and round and round.

The tension created an opportunity to question the appropriate approaches to use in order to function as a group and get anywhere. Questions which we had to answer were:

- What were the methods, style, content we should use?
- How can we function as a leaderless group?
- How can everyone be heard?
- How can we push through to a common understanding as a basis on which we can function effectively as a group?

In mapping the mazes of our group process, we became aware that we were experiencing not only the struggle with the traditional group process of a task-focused group, but also with the belief system of the emerging paradigm. Our struggles were dealing with the complexity of the social change arena in a leaderless group -- how to go about creating the content and the method, creating a product which could be useful relative to future research.

Among methods which were used were: workshop, visualisation, reflection, brainstorming, the social process triangles, Gandhi movie, symbols, using articles from current publications, combining with another group for their input and to force an enlarged perspective.

Our struggles with the group process reflect a symbolic expression of social change. There certainly was enough resistance and disequilibrium to

- someone or something to look to for guidance, or to follow
- total acceptance of responsibility
- vision or goal
- opening of minds a little further
- closing of some parts of our minds (to the pain the strategies of change will cause, for example)
- conflict is inevitable
- compromise is probably also inevitable
- there must be a want for more or for the new